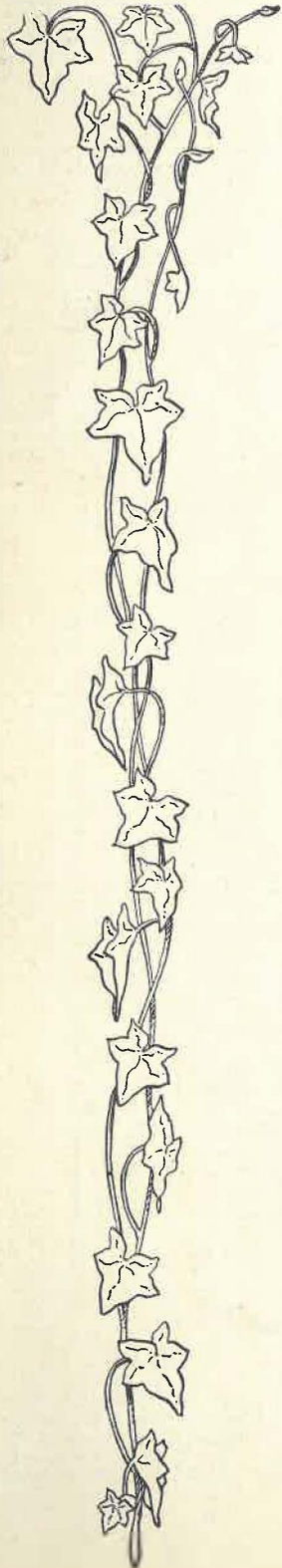


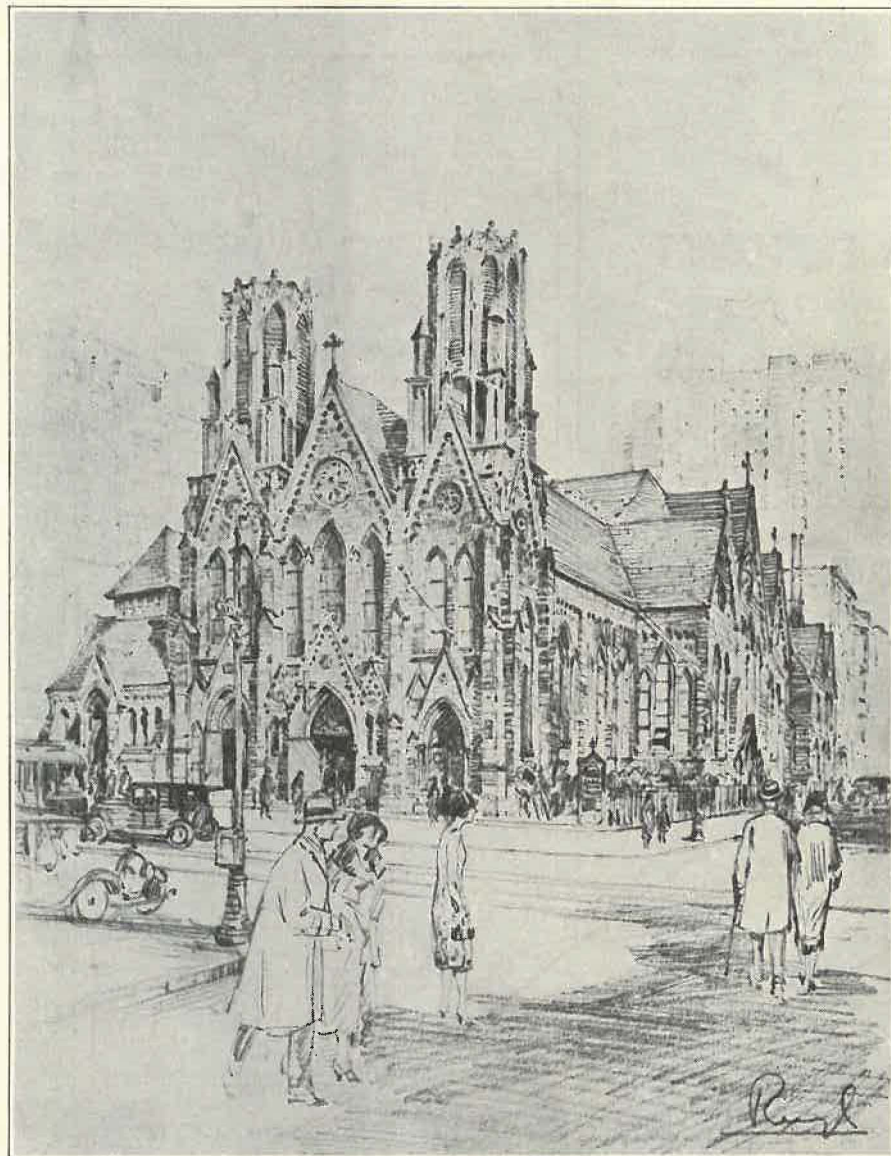
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The Living Church

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Published by MOREHOUSE PUBLISHING CO., 1801
W. Fond du Lac Ave., Milwaukee, Wis. New York
Office, 14 East 41st Street. Entered as second class
matter at the Post Office, Milwaukee, Wis. Printed
in U. S. A.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
LATIN-AMERICAN COUNTRIES,
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CANADA AND NEWFOUNDLAND..... 4.50 per year
OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



NOVEMBER

15. Twenty-third Sunday after Trinity.
22. Twenty-fourth Sunday after Trinity.
29. First Sunday in Advent.
30. S. Andrew. (Monday.)

CALENDAR OF COMING EVENTS

NOVEMBER

- 18-19. Synod of Sewanee.

AMERICAN CHURCH UNION CYCLE OF PRAYER

NOVEMBER

23. Sisters of the Holy Nativity, Fond du Lac, Wis.
24. Church of the Resurrection, New York City.
25. Order of St. Francis, Little Portion, Mt. Sinai, N. Y.
26. St. Stephen's, Providence, R. I.
27. Holy Trinity, Pueblo, Colo.
28. Sisters of St. Mary, Peekskill, N. Y.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ABLEWHITE, Rt. Rev. HAYWARD S., D.D., is rector of St. Paul's Cathedral Parish, Marquette, Mich. The Very Rev. George Walton continues as dean by appointment of the Bishop as rector.

ALLEN, Rev. J. ETHAN, formerly rector of St. Mary's Church, Mitchell, S. Dak.; is rector of the Church of the Good Shepherd, Allegan, Mich. (W. M.). Address, 442 Hubbard St.

BAILEY, Rev. WILLIAM L., deacon, is on the staff of the Cathedral of All Saints, Albany, N. Y.

BETHEA, Rev. JAMES E., formerly rector of the Church of the Messiah, Rockingham, N. C., is to be rector of St. Mark's parish, Culpeper, Va., effective December 1st.

CANTERBURY, Rev. CLAUDE E., deacon, is assistant at St. Paul's Church, Chattanooga, Tenn., and resident minister in Thankful Memorial parish. Address, 1607 W. 43d St.

HATCH, Rev. R. ALLEN, is assisting the Rt. Rev. William H. Mörelund, D.D., at Christ Church, Hackensack, N. J.

HITCHCOCK, Rev. MARCUS B., formerly rector of St. Alban's Church, Glenburnie, Maryland, is to be rector of Christ Church, Fairmont, W. Va., effective December 1st; address, Christ Church, Fairmont.

KNEEBONE, Rev. EARL T., has become rector of St. John's Church, Ionia, and of Trinity Church, Grand Ledge, Mich. (W. M.). Address, Ionia, Mich.

MCMULTY, Rev. J. A., formerly rector of Emmanuel Church, Hastings, Mich.; is in charge of St. Paul's, Dowagiac; Trinity, Three Rivers; and St. Mark's, Paw Paw, with residence in Dowagiac, Mich. (W. M.).

MOULTON, Rev. JOHN P., formerly rector of the Church of the Good Shepherd, Ogden, Utah; to be rector of Trinity Church, Milford, Mass. (W. Ma.), effective November 16th.

SCHAAD, Rev. JULIUS A., formerly dean of the Cathedral at Quincy, Ill.; is in charge of St. Paul's Church, Augusta, Ga.

VENNO, Rev. MAURICE W., formerly assistant at the Church of the Holy Apostles, New York City; is curate at St. John's Parish, Kingston, N. Y. Address, 19 Green St.

WEBB, Rev. PARKER C., formerly in charge of St. Andrew's Church, Queens Village, L. I., N. Y.; to be rector of St. James' Church, Woodstock, Vt., effective December 1st.

WOOTTON, Rev. RAY., is acting as locum tenens in charge of the Clearfield County Missions in the diocese of Erie until a priest in charge or a missionary is secured.

ORDINATIONS

PRIESTS

DALLAS—The Rev. CLARENCE R. HADEN, Jr., in charge of St. Paul's Mission, Greenville, and St. Barnabas' Mission, Denton, Texas, was advanced to the priesthood by Bishop Moore of Dallas in St. John's Church, Fort Worth, Texas, November 11th. The ordinand was presented by the Rev. S. S. Clayton, and the Rev. Lisle W. Thaxton preached the sermon.

