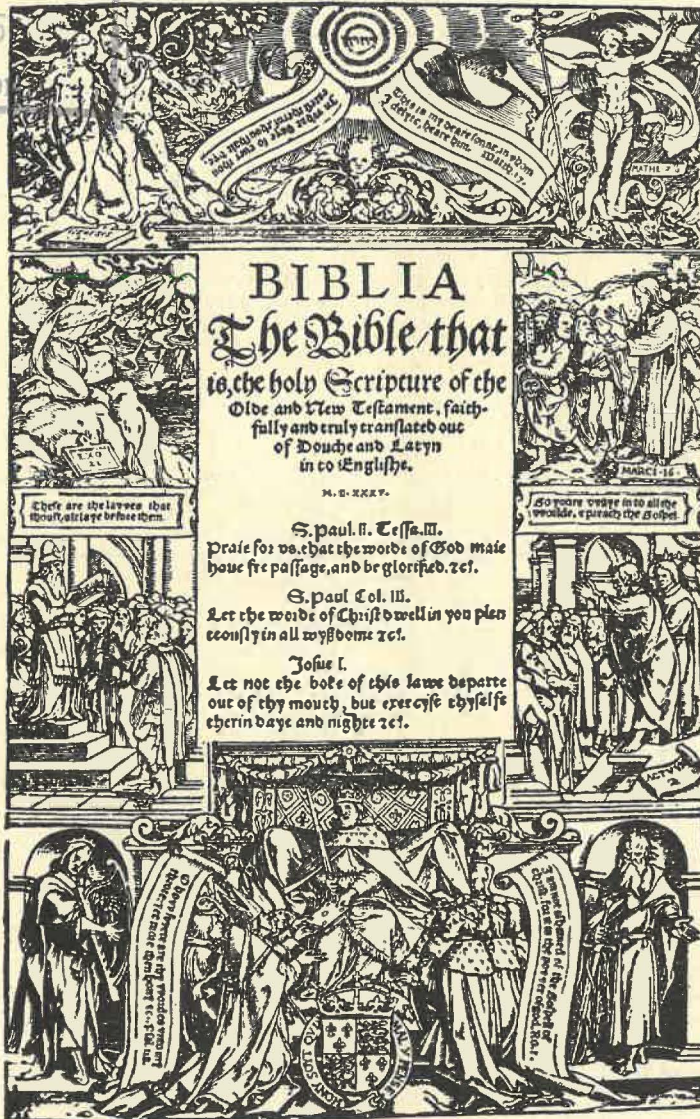


# The Living Church

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# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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 REV. FRANK GAVIN, Th.D. }  
 CLINTON ROGERS WOODRUFF } Associate Editors  
 ELIZABETH MCCrackEN }  
 RT. REV. PHILIP M. RHINELANDER, D.D. }  
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 ELIZABETH MCCrackEN .....Literary Editor  
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## Church Calendar



### OCTOBER

- 6. Sixteenth Sunday after Trinity.
- 13. Seventeenth Sunday after Trinity.
- 18. St. Luke. (Friday.)
- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Monday.)
- 31. (Thursday.)

## CALENDAR OF COMING EVENTS

### OCTOBER

- 9-11 Conference of Colored Church Workers, province of Washington.
- 10. Special convention, diocese of Oregon, to elect successor to Bishop Sumner.
- 15. Synod of the province of Washington.
- 16. Synod of the province of Sewanee.
- 16-17. Synod of the province of the Mid-West.
- 22-23. Synod of the province of New England.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### OCTOBER

- 14. All Hallows', Davidsonville, Md.
- 15. St. Mary the Virgin, New York City.
- 16. St. Paul's, Vergennes, Vt.
- 17. St. Luke's, Catskill, N. Y.
- 18. All Saints', West Newbury, Mass.
- 19. Grace Church, Sheboygan, Wis.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

ANDREWS, Rev. THEODORE, formerly rector of St. John's Church, Dover, N. J. (N'k); to be vicar at St. Peter's Church, Mt. Arlington, N. J. (Nk). Address, 49 Prospect St., Madison, N. J.

BAILEY, Rev. CHARLES, formerly in charge of the missions in the Imperial Valley at El Centro, Calif. (L.A.); has accepted a call to the Church of the Holy Apostles, and St. Francis' mission, Los Angeles, with address at 2962 West Avenue 33, Los Angeles, Calif.

BOYD, Rev. BEVERLEY M., formerly rector of St. Paul's Church, Winston-Salem, N. C.; to be rector of Grace and Holy Trinity Church, Richmond, Va. Effective November 1st.

CLEM, Rev. WALTER W., formerly rector of St. John's Church, Waynesboro, and the Church of the Good Shepherd, Folly Mills, Va. (Sw. V.); is rector of St. Paul's Church, Macon, Ga. (At.).

COOKSON, Rev. MILTON A., formerly missionary in the Billings field; is rector of Christ Church, Kalispell, Mont.

KELL, Rev. ROBERT, deacon, is assistant at the Church of St. Michael and All Angels, Baltimore, Maryland. Address, 3818 Sequoia Ave.

KNAPP, Rev. JAMES V., formerly assistant at St. James' Church, New York City; is rector of All Saints' Church, Harrison, N. Y.

LINDSAY, Rev. SMYTHE H., formerly managing editor of *The Living Church*, Milwaukee, and rector of St. Mark's Church, South Milwaukee, Wis. (Mil.); to be on staff of Forward Movement Commission, with address at 223 W. 7th St., Cincinnati, Ohio.

MCLEAN, Rev. WILLIAM D., Jr., formerly vicar at St. John's Church, Sparta, Wis. (Eau C.); to be rector of St. Paul's Church, Camden, N. J. Effective October 15th.

RIDOUT, Rev. JOHN, formerly assistant at Trinity Cathedral, Phoenix, Ariz.; has been commissioned First Lieutenant Chaplain, Reserve Corps,

and ordered to active duty with the CCC Camps at Fort Bliss, Texas.

SCOTT, Rev. ROBERT CHACE, deacon, has been appointed in charge of Christ Church, Willard, and the Church of the Epiphany, Trumansburg, N. Y. (C.N.Y.). Address, Willard, N. Y.

SKINNER, Rev. DONALD P., has been appointed locum tenens at St. Mark's Church, Havre, Mont.

TUHEY, Rev. WALTER F., formerly senior curate at the Church of the Advent, Boston, Mass.; is senior curate at St. Clement's Church, Philadelphia, Pa. Address, 2013 Appletree St.

WALKER, Rev. HARRY G., formerly rector of St. Mary's Church, Daytona Beach, Fla. (S.F.); is rector of Trinity Parish, Columbus, Ga. (At.). Address, 1345 3d Ave.

WILLIAMS, Rev. HEDLEY JAMES, formerly in charge of St. John's Mission, Center Moriches, N. Y. (L.I.); is teacher of senior children, St. Michael's School, Ethete, Wyo.

WILLIAMS, Rev. MERRITT FRANCIS, formerly student chaplain at the University of Florida, Gainesville, Fla.; is rector of St. Philip's Parish, Charleston, S. C. Address, 142 Church St.

### NEW ADDRESS

FRAZIER, Rev. ROBERT P., formerly 101 Krewson Terrace; St. Anne's Rectory, 123 Welsh Road, Willow Grove, Pa.

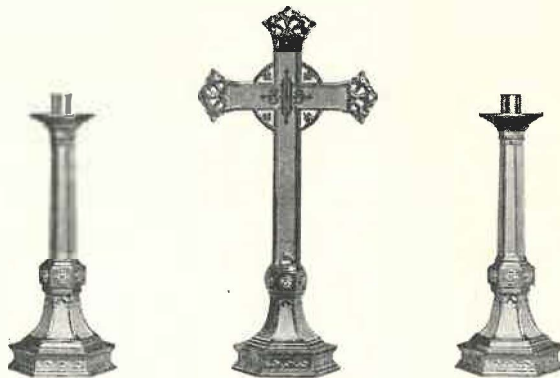
### RESIGNATION

EDMUNDS, Rev. CHARLES CARROLL, D.D., as rector of the Church of the Holy Advent, Clinton, Conn. Address after October 1st, Old Lynne, Conn.

### ORDINATION

#### PRIEST

MARQUETTE—The Rev. FREDERICK G. HICKS was advanced to the priesthood by Bishop Ablewhite of Marquette in Christ Church, Dearborn, Mich., June 30th. The ordinand was presented by the Rev. Hedley G. Stacey, and is rector of Christ Church, Calumet, Mich., with address at 117 S. Iroquois St., Laurium, Mich. The Bishop preached the sermon.



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## "War and the Church"

TO THE EDITOR: May I heartily congratulate you upon your courageous editorial, War and the Church (L. C., September 28th). It presents a clear, concise, and Christian statement upon an international issue dealing with war and the Church. Organized Christianity needs more of the same not only from editors of Church papers but from priests, bishops, archbishops, and popes. I like especially your last line, "May God spare us that diabolical mockery of Christianity"—the mockery of preaching and teaching the love of Christ with our mouths and at the same time urging and participating in the murder of our brethren for commercial advantage. More power to your clear thinking and writing.

(Very Rev.) JOHN W. DAY.

Topeka, Kans.

## The Church's Teachings

TO THE EDITOR: In your issue of September 28th, I find a letter by the Rev. B. Z. Stambaugh, which I believe should not be passed over. He advocates more frequent radio broadcasts for Church teachings; and perhaps broadcasts designed the more to catch the popular ear. I have felt this need for a long time. It isn't a startling revelation to say that the position of our Church quite generally is misunderstood by those outside, and almost as generally by those within. From the one side, when we refuse to cooperate in joint services, and the like, with the Protestant Churches, it is regarded as snobbery, and a "better than thou" attitude. And from the other side, most Roman Catholics regard us as trying to be something which we are not—a very poor imitation of the real thing.

We have had excellent programs on the air, and there are more to come. Of course, our first duty and concern is to get men to know and love and follow Jesus Christ. But we have a definite Road or Way—the Church—which we believe, if followed, will lead men more directly and more intelligently to this objective. If we are trying to persuade a man to go to a certain city, we are not above discussing with him, and trying to help him with the problem of transportation.

I strongly believe we should spend more time and money in getting before the people, as correctly and adequately and interestingly as possible the teaching of the Episcopal Church. Not long ago I mentioned this conviction to a fellow priest, and he said: "Yes, but what are the teachings of the Episcopal Church? The conceptions, even within our own ranks, are so various, that it would be hard to teach for the body as a whole."

But it seems to me, the most important articles of faith we hold in common—otherwise

we wouldn't have held together as we have. For example, the Catholic expression of faith, as contained in the Nicene Creed; the origin and nature and value of the sacraments, and the sacramental principle (including the use of symbols); the importance of the three-fold ministry; the history of the Church of England, etc. These things sound formidable enough to scare away even the most worthy of the comfortable, arm-chaired radio listeners. But there are ways to translate these things into appealing and popular language. And I think it should be done.

(Rev.) THEODORE PATTON.

Rosedale, L. I., N. Y.

## Bishop Kemper

TO THE EDITOR: I am very much interested in your Bishop Kemper Centennial Number of THE LIVING CHURCH (September 21st) and its splendid articles on Bishop Kemper and his work. May I call your attention, however, to several statements which I find in the Rev. Marshall M. Day's article, which for the sake of accuracy and record, I should like to correct.

He speaks of Bishop Kemper's German ancestry (this on his father's side, his mother was of Dutch ancestry) and his grandfather, *Jacob Kaempfer*. The name was never spelled *Kaempfer*, his grandfather was John Jacob Kemper and we have the records of many generations; in the sixteenth century it was von Kemper.

His father was Col. *Daniel* Kemper not *David* and the family did not settle in Pleasant Valley, N. Y., but were there temporarily on account of a smallpox epidemic in New York City.

Daniel Kemper, Jr., the Bishop's half-brother, was not hanged for his share in Miranda's expedition but he and the party of ten well-known young men of New York City, who joined Miranda, "were captured at Puerto Cabello and the Americans shot by Spanish soldiers outside the castle of San Felipe." On July 4, 1896, the date chosen on account of the American Independence Day, a bronze column was unveiled on the spot, erected by the Venezuela government "in honor of the citizens of the United States who aided Venezuela in the first struggle for independence." Daniel Kemper, Jr.'s, name is one of the ten on the column. "The valor of the American party is cited and their names enrolled in the list of illustrious patriots who secured the independence of South America from foreign domination. The front of the column bears the coat of arms of the United

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States alongside that of Venezuela while the side bears the names of the American party and an expression of national gratitude. During the three days of ceremonials and fêtes it was decreed that all official utterances and acts include mention of the valor of the United States citizens who aided Venezuela."

LEWIS HOFFMAN KEMPER.

Hendersonville, N. C.

#### Nocturnal Ordination

**TO THE EDITOR:** As a matter of information, is there any precedent for an ordination to the priesthood at night? I understand the Bishop of Missouri will advance a deacon to the priesthood September 30th at Holy Innocents' Mission at 7:30 P.M.

Please give your opinion in THE LIVING CHURCH.

W. B. C. REED.

St. Louis, Mo.

We know of no precedent since Christianity emerged from the catacombs for an ordination to the priesthood at night. Since the Prayer Book requires the celebration of the Holy Communion at an ordination, and since the better tradition of the Church favors morning celebrations, an evening ordination seems to us to be undesirable and unfortunate.—THE EDITOR.

#### An Upjohn Contribution

**TO THE EDITOR:** The interesting reprint from *Time* (L. C., September 14th) inspires one to add a bit of history attending the name of Richard Upjohn.

When in 1854 the first St. John's Church of Champlain, N. Y., was erected, Mr. Upjohn gave as his contribution to the new mission the design and working plans for the church. This little building stood until destroyed by fire on Christmas Eve, 1904, as a lovely adaptation in wood of Gothic architecture and a monument to Mr. Upjohn and the little company of people who started that first mission of the Church in that most northern border of Clinton county.

I believe that this is not the only instance of Mr. Upjohn's like interest in the building of these pioneer churches.

Troy, N. Y.

HORACE B. FINLEY.

#### Weakness and Strength

**TO THE EDITOR:** We read nothing nowadays about the once popular Couéism: "Every day in every way I'm getting better and better." This philosophy passed away because it appealed, not to the soul, but only to the mind.

True philosophy makes a man exclaim, "Every day in every way I'm getting worse and worse." When a man's soul is steadfastly fixed upon God, when his conduct is grounded upon virtue and right principles, when his purposes in life are true, good, and unchangeable, he can afford to regard with indifference, and even to despise afflictions and evils that discourage and overwhelm the majority of people.

Such a man can and does derive pleasure from the miseries that afflict him, for all his miseries do not touch his soul which lives a life of its own apart from the life of his body, and cannot be affected by evils that touch his body or affect his worldly estate and prospects. He is, of course, aware of his miseries, but he is able to laugh at them. When he considers his poverty, his obscurity,

his loneliness, his bodily infirmities, his old age, and failing powers, all gradually increasing from day to day, then he says indeed with his lips, "Every day in every way I'm getting worse and worse," but in his soul he laughs at all these troubles, for his soul is strong, happy, and eternal because it is united with God who is strong, happy, and eternal. He even takes pleasure in contem-

plating and enumerating his troubles one by one, for thereby he is always reminded of the unalterable and imperishable well-being of his soul. His guiding motto is, "Strength is made perfect in weakness."

This is my philosophy, the philosophy of Christ. It will live as long as a man is left upon earth.

CHARLES HOOPER.

Coeur d'Alene, Idaho.

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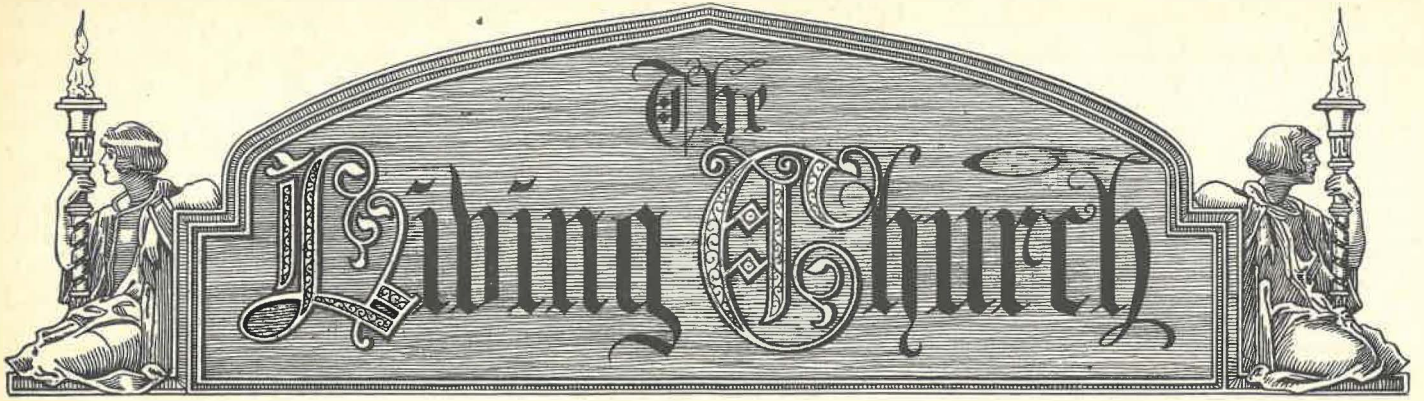


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## EDITORIALS & COMMENTS

### One Boke in Englyshe

THE CELEBRATION of the 400th anniversary of the first printed copy of the whole Bible in the English language undoubtedly will suggest to a great many people a fresh study of that familiar subject, How we got our Bible. Perhaps some will turn back to the writing of the Venerable Bede to read what he tells us about Caedmon who, being "taught the whole series of sacred history, keeping in mind all he heard, converted the same into most harmonious verse; and sweetly repeating the same, made his masters his hearers."

Very likely they will read also the letter written by Cuthbert, the pupil of Bede, to his "fellow reader, Cuthwin," with its memorable account of his master's translation of the Fourth Gospel, finished on the last night of his life:

"There was one of us with him, who said to him, 'Most dear master, there is still one chapter wanting; do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble. Take your pen, and make ready and write fast.' Having said much more, he passed the day joyfully till the evening; and the boy, above mentioned, said, 'Dear master, there is yet one sentence not written.' He answered, 'Write quickly.' Soon after the boy said, 'The sentence is now written.' He replied, 'It is well, you have said the truth.'"

Of course these students will read about Wyclif and Tyn-dale. And then they will concern themselves with Coverdale and the year 1535 which we are commemorating. There are quantities of books, old and new, for the use of scholars. Also there are a considerable number for the "unlettered faithful." Anyone and everyone may have a happy time studying the history of the Bible in English.

For example, the paraphrases of the Scriptures used by medieval preachers show clearly one of the reasons that inspired and sustained Wyclif in his labors for a Bible for the English people "in a tongue which is known to them." G. M. Trevelyan quotes in his *England in the Age of Wycliffe* the famous metrical paraphrase of the story of Moses. The boy is brought before Pharaoh; the tale continues thus:

"This King became to him in heart mild,  
So very fair was the child;  
And he took him in son's stead,  
And his crown on his head he did,  
And let it stand a stound;  
The child it threw down to the ground,  
Hamon's likeness was thereon;  
This crown is broken, this is misdome."

And Dr. R. Morris, the illustrious editor of early English texts, discovered in one of the *Blickling Homilies* an account of the vision of the Apostle Paul to which had been added an incident taken from *Beowulf*. This may well be regarded as the freest rendering into English of the Bible known to us; but other preachers added almost as startling bits. There is a detailed description of St. Andrew's life which purports to be from the Gospels, and there is an interesting inventory of Jezebel's gorgeous raiment.

NO WONDER Wyclif employed strong language when contending for a "true revelation of Holy Scripture" to the people. His words still stir us:

"What harm results to the Church, when, as if bending the faith of Scripture, they aim at rhymes, flatteries, detractions, and lies! For some by rhyming, and others by preaching poems



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and fables, adulterate in many ways the word of God. There is no man so rude a scholar but that he might learn the words of the Gospel according to his simplicity. Christ and His Apostles converted much people by uncovering of Scripture, and this in the tongue which was known to them. Why then may not the modern disciples of Christ gather up the fragments of the same bread?"

We should all be familiar with what Erasmus said about translations of the Bible into the vernacular:

"I would wish even all women to read the Gospel, and the Epistles of St. Paul. I wish they were translated into all languages of the people. I wish that the husbandmen might sing parts of them at his plough, and the weaver at his shuttle, and that the traveller might beguile with their narration the weariness of his way."

Tyndale quoted this when he boldly declared his intention of translating the New Testament into English. He was contending with a "learned emissary of the Pope," to whom he finally retorted:

"I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Coverdale was not unmindful of his great forerunners. In the "Prologue unto the Christian Reader," he speaks of those "which were not only of ripe knowledge, but would also with their hearts have performed that they began if they had not had impediment." Coverdale did "perform" it; he translated the whole Bible "out of five sundry interpreters," as he himself records. And then came the momentous day when all the clergy were commanded by the King to furnish "one boke of the whole Bible, in the largest volume, in Englyshe, sett up in summe convenient place within the church that ye have cure of, wherent your parishioners may most commodiously resort to the same and rede yt."

Gradually the Bible came into the houses of the people. First, into the King's palace: Bibles were costly in those days. The conflicts as to the possession of the Bible by private individuals did not, could not, keep it as the privilege of any one class or group. Having got that "one boke in Englyshe" into their hands, the English people would not let it go. And how they delighted in it! The chronicles and letters of the time make vivid to us the rapturous excitement with which men and women read the Bible or listened to the reading of it.

What is the significance of all this to us of today? Every nation of the world which has the Gospel of Christ possesses also the Gospel story in its own tongue. The four gospels have been published as a sound book for the benefit of the blind who find it difficult to read Braille. The vast majority of the people of the earth have the Bible. Any person may have a copy. If no other means are in hand, a request to that fine institution, the American Bible Society, will bring it. Not only the various rooms of our houses but also the rooms in the hotels of this land have Bibles in them. In many churches, there is a Bible in every pew, in addition to the "largest volume" on the lectern.

Yet we hear that people do not read the Bible, that there is widespread and quite unashamed ignorance of it and of its place in religion. The Holy Scriptures were, and are, the great gift of the Church to the people of the Church. Our Blessed Lord gave the Sacraments, God gave His Holy Spirit. But the Church, through the Apostles, gave the Bible—the record of Christ's life and teaching and the life of His Church from the beginning. Why then do people neglect this Book of the Church?

Perhaps the celebration of the anniversary of the "one boke"

will lead people to take up their Bibles with renewed zest. It has been said by those who are watching it most closely that the Forward Movement has actually opened the minds of many good Christian people to the Bible. And how? By awakening their interest in reading it regularly and with avidity. Many persons read the Bible as a duty. Better still were it did everyone read it, as they once did, "with busy joy."

### Too Many Bishops?

TRULY, we are the most episcopal Church in America and probably in the whole world. If anyone doubts it, let him but glance at this comparative table of the ratio of active bishops to baptized members and communicants in the Roman Catholic and Methodist Churches as compared with our own:

Religious group	Members	Communicants	Active Bishops
Roman Catholics . . .	20 millions	14½ millions	122
Methodists (North)	4½ "	3¾ "	18
Methodists (South)	2¾ "	2¼ "	14
Episcopalians . . . . .	2 "	1½ "	126

Why is it that the Episcopal Church requires more bishops for our two million members than the Roman Catholic Church does with ten times our membership? How do the Southern Methodists, with nearly half again as many members as we have, get along with 14 bishops whereas we require 126? Most marvelous of all, how do the Northern Methodists, with more than twice as many members as we have, get on with only 18 bishops while we require nearly eight times that number?

Yet despite the fact that we have more bishops per capita than any other religious body, we go right on electing and consecrating new bishops—and then wonder why we have such a high figure for the "overhead" of diocesan and general Church administration.

At the present time there are vacancies in the dioceses of Quincy, Oregon, and Vermont, and there will shortly be one in Kentucky, since Bishop Woodcock has announced his intention of resigning. One of these dioceses, Vermont, has elected a new bishop who has not yet accepted.

There are also two vacancies in the missionary episcopate, namely, Idaho and the Panama Canal Zone. The latter has been vacant for some years and there is no likelihood that it will be filled in the near future, but the House of Bishops when it meets in Houston next month will have before it a nomination for the vacancy of Idaho. At the same time it will have for consideration a recommendation from the National Council that no bishop be consecrated at the present time for this jurisdiction. Bishop McKim of North Tokyo has also sent in his resignation which will be acted upon by the House of Bishops next month.

But that is not all. Coadjutors are being asked by the Bishops of Kansas, Western Michigan, and Rochester, the last named being the newest diocese in the Church. The diocese of Newark is to hold a convention October 22d at which the first order of business will be the election of a suffragan.

Do we need so many bishops? Must we have so many small dioceses and so many weak missionary districts when modern methods of transportation have made larger jurisdictions feasible? Is a bishop of our Church so lacking in ability or apostolic zeal or some other quality that he cannot accomplish as much as a Roman Catholic or a Methodist bishop? Are we suffering from an Apostolic obsession?

These questions may appear rude but it seems to us that the



time has come for the Church to consider them seriously. A beginning was made at the last General Convention when a commission brought in a report recommending possible combinations of dioceses and missionary districts. It is significant that a number of the present vacancies affect dioceses or districts in which combinations have been suggested, notably Idaho and Kentucky. There is also, we are happy to say, a committee studying the possible redistribution of diocesan territory in Illinois.

But what concerns us even more than the number of bishops of dioceses and missionary districts is the rapidly increasing number of coadjutor and suffragan bishops. At the time of the last General Convention there were 16 suffragan bishops and seven bishops coadjutor. These were not by any means all in the larger dioceses—Chicago, for instance, with 37,000 communicants, has neither a coadjutor nor a suffragan.

It is not our purpose to make invidious comparisons between one diocese and another, nor do we suggest that there is any member of our House of Bishops who is undeserving of that honor. We are proud of our bishops; indeed, we believe they are the finest body of Christian men to be found in America and perhaps in the whole world. But we do feel that the time has come to study this whole question of the number and jurisdiction of our bishops and to think whether or not we may be suffering because of a surplus of bishops, just as some of the Central and South American armies are said to suffer from a surplus of generals. What the Church needs today, it seems to us, is not a larger general staff but more recruits and a more consecrated rank and file.

#### The Pope as Peace-Maker

**A**MERICA, the Jesuit weekly, thinks that it is "somewhat ungenerous" of us not to be satisfied with the efforts of Pope Pius XI to stop the impending war. *America* says:

"When Pope Pius XI some weeks ago made that now famous quotation from Psalm 67 [Psalm 68: 30 A.V.] many people wondered what he had in mind. Was he referring to Germany? Or to Italy, which even then was stirring in Africa? Few of us looked up the passage. If we had, we would have known it with startling clearness. 'Scatter the nations that seek war,' runs the Psalm, and then goes on: 'Ambassadors will come out of Egypt; Ethiopia will stretch forth her hands to God.' Can we not imagine His Holiness' eyes twinkling a bit when he said it, and wondering to himself whether Mussolini would know his Bible well enough to fill out the quotation? One editor, more quick than the rest of us, did fill out the quotation, and devotes a whole page in the *Catholic Herald* in London to a striking cartoon of a black priest at the altar holding up his hands to God, praying the prayer of David, and fulfilling his prophecy."

Well, it is very nice of the Pope to have his little joke and we are glad to join with our Roman Catholic fellow-editor in meditating a bit on his twinkling eyes as he started the quotation that he hoped Mussolini would be smart enough to finish. As a matter of fact, we suspect Mussolini was not only smart enough to finish it but also too clever to let on that he had done so.

Seriously though, it seems to us that, with more than ninety per cent of the Italian people professing spiritual allegiance to the Papacy, the Pope might have spoken out plainly and straight from the shoulder instead of in riddles, and told the Italian people in no uncertain terms that it would be a sin for them to participate in this proposed war of conquest. *America* observes

that "nobody has ever yet accused Pius XI of cowardice." We make no such accusation; but on the contrary we would even now welcome an opportunity to praise the Pope for his courage in speaking out against the dictator who lives but a stone's throw from the Vatican and who is obviously leading his nation into a most unchristian venture.

At this late date it seems to us that there are only two things that, humanly speaking, can prevent the Italo-Ethiopian war. One is the guns of the British fleet and the other is the voice of the Pope. We think that most Christian people would prefer the latter to the former.

#### An Editorial Change

**I**T IS with mingled pride and regret that we announce the resignation of our managing editor, the Rev. Smythe H. Lindsay—pride because he is going to Cincinnati to undertake special work for the Forward Movement, regret because he is no longer to be a member of our staff. Fr. Lindsay is that rare combination, a consecrated and devoted priest of the Church who is also a first class journalist. Somehow journalistic ability and Churchmanship do not often seem to meet in one personality and it is because Fr. Lindsay has had this rare combination that he has been exceptionally valuable to THE LIVING CHURCH during the two and a half years he has served as managing editor. The reputation that the news columns of THE LIVING CHURCH have gained during that time for accuracy, variety, and general interest is due in large measure to his work. Fr. Lindsay goes now to be a member of the staff of the Forward Movement—a position in which his exceptional training and ability will be of quite as much value as it was on the editorial staff of this periodical. Much as we shall miss him here we are glad that THE LIVING CHURCH can make this contribution to the Forward Movement and we are sure that the members of THE LIVING CHURCH FAMILY join us in wishing him Godspeed in his work.

#### An Appeal

**F**R. SPENCE BURTON, Superior of the Society of St. John the Evangelist, writes: "On a recent visit to Folsom Prison in California I found that some communicants of the Episcopal Church there used to receive regularly copies of THE LIVING CHURCH, sent to them by a friend of one of them, and that these copies of your paper were appreciated greatly by a number of the men. Now THE LIVING CHURCH does not reach the prison and the men miss it." Fr. Burton gives the name and address of a prisoner who, he says, "would not only enjoy reading THE LIVING CHURCH but would be glad to pass it on to all the other Churchmen in the prison."

What member of THE LIVING CHURCH FAMILY will volunteer to send a subscription to Folsom Prison? Should more than one send in a check for \$4.00 with instructions to enter a year's subscription, we shall send the first to Folsom and the others to Church people in other institutions who are genuinely anxious to receive THE LIVING CHURCH and unable to subscribe.

#### ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS  
Miss Sara S. Lawrence, 5 E. 84th St., New York City .....\$ 25.00  
BISHOP ROWE'S ALASKAN FUND  
A. L. W. ....\$ 5.00



## Bishop Fawcett

JUST to see him and to talk with him was to be impressed with the fact that religion was something vigorous, vital, and compelling. The clerical garment covered a large body, a great heart, and an expansive spirit. Religion, as his personality expressed it, was not something merely mystical and other-worldly. It was the essential that gave the driving force to the good life and to the here and now. He had his creed and believed in it sincerely and he knew just what religion meant to a bishop of the Episcopal Church. But he knew also that there is a universality of religion that is not confined by formalities but that gives to every man a realization of responsibility, a feeling of dependence, a spirit of reverence, and a faith in God. There was strength in the religion that he preached, that he lived, and that his life and his personality radiated.

He was a bishop of the Church and yet never was there a feeling of uneasiness, even for the most rugged man of the world, in his presence. He was so human. He was so cheerful. He was so wholesome. He loved his family so sincerely. He was so manly but withal so gentle. He laughed so genuinely and rejoiced with others so completely. And yet never did one forget for a moment that he was a man of the Church and that religion was to him the greatest thing in life. His dignity was not that of assumed grandeur but of the simple unaffected power of the earnest man.

His crisp, sharp sentences of clear and expressive English, spoken with unfeigned animation, linger in memory. His exact diction in formal speech and his charm of style in letter writing expressed not only knowledge but proved the habit of thoroughness that is character.

To him the talents of a Churchman were not to be confined to his Church. The world roundabout was even his larger diocese. The welfare of his community, as expressed in its organized efforts at betterment, in its charities, in its institutions of culture and philanthropy, even in its commercial organization was his challenge. When his health still served him he was willing, zealous, always ready to meet the summons for work.

To not many men of cultural interests and religious vocation is accorded the gift of the skilful hand as well as the alert mind. Yet he built boats and rebuilt engines and gloried in the joyous art of the amateur tinkerer. To him the out-of-doors was a great temple of worship as well as a happy playground.

Few men were so generously gifted. His talents were varied. Books, roads, fields, rivers, camps, boats, cars, sports, charities, colleges, clubs, chambers of commerce, and so, on and on, his interests journeyed. But his great genius was that of the depth of his love for his fellow man, and his great passion was his faith in the power of the religion of Jesus Christ. In a group of business men in which his opinion of a certain religious group of a denomination not his own was sought, he answered instinctively, "I stand vigorously for every institution that exalts the name of Jesus Christ."

Would that there were more men who could express, expound, and exemplify true religion for thirty-one years in Quincy as did Bishop Edward Fawcett!

—The Quincy "Herald-Whig."

### Religion and the Press

THE religious news writer is for the time being acting as liaison officer between the first and fourth estates. If he be true to his assignment he will not make a jibe at religion under the protection of the press, nor on the other hand will he suppress an unpleasant and pertinent fact to whitewash a particular religious group—be it his own.

—Dr. F. A. Wilmot.

## Everyday Religion

### Act of Resolution

THEY WERE AMONG the last to leave after morning service. Half a block away from the church, the man said to his wife, "Let's go back to church for a minute." His wife exclaimed, "Why! Have you forgotten something?" The man said, "No. I've remembered something. Come along and I'll show you."

The rector was gone. The sexton was gone. The door stuck, but it was unfastened. The woman followed, mystified, into a pew. They just sat there, the woman nervous, the man gazing and nodding at the altar.

"It was a good service, wasn't it, Mother?" She nodded, but her worry began to rise. She was wondering about the nearest telephone. "Yes, a good service," he went on, "it seemed to put everything in its place. And the sermon hit me hard."

"Oh, Dad, are you feeling sick?" she gasped.

"No, no." He patted her knee. "Nothing like that. Just couldn't walk away, that's all. Had to come back and make up my mind. I want to make it up now and have you with me."

He had his old fountain pen out—he would always have that with him, even at parties and church. He found a piece of paper in his pocket and spread it on the back of a hymnal. She thought it looked queer—one of his business statements printed, "Century Electric Shop—J. R. Thompson, Prop. Try us once and You'll come again." Familiar old bill-head. Not right in church. But he didn't seem to notice.

"Don't you think I can get it down on paper, like I do at the store?"

"Get what on paper? We'll be late to dinner."

"Never mind dinner," he said. "Help me get this down like an order from a customer. It struck me during that sermon that I'd had a long standing order from God, and I'd never done a thing about it."

Now she was trying to defend him from himself. But he kept shaking his head: "Not good enough. Not good enough. Wouldn't stand for it in my business. Soon have no customers at all."

So they made the list: something for him, something for her, other things together. To you and me, perhaps, it would be a most pathetic little list. It was not very long, but it was very plain and businesslike. At the top stood: "Do this. Don't forget."

They sat still quite a while.

He was about to put the list into his memo book with the rubber band, when he wrote once more: "Fix that front door so it don't stick, if it's all right with the Rev."

### A GARDEN ENCLOSED

MY GARDEN is enclosed by a wall of shimmering green,  
Shot through with sunlight.

Only the birds know the secret formula

For entrance here.

A blackbird splashes in the pool—

A humming-bird, poised on invisible wings,

Courts the proud flaming Balm-of-Gilead.

In the bright stillness my spirit is released;

And meets the Unseen Presence of One

Who in other days walked in a garden.

SISTER ELSA, THIRD ORDER OF ST. ANNE.



# Coverdale and the First Printed English Bible

By the Rev. Ezra Squier Tipple, D.D.

President Emeritus, Drew University

**T**HE ENGLISH BIBLE has a distinction all its own. The familiar judgment of Macaulay, "The English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," is so well known as almost to make necessary an apology for repeating it. Yet, as this year brings the 400th anniversary of the first complete printed English Bible, it will help to remind us of our precious heritage, and the man whose name it bears—Myles Coverdale. And who was this Myles Coverdale?

It is probable that his surname was taken from the district where he was born, Cover-dale, in what is called Richmondshire in the North Riding. The exact date of his birth uncertain. It is now given as "about 1488," though it may have been somewhere near 1485. He died in 1568-9 having come to a goodly age, well beyond four-score years, much admired, and followed by all the Puritans.

From his childhood he was a student, given to learning, eager, diligent, having a sturdy purpose and a tenacious memory. He studied philosophy and theology at Cambridge, had an ever growing circle of acquaintances, such as Sir Thomas More, Erasmus, and Thomas Cromwell, who was long his influential friend.

Some time after Coverdale entered the convent of Austin friars at Cambridge the famous Robert Barnes became its prior. When the latter was later arrested on a charge of heresy, Coverdale went with him to London to assist him in drawing up his defense. Later, leaving the convent, he assumed the habit of a secular priest and began at once to preach against confession and the veneration of images.

The intimate facts concerning the life of Coverdale are rather obscure. An undated letter to Thomas Cromwell, prior at least to 1527, gives a hint of his religious inclinations and perhaps of his activities. In this letter he writes, "I begyne to taste of Holy Schryptures." It is impossible to account for his movements between 1528 and 1535; but it is more than probable that most of the time was spent abroad. It has been asserted that, in 1529, he was at Hamburg, assisting Tyndale in his translation of the Pentateuch; but the evidence is of doubtful value.

He was writing, however, or translating in these silent years; for, in 1534, he brought out two books, both translations, *Ye Olde God and the Newe* and *Paraphrase upon the Psalms*. Beyond question he had begun the work of translating the Scriptures into English, which came to a glorious consummation in 1535 in the first complete printed English Bible.