MARQUETTE—The Rev. H. ROGER SHERMAN, Jr., was advanced to the priesthood by Bishop Ablewhite of Marquette in St. Alban's Church, Manistique, Mich., October 30th. The ordinand was presented by the Ven. Dr. Glen A. Blackburn, and continues in charge of St. Alban's Mission. The Rev. Canon Carl Zeigler preached the sermon.

NORTHERN INDIANA—The Rev. FRANCIS CAMPBELL GRAY was advanced to the priesthood by his father, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, in the Pro-Cathedral of St. Paul, Mishawaka, Ind., October 27th. The ordinand was presented by the Rev. Walter Lockton, and will be rector of Trinity Church, Logansport, Ind. The Rev. Dr. Earl Ray Hart preached the sermon.

OREGON—The Rev. LOUIS BOWES KEITER was ordained to the priesthood by Bishop Dagwell of Oregon in the Chapel of St. Helen's Hall, Portland, October 31st. The ordinand was presented by the Rev. A. J. Mockford, and is in charge of St. John's Church, Milwaukie, Oreg., with address at 1005 29th St. The Very Rev. H. M. Ramsey preached the sermon.

SOUTHERN OHIO—The Rev. HAROLD JAMES WEAVER, in charge of St. John's Church, Columbus, Ohio, was ordained to the priesthood by Bishop Hobson of Southern Ohio, October 28th. The ordinand was presented by Canon G. P. Symons, and the Rev. Charles E. Byrer preached the sermon.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Nazi-Baiting

TO THE EDITOR: Thank you for your remarks on the Pope's speech and on "Red-baiting" by the American press [L. C., September 4th]. Communism of the materialistic and atheistic type can be successfully fought only by those who are fired by an equal hatred of injustice and oppression, combined, however, with Christian humility and love. The attacks on Communism which proceed from the hired press agents of entrenched privilege and greed will always have a hollow ring.

But while warning against indiscriminate "Red-baiting," is it not needful to raise a voice of protest against the indiscriminate attacks, not only on the German government, but also on the German people, indeed on everything German, which are coming to be more and more the fashion in America, even in the so-called religious press? It is not too much to say that the increasing habit of telling the worst, the whole worst, and nothing but the worst, about Germany, is rapidly producing a state of mind similar to that which preceded our entry into the World War. It is a very dangerous thing.

Attacks on the government of that nation, even where they may be necessary, should be qualified by a reminder of what we owe to German culture and science, and by a reference to the qualities of the German people themselves. As one who has recently experienced the unflinching, almost universal courtesy, the gracious hospitality, the genuine kindness and *Gemütlichkeit* of the Germans, in marked contrast with many of their neighbors (including some of our dear allies in the late unpleasantness), I feel rather sorely on this subject. It may not be irrelevant to allude to the apparent prosperity of the country, the absence (in general) of extremes of wealth and poverty, the general contentment and happiness, the fading of class lines, and the growth of an amazing community spirit, again in strong contrast to some of its neighbors, where civil strife and dissension bordering on anarchy are growing day by day.

I have no desire to excuse or apologize for flagrant abuses, such as the treatment of the Jew in Germany, which is as unpardonable as the treatment of the Negro in America. I can as little excuse some of the notable judicial proceedings there as I can the judicial murder of Sacco and Vanzetti in my own native city. I have as little sympathy with the handling of ecclesiastical matters in the Third Reich as in its western neighbor, the Third Republic, where (among other outrages) the name of God may not appear in any textbook or be mentioned in any class of the public schools. But why the iniquities of Germany should be continually proclaimed from the housetops, while those of other people (especially our own), remain decently veiled, I am unable to discover. Why, for instance, should the treatment of the Jews in Germany receive unceasing and most prominent emphasis in our press, while the far worse treatment of Christians in the Soviet Union is forgotten or glossed over?

In spite of its faults and limitations, in spite, too, of the small but noisy minority of neo-pagans, the German people stand today as the bulwark of what is left of Christianity and culture in Europe against the hordes of Oriental barbarism, equipped now with the

frightful weapons of modern civilization, and dedicated to the extirpation of all religion, and particularly the Christian religion, from the face of the earth.

(Rev.) WILLIAM H. DUNPHY.
Paris, France.

"An Office Book for Churchmen"

TO THE EDITOR: I have been following the correspondence relative to the Daily Office and Lectionary with great interest. Fr. Shoemaker's suggestion [L. C., October 31st] is excellent. I plead for a devotional lectionary rather than one which covers the letter of the Scripture lessons; this has been suggested before in the correspondence.

SS. Peter and Paul Society some years ago published in pamphlet form an abbreviated form of Morning and Evening Prayer together with the Prayer Book Psalter for clerical consumption in the English Church. That would be a great boon to us in America if an American edition could be compiled, adding all the Collects for the year from the Prayer Book such as are found in the Book of Offices and Prayers by Two Presbyters published by Gorham.

My suggestion is this: take a Bible with Apocrypha, of a convenient size and reasonable. Remove the King James' Psalter and in its place have a bookbinder insert an abbreviated form of Morning and Evening Prayer, together with the Collects and Psalter of the Prayer Book. If the Litany is wanted, put that in too, but, personally though I keep the Litany days I do not say the Litany with the Office and have no need of it then. I wouldn't print the Lectionary with this form but have it in a size suitable to the book. Before this is done the SS. Peter and Paul compilation should be investigated for its convenient form. One caution: keep any such thing strictly Prayer Book.

The trouble with Prayer Book and Bible combinations is the matter of excess baggage, though I must confess that some of my happiest moments as a choir boy were in memorizing the Table of Kindred and Affinity! I would not deny the younger generation the comfort of Prefaces, Exhortations, and Articles.

If such a book is made up please enter my order for two copies. Perhaps a house publishing the Bible could be induced to furnish the same unbound to expedite matters.

(Rev.) NORMAN GODFREY.
Utica, N. Y.

Canadian Archbishops

TO THE EDITOR: You are slightly in error concerning the number of Anglican Archbishops.

We have five Archbishops in Canada at the present time. We have four ecclesiastical provinces, each of which is presided over by an Archbishop.

Until two or three years ago the Primate was always chosen from one of the four Archbishops, but at the last General Synod it was decided that in future the Primate should be chosen from among any of the diocesan Bishops. In consequence of this decision when our late revered Primate, Archbishop Worrell of Nova Scotia, passed away, Bishop Owen of Toronto was chosen



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THE LIVING CHURCH

as Primate, and he of course bears the title of Archbishop of Toronto.

Archbishop Owen's position is somewhat anomalous. As a diocesan Bishop he is subordinate to the Metropolitan of Ontario, Archbishop Roper of Ottawa. As Primate of All Canada every Canadian Archbishop and Bishop is subordinate to Archbishop Owen.

W. E. ENMAN.

Halifax, N. S.

The Presiding Bishopric

TO THE EDITOR: The people of the Church have for many years been used to hearing the Washington Cathedral called the National Cathedral, and they have so thought of it. Yet to be truly the National Cathedral it should be the seat of the national bishop, the Presiding Bishop. It would seem wholly fitting for the latter, as Archbishop of Washington, to administer the affairs of the Church from the nation's capital.

In handling the affairs of the local diocese he would naturally be assisted by a bishop chosen locally (perhaps called the

Bishop of Georgetown), who, under the Primate, would be the regular administrator of the archdiocese, the boundaries of which might well coincide with those of the city of Washington.

R. B. HENRY.

Norfolk, Va.

"Oldest Living Subscriber"

TO THE EDITOR: With reluctance I am writing to deprive Fr. Jones, of whom I am a great admirer, of the title of "Oldest Living Subscriber."

You will find my name on the subscription list of 1881 and continuously thereafter.

Moreover, you will find the maiden name (Alice F. O'Brien) of my wife on the lists of one or two years prior to 1881.

My condolences to Fr. Jones.

ALBERT B. FALES.

Newtonville, Mass.

AND OUR CONGRATULATIONS to Mr. and Mrs. Albert B. Fales, Oldest Living Subscribers.—THE EDITOR.

CHURCH SERVICES

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Sunday Masses: 8:00, 9:15, 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.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 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.
Weekdays: 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
9:30 A.M., Children's Service
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Evening Prayer and Sermon
Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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

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.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. JOHN GASS, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
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Evensong, with Address and Benediction, 8.
Week-day Mass, 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 & Sermon, 11 A.M., Evensong & 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, 4:15-5:00, 7:15-8:00.

"Thy Neighbor's Wife"

TO THE EDITOR: Both the secular and religious press, in this country, have commented upon the present situation in England with regard to the divorce of Mrs. Simpson and her contemplated marriage to King Edward, which presses to the front the thought of the steadily growing contempt of God's word and commandment in one of the leading Christian nations of the world.

The King, who should set an example of righteousness to his people, is now giving a sad demonstration of his defiance of God's law. This commandment, "Thou shalt not covet thy neighbor's wife," was given on Mount Sinai and is one of the pronouncements of the Lord God Almighty.