In the history of the English Bible there are two outstanding names, William Tyndale and Myles Coverdale.

While this article has to do primarily with the latter, the former has so large a place in the story of the English Bible that his name commands reverence, inasmuch as his was the first printed New Testament. Appearing in 1525, it was so eagerly sought after that people went about saying that "the conscience of England has found a new King."



MYLES COVERDALE

Coverdale, undoubtedly, owed much to Tyndale, building in large measure upon what had already been done by his predecessor. But he had genius and ability all his own. Nearly half a century ago, H. W. Hoare, an English writer, made this striking comparison between Coverdale and Tyndale: "If the latter be the Hercules among our Biblical laborers, the former is certainly the Orpheus. Diffident and retiring in disposition, of delicate susceptibility, literary dexterity, and resource, with a wonderful ear for cadence and rhythm, it is Coverdale to whom we owe much of the beautiful music which seems to well up out of the perennial springs of our Authorized Version. 'Cast me not away from Thy presence, and take not Thy Holy Spirit from me'; 'Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou shalt endure: they all shall wax old as doth

a garment; and as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.' Where can we find anything more perfect, unless it be in passages scattered up and down in our Prayer Book version of the Psalms, which is almost wholly, or in the Isaiah of our Bibles, which is very largely, from the hand of this translator? But, though contrasted with Tyndale in the main features of his character, he is also his indispensable literary complement, standing in relation to him as gentleness does to strength, pliability and grace to robustness and vigor, modesty to self-confidence."

**T**O THE study of the English Scriptures he gave practically his entire life. He wrote or translated numerous tracts and books, some twenty-six in all; but his chief distinction is that the first complete Bible printed in English bears his name. It is this achievement which the present year commemorates. It may be, as is often said, that his translation as a work of scholarship does not rank with that of some other translators; but he accomplished what no other person prior to 1535 had done. He translated and published a Bible in the English language. The publisher and place of printing of the 1535 Bible have always been a mystery. These facts are not of primary importance. Coverdale was the inspiring genius of the enterprise. The place may have been Zurich, Frankfort, Cologne, or Paris, what matters it? The work of translation was probably done at Antwerp, and the volume was probably printed on the press of



Froschover in Zurich. In the version there is no definite mention of the original Hebrew and Greek texts. Coverdale was not without some knowledge of both these languages, but was much less well-equipped in this respect than Tyndale as Coverdale modestly acknowledges. He knew German and Latin extremely well, and a little French. The five "interpreters," which he said that he used, are thought to have been the Vulgate, the Latin version of Pagninus, part of Luther's translation, the Zurich version, and Tyndale's Pentateuch and New Testament. His knowledge and ability seem to have been unquestioned. He was employed by Thomas Cromwell to assist in the Great Bible in 1539, which was ordered to be placed in all English churches. The text of this is largely that of the Bible of John Rogers, brought out in 1537 under the name of Thomas Matthew, of which the Old Testament from Ezra to Malachi and the Apocrypha were substantially Coverdale's own. The New Testament and the first part of the Old Testament were very closely Tyndale's.

In 1558, Coverdale may have had a share in the preparation of the Geneva version of the Scriptures but the evidence is not conclusive. In the remainder of his life he was actively concerned in the wider circulation of the Bible.

Myles Coverdale was one of the leading figures during the progress of the reformed opinions in England and on the Continent. By his marriage which naturally was regarded as a protest against the doctrines of celibacy of the priesthood, he became identified completely with the reforming party. He was appointed Bishop of Exeter in 1551, and the vigorous Protestantism of western England in the reign of Elizabeth was undoubtedly greatly aided by his powerful preaching and influence. On Mary's accession to the throne, 1553, he was deprived of his bishopric and ordered to London, though later he was permitted to leave for Denmark.

In 1554 he signed a remarkable confession of faith in conjunction with other bishops and martyrs imprisoned in London. Following the signature of the others; is annexed the following notable declaration: "To these things above said do I, Myles Coverdale, late Bishop of Exeter, consent and agree with these, mine afflicted brethren, being prisoners. Mine own hand, M. C."

This man, modest, conscientious, laborious, a thoroughly honest and good man, who had a considerable share in the introduction of German spiritual culture to English readers in the second quarter of the sixteenth century, a consistent reformer, the Church of the present day does well to honor both for the first Bible printed in English and for many of the most cherished phrasings of beautiful and tender passages of the Scriptures.

#### MICHAELMAS

*I* S SUMMER dying when autumnal grass  
 Adds sombre tones to fields of goldenrod,  
 Where daisies are ambassadors of God  
 And immortality at Michaelmas?  
 Her robe will soon become a dull morass  
 Of rotting leaves to mingle with the sod,  
 Yet dormant life in every bursting pod  
 Will bring a future miracle to pass.  
 And you will come again! This autumn field  
 Has tranquillized my heart. Angelic grace,  
 St. Michael's benediction, fills the place.  
 My spirit tastes of Heaven and is healed.  
 I see once more what sorrow had concealed  
 For one brief moment, Love's eternal face.

EMILY TAYLOR PERKINS.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Bella Vista Children's Home

THE CANAL ZONE, a crossroads of the world and a show place of American civilization, has no more interesting and touching work for the Church than that being done by Miss Claire Ogden of Pittsfield, Mass., a trained social service worker, and Miss Eleanor Snyder, a graduate of St. Faith's, New York. These two missionaries with a cook who has been at the Bella Vista Home since it started and a laundress comprise the staff.

I have often heard Mrs. James Craik Morris speak of the value of this home which was one of her major interests when she and the Bishop were living in Panama. It was founded about fifteen years ago.

Some thirty children, mostly orphans, comprise the household at unique Bella Vista. The three-story concrete building was the gift of Edwin C. Gould of New York, and the site that of Minor C. Keith of the same city. Swept by the soft breezes from the Pacific, an ideal setting is found in which to train and develop children, many of whom are of mixed nationality, and all friendless. It demonstrates a spirit of neighborliness, goodwill, and helpfulness among the Panamanians as well as the American population.

The days in the Home are busy ones. Rising bell is at six o'clock. Prayers and breakfast follow, then the small tasks which come within the scope of the daily routine of the little ones. When school time comes the pupils walk to the public school. They come home for luncheon and are off again until five. Evening tasks fill the last hours of their day until bedtime at seven.

Mothers will be interested in the carefully planned budget which feeds thirty-three persons, three of them adults, on \$100 a month. The table includes no luxuries such as butter and the choicer vegetables. A milk fund which was raised last year has enabled each child to have a glass of milk for breakfast. This has increased the weight of the children. Meat is served once a day and with rice, bread, vegetables, and stewed fruit, healthy bodies are established. The Church at home pays the salary of the two missionaries but all other funds are secured locally and from friends.

May I suggest that those of us who have little children remember this group and their leaders in our prayers, and, if we have opportunity, give them some of those things we consider necessities but which to them are luxuries. "Inasmuch as ye have done it to one of these. . . ."

### Notable Service in Liberia

WE LEARN from our Holy Cross Liberian Mission that while Dr. Krueger is away on furlough, Sister Mary Joseph is in charge of the hospital in addition to all her other duties. No new patients are to be accepted but those already in the hospital when Dr. Krueger left are receiving the necessary care. Sister Mary Joseph looks after the health of the school children and others who live in Bolahun. On a couple of days a week she holds a child welfare clinic with the help of three native dressers, Menjo, William Tamba, and Ndobbor, who were trained by Dr. Junge and Dr. Krueger.



# Coverdale's Bible of 1535

AND

## *The Theory of Translation*

By the Rev. Kenneth W. Cameron

Berkeley Divinity School

**A**N ADEQUATE LIFE of Myles Coverdale, Bishop of Exeter, does not exist.<sup>1</sup> The date of his birth, his parentage, and most of his early life is unknown.<sup>2</sup> Even his surname has been questioned,<sup>3</sup> and the scholarship of the past decades has failed somewhat to study him against the background of his own day. Moreover, Coverdale as humanist and friend of More, as student, popular Reformation preacher, educator, and innovator has escaped notice, and even his reputation as a translator has suffered because it has been considered apart from the general sixteenth century translation movement to which he belongs. An active research will probably reveal more contemporary notices concerning this teacher of Virgil at Bergzabern, who by translating the *Goostly Psalmes and Spirituall Songes* may be said to have opened the way for the vast flood of metrical psalmody and hymnody that swept through England and Scotland during the succeeding centuries. Future studies in the early stages of the Reformation will also declare his importance in the introduction of German spiritual culture to the English reading public. And certainly we shall see something of the strength of the man who, in 1526, dared to defend Robert Barnes, who never wavered when Mary came to the throne, and who apparently chose to suffer the loss of a bishopric rather than embrace what he thought was a return to Romanism under Elizabeth.

"The translation movement was more than an episode in English history; it was characteristic of a period, which, though brief, was germinal."<sup>4</sup> A new spirit of nationalism permeated the life of the sixteenth century, and to this the growing use of the vernacular bears witness. At the same time the tradesman class had become aware of itself, and had found a dearth of literature for either practical business requirements or common morality—an interest inherited in part from early English humanism, which had stressed the fact that knowledge and virtue should go hand in hand. Medieval treatises continued to circulate until about 1530, when humanistic works, published earlier in Latin, began to appear in the vernacular. Although, indeed, only a small part of the population seems to have been able to write, a much larger group—probably fifty per cent of the nation—could read,<sup>5</sup> and in its reading sought instruction and morality as well. The court required a litera-

*THE 400TH ANNIVERSARY of Coverdale's translation of the Bible is being observed this year. Coverdale was the translator of the first complete Bible to be printed in English. The printing was finished October 4, 1535. Here is presented an excellent view of the background and Coverdale's work.*

ture on statecraft, politics, courtesy, science, medicine, and morals. Schools needed adequate textbooks and reading matter that could both instruct the young minds in the new learning and, at the same time, edify them. The Bible and the Classics were

able to supply the need, but only if printed in language "understood of the people."<sup>6</sup> When the English Bible appeared, the reading public, and especially the growing middle class,<sup>7</sup> received it with almost indescribable enthusiasm. Both religious and secular ideals and motives therefore account for this and for the popularity of other translations of the period. In a word:<sup>8</sup>

"The rationalistic element in the classics was looked to to overthrow feudal and medieval ideals and to nurture love of freedom and country; to strengthen Protestantism and improve morals; and to allay seditious tendencies. Culture and the general and literary use of unadulterated English were other desiderata."

A glance at the outstanding translators of the day—men who have become famous for their workmanship—reveals certain common characteristics:

(1) With the possible exception of Philemon Holland (1552-1637), very few were scholars in the modern sense. "Like Shakespeare, the most had little Latin and less Greek,"<sup>9</sup> but they were masters of English, who "wrote with an eloquence and elaboration rarely surpassed."<sup>10</sup> (2) Again, most of them were men of the world, engaged in busy professional life, who turned to translation either for diversion, or for the employment of moments of leisure snatched from routine occupation. (3) French was the language best understood in the sixteenth century, and it was usually through the medium of a modern language that Greek and Latin classics—and the Bible as well—reached England. Thus Thomas Nicholls translated Thucydides from the French of Claude de Seyssel, and Thomas North took Plutarch from Jacques Amyot. (4) The chief interest of the translators was in the *matter* of the originals—not in mere pedantry—and they were therefore uninterested in a definite "Theory of Translation," unless it should be broad enough to allow them freedom to transmit the original ideas into the language and the new thought-forms that could contain them. "The results of this careless method is that the translations of Elizabeth's age (in prose, at any rate) are unsoiled by pedantry. They do not smell of the lamp; they suggest nowhere the laborious use of the pedestrian dictionary. They call up a vision of space and courage and the open air." "In general, the translators of the heyday were accurate neither in word nor in shape. They followed the text as remotely as they imitated the style of their

<sup>1</sup> See *Memorials of Myles Coverdale*, London, 1838; George Pearson, ed., *The Remains of Myles Coverdale* (2 vols.), Cambridge, 1844-6; *Dict. of Nat. Biography*, XII, 364ff.

<sup>2</sup> He was born probably in 1488; ordained priest at 26; began publication at 46; married after 50, and died at the age of 81.

<sup>3</sup> There is no need to assume that the name, "Coverdale," was borrowed from what may have been the district of his birth in Richmondshire. It is not uncommon as a surname. A "Thomas Coverdale" died shortly before December 9, 1510 (*Letters and Papers, Foreign and Domestic, Henry VIII*, I, 203) and a "William Coverdale" was alive in 1529 (*Ibid.*, IV, iii, 2359). There was a "Coverdale Forest" in Yorkshire.

<sup>4</sup> C. H. Conley, *The First English Translators of the Classics*, New Haven, 1927, 123.

<sup>5</sup> J. W. Adamson, "The Extent of Literacy in England in the Fifteenth and Sixteenth Centuries," *Library* X (1929-30), 163ff.

<sup>6</sup> Conley, *op. cit.*, 15.

<sup>7</sup> John W. Draper, *The Funeral Elegy and the Rise of English Romanticism*, New York, 1929, 46.

<sup>8</sup> Conley, *op. cit.*, 122.

<sup>9</sup> Charles Whibley, "Translators," *CHEL* (New York, 1910), IV, 3.

<sup>10</sup> *Ibid.*, 4.



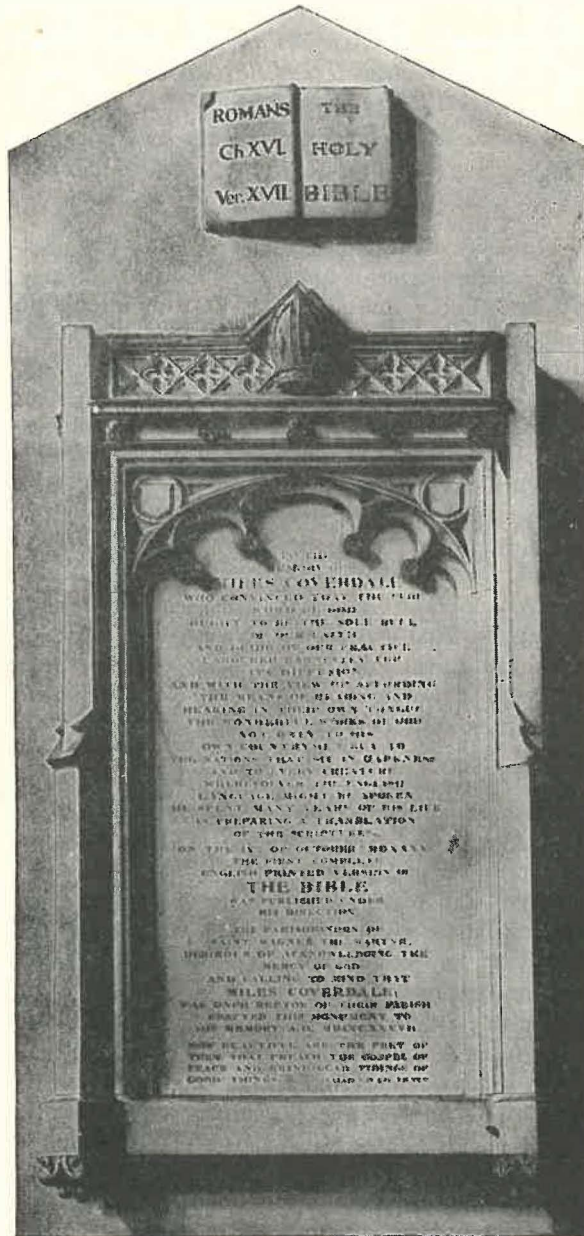
originals.”<sup>11</sup> (5) All of the translations show a certain uniformity of atmosphere as well as of purpose. For the most part the color of them “is the color of the translator’s time and country, and if we study the method of one or two chosen examples, we shall get an insight into the method of them all.”<sup>12</sup> (6) Matthiessen remarks<sup>13</sup> that the average translation doesn’t last long. It is either a “useful crib” with no style of its own, or the style of the translator’s generation intrudes upon it, giving it a limited popularity. “The translator must either suppress his personality and produce a scholarly work, faultless, but without life; or . . . he runs the almost certain risk of adding elements which the next generation will consider a clouding of the spirit of the original.” The remarkable feature of Elizabethan translation, however, is that, although it adopted the second method, it has endured as a part of English literature as no other group of translations has. And this, no doubt, is the result of the artistic contribution which each translator has given to his work—either in imagination, interpretation, or style.

**B**IBLE TRANSLATION was part of the same movement and manifested all of the same attitudes. There were, to be sure, minor exceptions, but these did not alter the form or the product. For example, Bible translators were believed to be guided by the Holy Spirit—but note that this new factor contributed to, rather than detracted from, the spirit of freedom in which the individual penman was encouraged to seek out the truth.<sup>14</sup> Indeed, Tyndale illustrates this liberal attitude, for he realized that the Hebrew scriptures were highly poetical,<sup>15</sup> and he accordingly reserved the privilege of choosing what seemed to him to be the most appropriate reading from any of the four sources of varying merit which he used. By no means did he follow the Hebrew consistently.<sup>16</sup>

The modern approach to Bible study is linguistic and bibliographi-

cal, and commentaries abound. In the sixteenth century, such a combination of criteria was practically non-existent. There were no adequate commentaries to catalogue the results of the newly-awakened interest in linguistics. Erasmus, illustrating this linguistic approach, published the New Testament in the original Greek (1516), but the science of bibliography was feeble and inaccurate. He compiled his text from late manuscripts, and thus impaired the value of the achievement. Even contemporaries found serious mistakes in it, and insisted upon revision. Since, therefore, the available text of the original languages could not be relied on, and since the originals presented many textual cruces that were difficult and vague, the hope of establishing a final and approved text had to be relegated to the future. In a sense each translation was a commentary, and the more frequently issued, the better.<sup>17</sup> Every edition, whether German, French, or Italian, was welcomed for its possible conquests over troublesome passages in the text.<sup>18</sup> According to Coverdale: “. . . whereas, like as when many are shooting together, every one doth his best to be nighest the mark; and though they cannot all attain thereto, yet shooteth one nigher than another, and hitteth it better than another.”<sup>19</sup>

How, then, may one explain the great controversy that attended the translation of the Bible into English? We gather from the vigorous battle of words that passed between Tyndale and Sir Thomas More<sup>20</sup> that there was nothing wrong with Bible translation as such—for the humanists, led by Erasmus, had encouraged it—but, said More, (1) there was a proper season for a translation. England between 1525 and 1535 was on the brink of catastrophe and disintegration. The uneducated classes were threatening trouble not only to the Church but to the state as well. The Church was struggling to reform itself under the policy of the King, and an unauthorized Bible translation might encourage anarchy. (2) Bible translation was associated with the Protestant heresy of Luther, and an English version between 1520 and 1530 might destroy the King’s best efforts to keep the English Church Catholic. (3) A translation, if made at all, should be



COVERDALE MEMORIAL TABLET  
Church of St. Magnus the Martyr, London, England

<sup>11</sup> Charles Whibley, “Translators,” *CHEL* (New York, 1910), IV, 3.  
<sup>12</sup> *Ibid.*, 11.  
<sup>13</sup> F. O. Matthiessen, *Translation: An Elizabethan Art*, Cambridge, Mass., 1931, p. 231.  
<sup>14</sup> Coverdale’s Dedication to the New Testament (1538) printed by Nycolson reads: “The scripture and word of God is truly to every christian man of like worthiness and authority in what language soever the Holy Ghost speaketh it.”  
<sup>15</sup> Israel Baroway: “The Bible as Poetry in the English Renaissance,” *JEGP*, XXXII (1933), 447ff; also “The Imagery of Spenser and the Song of Songs,” *ibid.*, XXXIII (1934).  
<sup>16</sup> John Rothwell Slater, *The Sources of Tyndale’s Version of the Pentateuch*, Chicago, 1906, p. 54.