One gathers that the King is striving to be modern. There is nothing modern about this sin and it always brings its own punishment upon the individuals or nations who transgress this law.

It is reported that the highest dignitaries of both Church and State have presented to the King the seriousness of his conduct. The reply they receive indicates that his Majesty considers it a personal matter and neither Church nor State shall interfere with his royal pleasure.

One of the many names of King Edward is David. Recall the story of another King by the name of David who coveted his neighbor's wife and the severe punishment God meted out, not only to the King himself, but to the entire Kingdom of Israel. The words of the prophet Nathan are as applicable today, in showing God's displeasure, as they were centuries ago.

From his boyhood, King Edward has always been to his people a standard bearer of the highest ideals of national duty and honor. His people know him to be a knight without fear and they have hitherto looked to him to be a knight without reproach. He cannot flout the law of God and retain the respect of the nation, nor has he a right to inflict such a grievous wound upon England by lowering her moral standards. It is a dangerous experiment to shatter the loyalty of a people by placing it in opposition to their loyalty to God. . . .

The watchwords of the British army and navy are, "England expects every man to do his duty," and as commander-in-chief of the British forces, England has the right to expect her King to do his duty in that state of life in which it has pleased God to call him.

HELEN NORRIS CUMMINGS.

Alexandria, Va.

The Anglo-Israel Theory

TO THE EDITOR: In regard to your foot note to my letter which appeared in THE LIVING CHURCH of October 24th, I would like to say that I have studied the Anglo-Israel Theory with some care for the past 15 years or so; I read Dr. Goudge's book soon after it appeared, and the reading of it convinced me that there was a great deal more in the Anglo-Israel Theory than I had before thought. I knew enough of the theory then to realize that the good Doctor had not studied it at all—or practically not at all.

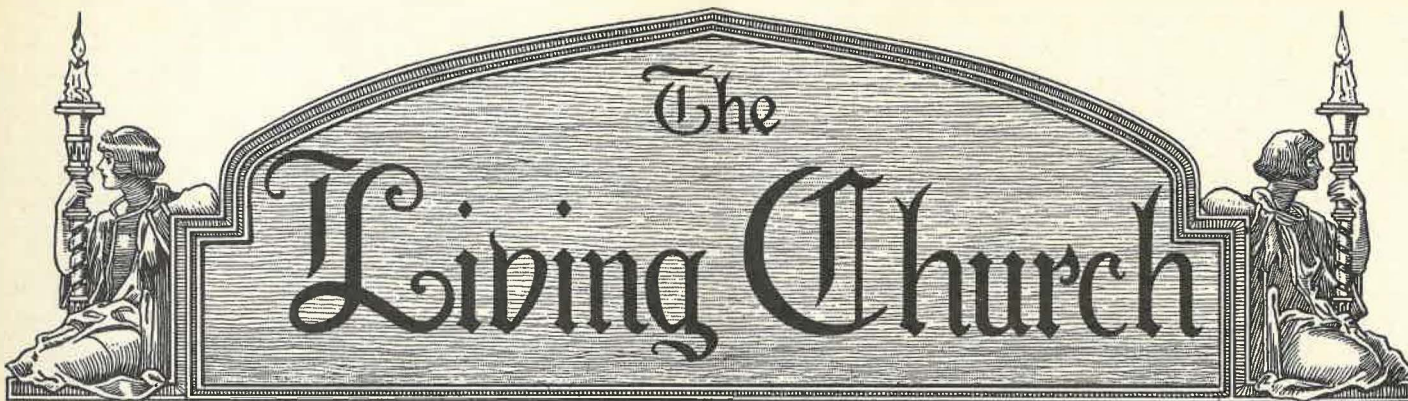
He attributes to the theory things which are not taught therein, and I do not consider that he answers adequately a single argument which the theory presents.

Of course to anyone who has not any previous knowledge of Anglo-Israelism, Dr. Goudge's book would sound very convincing, for they would take for granted that the author knew whereof he was writing.

This "confutation" was very adequately answered in England almost immediately after it appeared.

(REV.) HAROLD LASCELLES.

Winter Park, Fla.



VOL. XCV

NEW YORK AND MILWAUKEE, NOVEMBER 14, 1936

No. 20

EDITORIALS AND COMMENTS

“And the Books”

IT IS ALWAYS PLEASANT and often thrilling when a simple, ordinary happening takes us back, as if by magic, to a remote moment in time. The ritual of the Church does this to those who are familiar with Church history. Words and phrases do it, even when we remember only dimly where we read them. But perhaps most of all does some homely little human incident carry us into the past. A snatch of song shouted by children playing an ancient singing game is the most familiar magic of this kind. The delightful thing about these magic spells is that we never know when nor where we may meet them. Another characteristic they have: they are literary, woven especially for lovers and readers of books. We are reminded by them, not of what we have seen but of what we have read.

Only last summer a whole company of people had a fascinating experience of this sort, the charm of which still lingers. An absent-minded conductor of a retreat sent to the retreat house the day after his departure the following telegram: “Please send cassock, books, and letters left in clergy house.” The sacristan, to whom the message was addressed, said musically: “I have heard something like that before. But where? No one else ever forgot such a collection of things.” Another person commented: “How can you bring them to him? You are not going that way, and they would be heavy, anyway.” The sacristan read the telegram aloud again, and replied: “He does not say ‘bring,’ but ‘send’—which seems wrong, somehow.” Then they remembered, and told the whole company. And they all took that delight in it that we all do when we are thus taken back in time. What they recalled was, it need hardly be said:

“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.”

Having a large library in the retreat house, they looked the passage up in Moffatt’s translation and in several others. One person who had the New Testament in Braid Scots found it there, where it reads:

“The cloak I left ahint at Troas wi’ Carpus, whan ye come, bring; and the scrolls, in especial the parchments.”

And there was a foot-note never observed before, which

said, still in Braid Scots: “Some think ‘the parchments’ war the writins schawin his Roman citizenship. He aiblins gaed frae Troas in haste, on an occasion we ken-na o’, to escape some builzie. The leavin o’ the scrolls and the cloak looks like it.”

This interesting opinion of the Rev. William Wye Smith, translator of the New Testament into Braid Scots, led to a question as to what Bishop Gore had to say about it, if anything, in *A New Commentary on Holy Scripture*. And there was something, namely:

“13. *cloke*: probably for winter wear. Possibly the word translated *books* means ‘bookwrap’ for the papyrus letters of his correspondence and the O. T. rolls, of which he goes on to speak.”

Members of the group at the retreat house who were in close touch with theological seminaries were asked to get the opinion of celebrated New Testament scholars on the books left by St. Paul. Not on the “*cloke*,” though some wondered why Bishop Gore thought it a winter garment—others have thought it to be an ecclesiastical vestment; perhaps a primitive chasuble. They searched the whole of the Second Epistle to Timothy to see if they could find any reference to the season. Some of them took books on St. Paul from the shelves and looked in them for further facts or speculations. Indeed, the “cassock, books, and letters” of the conductor of the retreat were forgotten for a while, in the zest with which the apostolic “mantle” (as Moffatt translates “*cloke*”), books, and parchments were being studied.

The surprising thing is that the interest did not fade. Several months later, someone who had been present wrote to ask another of the group what had been discovered about the books St. Paul left at Troas. And a great New Testament scholar was actually approached on the subject. He said that he wished he knew! But he added that they very likely were the major prophets. As for the parchments, they might have been the more expensive rolls, the others being papyri. And he renewed the magic of the earlier day in summer when he said further: “The passage might be freely rendered, so far as the essential meaning is concerned, ‘Bring my books, and take particular care of my fine editions.’” But, he cautioned, the parchments may have been only as yet unused pieces of parch-

ment—valued because then, as now, parchment was expensive.

These comments on II Timothy 4: 13 were received as eagerly as though the writer of that Epistle were a famous Churchman of the present day. Or as though the members of the company at the retreat house had gone back to the first century to live. Not only what St. Paul had written was read with interest multiplied an hundred fold, but also what he had read. The books of the major prophets took on a fresh interest. Moreover, books about every aspect of this suddenly exciting subject were sought, especially new books giving the results of the latest research.

Yet it all began not because a telegram was received from an absent-minded man, but because those who read the telegram had read the Bible and were surrounded by books—on the Bible and on many other subjects. They were book-lovers and book-users. So the magic of a chance phrase wrought its spell for them.

WE HAVE often discussed in these pages the importance of the personal or family library. Of course public libraries are indispensable and so are academic libraries. In the first place, there are more books in them than any individual or group can possess. But they can never take the place of our own books. Even those of us who live adjacent to a public library or actually in the building with a library belonging to an educational institution need our own books. We get an intimate acquaintance with them that we cannot obtain with any other books. Right within reach of the hand, we refer to them as we do to no other books. For this reason, if for no other, our own books become our friends.

This being so, it is important to choose them well. And that is not difficult. The old rule about selecting books that we know we shall wish to read (or to "read in") again and again is a good one. And the other rule about owning a book (or several books) on every subject in which we are vitally interested is good also. We venture to believe that there is not a single enthusiasm we can have which is not enhanced by reading on that subject, whether the subject be Gothic architecture or golf. And if we own at least a few of the books we read there is further enrichment.