<sup>17</sup> “Prologue” to the Bible of 1535.  
<sup>18</sup> *Ibid.*: “Whereas some men think now that many translations make division in the faith . . . that is not so: for it was never better with the congregation of God, then when every church almost had the Bible in a sundry translation. Among the Greeks had not Origin a special translation? . . .”  
<sup>19</sup> *Ibid.*  
<sup>20</sup> See Alfred W. Pollard, ed., *Records of the English Bible*, London and New York, 1911; Sir Thomas More, *The Dialogue Concerning Tyndale*, ed., W. E. Campbell, London, 1931.



“authorized” by the Church and the government, and then given only to those who had the intellect and discretion to use it constructively. (These people, presumably, would be the clerics and laymen who had an education sufficient to enable them to read the Vulgate.) Bible instruction, under these circumstances, would gradually reach the lower classes and precipitate no disturbance in the commonwealth. (4) Translations so authorized would be sure not to mistranslate *certain words*<sup>21</sup> which had become dear to the Christian Church for centuries. These words included: *church, penance, charity, priest, bishop*, and the like. More’s severest accusation against Tyndale was that he had in this particular violated Christian tradition for the sake of novelty, and, under influence of Luther’s translation, intentionally encouraged heresy and schism.<sup>22</sup>

*Certain words*, therefore, and *heresy* created the chief difficulty in England, and the impartial historian today will probably see the justice of More’s position. Tyndale had essentially committed heresy against the Catholic Church as well as rebellion against his country. He realized his error too late, however, because in his subsequent revisions of the New Testament and the Pentateuch he made thousands of changes and toned down many of the objectionable glosses which he had borrowed largely from Luther.<sup>23</sup>

THE greatness of Coverdale as a translator of the Bible lay, among other virtues, in his (1) disinterestedness, (2) maturity, and (3) his “instinct of discrimination”—a faculty that is akin to genius itself. If there be any justification for perceiving Erastianism in him, his virtues outweigh

it tenfold, and the fault was common to the age. What little we know of his life indicates clearly that he was motivated by several great ideals, and that he consistently labored to achieve them. He apparently worked alone in his first and greatest venture.<sup>24</sup> He knew Latin well, and, like most translators of his time, had a knowledge of French. He soon acquired German and Hebrew.<sup>25</sup> Tyndale’s use of the latter has probably been much exaggerated,<sup>26</sup> and the sharp contrast made hitherto

between the two men as regards their linguistic accomplishments may be, therefore, quite unjustified.<sup>27</sup> Certainly Slater’s analysis of Tyndale accords with Elizabethan translation practice.

The first complete English Bible, of 1535, was unauthorized, but it opened the way for the sane governmental attitude that almost immediately followed. For the first time the whole Old Testament appeared in English, and Coverdale had translated the three-fourths of it hitherto neglected. He made good use of the newest “commentaries” available since Tyndale’s publications, and claims to have followed “five sundry interpreters.”<sup>28</sup> He restored at once the *certain words*, the omission of which had prejudiced the labors of Tyndale, and, in a sense, he enabled the genius of his predecessor to achieve deserved recognition in the so-called Matthew’s Bible of 1537. In fairness to his “interpreters,” he allowed many of the newer synonyms to survive, and urged the reader not to be offended, “though one

of S. Luke. Ho. xxxij.

The gospel

which stryped him out of his clothes, and wounded him, and wente, their waye, and left him half dead. And by chauce there camedowne a prest thesame waye; and whan he sawe him, he passed by. And likewise a Leuite, whã hecame nye vnto thesame place and sawe him, he passed by. But a Samaritane was goynge his iourney, and came that waye, and whan he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and life him vp vpon his beast, and brought him in to the ynn, and made prouyson for him. Vpon the next daye whan he departed, he toke out two pens, and gaue them to the oof, and sayde vnto him: Take care of him, and what so euer thou spendest more, I wil paye it the, whan I come agayne. Which of these thre now thinkest thou, was neghboare vnto him, that fell amonge the marcherers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: Go thy waye then, and do thou likewise.

Je fortunèd as they wote, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hirself moeche do, for to serue him. And she stepe vnto him, and sayde: LORDE, carest thou not, that my sister leaue me e serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thinges: there is but one thinge nedefull. Mary hath chosèn a good parte, which shal not be taken awaye from her.

The XI. Chapter.

¶ It fortunèd that he was in a place, and prayed. And whan he had ceassed, one of his disciples sayde vnto him: LORDE, teach vs to praye, as Iohn also taughte his disciples. He sayde vnto the: Whan ye praye, saye: Ooure father which art in heauen, halowed be thy name. Thy Kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye cure dayle bread. And forgene vs oure synnes, for we also forgene all them that are detters vnto vs. And lede vs not into temptation, but deliuer vs from euill.

And he sayde vnto hem: Which of you is it that hath a frende, and shulde go to him at mydnyght, and saye vnto him: frende, lende me the loanes, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answere and saye: Disquere me not, the doore is shutt already, and my childre are with mein the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende. Yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he nedeb.

And I saye vnto you also: Are, and it shal be geuen you: Sete, and ye shal fynde: knoeke, and it shal be opened vnto you. For who so euer axeth, receaueth: and he that seeketh, fyndeth: and to him that knocketh, shal it be opened. If the some are bled of eny of you that is a father, wyl he geue him a stone therfore? Or yf he hearc a fysh, wyl he for the fish offre him a serpent? Or yf he are an egg, wyl he profer him a scorpion? If ye then which are euell, can geue youre children good giftes, how much more shal the father of heauen geue the holy spere vnto them that are him?

And he diue out a denell that was domme: and it came to passe whan the denell was departed out, the domme spate, and the people wondred. But some of them sayde: He dryue out the deuels, thowze Beelzebub the chiefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Eury kyngdome deynded within itself, shal be desolate, and one house shal fall vpon another. If Sathan rhenbe at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thowze Beelzebub.

And yf I dryue out deuels thowze Beelzebub, by whom the do youre childre dryue them out: Therfore shall they be youre iudges. But yf I cast out the deuels by the synnger of God, then is the kyngdome of God come vnto you.

Whan a stronge harnesssed man kepeth his house, that he posseseth is in peacc: but whan a stronger then he commeth vpo him, and ouercommeth him, he taketh fro him all his weapons, wherin he trusted, and denydeth the spoyle. He that is not with me, is agaynst me: and he that gathereth not with me, shall be trodden.

SS 4

A PAGE FROM A FIRST-EDITION COVERDALE BIBLE

Note that Our Lord’s Prayer appears on this page

call a scribe that another calleth a lawyer; or elders, that another calleth father and mother. . . . For if thou be not deceived by men’s traditions, thou shalt find no more diversity

<sup>24</sup> Remains, II, xvii.  
<sup>25</sup> Ibid., II, 492, 525-6; D N B, XII, 369.  
<sup>26</sup> J. R. Slater, *op. cit.*, 52-4.  
<sup>27</sup> Cf. Ira Maurice Price, *The Ancestry of Our English Bible*, Philadelphia, 1907, p. 250-1, 254.

<sup>28</sup> See Hoare, *op. cit.*, 176-7. These appear to have been the Swiss-German (or Zürich) Bible of Zwingli and Leo Juda, completed in 1529; Luther’s German Bible; the Vulgate; the Latin Bible of 1528 by Pagninus; either Tyndale’s translation or some additional Latin or German version.

<sup>21</sup> A good example of the importance of words in the period may be observed in a letter of Richard Hillis to Henry Bullinger. Hillis remarks that he has observed in Bullinger’s translation, that whenever the prophets intend to describe a knave or imposter, they called him a merchant, “which shows that trade is a dangerous thing” (*Letters and Papers, Foreign and Domestic, Henry VIII, XIX, ii, 166*).  
<sup>22</sup> Cf., the Litany.  
<sup>23</sup> H. W. Hoare, *Our English Bible*, 2d ed., reprinted, 1925, p. 149.



between these terms, than between fourpence and a groat."<sup>29</sup> By this means he hoped to achieve comprehensiveness in variety, "and secure in some measure for one translation the advantages which he found in many."<sup>30</sup> But his work did not end with this first achievement.

Never satisfied with his results, he labored constantly for almost thirty years, revising, comparing, and editing the Bible.<sup>31</sup> As new translations appeared he examined them, selecting what he believed to be of permanence and of worth. "I am, and purpose to be while I live, by God's grace, even as ready to amend and redress any manner of thing, that I can espy to be either sinistrally printed, or negligently correct."<sup>32</sup> Again he remarked: "And therefore am I, and will be while I live . . . always willing and ready to do my best as well in one translation as in another."<sup>33</sup> He cherished the hope that he was slowly, but surely, preparing an enduring translation of God's word, but he was also patient, realizing that the process would be a long one. "Let Christian love have some governance in thy judgment," he wrote to the readers of his New Testament,<sup>34</sup> "and think not the contrary in us; but as we see peradventure today that we did not yesterday, so will we be right glad to do for thee tomorrow that we cannot do today." Is it hard to understand why the King James Version of 1611 has been so permanent and priceless?

COVERDALE'S great ideal in Bible translation was the propagation of sound Christian religion and morality. In this respect he was essentially a humanist. Like other translators of the day he had a practical purpose in mind, but he surpassed all others in achievement. In his Bible of 1535 he speaks as an educator to the parents of the realm:

"And whosoever thou be that hast children, bring them up in the nurture and information of the Lord. And if thou be ignorant, or art otherwise occupied lawfully, that thou canst not teach them thyself, then be even as diligent to seek a good master for thy children, as thou wast to seek a mother to bear them; for there lieth as great weight in the one, as in the other. Yea, better it were for them to be unborn, than not to fear God, or to be evil brought up."

In his preface to the *Goostly Psalmes* he expresses a similar thought:

"O that men's lips were so opened, that their mouths might shew the praise of God! Yea, would God that our minstrels had none other thing to play upon, neither our carters and ploughmen other thing to whistle upon, save psalms, hymns, and such godly songs as David is occupied withal! And if women, sitting at their rocks, or spinning at their wheels, had none other songs to pass their time withal . . . they should be better occupied than with *hey nony nony, hey trolly loly*, and such like phantasies."

The enduring claim of Myles Coverdale to reputation is his style. If "style be the man," the Bishop of Exeter was truly great. At times one notes a vigor in his prose that equals, if not surpasses, that of Tyndale and Latimer. Witness the following lines:

"This do not I say for any lucre or vantage that I look for at your hands, ye rich and wealthy bellies of the world . . . neither is it unlike but great misery shall come upon you,

considering the gorgeous fare and apparel that ye have every day for the proud pomp and appetite of your stinking carcasses, and ye be not ashamed to suffer your own flesh and blood to die at your doors for lack of your help. O sinful belly-gods! O unthankful wretches! O uncharitable idolaters! With what conscience dare ye put one morsel of meat into your mouths? O abominable hell-hounds, what shall be worth of you? I speak to you, ye rich niggards of the world, which as ye have no favour to God's holy word, so love ye to do nothing that it commandeth."<sup>35</sup>

Most pronounced, however, is the restrained and magic quality of his style which appeals to all classes and penetrates all minds.<sup>36</sup> "Not that we can lay our hand on many passages of any considerable length in which his renderings have remained up till now untouched. It is rather that for page after page, in some subtle way, in a cadence here, and a happy rendering there, the spirit and genius of this gifted literary artist make themselves continuously felt. He was of a delicate and susceptible temperament, endowed in an exceptional degree with the feeling for rhythm, and with an instinct for whatever is tender and beautiful in language."<sup>37</sup> This delicacy must not be confused with weakness. Perhaps nowhere does Coverdale manifest both the vigorous and tender stylistic qualities so well as in the Psalter. The English Prayer Book, in use daily throughout the world, pays everlasting tribute to the genius of this man and to his immortal work. "He is not for an age, but for all time," and this note of timelessness is nowhere better expressed than in three verses in the Psalms: "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands. They shall perish but thou shalt endure; they all shall wax old, as doth a garment, and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail."<sup>38</sup>

<sup>29</sup> Prologue, New Testament (1538), printed by Nycolson.

<sup>30</sup> Emile Legouis and Louis Cazamian, *A History of English Literature*, tr. Helen Douglas Irvine, London, 1920, I, 136.

<sup>31</sup> Hoare, *op. cit.*, 178. See G. C. Richards, "Note upon the Cursus," *Church Quar. Rev.*, Apr., 1930; also in *Our Prayer-Book Psalter*, ed. Ernest Clapton, S.P.C.K., 1934.

<sup>32</sup> Bible, 1535, Ps. 101 [102]: 26ff.

### Prayer in Crisis

WE ALL pray in a crisis. It is the natural instinct of mankind. But surely we are pretty poor specimens if we limit our prayers to such emergencies. It is a poor sort of son whose sole conversation with his father is limited to—"I'm in a jam; please get me out" or "I'm out of cash; please give me some more." What kind of a conversation do you have with your heavenly Father?

—Rev. W. Appleton Lawrence, D.D.

### HIS BIRTHDAY AND OURS

JESUS was born on Easter Morn. We see  
The empty sepulchre that gave Him birth  
And thrill that life there given was not of earth  
But of a heavenly nativity.  
And like our own, His manger birth decree  
Was death, but from the tomb came life, no dearth  
Or spot, no blemish clouds its glorious worth,  
For all who choose—pure immortality.  
Two birthdays we require to be God's Son.  
The first with roots in sin spells death, grim doom.  
The next transplants us to His Love, and won  
By Water and the Blood, puts forth the bloom  
And fruit by which Christ rose, and so shall none  
As Sons with Him, remain within the tomb.

CURTIS B. CAMP.

<sup>29</sup> Prologue to Bible, 1535.

<sup>30</sup> B. F. Westcott, *A General View of the History of the English Bible*, 3d ed., revised by Wm. A. Wright, London, 1905.

<sup>31</sup> He was general editor of the *Great Bible* of 1539, and may have assisted with the Geneva Version.

<sup>32</sup> Dedication, New Testament (1538), printed by Regnault.

<sup>33</sup> Dedication, New Testament (1538), printed by Nycolson.

<sup>34</sup> See note 32.



# The English Bible in the Making of America

By the Rev. William W. Sweet, D.D.

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IT IS A FACT of large historical importance that the appearance of the two most widely used of the early English translations of the Bible was contemporaneous with the beginnings of English colonization. The Genevan Bible, the work of exiled Protestant scholars who had fled to Geneva to escape Queen Mary's persecution, was in fact the Puritan's Bible, and, because of its convenient size, its relative cheapness, together with its verse divisions and Calvinistic notes, gave it an immense popularity. From the date of its publication in 1560 to the outbreak of the Civil Wars in 1640 it went through one hundred and sixty editions, and was undoubtedly the Bible most in use among the first two generations of American Puritans. For many years the Genevan Bible held its own, even after the publication of the King James Version, though the Authorized Version doubtless found greatest favor outside New England, especially in the Anglican colonies. That these two great versions of the English Bible were available in America from the very beginning of colonization is a significant fact and helps to explain the influence the Bible exerted in American colonial life.

Not only in the realm of morals and religion was the Bible supreme, but in public affairs and in the shaping of social and political institutions, its influence if not equally large, was at least of great importance. One of the distinctive characteristics of the Puritans was their insistence on a strict conformity to the Old Testament precepts concerning Sabbath observance, a conception of the Sabbath which has prevailed throughout America until comparatively recent times, and which still persists in a modified form in many sections of the country. And whatever may be said in condemnation of the Puritan Sabbath, this needs to be said in its behalf: it played a large and worthy part in helping to save colonial and frontier America from complete secularization.

The influence of the Bible in public life in colonial New England is best illustrated by reference to the records. In the early laws framed by the Massachusetts General Court the Bible is constantly cited as the authority. In 1741 John Cotton, the greatest of the first generation of New England preachers, drew up a proposed code of laws for Massachusetts in which marginal references to the Bible are given in support of each of the laws suggested. When the New Haven colony was formed in 1639 all the free planters, we are told, assembled to consult about settling civil government, and the first question was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the Church." This was answered in the affirmative and it was voted unanimously that "the word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation." In all the Puritan colonies the charters provided that colonial laws should conform to the English common law as far as practicable, but in the actual administration of justice, especially in the earlier years, common law practice was frequently set aside in favor of principles derived from the Old Testament.

In early New England legislation relating to education it is clearly indicated that their primary purpose in establishing

schools was that the Scriptures might be available to all. In the New Haven code of 1655 all parents and masters are ordered to provide means for the teaching of their children and apprentices in order that they might be able to read the Scriptures and to understand the principles of the Christian religion. Not only did the Bible serve as the text book from which children were taught to read, it was the chief book of New England and was considered "the fountain whence has proceeded all the good which is to be found in other books." Taking the colonial period as a whole the King James Version of the Bible was easily first in its cultural and moral influence upon the "plain people" of English speech.

The Bible in the German, printed by Christopher Saur, Sr., the Dunker printer of Germantown in 1740-43, the first Bible to be printed in a European language in America, had a corresponding influence upon the German colonists, especially those scattered throughout Pennsylvania, New York, and Maryland. As advertised by the Saur press its price was eighteen shillings, but to the poor and needy, it stated, "we have no price." Later in the century two other editions were brought out by Christopher Saur, Jr., and another edition was in the press and the sheets drying when the Revolutionary War came, and because of Saur's pacifism his press was wrecked and the sheets of the newly printed edition were scattered and destroyed.

DURING the colonial period the publication of the English Bible in America was prohibited and the colonies were therefore dependent upon the mother country for their supply. As a result English Bibles were scarce and high priced throughout the colonial period. Indeed it is estimated that at the opening of the American Revolution there were not more than four millions of Bibles in the whole world, and as a result of the disturbances attending the opening of the War for Independence the supply from England was cut off entirely. The question of the scarcity of Bibles having been brought to the attention of the Continental Congress in 1777, through a Memorial, after investigating the possibility of printing the Bible in America, and being convinced of its impracticability, the Congress recommended that its Committee on Commerce import, at their expense, 20,000 English Bibles from Holland and Scotland. Five years later Congress endorsed the first English Bible printed in America, that of Robert Aitken of Philadelphia, stating: "That the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken." Following the appearance of Aitken's Bible in 1782 other American printers were encouraged to undertake the task, and by the end of the century at least ten American editions of the English Bible had appeared, included among them being a Douay (Roman Catholic) version, which was published in Philadelphia in 1790.