A personal library or a family library may be large, with several thousand volumes; or it may be small, with only a score or two of books in it. The great thing is that it is our own and that it can and does grow, if we care for books. Our intellectual curiosity, every new interest that is vouchsafed to us, the mere desire to increase our knowledge or to deepen our understanding—all are occasions for new books. Many books a year, or even only two or three books a year, selected because we want them, keep our little (or big) libraries living, growing things.

Many of the good things of the world are hard to come by. They cost a great deal, or they require elaborate treatment. But books are so easy to have! Few of them are expensive, and all that they require in the way of care is so simple that, as Victorian advertisements used to say, "a child can do it." This in itself is fortunate, because every child should own books, as well as every man and woman. In fact the personal library should begin when the child is in the perambulator. So declares a man of 85, the owner of a marvelous library: he insists that he was given his first book when he was six months old! "And it was none too soon," he adds.

Books do many things for us. But perhaps the best thing they do is to take us here and there into past ages. Through their magic, we may live in every era of recorded time.

The Book Fair in New York

EVERYONE who reads about the New York National Book Fair will wish to attend it. In the first place, it is really national, as anything important having to do with books must necessarily be. Publishers, no matter where they are located in the land, make up their catalogues and issue their publications with the people of the whole country in mind. In one way or another they seek to bring their wares to the attention of men, women, and children in every state in the Union. Authors, regardless of their native towns or cities, become "national" in their interests because their readers are (or they hope they may be!) all over the country. Few professions are so little local as the professions that are concerned with books and their publication. This New York book fair is the first to be held in America. But already other cities are having their national book fairs. No doubt, before many years, all the large cities will have them. We certainly hope so!

There is a traditional quality about the New York fair, thoroughly modern though it is. Many centuries have passed since books were first displayed for the admiration of the "enlightened." And indeed the references to "boke marts" in medieval letters are so general that we can only hazard a guess as to what they were. But one thing we do know: costly and beautiful books were shown, as they are being shown as this modern "boke mart"; and there is a "fairing" similar to the "fairings" of an earlier time. Priceless treasures have been lent. And the "fairing" is a copy of the book which is set up, printed, and bound before the eyes of spectators. Christopher Morley has this "fairing" in charge: a small book about books, called *Ex Libris*.

However, even better things than this little book will be taken away from the New York National Book Fair by the throngs who will attend it. These are keener interest in books and fuller knowledge of all that goes into the making of them. Further, they will realize as never before that there are book fairs in thousands of places in the land, worthy of closer attention: namely, the book-shops, great and small, which are exhibiting books all the time.

A Historic Church

ONE of the most interesting of the older churches in New England is historic Trinity Church, Newport, R. I. The parish itself dates back to 1698 and the present church building was completed in 1725. During the Revolution, when all the other churches in Newport were desecrated by the English troops, Trinity was preserved and used as a place of worship. Upon the exodus of the Royalists, however, patriots destroyed some of the royal emblems in the church and the building was closed and remained disused for several years.

Architecturally, Trinity Church is especially interesting, for it is one of the best examples in this country of the influence of Sir Christopher Wren. A history of the church fabric has just been published by the parish entitled *Trinity Church in Newport, Rhode Island*, by Norman Morrison Isham, the architect who directed the extensive repairs and restorations in 1925. Mr. Isham's book, beautifully printed and bound by D. B. Updike (Merrymount Press, Boston, \$5.00), makes an interesting study of the architectural relationship of this church to the original King's Chapel and Old Christ Church, Boston, studying these in the light of some of Wren's churches in London.

King's Handbook of Episcopal Churches, published in 1889,

stated quite definitely that Peter Harrison of Newport was the architect of Trinity Church. Mr. Isham, however, gives the credit to Richard Munday, a carpenter-architect of Newport, who doubtless had either a first-hand knowledge of Wren's work or some detailed drawings to work by. Indeed, he thinks it probable that the architect of Trinity Church might have adapted some plans made by Wren for an English church—perhaps St. Anne's, Blackfriars—made by the great English architect for the rebuilding of that church after the great fire and before it was decided to unite St. Anne's parish with that of St. Andrew-by-the-Wardrobe. In any event, Trinity, Newport, is one of the best preserved and most important of the early New England churches and one that shows clearly the influence of Wren on Colonial architecture.

Mr. Isham has done a valuable piece of research and the publication of this book forms a notable addition to the history of the Church in this country. In addition the beautiful format in which the book is published makes it a welcome addition to any library in which Church history and Church architecture are represented.

Passing the Plate

AS A RESULT of the depression, many of the clergy have been feeling uncomfortable over the "collections"—at practically all Sunday services. Of course they realize that Church worship is "giving" as well as "getting," and that giving for Church support, Church extension, and all good works is a spiritual thing, not merely a matter of hard business. Nevertheless, with so many members unable to give, because out of employment, or able to give very little; with so many churches in debt that the giving for the Church's general program has necessarily fallen, the clergy—and those of the laity who have the dubious honor of "passing the plate"—have felt most uncomfortable at knowing how many worshipers this function embarrasses or keeps away.

Last summer the Church of the Saviour, Syracuse, N. Y., upon the suggestion of the rector and with the approval of the vestry, abolished "collections." Three months have passed and it is now possible to evaluate the move. Of course offerings are not abolished. Those who attend Church drop in their offerings through a slot in the door and they fall into a box, from which they are taken and formally presented at the proper time. But no one knows who gives and who does not, how much any one gives or how frequently. It is all a matter of conscience. The interesting fact is that after three months the offerings have increased, not decreased—and everybody is enthusiastic.

The plan does not do away with regular offerings or the Every Member Canvass or the penny boxes; it *does* do away with an ancient bit of ritual popular in all churches and especially in those where other ceremonial is taboo—the solemn procession of a group of men in morning coats, the jingle of coins in the alms bason, its lifting up on high by the officiant and the singing of an offertory sentence or anthem which often makes the cynics smile. It does away, also, with a tedious, awkward, and disturbing passing of plates or bags when the congregation is supposed to be worshiping, even if by proxy through a choir anthem. The ancient custom no longer prevails and the presentation of the offering is dignified, but simple, and in its simplicity and voluntary character most impressive.

The rector of the Church of the Saviour, the Rev. A. B. Merriman, is enthusiastic over the change. He reports, in a local paper, that many other clergy have written inquiring about the plan. He is quite sure that there is a deepened sense

of responsibility in giving, and even more certain that the absence of the plate passers and the embarrassments—or, worse yet, the critical thoughts or comments on others, from those who are not embarrassed—has done much in creating an atmosphere of worship.

During the darker depression days various plans were discussed in many parishes for new methods of raising money—the pence cans, etc. In some parishes there was no "collection," but alms basons were placed conspicuously at the door, or at the entrance to the aisles. It was even suggested that empty envelopes might be placed in the basons, if giving was impossible—a bit of hypocrisy which most people resented. This is, so far as we know, a first application of what *Variety*—which gave the plan "front page" importance—calls the "pay as you enter" system, only there is no one to keep tab on those who do not pay!

What is Man?

IN THESE DAYS of scientific discovery and research we are prone to belittle our influence by comparing ourselves with those things with which it was never intended we should be compared. For instance, men will speak of the immensity of space, of the greatness of other worlds. They describe those stars that are so far distant that their light, traveling at the rate of 186,600 miles a second, does not reach this year for 300 years; stars that are so far off that they could be blotted from the sky and we would not, could not, know of it for 300 years afterward. The result of such comparisons cannot but be depressing to those who make them and to those who listen.

We are reminded that we are but single units in a collection of 1,440,000,000. What can one among so many do? What encouragement, therefore, is there to right living? Strive how we may, work how we may, what can one poor soul do?

We need not consider the world at large, we have but to examine our relations to our own country. What can one person do among 120,000,000? We frequently hear many persons excusing themselves from performing their duty, by saying that they are only one among so many, that their little efforts will not be noticed or appreciated. When we pursue such a line of thought, we necessarily are depressed. We are overpowered with a sense of our littleness; we feel our weakness. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the Son of man, that Thou visitest Him?"

Those who so argue are looking through the wrong end of the telescope; they are taking a wrong view of life; they have failed to understand God's plan and God's way; they have not read aright the Bible.

In India there grows a tree known as the banyan, the branches of which droop to the ground, take root, and in turn become the trunks of other trees; and the branches of these drooping to the ground become trunks of still other trees and this growth continues till a whole forest comes from one little seed. A Christian man and wife rear a family of Christian children, who in turn become the heads of other Christian families. In this way the influence and righteous living of man continues to spread until whole communities, whole countries, become obedient to God's will.

Nineteen centuries ago, Christ was born in the humble village of Bethlehem. He lived a righteous, obedient, loving life. He gathered unto Himself disciples, who in turn became the leaders of other bands of Christ's followers. From this One has grown the greatest of all of God's mighty powers for

truth and righteousness. Of what account is man, so little, so insignificant, that God should be mindful of him? Think of the influence of a single man. Peter said, "I go a-fishing," and they all went with him. Paul said, "As for me I shall preach Christ," and in all ages, men and women have followed his example, to the glory of Almighty God and the advancement of His Kingdom.