Among the most serious problems which confronted the Christian forces of America at the beginning of the national period were those which were directly or indirectly related to the movement of population westward. One of the great questions to be decided upon this immense stage was whether the new American nation was to be Christian or pagan. And no single factor had a larger part in determining what direction the nation would take than the widespread distribution of



Bibles throughout the west, which began on a vast scale with the opening of the nineteenth century.

The religious destitution in the early west and the scarcity of Bibles among frontier people, was brought to the attention of the older sections of the nation in the early years of the nineteenth century by the two famous tours of Samuel J. Mills and his two associates, in 1812-13 and 1814-15, and was one of the principal influences which led to the formation of the American Bible Society in 1816. Local Bible societies had been formed numerous in the east previous to this time, but their aim was little more than to supply local needs. The formation of a national society dramatized the great national need and the aim of the Society, to place a Bible in every home in the nation, was soon on the road to fulfillment.

**I**T WOULD be difficult to overestimate the influence of the Bible upon the cultural development of the great region west of the Alleghany Mountains, to say nothing of its direct religious influence. The connection of religion with higher education in America has always been intimate, and this was especially true of this new west. The place given the Bible in practically all the early western colleges and universities, whether founded by the churches or the states, is typified by the following statement from the inaugural address of the first president of Miami University (1824):

"The Bible is the source of all intellectual as well as moral strength . . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophesies, of its institutions, shall be connected in the Miami University with the study of all other systems. . . ."

Every American frontier was in pressing need of moral restraint and guidance, and all the great frontier churches rigidly enforced the scriptural standards of morality. The church courts, organized and conducted on scriptural models, were the principal guardians of the conduct and life of the people. Perhaps the name "Bible Belt," given in derision to the great region west of the Alleghany Mountains, is after all, no misnomer. For here the Bible has exerted an immense influence upon the lives and conduct of the people, which may help account for the fact that here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America.

### Roots of Conduct

**T**HE finest qualities of our characters do not come from trying but from that mysterious and yet most effective capacity to be inspired.

Under what kind of inspiration, then, are you and I living? Be sure, the world will find out in the end. Judas did not betray his Lord all of a sudden, because he willed it. He had been living with some mental images for a long time and his sin, slowly accumulating, like an avalanche all unsuspected, in a crisis broke. His will was powerless. And Paul did not of a sudden write the Thirteenth Chapter of First Corinthians, because he willed it. Over many a year he had lived with someone and the accumulating consequence of that inward fellowship with "Love divine, all love excelling" one day overflowed in spontaneous utterance.

You are living now with inward faiths, imaginations, fellowships, whose accumulating consequence like a tidal wave some day will oversweep the resistance of your will. Live on low inspirations and the world will find it out at last. Live on high inspirations and there are some of us here concerning whom our friends may some day think: Reflecting as a mirror the character of Jesus, he was changed into the same likeness from character to character.

—Rev. G. W. Schroeder.

## A Way of Maintaining Peace

By Harold E. Fey

Secretary, Fellowship of Reconciliation

**C**HURCHES and other groups whose concern for international peace has come to the fore in recent years are discovering that sometimes their best efforts cannot prevent our own government from taking steps which plainly jeopardize friendly relations with some other power. The question therefore arises as to what, if anything, can be done when attempts to influence the administration have failed and the group of men who for the moment happen to be "the government" persist in a policy which strains international good will. Hitherto peace-minded people have folded their hands in resignation in the fatalistic assumption that after Washington has spoken nothing more can be done.

This placid defeatism was recently challenged through the use of a rather effective new weapon in connection with the American protest against the threatening maneuvers held by our combined fleets in the northern Pacific. When it became apparent that the country-wide avalanche of protest against this stupid and provocative war game was being ignored, a large and responsible group of Churchmen deliberately went "over the head" of our government, took the unprecedented step of criticizing its actions directly to the people of Japan and made common cause with the men and women of goodwill of that nation in opposition to the forces in both countries which make for suspicion and ill will.

Their communication, which was in the form of an "Open Letter of Friendship," was pointedly addressed to the people, not to the government, of Japan. Signed by more than three hundred college presidents, bishops, and nationally influential ministers, the letter was released in Japan on the day the naval maneuvers began. To the profound gratification of its signers, the statement produced a deep impression. A considerable number of the leading papers of Japan gave it front page space, printing the letter in full beside the news that our fleet had sailed from West Coast ports. "The letter went far," according to one of the secretaries of the National Christian Council of Japan, "to counteract the bad impression created by the naval maneuvers."

The provincial and the religious press of Japan, and the Japanese language newspapers of the United States, found the communication of such interest that it was widely copied. The Tokyo correspondent of the *Christian Century* wrote:

"Letters recently addressed by Christian and peace-loving groups in America to the people of Japan have been accorded a highly favorable reception here. The letter from the Fellowship of Reconciliation leaders appeared as feature material in many of Tokyo's leading vernacular papers, and the communications of the Federal Council of Churches have also been widely noted. So, too, was the significant meeting of pacifist pastors in Dr. Fosdick's church, and the letter signed by 800 F. O. R. members from California also made 'the front page.' Even such an influential Buddhist daily as the *Chugai Nippon* (circulation 100,000) grasped the opportunity editorially to berate Japanese Buddhists, Shintoists, and Christians for lack of courage to make similar criticisms of their own government in acting contrary to the tenets of their religious faith."

This device of going over the head of government is not treason. Instead, it is a recognition of the fundamental truth that the highest welfare of our own country depends upon the continuance of friendly relations with the rest of the world, with whom we are bound by ties of essential brotherhood in interdependent unity.

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# A Coverdale Bible

By the Rev. Edwin Robert Rumball-Petre

**F**OUR HUNDRED YEARS AGO, in 1535, there appeared in England the first complete English Bible to be printed. It was the work of Myles Coverdale, the friend of Archbishop Cranmer in the days of Henry VIII, and later one of the royal chaplains of Edward VI. Throughout English-speaking Christendom this year the 400th anniversary will be celebrated in all churches, and notably in the Anglican communion to which the great translator belonged.

An original Coverdale Bible is today a rare book. Outside the British Museum and a few of the highly endowed libraries, it is seldom found. Often the only copy which even good libraries list among their treasures is but the reprint which was made in London in the middle of last century.

With nearly a hundred dealers in England to assist him in his search the writer succeeded in bringing to this country a beautiful and original Coverdale Bible. It was in the United States only a short time, however, and recently was sold to an Englishwoman visiting this country, who remarked as she paid for it, "I am taking that lovely old Bible back to where it came from." The rare treasure is the famous edition printed in 1550 by Christopher Froschover in Switzerland, which was the last edition to be issued during the lifetime of the translator. Its title page reads, "The Whole Byble that is the holy scripture of the Olde and Newe Testament faythfully translated into Englishe by Myles Couerdale, and newly ouersene and correcte. M.D.L. Pray for us that the worde of God may have free passage and be glorified. ii. Tes. iii. Prynted for Andrewe Hester, dwelynge in Paules churchyard at the sygne of the whyte horse, and are there to be sold. Set forth with the Kynges Mooste gracious licence."

It is a thick quarto volume bound in old morocco elaborately tooled in blind with gilt edges. It is so complete that only the title and three other leaves are in facsimile. The copy in the British Museum is similarly limited. The text is printed in the angular foreign type in double columns with 50 lines to the full column. Woodcuts embellish the initials of all books, while Genesis has the famous and quaint woodcut occupying nearly half a page, showing Eve being born from the side of Adam.

As Churchmen throughout the country know, the writer's hobby of importing ancient and early Bibles to America is carried on without profit and all receipts are used to import and distribute additional old Bibles for American communities.

The pleasant task of introducing ancient Bibles in America was undertaken after the discovery long ago that America had very few such treasures. A recent survey of the leading colleges of the country discloses that there are more than a hundred which have no copy of the famous Puritan Geneva version,

commonly known as the "Breeches Bible." Practically all of the early Bibles brought over by the Pilgrim Fathers have disappeared, and it has been the writer's experience that the oldest now in our libraries are volumes which have been brought over since the days of the Puritans.

The "Breeches Bible" is by far the most popular of recent importations although its Calvinistic marginal notes must surely shock the more liberal interpretations of the Scripture today. Most of them also contain the Psalter in meter made by Sternhold and Hopkins, which, with the quaint musical notes which accompany it, make the volume an interesting prize.

One of the most exciting of recent importations was a large fragment of the first issue of the first edition of the King James Authorized Version of 1611. A complete copy, that which belonged to Lord Rosebery, sold in England three years ago for over \$3,000, hence the call for individual folio leaves of this fragment was widespread. The New Testament title page and the four gospels, also the Book of Ruth in which the rendering of "HE" in the third chapter and the fifteenth verse, gave complete authentication to the fragment, were all sold to a library in Boston which is slowly building up a fine collection of old Bibles. Many churches which purchased the leaves at \$2.00 each have framed them between two pieces of glass, measuring 16 by 11 inches, in order that the superb typography may be publicly exhibited. Similarly, leaves containing Coverdale's translation have been widely sold this year.

The variety of ancient Bibles brought to this country in this way can be best

understood if mention is made of some of the items which have been imported and sold in recent months. The oldest item is a fine two volume folio set of Nicolai de Lyra's *Biblia cum Postillis*, the great commentary on the Hebrew text made in the fourteenth century which was used by all the early translators. The printing was by Nuremberg's greatest printer, Anton Koberger in 1485, seven years before Columbus came to this country.

There are numerous Latin Bibles, those accepted by the early Protestants as well as beautiful Vulgates hundreds of years old, and printed on paper which will outlast most of the Bibles printed today. Coming to the great English Bibles, apart from the Geneva versions already mentioned, there are two fine folio copies of the Bishops' Bible belonging to the middle of the sixteenth century. One of these is the famous Leda Bible, so named from the fact that the printer ran out of woodcuts for his initial letters and took some from a copy of Ovid's *Metamorphosis*, one of which shows Jupiter appearing to Leda as a swan. This is also the well-known, though seldom seen, "treacle Bible."

## The gospell The gospell of S. Iohn.



The first Chapter.



In the begynnynge  
was the worde, and  
the worde was with  
God, and God was y  
worde. The same was  
in the begynnynge w  
God. All thinges we  
re made by the same,  
and without the same was made nothyng  
that was made. In him was the life, and  
the life was the lighe of men: and the lighe  
shynech in the darknesse, and the darknesse  
comprehended it not.

### THE BEGINNING OF ST. JOHN'S GOSPEL

Coverdale's Bible



### The Bible As a Whole

By the Rev. Edward Henry Eckel, D.D.

- (1) The ENGLISH BIBLE
- (2) is a LIBRARY
- (3) in various LITERARY FORMS
- (4) originally in three LANGUAGES
- (5) by many AUTHORS and EDITORS
- (6) mostly of a single RACE
- (7) whose peculiar genius was RELIGION
- (8) whose proper land was PALESTINE
- (9) with 2000 years of HISTORY
- (10) and 1000 years of LITERARY ACTIVITY
- (11) all of which culminates in the . . . . . CATHOLIC RELIGION, *Christianity*
- (12) whose Sacred Book in three parts . . . . . O.T., APOCRYPHA, N.T.
- (13) enters 100 A. D. upon a history of its own in many MANUSCRIPTS and VERSIONS
- (14) the Church (in Council of Carthage 297 A. D.) authenticating the O. T. and N. T. by . . . . . CANONIZATION
- (15) as containing the DIVINE REVELATION or WORD OF GOD
- (16) given through HUMAN INSPIRATION
- (17) Which consequently the Holy Catholic Church, its custodian (I Tim. 3:15), transmits together with the results of unremitting labors in (a) PALEOGRAPHY, TEXTUAL CRITICISM, PHILOLOGY, and TRANSLATION
- (18) including, in *English*
  - (1) Wyclif's Version, 1380-1382
  - (2) Tindale's Translation, 1525
  - (3) Coverdale's Bible, 1535\*
  - (4) Mathew's Bible, 1537
  - (5) The Great Bible, 1539-1541\*\*
  - (6) The Geneva Bible, 1560
  - (7) The Bishops' Bible, 1568
  - (8) The Douay Bible, 1582-1610
  - (9) The King James Bible, 1611 (K. J.V., A.V.)
  - (10) The Revised Version: English (E.R.V.), 1881-1885; American (A.R.V.), 1901
- \* Commemorated this year because it was (a) the first complete Bible in English, (b) the first English version printed in England, and (c) the idiomatic foundation of subsequent translations.
- \*\* Source of Psalter, Lord's Prayer, Decalogue, etc., in our Prayer Book.
- (19) and in doctrinal and devotional . . . . . (b) INTERPRETATION
- (20) incorporated in (c) CREEDS and LITURGIES
- (21) learnedly and critically elaborated in . . . . . (d) COMMENTARIES
- (22) propagated and popularized in . . . . . (e) SERMONS and RELIGIOUS LITERATURE
- (23) and of late clarified by (f) LITERARY and HISTORICAL CRITICISM

- (24) edited for convenient popular use with . . . . . (g) FORMAL and TYPOGRAPHICAL REFERENCE ARRANGEMENTS
- (25) and supplemented with (h) CONCORDANCE and (BIBLE) DICTIONARY
- (26) So that today a Christian possesses the "Holy Scriptures," designed to "make him wise unto salvation," in the Book of Books—hallowed, illuminated, and enriched by the accumulated learning, piety, and devotion of saints and scholars for 4,000 years—under the beloved name and title of (i) THE HOLY BIBLE

### The Function of the Church Paper

FRANK FRIEND said to us recently, "I want a paper that I can say represents the Episcopal Church. Instead of that I am offered one that is too radical, one that is too high, one that is too flippant, and while I like yours, I do not think its articles are powerful enough."

His remarks made us think. Are we failing, or does our friend understand what we and our contemporaries are trying to do?

We believe that subscription to a general Church paper should be made in the same spirit with which we would buy a book. Actually for three dollars (our subscription price), we get a bit more in a year than in the average book of the same price. It would be unfair to judge the whole year by one issue, any more than we would judge the book by the introduction or one chapter alone.

The other Church papers can defend themselves. In our own defense, we maintain we have frequent "powerful articles." At times those which seem to do the most good are the ones which we have been doubtful of publishing. Long ago in preaching, we lost faith in the carefully planned "powerful sermon." It is the occasional inspiration which counts. But a general program would be monotonous were it to try for power every time.

And so in the course of a year in a good Church paper we should have in editorials and articles a well-balanced program. There will be those articles by theologians of standing. There will be authoritative articles on Church history by those qualified to write on that subject. There will be practical articles on ways of being more effective clergy and laity. There will be harmless gossip articles about contemporary Churchmen and every-day doings. There will even be room for propaganda articles by those who are leading Christian causes in a world of sin. We believe in a year that is what we have and that our friend should be satisfied.

But they can't all be in every issue, and for a reasonable diet of reading should not be. We still maintain that if the clergy would urge their people to support the Church press, they would be relieved of half their problems, for a reading membership is an informed membership and half our Church problems come from ignorance.—*Southern Churchman.*



# The Inner Significance of the African Crisis

By Maurice B. Reckitt

Author of *Faith and Society*, etc.

THE Abyssinian crisis is a threat to more than that "peace" which, since its proclamation in 1919, the civilized world has never truly known. It is a threat to every hope, aspiration—hypocrisy (call it what we will) of corporate international action by which Europe has consoled itself for the four years of terror and agony through which it passed. When Stephenson was asked what would happen to his locomotive if it encountered a cow, he replied in words that have become proverbial. Few of us have realistically faced the question of what would happen to a European Power at once desperate and resolved, if it encountered the League. Most of us have been so far the victims of "wish-fulfilment" as to identify the League with the locomotive. But the example of Japan, of Germany, and now with inescapable illumination of Italy, forbids such an optimistic identification, and reveals that it will indeed be "bad for the coo."

This crisis is a threat also to an older phenomenon than the League, a phenomenon which the League has so far operated to fortify rather than to weaken, the phenomenon of European world-supremacy. It is significant indeed that it is to Japan that Abyssinia has offered many of the economic opportunities she has refused to Italy. The colored races throughout the world no sooner hear of Abyssinia's situation than they make her cause their own. "Indian opinion on the Italo-Abyssinian dispute," we read in the *Times*, "is definitely on the side of Abyssinia. . . . Underlying the Indian attitude is a general indictment of European policy and the expansionist aims of Christian countries." It may be deplorable, but we can hardly find it unnatural that the predatory policies of economic imperialism should have come to be identified not only with European culture but with Christian civilization. Much more even than the fate of the British Empire, ruling millions of colored people all over the globe, is involved in this crisis. The future of Europe as a cultural unity is implicated; and the assumed identity of Christianity, not only with Europe, but with that accepted necessity of European decadence, the exploitation of the colored peoples of all the earth, shows the Faith to be implicated also.

It is not necessary to deny all beneficial results to such exploitation, or to sentimentalize over the subjects of it. Economic imperialism exacts its gigantic tolls, but as a condition of its exertions it commonly leaves great achievements behind. The "opening-up" of Abyssinia might well benefit the Abyssinians in many respects, more especially perhaps the two-thirds of them who are now largely subjugated by the dominant Amharic strain. Abyssinia is no paradise of noble savages dwelling in the happy valleys of *Rasselas*. It is a land of primitive ferocity, and perhaps the greatest stronghold of the slave trade in its most ruthless forms still in existence. But as Signor Mussolini has plainly declared, "It is not for that reason that Italy is preparing herself for action. The abolition of slavery will be only a consequence of the Italian policy. . . . Not even civilization is the object Italy has in view. Civilization too will be only a

*WHAT the Italo-Ethiopian war threat means in terms of essential Christian values is here analyzed by this prominent Anglo-Catholic layman, whose works have had so marked an influence on the thought of American Christian sociologists. We reprint the article from the September issue of "Christendom," in which it is the essential part of the editorial leader.*

consequence of the Italian policy. The essential arguments, absolutely unanswerable, are two: the vital needs of the Italian people and their security in East Africa."

After generations of British sentimentalizing over the White Man's Burden, such frankness is refreshing. Nor is it easy for the orthodox British patriot to object

when the Duce says "I think for Italy like the great Englishmen who have made the British Empire have thought for England," or to complain when the *Giornale d'Italia* declares that "Geneva will never annul the precedents of existing colonial empires and the methods used for creating these empires nor repeal the natural and historic rights which these precedents create for Italy." It is all very well for British liberals to object that such language is a historical anachronism, that the phase of European "expansion" was closed by the Peace of 1919 and its "mandates" (with which Italy was not entrusted), and that it is not good form any longer to make war an instrument of policy. Either Italy's vital needs are truly vital or they are not; if they are, they must be met or she will perish. And according to orthodox economic theory, vital they are.