Time and again are we reminded of man's power and influence, of man's commanding and transcending preëminence, what element but that does his bidding? The wind is made to fill his sails and drive him to the four corners of the world; water is made to run his mills, and in the subtle form of steam, drives millions upon millions of engines; electricity transforms night into the brightest day. The secrets of nature and her laws are laid bare; her treasures are discovered and converted to man's use. The wonders of the heavens are explained, the mysteries of the sea divulged. "What is man that Thou art mindful of him? Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet. All sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Again unto man God has revealed His wondrous love, His transcendent mercy, His infinite justice. To no other being in God's universe has it been given to know of God's greatness and goodness. We are "not like dumb driven cattle," we are the elect of God; but as we are the elect of God, our duties are therefore the higher. Of him to whom much has been given, much is required. As the elect of God to whom has been given a revelation of His attributes, we have been assigned the highest of duties, the duty of representing Him. We are God's ambassadors. We must so live and act that He may be glorified through us and His cause made to multiply and bless men.

Through the Editor's Window

WE DON'T know who "Brewer Mattocks" is (it sounds to us like a *nom de plume*), but the following verse credited to him in *The American Pulpit* deserves wider circulation:

The parish priest of Austerity,
Climbed up in a high church steeple
To be nearer to God,
So that he might hand
His word down to His people.

When the sun was high, when the sun was low,
The good man sat unheeding
Sublunary things;
From transcendency
Was he forever reading.

And now and again, when he heard the creak
Of the weather vane a-turning,
He closed his eyes,
And said: "Of a truth,
From God I now am learning."

And in sermon script he daily wrote
What he thought was sent from heaven,
And he dropped this down
On his people's heads
Two times one day in seven.

In his age God said: "Come down and die!"
And he cried from out the steeple:
"Where art Thou, Lord?"
And the Lord replied:
"Down here among My people!"

EVERYDAY RELIGION

Two Sides of a Question

IT IS PRETTY STUPID and sad when in confusion and ignorance troops shoot down their own comrades. Stonewall Jackson died that way. This happens in the Church as well as in armed conflict.

When we condemn partisanship, it is for fighting friends rather than the enemy. What must grieve God and the angels—and give aid and comfort to Satan—is the way we Christians set upon one another. The same vigor directed at the real enemy would bring victories to the Church. As it is, we mow down our friends.

The wise thing to do before we start a dispute—or even after we have started it—is to ask: "Is not the other party really on our side?"

It all depends upon what we mean by the other *side*. Take for instance a besieged city. It has a wall. On one side are the besieged defenders. On the other side are the attackers—the enemy. The wall plainly divides friend and foe. If in our dispute we are absolutely sure that those who oppose us are our enemies, then if our cause is backed by conscience we must withstand them to their face.

But there is another sense of the word *side*. For instance, there are two sides to a shield: the inside nearest to the holder, and the outside presented to the danger. Who shall say which side is the most important? They are indivisible. The one cannot exist without the other. Both sides are essential. Such instances can be multiplied indefinitely down to the point where we see that there are even two sides to a postage stamp. In such cases one cannot "take sides." One must accept both.

This matter has point because lately some good Churchmen are faulting the Forward Movement for making its first step personal discipleship. These critics say in effect: "We can have no part with you because you are individualistic and moralistic. You magnify the private person and his single and separate response; while *we* are all for the close-knit Body of Christ and its corporate reaction to the will of God. We are sick of individualism."

This kind of partisanship is all wrong. It is a house divided against itself. The two sides must be reconciled in mind as they are in reality.

It is true that you can find no sanction for solitary religion in the New Testament or in the Church's tradition. It is just as true that our Lord and His Apostles built up the Catholic Body out of converted members. If we take sides and insist on personal discipleship or on corporate solidarity we can quarrel until Judgment Day. Both sides are necessary and complementary. It is a case of "this ought ye to have done and not to have left the other undone."

As the writer sees it, the Forward Movement is worthy not of "support" but of coöperation from all members, and especially the clergy. Its appeal rises above all parties and varieties of Churchmanship, and is addressed to the whole Church. It is a great pity when any one of us, failing to see his favorite principle stressed, strikes back at the Forward Movement, or criticizes harshly, or sulks and will not play the game. The Forward Movement seeks to recognize and use both sides of the shield.

What Books Would You Recommend?

By Elizabeth McCracken

Literary Editor of THE LIVING CHURCH

EVERY YEAR when we ask leaders in the several fields of the Church to send in lists of recent books, with comments, for holiday giving or Lenten reading, a few reply that they will make such lists only on condition that they are published without names. The reasons mentioned are only two: these leaders wish to recommend books which no one expects them to recommend, and they wish to say why in a manner likely to surprise their readers. Usually we have not consented to this but have reluctantly left out all unsigned lists. Last year at this time, we did publish a series of lists anonymously, all these being in reply to the question: "What books would you buy if you were given \$15 for that sole purpose?" The reasons that those list-makers had for desiring anonymity again were two: they feared that signed lists might be interpreted as gentle hints by their friends, and some of the books they would buy were not just what their neighbors would have expected. Considerable interest was taken in those unsigned lists, with their often surprising comments. So this year at the holiday season we are publishing another set of unsigned lists. The list-makers were asked to choose from among the books published within the year those which they had read and were wishing Church people would read, frankly saying why.

The first list came from a missionary Bishop and was made up of these books:

Missions Tomorrow. By Kenneth Scott Latourette. (Harper. \$2.00.)

The Medieval Missionary. By James Thayer Addison. (International Missionary Council. \$2.00.)

Living Religions and Modern Thought. By Alban G. Widgery. (Round Table Press. \$2.50.)

The Psychology of Dealing with People. By Wendell White. (Macmillan. \$2.50.)

Education and Organized Interests in America. By Bruce Raup. (Putnam. \$2.50.)

The Church Through Half a Century. Edited by Henry P. Van Dusen and Samuel McCrea Cavert. (Scribner. \$3.00.)

In his letter accompanying this list the Bishop said that he would recommend also works of fiction the scenes and characters of which were taken from any of the fields, domestic or foreign, in which the Church has mission stations. He would add also travel books of the better sort. Then he commented on his list thus:

"The first book will be read by all persons interested in missions. It should be read by all Church people, most particularly by those (too many!) who care little about missions because they know little about the *significance* of them. Above all, it should be read by the clergy, for in it they will find the help they need in the preparation of *effectual* missionary sermons. Dr. Addison's book is certain to fall into the eager hands of one group the members of which are not perhaps interested in missions as such—namely scholars whose period is the Middle Ages. But the whole Church should read it. Far too many Church people have read only about the conversion of the English under St. Augustine and *Re-Thinking Missions*—nothing in between. Another group of Church people, still at the 'From Greenland's icy mountains' stage in their understanding of the missionary enterprise, should read *Living Religions and Modern Thought*, in order to deepen their thought and to broaden their minds. *The Church Through Half a Century* will help here, too. Dr. Raup's book will open their eyes to what is happening in our schools, where not only future mis-

sionaries but also future supporters of missions are being taught. As for *The Psychology of Dealing with People*, I recommend that to all who are trying to raise the money for the Budget because I am convinced that one of the main reasons why this money is so hard to raise is that several of the fundamental facts of human nature are ignored by most of us."

A diocesan bishop made out the following list:

The Great Forty Years. By John Henry Hopkins. (Centenary Fund of the Diocese of Chicago. \$2.00.)

Calvary Church Yesterday and Today. By Samuel M. Shoemaker. (Revell. \$2.00.)

The Orthodox Church. By Sergius Bulgakov. Translated by Elizabeth C. Cram. (Morehouse. \$3.50.)

We Beheld His Glory. By Nicholas Arseniev. Translated by Mary A. Ewer. (Morehouse. \$3.00.)

The Middle Classes Then and Now. By Franklin C. Palm. (Macmillan. \$3.50.)

Psychology and the Promethean Will. By William H. Sheldon. (Harper. \$2.50.)

THIS BISHOP declared that he could easily make his list five times as long, but that the books listed would serve as a text for what he wished to say, namely:

"Our Church people are devoted Christians, but they are so provincial. Travel does not seem to help them, when it is travel in America. Let them get a few hundred miles away from home and they are astonished by the facts of Church history they may find locally. I wish to recommend *The Great Forty Years* first for its subtitle: *A Story of the Diocese of Chicago*. Few Church people in other sections of the country know that no diocese in the land has had more notable men in it than the diocese of Chicago, nor been the scene of more memorable events. The centennial history of Calvary Church will do away with another type of Churchly provincialism. Many people think of that parish as the home of Buchmanism, but they have not taken the trouble to find out just what that means, nor have they seized the opportunity to go there and see things for themselves. This book will amaze them, even those who already know that the parish is a hundred years old this year.