ITALY can certainly claim to have done far more to cure her economic troubles internally than the majority of industrialized nations. Most of the nostrums now being urged upon Britain by the growing horde of "planners" and "new-dealers" are in operation already in the Corporate State. Nowhere are the policies of employers more thoroughly coordinated; nowhere are the "selfish aims" of wage-earners more subordinated to the "public interest"; nowhere are public works in operation on a more impressive or fruitful scale; nowhere have even bankers been brought into closer conformity to national policy. All this and more has Italy done before turning to follow the footsteps of her imperialist neighbors. If the "crisis" which, in aggravated form, she shares with all Europe, could be overcome by "planning" within the rules of the game, laid down by Finance, and known as orthodox economics, Italy would be enjoying the prosperity her energies and "sacrifices" have earned for her. On the contrary, her state deficit is multiplying itself to astronomical proportions, her internal public debt has risen from 88,102 million lire to 102,622 million lire in four years, and the food price index (1914=100) had risen to 376 in May of this year. If such a situation does not create "vital needs" compelling drastic "solutions," Signor Mussolini is surely entitled to ask the statesmen of capitalist countries and their medicine-men, the economists, how they would define such a need, and what they would propose that Italy should do about it.

If, as we may anticipate, they themselves do nothing about it, if their League withdraws helplessly from just such a conflict as it was founded to resolve, it will be, most fundamentally, because they cannot answer such a question. They can scarcely reply to Italy's complaint that she must live with Talleyrand's rejoinder that they see no necessity for that, for the necessity is the necessity of Europe itself, and all are implicated therein.



While forced export, of men, capital and goods, remains an axiom of European economics, new areas and markets must be found, and the few remaining independent territories of the world must be sacrificed for the perpetuation of the hideous falsehoods of economic orthodoxy. That export is still accepted among us as the goal of economics is more than suggested by this tortuous but remarkable sentence just encountered in a *Times* leader: "as consumers of the raw materials and foods of foreign nations we determine ultimately by the size of our population the wealth to be gained by exports." If this extraordinary observation means anything (of which we confess ourselves to be uncertain), it must mean that consumption is an incidental by-product of the export trade by which a community gains its "wealth." When economics lead us to such lunatic conclusions it becomes impossible to describe war as an irrational solution of national difficulties. It is revealed rather as what it is—a natural upshot of a system founded in falsehood and nourished on contradiction.

It becomes academic in such circumstances to seek to decide how far Italian policy is purely predatory or how far it operates under the spur of economic compulsion. Let moralists dispute as to how much Italy resembles the greedy child who "must have" the coal, the copper, the sulphur, the potash, the platinum and (significantly) the gold of Abyssinia, and the markets for her cotton and other exports she will create there, or alternatively how much more she is like a starving man who will die for lack of such things. As the new school of Christian sociologists has long been urging, the first duty of the Church is not to debate the motives with which men seek false objectives, but to assess the validity of objectives themselves. Our religious papers are full of lamentations from worthy persons who have discovered that peace is a Good Thing, or that War is "alien to the mind of Christ," and who enquire how they can save their individual consciences in situations in which the League of Nations, on which their trust has been stayed, begins to look more like a will o' the wisp than a guiding star. The Church will be more worthy of her day and generation when her members think less of their own satisfactions, whether of conscience or otherwise, and more of the realities of a situation which their witness can never illuminate until their mind has been disciplined to understand. The fundamental wrongness of war is not in its outbreak but in the causes which promote it, with the result that combat, which has ceased to be a "biological necessity" of the civilized individual, has become in very truth a biological necessity of industrial communities.

It is time for Christians, and most of all those of them who venerate the ideal of Catholic Christendom, to realize that the paralysis and peril of the League of Nations is the measure and the reflection of the paralysis and peril of European civilization. We have always protested in this journal, not indeed against Christian support for the benevolent intentions of the League or such restricted activities as its limitations may permit to it, but against the delusion that an international organization can produce moral and cultural values which its constituent elements explicitly or implicitly frustrate or repudiate. The Church in a pagan age cannot thus abdicate its functions as the supreme custodian and exemplar of human solidarity, or submerge its prophetic responsibility in the delusions of humanitarian idealism. A truly religious realism should enable us to appreciate that the attempt to stabilize by organization a transitional situation containing no single element of stability was always a moral impossibility and has become a practical one. The crisis precipitated by Italy's "need" of Abyssinia may be "solved" by war or without it, but it has revealed the bankruptcy of Europe's secular resources, whether for cultural,

political, or economic ends. The world supremacy of Europe, imposed rather by technical than by moral force, can no longer be maintained by the relics of a prestige her nations have rivalled each other in dissipating. For European culture no longer rests on any foundation real enough to give her peoples either the right or the power to dictate the standards of the world. Her unity has been undermined by the forces of avarice, corporate ambition, and individual pride which prepared the tragedy of the Reformation, from the disintegrating effects of which, culminating in the irresponsible dictatorship of Finance, neither her Church nor her nations have ever recovered.

As Canon Cyril Hudson has lately written:

"Is there any hope of European unity until we have made a corporate re-discovery of the truth that the foundations of it already exist in the facts of history? What made Europe one was not the desire for unity, but the ultimate elements in her civilization: Greek culture, Roman law, and that fusion of religion and ethics which Christianity took over from Judaism and expanded. So much every schoolboy knows. What he does not always learn is that it was to the Christian Church that Europe owes her inheritance."

That inheritance Europe, by its arrogant nationalism, greedy commercialism, and reckless imperialism, has gambled away. It can only be regained in a new Christendom, to the discovery of which, against whatever discouragement, amid whatever misunderstanding, those Catholics who can discern the signs of their times must contribute, with a sacrificial energy that asks for no reward of quick "results," their faith, their intelligence, and their will.

#### Controversial Letter Writing

THE BISHOP OF WINCHESTER gives in the *Winchester diocesan Chronicle* the following elementary hints to controversial correspondents which, he says, might reduce the number of letters they write: (1) Don't criticize or comment unless you are quite sure of what the speaker or writer actually said. (2) Don't write unless you have something worth saying. It is not worth while merely to state you are "amazed," "indignant," or "deeply pained." (3) Don't write anonymous letters; they go unread into the waste-paper basket or fire. The writer of an unsigned letter is usually a coward. (4) Don't write abusive letters. They have usually the same destiny as those which are anonymous. It lacks originality if you tell a Bishop he is "an obscurantist," "totally ignorant," "unspiritual," "a blind leader of the blind." He is so accustomed to these charges that they have not the slightest effect upon him. (5) Don't assume that your letter will be read merely because it is marked "Personal" or "Confidential"; experience shows that many letters marked "Personal" are anonymous, and if marked "Confidential" and sent in a registered envelope they are usually both anonymous and abusive. If there is no address or signature the letter is unread. (6) Don't post at once a letter you have written in anger. Sleep over it, and probably you will burn it the next day. If these hints are acted upon my correspondence will be greatly reduced; but I am no optimist and I am afraid their only result will be the purchase of a still larger waste-paper basket than those I already possess.

#### The Perennial Crucifixion

THE MOST disturbing feature about Christ's crucifixion is that he was brought to the Cross not by bad men but by ordinary people who were acting from familiar and common motives. There were the religious people, who were prejudiced against Him; there were the money-changers, who found their profits interfered with; there were the politicians, who were a bit afraid of Him. So it is that just ordinary men, with familiar motives, break His heart today.

—Rev. W. Appleton Lawrence, D.D.



# Books of the Day

## Edited by Elizabeth McCracken

### Bergson on Morality and Religion

THE TWO SOURCES OF MORALITY AND RELIGION. By Henri Bergson. Henry Holt. \$3.00.

ORIGINALLY published in 1932, this work has gone through seventeen editions in French, and is now available for the English reader. The translation has been made with great pains by three collaborators; difficult passages were referred to the author, who assisted in rewriting them in English. In spite of all this care, the book is difficult reading. This is due partly to the fact that it is presented in four long chapters, with paragraphs often several pages in length, with no assistance from sub-headings or change of type. The table of contents is meager, simply listing the main topics, and giving no light on the author's conclusions. The index also is inadequate.

The opening chapter on Moral Obligations draws a sharp distinction between Closed Morality and Open Morality. The author says: "Such is the inner meaning of the antitheses in the Sermon on the Mount. 'Ye have heard that it was said . . . I say unto you . . . ' On the one hand the closed, on the other the open." A right standard is not content with prohibitions or commands which have only arbitrary sanctions. Obligation must be accompanied by intelligence and liberty. "Pressure and aspiration must agree."

Religion in like manner is treated under two heads, Static and Dynamic. This presentation occupies the second and third chapters. Throughout the book, reference is made to the line of argument followed in the author's well-known *Creative Evolution*. "The two perfect types of association" are "represented by a society of insects and a human society; the one immutable, the other subject to change. . . . Of the two conditions laid down by Comte, 'order' and 'progress,' the insect chose order only, whereas the aim of at least a section of humanity is progress. . . . The two finished types of social life are then the counterpart of each other and mutually complementary."

"It was by following as closely as possible the evidence of biology that we reached the conception of a vital impulse and of a creative evolution. . . . This conception was by no means an hypothesis, such as can be found at the basis of any metaphysical system: it was a condensation of fact. . . . At the extremity of the two main lines (of evolution) we ultimately found two modes of knowledge: . . . the instinct of insects, the intelligence of man. Instinct was intuitive; intelligence reflected and reasoned. . . . But just as there subsisted around animal instinct a fringe of intelligence, so human intelligence preserved a halo of intuition."

This intuition Bergson finds to be precisely "the privilege of the mystic soul." Accordingly he gives much space to an exposition of mysticism, not only in the chapters on religion, but in the final chapter entitled *Mechanics and Mysticism*.

The readers of *THE LIVING CHURCH* will be specially interested in what Bergson says of Christianity. There is room for only one citation.

"Mysticism and religion are mutually cause and effect, and continue to interact on one another indefinitely. Yet there must have been a beginning. And indeed at the origin of Christianity there is Christ. From our standpoint, which shows us the divinity of all men, it matters little whether or no Christ be called a man. It does not even matter that he be called Christ. Those who have gone so far as to deny the existence of Jesus cannot prevent the Sermon on the Mount from being in the Gospels, with other divine sayings. Bestow what name you please on their author, there is no denying there was one. . . . The mystics are the imitators, and original but incomplete continuators, of what the Christ of the Gospels was completely."

Throughout the treatise there is keen criticism of philosophy and psychology, both current and classic. There are constant warnings against illusions and fallacies in present-day thinking. While the strict theologian will wish to go beyond the author's conclusions, yet he will find in this volume high thoughts on "God and Freedom and Immortality."

FRANCIS L. PALMER.

### The Middle Ages

MEDIEVAL HISTORY. By Carl Stephenson. Harper. Pp. 797. \$4.50.

MEDIEVAL STUDIES IN MEMORY OF GERTRUDE SCHOEPPERLE LOOMIS. By Various Authors. Reissue. Columbia Press. Pp. 535. \$2.50.

ABAILARD'S ETHICS. Translated with an Introduction by J. Ramsay McCallum, Foreword by Kenneth E. Kirk. Blackwell. Pp. 93. 6 shillings.

DR. CARL STEPHENSON explains in the Preface to his *Medieval History* that his book will be found to differ from its predecessors in the field, principally through its organization. It can have, as he states, "no revolutionary subject matter." What he has done is to give a comprehensive view of European civilization from the fourth to the sixteenth century, using the chronological method rather than the topical. As an aid, chronological charts are included and the maps are specially made to bring out the relevant facts of historical geography. Thus, instead of a political history, with other aspects of life in footnotes or appendices, we get a wide view of each period and of its merging into the succeeding era. The book is long, particularly when it is intended primarily for college students; but the very thing which makes it bulky adds to its interest and value. Detailed description is supplemented by actual quotation from contemporary documents not easily accessible. There are sufficient illustrations, which, oddly, are placed not opposite the pages illustrated, but all together, in the middle of the volume.

Dr. Stephenson's standing as a historian is too well known to require comment. His literary style, combined with his learning, make his *Medieval History* a welcome book for the general reader as well as the special student. The chapter on Developments in Literature (pp. 443-461) is of great interest. But the finest thing in the book is the chapter on The Height of the Church: Society and Culture (pp. 495-511).

It is a pleasant custom, the preparation of a book of "studies" in honor of a distinguished scholar; and there is a goodly number of such volumes. One of the most interesting to medievalists is the book of *Medieval Studies in Honor of Gertrude Schoepperle Loomis*, first published in 1927 and now reissued. Mrs. Loomis was one of the most notable medievalists, and her untimely death in 1921 took from that field one of its tireless and enthusiastic workers. Her *Tristan and Isolt: A Study of the Sources of the Romance*, though published as long ago as 1913, is still the authoritative and definitive book on that important problem of Arthurian romance. She made other investigations, the results of which were printed in the several journals of the learned societies of America, England, and Europe.

Most of the studies in *Medieval Studies* deal with the Arthurian. Their authors are scholars famous for their researches in this realm. Arthur C. L. Brown is represented by *The Irish Element in King Arthur and the Grail*; Rose Jeffries Peebles by *The Children in the Tree*; Eugene Vinaver, by *The Love Portion in the Primitive Tristan Romance*; Laura Hibbard, by *Malory's Book of Balin*; and Roger Sherman Loomis, by *The Date of the Arthurian Sculpture at Modena*.

Other famous medieval scholars contribute studies of other familiar problems. Thus, Eleanor Hull considers *The Helgi Lay* and *Irish Sculpture*; William A. Nitze, *The Identity of Brons in Robert de Borron's Metrical Joseph*; Charles Grandgent, *Rime and Rhetoric in the Divine Comedy*; and Douglas Hyde, *Medieval Account of Anti-Christ*.

The book will be a delight to those who have heard of it but have been unable, hitherto, to lay hands on a copy.

Dr. McCallum's translation of Abailard's *Ethics* will be welcomed by medievalists, quite apart from any special interest they may have in theology. It is strange that this should be the first complete translation of the *Ethics*. And, since medieval Latin is not easy to read, one must conclude that few persons except theologians have any knowledge of the *Ethics* except at what may be termed third hand. Interest in Abailard has been, not in his scholastic theology, but in his love-story, for the most part.

Stranger still is it that Miss Helen Waddell's *Peter Abelard*, that exquisite "relating" of the tragic story of Abailard and Heloise, led her readers to seek acquaintance with the *Ethics*.

The text used is that of Cousin, which contains the fragment of a second book from the Balliol Manuscript not given in the edition of Pezsius. The translator's Introduction, which fills a little over twelve pages, is a brilliant exposition of Abailard's moral theology. There is a fine bibliography and a full index.

#### Bruce Rogers at His Best

THE OXFORD LECTERN BIBLE. Designed by Bruce Rogers. Oxford Press. \$265 for sheets. Bindings at various prices.

THIS beautiful edition of the Bible is one of the finest pieces of work Bruce Rogers has ever done. It is limited to 200 copies, of which only 190 are for sale. John Johnson, printer to the University of Oxford, has printed the book on hand-made paper, specially prepared for the edition. This Bible would make a fitting memorial gift to a great cathedral.

The text used is that of the King James Version, with the Apocrypha. The metrical portions of the Old Testament are distinguished from the prose by breaking them into verses, corresponding to the original Hebrew, as in the Revised Version, an arrangement not followed in the King James Version since the year 1824. The Preface, The Translators to the Reader, is printed in full.

The Lectern Bible will be sold in sheets, for the most part. But a set, bound in a special fabric designed for Mr. Rogers by E. I. Du Pont de Nemours, in two volumes, may be had for the price of the sheets, \$265.

#### The Story of the Bible

THE STORY OF THE BIBLE. By Walter Russell Bowie. Abingdon. Pp. 557. Price \$3.00.

IN CONNECTION with the commemoration of the four hundredth anniversary of the Coverdale Bible, attention should again be called to the lovely story of the Bible which the rector of Grace Church, New York, has written. It is done in the light of modern biblical scholarship but is reverent throughout. Dr. Bowie has not forgotten that the Bible is the Word of God and that its purpose is to tell men of God. The tale is invoking rather than provoking.

You just have to leave it around and it begins to collect the unknown things children carry on their fingers. May the stories stick to their minds and sweeten their hearts as effectively! I have put many books to this test only to find that most of them collect only dust. How much nicer the sticky dust is!

And just as the Bible is what the old panaceas distributed by the medicine shows *claimed* to be "good for the young and old alike," so this living story of the Word of God can be read with joy even by people who have been inoculated by the JPRQ serum which so often turns out to be a general anesthetic to people of not too robust religious constitution. And in at least one instance the reading of the first chapter has cracked a Hardshell who was threatening to explode under the pressure generated by a liberal mixture of Verbal Inspiration and scientific education.

If you like Harold Copping's prints you will enjoy the illustrations.

DANIEL CORRIGAN.

#### Mirage and Truth

MIRAGE AND TRUTH. By M. C. D'Arcy, S.J. Macmillan. Pp. 204. \$1.75.

SUPERFICIALITY is the vice of the present day; and in this smerge in which we find ourselves, there is little disposition to probe deeply and find reality. The greatest of subjects are dismissed "with a relaxed mind and tossed off like a glass of wine." Men are pleased with their casual verdicts and assumptions and have no regard for the old or the traditional; and thus they are glad to thrust aside any appeal to absolute standards, to the belief in a God or in immortality. In discussion circles, even in the centers of learning, it is becoming rare to hear an argument which dares to go beyond the experience of the senses and science.

To delineate between the counterfeit and the true is the object of Fr. D'Arcy's beautifully written and timely book. It is more difficult to fight an attitude than to fight a person, he tells us; and

the sincere, earnest man has a task before him—a task for which he must equip himself. At a time when the noblest things we possess are being manipulated as hostile propaganda, the Christians cannot afford to be dormant.

The solution of the ills of today lies undoubtedly in a religious conception, strong, virile, satisfying. A religion which neglects the senses is doomed to failure, because it cannot meet the demands of the well-rounded, normal personality; a reason philosophy can never be a universal religion, because of its own limitations; a revivalist appeal which depends mainly on the emotions must die about as soon as it is born; mystical approaches which would detach the individual from his environment are too narrow and too specialized. Only the Christian religion is capable of meeting the needs of the world.

EDGAR L. PENNINGTON.

#### Lessons on the Collects

THE UNVEILING OF THE COLLECTS. Being a year's course of lessons for Church Sunday Schools on the Prayer Book Collects for use in the Middle School. By the Rev. H. E. Sheen. Morehouse. Pp. 200. \$1.40.

THE AUTHOR presents a course of lessons, carefully worked out, for every Sunday in the year. His scheme does not include lessons for festivals and saints' days, which might well have been added when the material was arranged for publication. He has contrived to work out an otherwise complete presentation of Catholic faith and practice suited to the comprehension of children. There are a few points open to criticism; as, for instance, when he says that faith will be needed for the worship of Heaven in the world to come (p. 130); and again when he offers (p. 17) as a definition of the virginity of Blessed Mary: "It means that she was the sweetest, purest, kindest—the most loving and gentle girl that was ever born." The writer here fails to credit the child mind with its undoubted power to grasp and hold a doctrinal fact, the implications of which it cannot fully understand. As a whole these lessons can be confidently recommended to busy teachers as very full material for class instruction, that need entail but a minimum of independent preparation.

MOTHER MARY MAUDE, C.S.M.

#### The American Language

A DICTIONARY OF MODERN AMERICAN USAGE. Compiled by Herbert W. Horwill. Oxford Press. \$3.25.

H. W. HORWILL is an Englishman who knows his America, having spent upwards of six years here at different times. He has given us the results of his residence and study in two books. The first one has already been referred to at length in these pages and is entitled *The Usages of the American Constitution*. His new book is of an entirely different character, but equally interesting and scholarly. It is intended, as he points out in his preface, to assist English people who visit the United States or who meet American friends or who read American books and magazines or who listen to American talkies. It is equally valuable to Americans because they will learn from it much that will interest them respecting the stamp that has been impressed upon the language by American environment and American conditions of life. It has an additional value and interest in that it provides material for students of language wherever or wherever they may be.

It is surprising to find how many words are used differently in the two countries. It is true that we both use the same form of words, but often with different meanings and different implications. For instance the word "billion" in England means a million millions, but in America only means a thousand millions. The English use the word "milliard" to mean the latter. "Precinct" in England means an enclosed space, especially including a place of worship, whereas in this country it means a sub-division of a ward for election and police purposes. In England what we call an "agate" type is called a "ruby" type, and a solicitor in England means a lawyer, whereas in this country it means something different as is to be discerned in the quotation frequently seen in office buildings: "No solicitors or peddlers allowed in this building!" From these instances and citations it would seem that the book has great interest as well as great value. It might be added in passing that Mr. Horwill is the London correspondent of the *Churchman* and of the *New York Times*.

CLINTON ROGERS WOODRUFF.



# NEWS OF THE CHURCH



Milwaukee Journal Photo.

A VIEW OF PART OF THE CONGREGATION AT THE NASHOTAH HOUSE  
KEMPER CENTENNIAL SERVICE

## Bishop Kemper Honored at Kemper Hall

KENOSHA, WIS.—Many alumnae, patrons, and friends of the school gathered at Kemper Hall, Kenosha, Wis., Tuesday, September 24th, to honor the memory of Jackson Kemper, first missionary bishop of the Church, on the centenary of his consecration to the episcopate. The Most Rev. Dr. James DeWolf Perry, Presiding Bishop, was the special preacher at the service in the chapel, at which Bishop Ivins of Milwaukee officiated.

Bishop Perry, addressing the students, called upon them to remember the sacred trust given them to stand as witnesses before the Church and before the world to the name of the great apostle whose

name their school bears, Jackson Kemper.

The chapel service was followed by a reception for Bishop Perry, after which luncheon was served in the school dining-room.

Kemper Hall was established by Bishop Armitage in 1870, the year of Bishop Kemper's death, to be a living memorial to that pioneer missionary of the Church.

### Bishop Gailor Critically Ill

SEWANEE, TENN.—Bishop Gailor of Tennessee, who observed his 79th birthday September 17th, is critically ill. He was confined to his bed September 20th, his physician was called the following day.

Bishop Maxon, Coadjutor of Tennessee, cancelled all appointments and hastened to the Bishop's bedside.

## Hundreds Participate in Kemper Services

1,200 at Nashotah Observance of  
100th Anniversary of Consecration  
of First Missionary Bishop

MILWAUKEE—The challenge of missions faced by Jackson Kemper a century ago, and faced by all Churchmen today was emphasized in the Kemper Centennial services here.

One hundred years ago Kemper was consecrated first Missionary Bishop of the Northwest—the first missionary bishop the American Church had consecrated—and sent into the wilderness of the Middle West to claim it for Christ.

About 1,200 persons attended the service at Nashotah House the afternoon of September 22d and then followed in procession to the grave of Bishop Kemper for prayers by Bishop Ivins of Milwaukee.

The Presiding Bishop and the Very Rev. Dr. E. J. M. Nutter of Nashotah House addressed the gathering. Other leaders of the Church present included Bishop Sturtevant of Fond du Lac.

Shortly before the service, the honorary degree of Doctor of Divinity was conferred by Nashotah House upon the Presiding Bishop and Bishop Jasinski of the Polish National Catholic Church.

The following evening the Presiding Bishop and Bishop Sturtevant addressed about 350 Churchmen at a dinner at the Hotel Pfister. Bishop Ivins was toastmaster.

Bishop Perry emphasized that the Church a century ago faced the question of whether this nation should be Christian. Its answer was emphatically in favor of missions, and the consecration of Jackson Kemper to carry the message of Christianity into the wilderness.

The pioneer has not finished his work,  
(Continued on page 343)

## Kemper Bowl Cherished Possession of Bishop

UTICA, N. Y.—Used by Jackson Kemper for the baptism of an infant supposedly *in extremis*, a bowl has been the cherished possession of the Coley family for 100 years, and is now owned by Bishop Coley, Suffragan of Central New York.

It was to the home of Bishop Coley's grandparents, parishioners of St. Paul's Church, Norwalk, Conn., of which he was then rector, that Dr. Kemper was called. The infant in later years became the Rev. James Edward Coley, and father of the present Bishop.

In recent years Bishop Coley used the bowl for the baptism of his own grandson.





GROUP AT CHURCH SCHOOL CONFERENCE, ST. PETER'S CHURCH, CHICAGO

## Christian Nurture Series Supplement

Miss Vera L. Gardner Presents  
"Enterprises in Learning" to Chi-  
cago Conference

CHICAGO—*Enterprises in Learning*, prepared as a supplement to the Christian Nurture Series and intended to make the work of the Church school more interesting and more vital to the child, was presented to the Church for the first time at the week-end conference of clergy and Church school workers here, September 7th and 8th. The conference was sponsored by the diocesan department of religious education and was attended by approximately 300 clergy, superintendents, and teachers.

*Enterprises in Learning* is contained in two booklets prepared by a special committee of the diocese of Chicago and was presented to the conference by Miss Vera L. Gardner, diocesan supervisor. It was enthusiastically received as marking a new advancement in the Church's educational program.

The supplement, according to Miss Gardner, is intended for use by clergy and superintendents, enabling them to explain easily the objectives and themes of a given course in the Church school. The supplement suggests specific activities to illustrate the work of each class and relates it to the every-day experience of the child. It seeks to make the facts of the Church and religion more vivid to the various age-groups.

"It is hoped that, with the aid of this supplement, teachers will be able to go about their work with a definite goal to accomplish and much thought given to the needs of the class in the selection and carrying out of the enterprises," said Miss Gardner. Back of the whole work is the idea that the children "learn by doing" in their various classes.

### Central New York Church Gets Bequest

CANANDAIGUA, N. Y.—St. John's Church, Canandaigua, has received a gift of \$30,000 from the estate of the late George Benham.

### 14,000 Attend Services Conducted by C.A. Workers

HAMPTON, N. H.—During six weeks of beach services at Hampton, Capt. and Mrs. L. Hall of the Church Army conducted 47 services for adults, with an attendance of more than 14,000 persons, and nine children's mission services with nearly 500 youngsters attending.

### Forward Movement Commission Adds Rev. S. H. Lindsay to Staff

MILWAUKEE—The Rev. Smythe H. Lindsay, formerly managing editor of THE LIVING CHURCH and rector of St. Mark's Church, South Milwaukee, has resigned these positions in order to join the staff of the Forward Movement Commission in Cincinnati. He will begin his new work October 7th.

After graduating from Southern Methodist University, Dallas, Tex., Mr. Lindsay entered newspaper work. He studied privately for holy orders, being ordained by Bishop Winchester to the priesthood while with the Associated Press.

Resigning from the Associated Press, he went to Western Theological Seminary for special study, and while there was on the staff of St. Luke's Pro-Cathedral, Evanston. In June, 1933, he became a member of THE LIVING CHURCH staff, and shortly thereafter accepted a call to be rector of the parish in South Milwaukee as well. He is 31 years old, married, and has one child, a boy, two years old.

### Ballston Spa., N. Y., Church Celebrates

BALLSTON SPA, N. Y.—The dedication festival at Christ Church here September 15th marked the 148th anniversary of the foundation of the parish. Bishop Oldham of Albany preached and confirmed a class in the presence of a large congregation. The Rev. Charles E. Hill is rector.

### Dr. Hopkins Gives Organ Recital

PLATTSBURGH, N. Y.—The Rev. Dr. John Henry Hopkins gave an organ recital at 4 P.M. September 22d in Trinity Church here. The program consisted of familiar themes and transcriptions from the great composers.

## Kemper Memorial Service at Oneida

Presiding Bishop Delivers Sermon  
at Service Honoring Pioneer  
Bishop of Northwest

GREEN BAY, WIS.—The Presiding Bishop visited the mission at Oneida, September 29th, on his Bishop Kemper Centennial tour of Wisconsin, to deliver the sermon at the Kemper memorial services being held there.

The Oneida mission was the only consecrated Episcopal church in Wisconsin at the time Bishop Kemper began his apostolic labors, having been founded in 1821 by Eleazer Williams, and dedicated under the title of the Holy Apostles. Here Bishop Kemper came many times and administered confirmation to hundreds of the Indian converts. His signature may be clearly read today in the parish registers, which were on exhibition in the church Sunday.

Episcopal churches within radius of 100 miles or more dispensed with their late services Sunday morning, in order that pastors and people might be present at the 11 o'clock Mass in the Oneida church.

Bishop Sturtevant of Fond du Lac was also present and assisted in cope and mitre from one of the two thrones erected in the sanctuary of the mission church especially for this occasion. Bishop Perry was assisted at his throne by the Rev. Mager McMurray of Green Bay, and attended by two acolytes, one an Indian and one a white boy.

Bishop Sturtevant was assisted by the Rev. H. M. Keyes, superior of the Third Order of St. Francis, Congregation of the Good Shepherd, and attended by an Indian and a white acolyte. Both the Indian acolytes attending the prelates are direct descendants of the great chief of the Oneidas, Shenandoah, who was a friend of George Washington. A large number of the clergy, religious, and Third Order members were in the chancel. The Rev. L. H. Grant, pastor of the church, was celebrant at the High Mass which was sung in honor of the Archangel Michael, the day being the feast of St. Michael and All Angels.



## Rescind Call for Kentucky Convention

**Bishop Woodcock Postpones Special Diocesan Meeting Indefinitely Upon Request**

LOUISVILLE, KY.—Bishop Woodcock of Kentucky has rescinded his call for a special diocesan convention at the request of "a number of persons most interested."

The convention had been called to meet in the Cathedral here November 14th to take action on recommendations contained in a report of diocesan conditions prepared by the Committee of the Diocesan Survey. This committee was appointed by the diocesan convention last January.

The Clericus of the diocese adopted a resolution of tribute to Bishop Woodcock, who has tendered his resignation to the House of Bishops, suggesting that in the event of the acceptance of the resignation, the special diocesan convention withhold any consideration of the survey.

The resolution follows:

### A RESOLUTION OF TRIBUTE

"It having been made known that the resignation of the Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky, has been tendered to the Presiding Bishop to be acted upon by the House of Bishops

*Resolved:* That the clericus of the diocese of Kentucky pray the guidance of the Holy Spirit in the deliberations of the House of Bishops.

*That* in the event the House of Bishops should accept the resignation of Bishop Woodcock, we feel sure that the standing committee of the diocese of Kentucky will ask Bishop Woodcock to continue his loving care over us until his successor is elected and consecrated, for we need his benign presence and guidance in our midst.

*That* in the event of the acceptance of the resignation of Bishop Woodcock, we suggest (in the change of polity as outlined by the Committee on Diocesan Survey of the diocese of Kentucky) that the special diocesan convention, called for November 14, 1935, withhold any consideration of said survey as a mark of respect to Bishop Woodcock, who has maintained throughout his entire episcopate the policy inaugurated by his predecessor, Bishop Dudley, of governing the diocese of Kentucky by boards and committees.

*That* throughout his long life Bishop Woodcock has courageously and faithfully carried forward the best traditions of this diocese and the Catholicity of the whole Church, regardless of party names, without partiality, without rancor, and without favor, free of all bias in the matter of all types of Churchmanship. The diocese of Kentucky particularly needs, at this time, Bishop Woodcock's Vision-of-the-Far-Horizon.

"During these many years of upheaval and

## Bishop Woodcock Tenders Resignation to Bishops

LOUISVILLE, KY.—Bishop Woodcock of Kentucky has submitted to the diocesan standing committee and to the Presiding Bishop his resignation as Bishop of Kentucky to take effect when accepted by the House of Bishops.

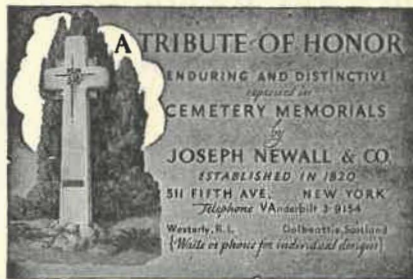
The Bishop stated he was taking this step after long and prayerful consideration. After his serious illness of last winter he felt that he had no assurance of being able to carry on all of his work, and being in his 82d year felt it wisest to take this step now in order that the resignation may be acted upon by the House of Bishops at its November meeting.

discouragement, he has greatly helped to keep glowing the spark of congregational life and brotherly love in an age when the enemy of our religious life is not atheism but Practical Secularism or excessive "busy-ness" with "things" rather than dealing with Invisible Values, Goodness, Beauty, Truth, Love for God and Our Fellow Man and devoting none of his valuable time to party cries and questions of ceremonial of his respective clergy and laity.

"Who can imagine, figure, or say (when the history of the diocese of Kentucky is written) how far down the aisles of Time the influence of Bishop Woodcock will reach? His great, big, loving heart takes in all types for his mind is stayed upon the Divine Mission and Message of the whole Church and in all his work he sees no man 'save Jesus only.' No successor can ever take his place as he fills it. The example of his life, his loyalty to his clergy and laity, the influence of his faith, broadmindedness, humanness, and love will forever survive in the hearts of his brethren

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of all creeds and will long move us to nobler lives of service in the Christ's vineyard in Kentucky and throughout the whole Church.

*"Resolved Further: That a copy of this Resolution-of-Tribute to a great Bishop be sent to our very much beloved Bishop and family and printed in the Bishop's Letter. Also a copy be sent to the Presiding Bishop and that pages of the minutes of the clericus of the diocese of Kentucky be set apart for this our very feeble Resolution-of-Tribute."*

The Rev. W. F. Renneberg, secretary of the diocese, September 19th sent the following notice to the clergy, vestries, and Church committees:

"A number of those most interested in the special convention of the diocese of Kentucky previously called to meet on November 14, 1935, having requested him, the Right Reverend the Bishop of Kentucky hereby rescinds the call and postpones the meeting of the special convention indefinitely."

### Boston, England, Canon

#### Helps Boston, New England, Celebrate 305th Birthday

BOSTON, MASS.—Canon A. Malcolm Cook, vicar of St. Botolph's Church, Boston, England, has been the guest of Boston in New England when the latter celebrated its 305th birthday. He did many things while here, speaking on Boston Common, presenting the city flag of Old Boston to the new, meeting representative groups. Nothing, however, touches the imagination more than that Canon Cook came from the same city and the same church as did the Rev. John Cotton who in 1633 resigned his living as vicar of St. Botolph's, joined the Puritans and attained to great influence in his adopted home. Canon Cook, preaching in the Cathedral Church of St. Paul, Boston, on September 22d, was the first man from St. Botolph's to preach there since John Cotton used the same pulpit for 21 years.

In the course of his sermon Canon Cook said, "In this swiftly moving world, with the re-distribution of wealth in England, with tyranny replacing democracy in many realms, we need to heed the message of God's love. . . . We need to know each other better, to love our fellow men. I would that all English-speaking folk had a better understanding of each other."

Commenting upon the visit, the Boston Herald said "Interesting as the exercises will be as a reminder of our past, they will be equally significant as a demonstration of the wonders of our present. For not only will the people on the Common hear Canon Cook's words but his parishioners in the old church in England will hear them also. The radio communication will be established in the opposite direction and the assembly on the Common in Massachusetts will hear the pealing of the bells in the old church tower, far across the Atlantic."

### Money Raising Campaigns

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### Church Army Captain Writes of Progress in South Florida Region

ORLANDO, FLA.—Capt. Arnold Char-nock, of the Church Army, has been stationed at Caxambus, on the lower south-west coast of the Florida Peninsula, where he has been working among a people living in their isolated homes among the Ten Thousand Islands, who are deprived almost entirely of religious influences.

In a recent letter to Bishop Wing of South Florida, he writes of his work:

"It has been a period of interesting and encouraging work. The services have been enthusiastically received and well attended. The evening service on Sunday has become a part of the activities of the people. Their confidence has been gained by fishing with them, joining in their social activities and making myself one of them. The hurricane rather despoiled the Island, but the people have little, expect not much more, and depend entirely upon fishing. When the water clears, everything will be normal again. Of course, homes were razed, communication was cut off, and food was scarce for a day or two. At present life is going along in a normal manner, the storm is becoming a memory."

#### Church Celebrates 50th Anniversary

McKEESPORT, PA.—St. Stephen's Church, the Rev. Thomas Hill Carson, rector, is celebrating the 50th anniversary of the granting of its charter; the celebration commencing September 29th and ending November 3d.

### THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1. for the dying; 2. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

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## Canon Bell Dean of Catholic School

Officiates at Autumn School of Catholic Sociology in Absence of Dr. Gavin

By the REV. FRANCIS J. BLOODGOOD

ADELYNROOD, MASS.—The Autumn School of Catholic Sociology held its second annual meeting at Adelynrood September 16th to 20th.

### GAIN IN REGISTRATIONS

An increase in registrations, reported by the Rev. C. Clark Kennedy, secretary, and the intensity of group and general discussions, indicated definite progress over last year when the first meeting of the school was arranged about papers delivered by the Rev. W. G. Peck of Manchester, England.

This school is the offspring of the Summer School of Catholic Sociology that has been enlivening the campus of Keble College, Oxford, the last 10 years. A splendid fruit of the American school has been the publication of *The New Tracts for New Times*. These deserve a wide circulation among the laity. I know several thoughtful laymen who have been won to the Church as the result of these Tracts.

### CANON BELL DEAN

The Rev. Dr. Frank Gavin had been selected as dean of the school this year. Illness prevented him from coming. Canon B. I. Bell acted as dean.

Canon Bell said that the Catholic is always opposed both by the Bourbon and by the Utopian. He said it is the business of the Catholic sociologist, who is bound to be a realist, to work for continuous readjustment in society and not revolution.

"Man," said Canon Bell, "is a creature both glorious and untrustworthy. Man needs more than to be given a free hand in nature. He needs to be redeemed."

The Rev. William Dunphy spoke on theology in relation to sociology.

"The real opiate of the people," said Fr. Dunphy, "is the so-called practical and hard-boiled propaganda of the kind of leadership that wrote the Versailles Treaty."