"Another kind of provincialism characteristic of our Church people today is that which is the natural result of reading only 'easy' books. So I would recommend three that take some concentration of mind, but are so rewarding that everyone who reads them not only is richer intellectually, but knows it. These are Dean Bulgakov's book, Arseniev's, and that remarkable book, *Psychology and the Promethean Will*. And then, for the most dogged type of provincialism of all, I recommend *The Middle Classes Then and Now*. This shows so clearly and so kindly that we are *all* on one Main street or another, whether it is Fifth avenue, New York; Pennsylvania avenue, Washington; Commonwealth avenue, Boston; Michigan avenue, Chicago; or on the principal street of the thousands of small towns in the country."

A rector of a large city parish sent this list:

Christianity in Thought and Practice. By William Temple. (Morehouse. \$1.50.)

Missions Tomorrow. By Kenneth Scott Latourette. (Harper. \$2.00.)

Contemporary English Theology. By Walter Marshall Horton. (Harper. \$2.00.)

A History of Religion in the Old Testament. By Max Loehr. (Scribner. \$2.00.)

Church Property and its Management. By H. A. Frommelt. (Bruce. \$3.00.)

Mexican Martyrdom. By Wilfrid Parsons. (Macmillan. \$2.50.)

At first glance there would appear no reason why the maker of this list should feel any reluctance about signing it. But his letter explains:

"A good many books by the Archbishop of York were published while he was here and shortly after he left. I would recommend all of them, but particularly this one. It makes Church people think—and they need it. *Missions Tomorrow* is a perfect antidote for *Re-Thinking Missions*, which did a great deal of harm. Why? Because the Church people who read it knew so little about missions. Dr. Horton's book is another antidote: for the books by Karl Barth and about Karl Barth that are being read by Church people just because they are the fashion. *A History of Religion in the Old Testament* I recommend to offset the tendency on the part of many Church people to neglect the Old Testament. *Church Property and its Management* should be studied by clergy and their vestries together; it will help them and they will find it interesting. The book on the sufferings of Christian people in Mexico will rouse Church people out of the complacent attitude they take toward conditions in Mexico."

THE RECTOR of a small parish in the country, with two missions also in his care, sent an interesting list:

Brotherhood Economics. By Toyohiko Kagawa. (Harper. \$1.50.)
The Social History of American Agriculture. By Joseph Schafer. (Macmillan. \$2.50.)

Old Historic Churches of America. By Edward F. Rines. (Macmillan. \$6.00.)

The God Who Speaks. By Burnett Hillman Streeter. (Macmillan. \$1.75.)

Talks on the Prayer Book Gospels. By Francis G. Burgess. (Morehouse. \$2.00.)

Evangelism in a Changing World. By Ambrose M. Bailey. (Round Table Press. \$1.50.)

The Use of the Bible in Preaching. By Carl S. Patton. (Willett, Clark. \$2.00.)

Here again is a list that does not seem calculated to raise delicate questions. The letter which came with it says, however:

"Out in the country there is more time to read than in the city, even with a church and two chapels to minister to. Good friends send me books. I am so much more fortunate in that respect than most of the clergy outside cities that I hesitate to criticize unfavorably any of the volumes sent. But, interested as I am in all of them, I often wish that their authors had read certain other books or kinds of books! And I hope that their readers are also reading these other books. For instance, I wish *all* writers on social questions, no matter what their own opinions, would read Kagawa, especially this latest book of his. I wish too that all who write about the Church in the rural areas would read Schafer's *Social History of American Agriculture*; it would help them to understand the problems of the people whom the clergy in rural districts know and admire and respect. *Evangelism in a Changing World* I would recommend to all preachers, no matter where they live. And I would recommend *The Use of the Bible in Preaching* to the laity everywhere; the clergy are sure to read it without any urging. But if the lay folk read it they will read their Bibles more. In addition to the good this will do them in itself, it will also tune up their minds to meditate more on what they hear in sermons. *The God Who Speaks* is being passed over by Church people who do not like Buchmanism, I hear. This is silly of them. Canon Streeter is at his best in this book. I am not keen on Buchmanism myself, but I think better of it because Canon Streeter finds it sound. *Talks on the Prayer Book Gospels* delighted me so that I am recommending it to everyone who desires a new book with 'something for every Sunday.' I don't say that it will become what *The Christian Year* became,

but perhaps that is because it is prose. I do say that it is just as inspiring."

A deaconess made out this list:

The Grace of God in Faith and Philosophy. By Leonard Hodgson. (Longmans. \$2.40.)

God Transcendent. By Karl Heim. (Scribner. \$3.50.)

The Doctrine of the Word of God. By Karl Barth. (Scribner. \$7.50.)

We Beheld His Glory. By Nicholas Arseniev. Translated by Mary A. Ewer. (Morehouse. \$3.00.)

The Meaning of History. By Nicolas Berdyaev. (Scribner. \$3.00.)

A Fresh Approach to the New Testament and Early Christian Literature. By Martin Dibelius. (Scribner. \$2.00.)

The reason for the desire of that deaconess to withhold her name was apparent when her letter, sent with the list, was read:

"I have read these books myself, with intense interest. But the only other persons whom I know who have read them are professors in theological seminaries. They are eminent scholars with whom I am afraid to talk about these books, since I am merely an unlettered reader. I wish other ordinary people would read them."

A LAYMAN, distinguished in the legal profession, sent the following list:

George Berkeley: A Study of His Life and Philosophy. By John D. Wild. (Harvard University Press. \$6.00.)

The Spirit of Medieval Philosophy. By Etienne Gilson. (Scribner. \$3.50.)

Creative Society: A Study of the Relation of Christianity to Communism. By John Macmurray. (Association Press. \$1.50.)

Christian Morality: Natural, Developing, Final. By Herbert Hensley Henson. (Oxford Press. \$5.00.)

The Testimony of the Soul. By Rufus Jones. (Macmillan. \$2.00.)

The Nature of Religion. By Edward C. Moore. (Macmillan. \$2.50.)

My Life in Architecture. By Ralph Adams Cram. (Little, Brown. \$3.50.)

The Autobiography of G. K. Chesterton. (Sheed & Ward. \$3.00.)

That lawyer made these comments on his list:

"My rector is a great reader. But he is so generous that he seldom has any money to buy books. Once in a while, when I can find out exactly what he wants, I get a few of the new books for him. Out of curiosity I look them over and occasionally I get copies for myself too. The ones I have listed I would recommend to anyone who likes solid reading, as I do, though I do not set up for a scholar. If anybody is surprised to find the two autobiographies under the head of solid reading, I can only say that solid reading, as I understand it, is reading that requires thought and engenders more thought; which Cram's and Chesterton's writings do, perhaps especially in these books. I read each of them at one sitting, which goes to prove how absorbingly interesting they are."

A college professor who is a devout Churchman sent the following list:

The Return to Religion. By Henry C. Link. (Macmillan. \$1.75.)

The Church and the Twentieth Century. By Norman Sykes, Percy Dearmer, C. E. Raven, Douglas White, H. D. A. Major, T. G. Rogers, A. T. Wilson, F. L. Cross, L. Elliott-Binns, and G. L. H. Harvey [Editor]. (Macmillan. \$4.25.)

Five Foreigners in Japan. By Herbert H. Gowen. (Revell. \$2.00.)

Indian Thought and Development. By Albert Schweitzer. (Henry Holt. \$2.50.)

Students and the Christian World Mission. By the Archbishop of York, Toyohiko Kagawa, T. Z. Zoo, Reinhold Niebuhr, John D. Mott, Mary A. Dingman, and others. (Student Volunteer Movement. \$2.00.)

Victorious Living. By E. Stanley Jones. (Abingdon Press. \$2.00.)

Creative America. By Mary Van Kleeck. (Covici-Friede. \$3.00.)

In the accompanying letter, the professor commented as follows:

"It is the custom, and very properly, for the clergy to recommend books to the laity. I know that I count on my Bishop and my rector to recommend them to me. Also, I await the Lenten lists in *THE LIVING CHURCH*, to learn what distinguished theologians recommend. Moreover, I always read a considerable number of the books in the Lenten lists, particularly those recommended by the clergy. So I have less reason than some laymen to feel bashful about recommending books to the clergy: *they* have taught me to read books on religion and also on sociology and international affairs. Very likely, too, they will recommend some of these very books on my list, for next Lent's reading. Yet I do wish to recommend them to *all* the clergy, even if it should turn out that they *all* have already read them or planned to read them. Dr. Link's book raises the old question as to whether the good life is inevitably the happy life. What do the clergy think? *The Church and the Twentieth Century* takes up as many debatable questions as it has chapters and authors; and the authors are all Englishmen. What do our American clergy think of what these Anglican priests and laymen say here? What do they think about what the several authors of *Students and the Christian World Mission* say in that interesting book? How does Miss Van Kleeck's interpretation of America's destiny strike them? She is one of the few internationally known economists in our Church. Dr. Gowen's book and Dr. Schweitzer's it is almost supererogatory to recommend to the clergy; but I do it just because I found both so enlightening. *Victorious Living* I would recommend to the clergy because, being the first book of daily devotions that I have ever liked, I want everyone to have it—even the clergy, who must already have many such books."

A number of persons sent in letters recommending only one book. In many instances the letter almost amounted to a review of that particular book. Such, for example, was a letter from one of the clergy recommending *The Catholic Faith and the Social Order*, by W. G. Peck. (Church Literature Association. One shilling.) He discussed the three sections of the book—The Doctrine of God, The Doctrine of Man, The Doctrine of the World—then he went on to say that he wished to recommend the book especially to every member of the House of Bishops, to each of whom he would gladly send a presentation copy were he able.

An active member of the Anglican-Orthodox Fellowship wrote at some length recommending *The Orthodox Church*, by Sergius Bulgakov, translated by Elizabeth C. Cram. (Morehouse. \$3.50.) Even the finest reviews of this book, he said, had not given a complete idea of the importance of it to the general reader as well as to the scholar. He thought that one of the best results of Dean Bulgakov's visit to the United States this autumn would be the widened interest in this book. Not until the last sentence of this writer's letter was reached did any reason for his desire for anonymity appear, when he said: "If I were teaching in a theological seminary, no matter what my subject, I should make this book required reading. But I recommend it particularly to the World Conference on Faith and Order."

Many of those who wrote letters recommending only one book recommended the Bible. Almost as many recommended the Prayer Book. A surprising number recommended the Constitution and Canons. And several recommended the dictionary. These last were rectors who were troubled by the careless use of words on the part of both young and old today. All these writers stated that they needed, not to recommend books, but to have them recommended, since they were far from book-shops, and not scholars.

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CHURCH MUSIC

Rev. John W. Norris, Editor



THERE IS a decided movement for better Church music to be noted in the diocese of Ohio, where a number of clergy and choirmasters are engaged in aiding the movement as far as possible. Among the clergy are the Rev. Louis E. Daniels, rector of Christ Church, Oberlin, and instructor in Church music at Oberlin College. Paul Allen Beymer, organist and choirmaster of Christ Church, Shaker Heights, Cleveland, is the director of a summer choir camp, in connection with which one week is devoted to a school for choirmasters.

Fr. Daniels recently wrote a most informative and helpful article on Chanting which was published in the July issue of the *Episcopal Pulpit*. In it he demonstrates the failures of the older "cathedral" pointing as well as the weaknesses of the pointing of chants in the Hymnal and the newer American Psalter. He suggests a method of adapting the cathedral pointing to speech rhythm that should be useful for choirs which cannot afford new editions of Psalters. While acknowledging the weaknesses of the pointing adopted for the Hymnal and the American Psalter it seems to this writer that it offers greater opportunities for speech rhythm because it does not have to be "unlearned" as does the cathedral style. The article by Fr. Daniels, however, is well worth serious study.

Mr. Beymer, who is the director of Camp Wa-Li-Ro at Put-in-Bay, has had the advantage of studying at St. Nicholas College of Church Music in England. He is interested in inculcating the ideals of that school and has created his summer camp for choirmasters along the same principles. During the week that the choirmasters are present they furnish the tenor and bass parts for the demonstration choir, while the boys of Mr. Beymer's own choir provide the treble parts.

Last summer Mr. Beymer included in his faculty for the choirmasters' school Healey Willan, composer and organist of Toronto, Ray F. Brown, instructor in Church music at General Theological Seminary, New York, and Laurence Jenkins of Cleveland.

During the week three services were held in which the choir demonstrated the types of music suggested or recommended. Mr. Beymer conducted a service of Morning Prayer, which was designed as a demonstration of Anglican chanting. The Psalter and canticles were chanted and the choir sang, as an anthem, "Rejoice in the Lord alway" by Ley. Mr. Brown took charge of choral Evensong, using a pointing of his own devising for the Psalter. Although entirely unfamiliar with this type of pointing, the boys learned it in two days. The canticles were sung to settings by Geoffrey Shaw. The anthem was "Lord for Thy tender mercies' sake" (Farrant?). Choral Eucharist was the last of the demonstration services with Mr. Willan conducting the music. The Introit was a plainsong hymn (No. 328). The service music was *Missa Brevis* No. 1 in E Flat and the anthem "I beheld her, beautiful as a dove." Both compositions are by Mr. Willan.

Although these services demonstrated the music, they were conducted in the church, with a priest in charge, and carried out with a high degree of devotion. They were not in any sense "concerts" of "sacred music." Such activity on the part of a few leaders can do much to improve the general tone of the music in any diocese.

THE SANCTUARY

Rt. Rev. Philip M. Rhinelander, D.D., Editor

Our Lord as Preacher: His Aim (Continued)

VII

OUR LORD'S TRAINING of the Twelve may fairly be called the main objective of His ministry. His public preaching, however, remains to be considered. And here we meet apparent difficulty in defending our thesis.

The Sermon on the Mount comes instantly to mind. Whether we take it as a whole, as in St. Matthew's Gospel, or broken into sections, as in St. Luke's, it illustrates His customary way of preaching to the multitudes. Now in the Sermon there seems no self-reference at all; no hint that He Himself is of more importance than His words. The Sermon takes its place with other summaries of the "good life," by Plato, Socrates, Confucius, the Buddha. What then are we to say? Are we off the track? Are we trying to force our Lord's preaching into a frame too narrow for it? Well, let us see.

In the Sermon on the Mount, our Lord lays down the rules by which citizens of His Kingdom are to live. He makes extraordinary demands not only upon outward conduct but upon inward disposition. He requires nothing less than the reproduction of His own character; nothing less indeed than the perfection of God Himself. It is this heavenly, unearthly quality that marks the Sermon off from all other codes of conduct. And it is this same quality which gives the Sermon its peculiar fascination. It speaks to the human heart and mind with irresistible authority. "Never man spake like this Man": such is the universal judgment.

Yet, the Sermon is *law*, not *Gospel*. It sets before us the inexorable requirements of life in the new Kingdom. There it leaves us. In modern phrase, it puts it "up to us." There is the law; there equally is our judgment.

Surely this is no Gospel, no "good news." For this perfect law, set out in all its fascinating beauty, is as high above our heads as the heavens are above the earth. If we are honest with ourselves, if in very truth we hunger and thirst for righteousness, and for God's favor, the Sermon by itself only drives us to despair. St. Paul says "the letter killeth." He means that the requirements of God's holy law can by themselves do nothing but condemn us, rob us of all hope. And the Sermon on the Mount, *apart from Him who spoke it*, would have precisely that effect.

But as a fact, it has the opposite effect. Its impossible demands do not dishearten or discourage; rather they lift our anxious aspirations into confident assurance. Nothing which He asks of us can be impossible, else He would not ask it. We can fulfill His law because of Him; because He is the law-giver. The words of the Sermon on the Mount, apart from Him, spoken by someone else, would have no virtue. They would be our condemnation. But because they are His words, they are "words of life." They do not kill. They make alive. He who gives the law will, with the law, give us grace to keep it. By Him, law is transfigured into Gospel: the Gospel of the grace of God. St. Augustine sums this up in a memorable sentence: "The law was given that men might seek grace; grace was given that the law might be fulfilled."

So our Lord's preaching to the multitudes, like His teaching of the Twelve, has in it, for the attentive ear, the same refrain, the same appeal of love: "Come unto Me."

What Books Would You Recommend?

(Continued from page 555)

What conclusions may we draw from these lists made on condition that no names be mentioned? The makers of them all said that they were not qualified to evaluate books, though they all liked to read, and did read, books recommended to them by experts, even when those books were hard reading. They all said that there were certain books every year which they wished to recommend, but did not, beyond their own circles.

WE MUST all agree with them that the judgments of experts in their respective fields are an absolute necessity in the realm of books—especially religious books. Publishers consult these experts, if wise, before publishing any book. Editors do their utmost to secure them as reviewers of books. But, having laid hold of books that help them, or that they believe will help others, to recommend them really does seem the next step. And of course it is. But giving reasons for recommending certain books to certain persons *may* be a matter of some delicacy. Our list-makers this year have found it so. Therefore, their lists being so interesting and the reasons for their recommendations being so striking, we present them, "no names mentioned." And we hope that these, and many more, books may enrich the holiday season for the readers cited—and many more.

Exorcism

THE LATE Rev. H. S. Mahony, Irish secretary of the South American Missionary Society, was a popular guest wherever he went. On a preaching expedition he arrived at a large house where he was well known, and was greeted by his hostess—"Oh, Mr. Mahony, I am sure that you won't mind, you are an old friend, the house is full of hunting people, and I can't give you your usual room, so I am giving you our haunted chamber which is rarely occupied. I am so sorry, but you as a clergyman won't be frightened." The smiling Mahony assured her that no ghost would scare him. At dinner the hostess proclaimed his bravery to the other guests. As he went to bed they all wished him a restful night and pleasant dreams. Next morning there appeared at breakfast a very quiet and pensive Mahony. Questioned as to whether he had slept well, he hesitatingly answered, "Yes." Pressed, he said, "Yes—and no."

"Come, come, Mr. Mahony," said his hostess, "you either slept or you did not!"