In speaking of the Catholic doctrine of man, Fr. Dunphy reiterated that "When the image of God becomes blurred, man becomes blurred, too." The Rev. Joseph Fletcher, one of our best trained priests in economic thought, lectured on The Historical Background of Catholic Sociology. Fr. Fletcher gave words of caution to the people who act as though they thought society could be reformed by wholesale indictment.

"The impulses of life," said Fr. Fletcher, "defy the canon of reason and the dictates of conscience."

FR. HOFFMAN CHAPLAIN

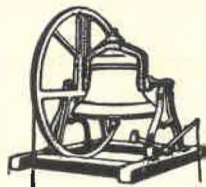
The Rev. W. M. V. Hoffman, S.S.J.E., was chaplain. Evening lectures were given by the Rev. E. L. Souder of China, Fr. Graham of Toronto, and Ralph Adams Cram.

Many good things were said, but the best way for the readers of THE LIVING CHURCH to find out about Catholic Sociology is to attend the school next year.

Prof. H. L. Patch of Smith College was the leader of a large discussion group. Books recommended for study are *Liturgy and Society*, by A. G. Hebert, *Christianity and the State*, by William Temple, and *God, Man, and Society*, by V. A. Demant.

### SEEK MORE CENTRAL LOCATION

The school committee, acting under the auspices of the Catholic Congress, agreed that the school has justified itself. At a general session it was agreed by the members present that the next annual meeting should be held in a more central location, much as the hospitality of Adelynrood would be regretted. The fact that the registration included members from widely separated points in the Church was no cause for not seeking a more accessible location for the many Church people who indicate an interest but are unable to travel so far. It was also decided that syllabi should be published, containing suggestions as to courses of study and preparation, and lists of reading material. The Summer School at Keble College, Oxford, has at last an institution in this country to fulfill the same vital mission.



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### Rev. F. O. Thorne Nominated Bishop

LONDON—The Archbishop of Canterbury has nominated the Rev. Frank Oswald Thorne to the bishopric of Nyasaland, which has been vacant since the death last December of Bishop Gerald Douglas.

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## Philadelphia Plans Mass Meeting

First of Series Sponsored by Retreat  
Movement to Take Place on  
October 9th

PHILADELPHIA—Philadelphia has been chosen for the first of a series of mass meetings to be held in a number of centers throughout the country in the interests of the Retreat Movement, which is being furthered as a complement to the Forward Movement.

Sponsored by the National Retreat Association, which has its headquarters at the College of Preachers in the national capital, the Philadelphia mass meeting has received the approval of Bishop Taitt of Pennsylvania and will be held in the Church of the Holy Trinity, Rittenhouse Square, October 9th. It will be conducted under the auspices of the commission on evangelism of the diocese of Pennsylvania. The Hon. Benjamin H. Ludlow, a member of the Philadelphia bar and one of the active laymen of this diocese and a vestryman of St. Mary's Church, Ardmore, will be chairman of the mass meeting.

The Very Rev. Edward Lowry Henderson, a leader in the Retreat Movement, which is now reported to be making great headway in England, and Dr. William C. Sturgis have accepted invitations to address the Philadelphia meeting.

The Church of England leader is dean of the famous St. Alban Abbey, the Cathedral of the diocese of St. Alban, and recently came to America at the request of the National Retreat Association to assist in the advancement of the Retreat Movement in this country. Dean Henderson is now holding conferences in the training of retreat conductors at the College of Preachers in Washington.

Dr. Sturgis was formerly a member of the faculty of Yale University. He is a member of a number of English and American scientific societies and has been the leader of many conferences on the devotional life throughout the United States. Dr. Sturgis is now warden of the new retreat house of the diocese of New Jersey at Bernardsville.

Arrangements are now being completed for a series of week-end retreats for laymen to be held in this diocese immediately following the mass meeting in the Church of the Holy Trinity. These will open October 11th, with a conference on prayer to be conducted by the Rev. Malcolm S. Taylor of the College of Preachers. On the succeeding week-ends in October and the first week in November the Rev. Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill; the Rev. Alfred M. Smith, chaplain at the Eastern Penitentiary, and the Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, will conduct retreats in the order named. The Old Mill Farm on the Little Neshaminy, a short distance above Willow Grove, has been selected for the entire series.

### "Sting Bible" Joins Ranks of Biblical Rarities; Only One Known to Exist

SHEBOYGAN, WIS.—The Rev. E. J. Meier, a Biblical authority, has discovered in a Bible of 1746 a misprint which elevates it to the ranks of Biblical rarities. The misprint occurs in Mark 7:37, in the story of the healing of the deaf mute, reading "and the sting of his tongue was loosed," instead of "the string."

The Rev. Mr. Meier did not know that the printer had accidentally suggested that

the deaf mute was a sarcastic man, for 28 of the 30 years that the Bible has been in possession, as the print of the "Sting Bible" is too fine to be read with comfort. Upon making his discovery he wrote to several Biblical societies to see if any such misprint had been discovered elsewhere, but the search for another Bible printed by Thomas Baskett in 1746 has been unsuccessful in more than 1,000 libraries. Bibles from the same printer dated 1743 and 1748, in the possession of the New York public library do not contain the misprint, which has raised the value of the Rev. Mr. Meier's bible from \$2.00 to \$15,000.

**October 4, 1935, was the 400th Anniversary of the first printing of the Bible in English. Celebrations of this significant anniversary will increase interest in books about the Bible as well as in the Bible itself. The following is a list of good books to be read or consulted by students and lovers of the Bible:**

#### **The Story of the Bible:** Retold from Genesis to Revelation, In the Light of Present

Knowledge, For Both the Young and the Mature, **by Walter Russell Bowie.**  
Written to meet the desire of teachers and parents as well as scholars for a story of the Bible told in the light of modern knowledge. 20 beautiful illustrations in color. **\$3.00**

#### **Concerning the Bible:** A Brief Sketch of Its Origin, Growth, and Contents,

**by Conrad Skinner.**  
This compact introduction to the Bible is well suited for use as a textbook in colleges and high schools. **\$1.50**

#### **The Bible:** Story and Content, **by Calvin W. Laufer.**

In simple and compelling language, it tells the history, story, and meaning of the Bible in a way especially interesting and significant to younger high-school pupils. **\$1.25**

#### **Romances from the Old Testament,** **by Dallas Lore Sharp.**

A poetic retelling of the matchless Old Testament stories. Told in this author's distinctive style, these stories will be thrillingly interesting to boys and girls. **\$1.00**

#### **Christ and His Time,** **by Dallas Lore Sharp.**

A beautifully written and reverent work. It is not a children's book, yet boys and girls will love it. **\$2.00**

#### **The Book We Love,** **by Charles L. Goodell.**

A master of brevity presents in compact form the history of the sources and the making of our Bible. **\$1.00**

#### **Living Bible Stories,** **by William J. May.**

Thirty Bible stories, rewritten in novelized form. They should be added to the library of pastor, teacher, or parent who wants to make the Scripture stories dramatic and real. **\$1.00**

#### **The Abingdon Bible Commentary,** edited **by Frederick C. Eiselen, Edwin**

**Lewis, and David G. Downey.**  
Leads all one-volume commentaries now available. Its sixty-five contributors represent the ripest and most reverent biblical scholarship of the English-speaking world. Maps in color. **\$5.00** in the United States; outside the United States, **\$5.50.**

#### **The Exhaustive Concordance of the Bible,** **by James Strong.**

The only complete Concordance of the Authorized Version of the Holy Scriptures. It is a massive and masterly work. Buckram, colored edges, **\$7.50**; half Persian Morocco, cloth sides, **\$12.50.** Carriage extra.

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## Clergymen Reply to President's Letter

**Bishop Stewart Expresses Pleasure at Enaction of Social Security Legislation**

WASHINGTON, D. C.—Intense interest centers in the hundreds of replies to President Roosevelt's recent letter to ministers throughout the country which are pouring into the White House. Many Episcopal clergymen have written in answer to the President's request to the clergy to "write me about conditions in your community" and "to tell me where you feel our government can better serve our people"—some favorably and some rather critically.

**BISHOP STEWART PLEASED**

Bishop Stewart of Chicago wrote in part: "I am much pleased with the social legislation enacted. . . . The Church is vitally interested in whether or not aged are protected and the people gainfully employed."

The Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, said, "I certainly believe in unemployment insurance and old-age pensions through the cooperation of the worker, employer, and the government. I think people are entitled to some kind of protection in their old age which the Church is unable to give." He makes a plea for what he terms the "white-collar" group, which has been largely overlooked in the matter of social legislation.

**SECURITY ACT PRINCIPLE APPROVED**

Bishop Gilbert, Suffragan of New York, modestly writes, "I don't think I am competent to advise the President about economic problems. In principle, though, the Social Security Act is sound and desirable."

The Rev. Dr. Karl Grammer, Philadelphia, expressed "great divergence" between his own and Mr. Roosevelt's views and added, "I believe the greatest need is in stabilization and particularly a stabilized world currency. I think he (the President) made a great mistake in refusing to unite with Great Britain on the currency question."

The Rev. Howard Harold Weigle, Mount Vernon, N. Y., said: "The President is seeking for something very much worth while. . . . There seems to be something very sincere behind his letter—something we don't find much of in public office. The letter breathes the spirit of the Galilean hills."

The Rev. Dr. David M. Steele, Philadelphia, excoriates the President for "pauperizing the people" by rolling up a tremendous public debt. He thinks that Mr. Roosevelt should "hang his head in shame for what he has done to the people," adding, "You and your Administration have utterly ruined the people—so that with relief and doles and pensions, all the piffing perquisites that you are handing out, I literally cannot get a man to do a day's work."

## Bloomington, Ind., Church to Mark Anniversaries

**Eight Events in Church's History Commemorated October 6th**

BLOOMINGTON, IND.—Important anniversary services are being arranged at Trinity Church, Bloomington, October 6th. The Rev. A. Elliston Cole is vicar.

The parish is commemorating the following anniversaries: 96th of Bloomington's first Episcopal Church service; 64th of Bloomington's first Episcopal church; 45th of purchase of Trinity Church site; 45th of consecration of second church building; 45th of first baptism in second church building; 24th of cornerstone laying of present church building; 10th of consecration of present church building; 10th of the Rev. Mr. Cole's ministry in Bloomington.

Bishop Francis of Indianapolis will be

the preacher at the morning service. At this time the choir will sing a setting of the *Te Deum* composed by Prof. E. B. Birge, organist and choir director, for this special occasion. Confirmation will be administered at an afternoon service.

In the evening a parochial dinner will be served at the Union Building of Indiana University, with President William L. Bryan and Bishop Woodcock of Kentucky as speakers. The church choir will sing.

Frank R. Elliott, publicity director of the university, and a vestryman of Trinity parish, is general chairman of the committee.

The Rev. Mr. Cole and Mrs. Cole are both graduates of Indiana University and have just completed 10 years of service in Bloomington where he is vicar of Trinity Church and student pastor at the university.

During this period four young men, graduating from the university, have entered the ministry and are now priests. More than 100 students, of non-Church families, have been confirmed in the church.

## Church Services

**ILLINOIS**

**Church of the Ascension, Chicago**  
1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

**MASSACHUSETTS**

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill

THE COWLEY FATHERS  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

**NEW YORK**

**The Cathedral of St. John the Divine,**

Cathedral Heights  
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

**St. James' Church, New York**

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
Thursdays and Holy Days  
12:00 M., Holy Communion.

**St. Thomas Church, New York**

Fifth Avenue and 53d Street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

**NEW YORK—Continued**

**St. Bartholomew's Church, New York**  
Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning service and sermon.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

**Trinity Church**

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
REV. GEORGE A. ROBERTSHAW, Minister in Charge  
Sundays: 8, 10, 11 A.M., and 4 P.M.  
Noonday Service Daily (except Saturday) 12:20 to 12:40.

**Church of St. Mary the Virgin, New York**

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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

**PENNSYLVANIA**

**St. Mark's Church, Philadelphia**

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

**WISCONSIN**

**All Saints' Cathedral, Milwaukee**

E. Juneau Avenue and N. Marshall Street  
VERY REV. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



## Bishop Keeler Heads Synod of Northwest

Dr. Knickerbocker is Elected  
Provincial Representative on National Council

FARGO, N. D.—At the meeting of the Synod of the province of the northwest, held in Fargo September 24th to 26th, Bishop Keeler, Coadjutor of Minnesota, was elected president of the Synod. He succeeds Bishop Ingley, Coadjutor of Colorado, who has served as head of the province for the past six years.

The Rev. Dr. A. E. Knickerbocker, Minneapolis, was elected provincial representative on the National Council to serve for the remainder of this triennium. The Very Rev. John Richardson, Fargo, was elected secretary, and John Hedlund, Omaha, will succeed C. J. Gutgesell, Minneapolis, as treasurer.

Bishop Roberts of South Dakota, the Very Rev. B. D. Dagwell, Denver, and B. W. Scandrett, St. Paul, were elected members of the board of trustees of Seabury-Western Theological Seminary. Members of the provincial council are Bishop Beecher of Western Nebraska, Bishop Schmuck of Wyoming, the Rev. E. F. Siegfriedt, South Dakota, the Rev. L. W. Hallett, Duluth, the Hon. D. B. Holt, North Dakota, and Eugene McAuliff, Omaha.

The most striking feature of the Synod meeting, inasmuch as it came from a layman of the Church, was probably the address given by John Frame, Fargo, on What a Layman Expects of the Forward Movement. "I have summed this up," said Mr. Frame in conclusion of an unusually forceful address, "in two Biblical texts: For the laymen, 'Lord, what wouldst Thou have me to do?' And for the clergy, 'Feed My sheep.'"

Those in attendance report that the meeting was unusually well attended and was one of the most stimulating and helpful provincial gatherings in many years. The next meeting of the Synod will convene in Omaha, September, 1936.

### Lynn, Mass., Church Observes

#### 50th Anniversary of Founding

LYNN, MASS.—The Church of the Incarnation, Lynn, the Rev. Robert A. Miller, rector, observed its 50th anniversary September 25th, 50 years to a day since its cornerstone was laid. At the services on September 29th, the Rev. A. O. Phinney, rector of St. Stephen's Church, Lynn, from which the Parish of the Incarnation was established, preached; Bishop Sherrill of Massachusetts preached in the afternoon at the service of thanksgiving.

### Bishop Freeman Guest of President

WASHINGTON, D. C.—After his vacation spent in Maine, Bishop Freeman of Washington was a guest of President

Roosevelt at Hyde Park, N. Y., and preached at West Point Military Academy September 8th. The Bishop conducted the daily devotions at the recent clergy conference of Washington ministers held at Camp Overall, Va., September 17th to 20th.

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## ANNOUNCEMENT

### Died

Cross—Suddenly, at Ledge End Inn, Twilight Park, Catskill Mountains, N. Y., Rev. WILLIAM REID CROSS, D.D., rector of Trinity Church, Elizabeth, N. J.

"Eternal rest grant to him, O Lord!"

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## BOARDING—Continued

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## MISCELLANEOUS

MONEY IN OLD LETTERS—Search your old trunks and send all old envelopes used before 1880. Highest prices paid. GEORGE HAKES, Belvidere, Ill.

## NOTICE

THE SEVENTY-THIRD annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 17, 1935, in the Board Room of the Platt Bldg., 130 South Twenty-second St., Philadelphia, Pa., at 3:45 p.m., for the election of officers and the transaction of such other business as may be presented. CHARLES H. LONG, General Secretary.

## POSITIONS WANTED

### Miscellaneous

CHURCH WOMAN OF REFINEMENT desires position as superintendent of Home for the Aged, or Home for Children, or any type of executive position in Church work or otherwise. Credentials. Address, Box M-74, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, well qualified by training and experience, desires change. Churchman and highly recommended. Address, Box L-70, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, Churchman, desires change. Recitalist, conductor, thoroughly efficient. Best references. B-75, THE LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED WIDOW wishes position as managing or companion-housekeeper. Refined, educated. Address, Mrs. C. DRUMMOND WEGMANN, 41 Greystone Park, Yonkers, New York.

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## Re-Alignment of Illinois Studied

Tri-Diocesan Commission Meets, Appoints Two Committees to Investigate Situation

CHICAGO—A study of the advisability of re-alignment of the dioceses in Illinois was launched here recently when the tri-diocesan commission met at diocesan headquarters. The commission was set up some months ago on request of the last convention of the diocese of Quincy.

Bishop Stewart of Chicago was elected chairman of the commission, and the Ven. Raymond N. Gunn of East St. Louis was named secretary. Bishop White of Springfield and a delegation from Quincy were in attendance.

After extended discussion, it was decided to name sub-committees to investigate certain phases of the situation with regard to the three dioceses in the state. These committees are: on legal and canonical points, John V. Norcross, Chicago, chairman; B. D. Connelly, Quincy; Hon. R. R. Humphrey, Springfield; the Rev. Dr. Ed-

win J. Randall, Chicago; on finances, J. C. Paddock, Quincy, chairman; C. N. Hathaway, Springfield; Wirt Wright, Chicago; the Rev. Wm. Essex, Peoria; and the Rev. Dr. H. L. Bowen, Chicago.

The commission will meet again shortly to hear reports of the committees.

## Hundreds Participate in Kemper Services

(Continued from page 335)

said the Presiding Bishop, pointing out that there are great areas of intellectual, social, and spiritual life where the Christian Church can lead the way.

Bishop Sturtevant emphasized that the emphasis for the Church today is not what happened 100 years ago, but what will happen in the next 20.

"We are not to look backward, but forward in the great Forward Movement, and take the responsibilities and opportunities that lie before us," he said.

The Presiding Bishop visited Kemper Hall, Kenosha, September 24th. He was in the diocese of Eau Claire from September 25th to 28th, and in the diocese of Fond du Lac September 29th, preaching at a diocesan service in St. Paul's Cathedral, and at Oneida Indian Mission.

## Bishop Ferris to Request Coadjutor

Date of Meeting of Diocesan Convention Set for Some Time Before Thanksgiving

ROCHESTER, N. Y.—Bishop Ferris of Rochester plans to call a special convention some time before Thanksgiving for the election of a coadjutor, on the grounds of partial disability due to age.

He has been Bishop of Rochester since the formation of the diocese in 1931, having been before that date Bishop of the undivided diocese of Western New York, succeeding the late Bishop Brent.

Bishop Ferris was born in Peekskill, N. Y., December 31, 1864, and graduated from Hobart College in 1888 and from Berkeley Divinity School in 1893. He holds the degree of Bachelor of Divinity from Berkeley, and the degrees of Doctor of Sacred Theology and Doctor of Humane Letters from St. Stephen's College. He will retain the spiritual oversight of the diocese and resign the executive work to the coadjutor.

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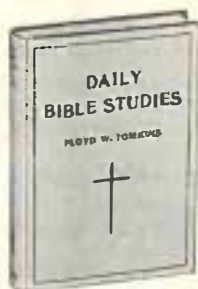
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