"Well," said Mahony, "as soon as I got into bed I went to sleep. But I wakened up as the clock struck 12. I sat up and I saw a strange light at the end of my bed. It grew in size, and out of it appeared a lady, all in white. She moved silently toward me. I was horrified. I wanted to scream. My heart thumped. She came nearer. She stretched out her arm. I seemed to feel an icy hand on my brow. I felt that I must do something or I should die. Then I said, 'Madam, may I ask you for a subscription for the South American Missionary Society?' She vanished immediately."

—*South American Missionary Society Magazine.*

THESE ARE UNDYING

THESE are undying—in my memory
Of earthly things—a lark on splendid wing;
The graceful glory of a poplar tree;
The quiet peace that church chimes sweetly bring;
A crescent moon above a trembling star;
Four dreaming lilies in the sun-kissed sod;
The smile of one who just had crossed the bar;
And in the night the still, small voice of God.

IRVINE A. WHEELER.

What Does the Lull Portend?

Developments in the German Church Situation

By the Rev. Henry Smith Leiper, D.D.

American Secretary, Universal Christian Council

THERE IS a distinct impression both inside and outside Germany that at the present time the Hitlerite battle against the Christian Churches has temporarily ceased. Almost all Lutheran and Reformed ministers are enjoying their freedom. Very few Roman Catholic priests are under arrest. Cardinal Faulhaber has just gone for a personal interview with Mr. Hitler. Other high authorities of the Roman Church have stressed the willingness of that communion to aid the State in opposing Communism. While visiting in America, Bishop Marahrens, Bishop Meiser, and Dr. Hans Lillje, eminent representatives of the World Lutheran Convention, have announced that their hopes are high for a solution of the Church struggle. The rector of Trinity Church, after calling for a moratorium on preaching, informs us that he believes that there will be a moratorium on religious oppression in Germany!

Yet only a few days ago, Dr. Martin Niemoeller, pastor of the Dahlem Church in Berlin, stated that in his judgment the Evangelical Churches have lost their fight, pointing out as reported in *THE LIVING CHURCH* for November 7th that the Confessional group is now a small minority and that the interference of the government with education represents flagrant violations of Christian convictions.

Almost simultaneously we read announcements from Germany of the new legal code which in its whole philosophy represents a categorical denial of fundamental Christian convictions and a travesty of much that the civilized world has regarded as essential to justice. Likewise we find Baldur von Shirach, official leader of Hitler Youth, asking dramatically, "Who are the enemies of our Hitler Youth? They are the fanatics of faith who still turn their eyes wistfully upward while they crawl on their knees and spend their time in prayer and church attendance. We Hitler Youth have only contempt and derision for these young people who still run to their Catholic and Protestant clubs and devote themselves to ridiculous and superfluous religious emotionalism."

With this one must couple the probable consequences of the newly announced ruling in Germany that "the government will not be dictated to by the public taste in literature" and will see to it that only books by Nazis and from the Nazi point of view are sold or circulated in Germany.

Now, I have vividly in mind the failure of the *Literary Digest* poll and a number of other predictions to come within hailing distance of the facts in our recent American political campaign. This exercises a sobering effect upon any tendencies I may have to sound too positive about what is going to happen in Germany either to the Church or to the State! Yet I must confess that I see no reason to believe that the present policy of permitting a certain degree of liberty in the Churches represents any basic change of heart on the part of those who dominate the Third Reich. I have discussed the matter in recent months with almost all the leading Churchmen whose names one continuously sees connected with the complicated struggle. I admire their courage and their faith but even those who in public make hopeful statements admit in private that nothing short of a miracle can save the Church from a period of desperate existence in the modern counterpart

of the catacombs. No prominent Churchman who comes out of Germany can afford to say anything that reflects upon the government of his country and then expect to return to carry on his work. Therefore if he does not express at least the hope that conditions may improve, there is very little else that he can say.

At this point, I must digress for long enough to indicate a phase of the situation which is all too frequently missed by American observers who get their impression of the situation from what is said by various Germans about the Church struggle. If you, as a casual visitor, ask questions about these matters from the average minister or Church member you meet, you will not be told about any of the difficulties. There is a very good reason why you need to be known and trusted before your friends will talk. Terror has done its work. To be critical incautiously is to invite serious trouble. I talked this summer with Germans who told me that things were going well in their Churches: then I met others who had talked with *the same individuals*—but the difference was that these others were intimate friends of the Germans in question. They got a very different story. I lunched the other day with a man who interviewed one of my intimate friends in Germany. This man reported to me his surprise that the Germans had seemed quite undisturbed by what was going on in the Church. But I too talked with the same German this summer: and I know how seriously distressed he is. I know that when I have been in his home he has asked me not to mention Hitler or the problem of the Church before his children or his servants. I know that he told me of his troubles when American visitors went from a visit with him and wrote or talked critically about Nazi policies. "The government wants to know," said he, "what I told these foreigners." It is a fact that he has narrowly missed concentration camp because of the indiscreet way in which his American visitors have quoted him.

None of the well informed Germans with whom I talked this summer could or would deny that the influence of Rosenberg was growing in certain universities or more particularly among the non-university youth. Many of them reported to me cases similar to the one described by Dr. Reinhold Niebuhr in a recent issue of the *Christian Century*. He recounts the confession of a former leader of the Student Christian Movement: "For some time there has been a war in my soul between my Christian faith and the new religion of the nation. I am bound to confess that the new religion has won the battle. It offers me an immediate sense of solidarity with my comrades and an ideal for which I can give my life, more persuasive and captivating than I found in the Christian religion."

AS I HAVE STATED in previous articles in *THE LIVING CHURCH*, it seems not unlikely that the policy of the Nazis with respect to the Church has been influenced by the discovery that not many of the more mature Christians of Germany are prepared whole-heartedly to follow the example of the youth just quoted. Their spirit is more accurately reflected in the amazing 4,000 word manifesto to Mr. Hitler presented last summer by the leaders of the Confessional move-

ment and later published in full in *THE LIVING CHURCH*.

But the purpose remains unqualified to go on building what Mr. Rosenberg calls "The most flaming conceivable Nationalism—not on religious confessions but on Race, the primitive reality, bound to its own genius. . . . The new faith buttressed by the sharpest knowledge is that the Nordic Blood is the revelation of that mystery which has displaced and conquered the ancient Sacraments. . . . We need sermons of men like Luther to hypnotize; but the Luther-like leader knows he must yield to the system of a Bismarck. Humanity, love of mankind, pacifism, slave-emancipation are idols. . . . The nation is the Alpha and Omega to which all men must be subject. It tolerates no central power of equal worth by its side—neither the love of the Christian nor the humanity of the Mason, nor the philosophy of the Roman." After reading that does one wonder that the protesting pastors said, "Today the Gospel of Jesus Christ is being attacked here with systematic and unequalled violence"?

To me it is perfectly plain that the Nazi idea of religion is gradually being forced on the country through the young people who are in no position to understand what is happening. Universal ideas of every kind are to be abandoned. The outward form of the Church is to be retained, likewise probably the ordinary religious customs and language, but the inner spirit is to be completely metamorphosed. The roots of the Christian religion in the Old Testament and the visions of its Prophets are to be cut. Christianity as a bond between Germans and people of the same faith in other lands is to be gradually transformed so that it will not lessen the fanatical idea that man's whole duty in the Third Reich is restricted to his treatment of Aryan fellow countrymen.

It is all a slow, insidious process of attrition, not less dangerous but more dangerous than a frontal attack such as characterized the earlier stages of the struggle. Church leaders who will conform, or remain silent, or dissemble are not molested. Even many who will not conform and who speak out boldly are for the moment permitted to carry on.

It would be most unfortunate if Christians in America and other lands were to gain the impression now that the threat to the Church in Germany has passed. I for one do not believe it. I deplore the new rifts that have come in the opposition in Germany but they are hardly to be wondered at considering the leverage which the Nazis have in their control of all the means of public communication. Yet the differences which characterize the groups led by Pastor Niemoeller on the one hand and Dr. Zoellner on the other, as well as the similar wings of the Roman Church, are mainly over the choice of methods. The one group clings to the hope that the religion of Jesus Christ can free itself from the influence of the State and maintain a genuine formative influence on the minds of youth even while openly resisting many of the popular trends in the Nazi ideology. The other believes that unless a large measure of conformity to the demands of the State is practised, there can be no future for the Church as it has been known in Germany. A free Church may be all right in a free State, they think, but since Germany is not a free State, a free Church is an anomaly. The more discerning of those who take this second line admit that it is fraught with terrific danger. They will tell you privately, although they do not concede it publicly, that the free Church idea may be the only possible ultimate refuge of a sorely tried and largely defeated State Church of the old Lutheran type.

In conclusion one feels compelled to say that had the ecu-

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CHURCHWOMEN TODAY

Ada Loaring-Clark, Editor

Leadership Training

THE DEMAND for trained leaders at this time is very great. We realize more and more that the trained leader is the efficient leader. May I suggest a plan that has been tried with much success in the training of voluntary workers, individually or in groups, and which might be adapted to the requirements of every group in leading cities? Classes are held weekly on methods for all departments of the church school, on religious pageantry, the Bible, the life of Christ, Church history, and the Church in the community, nation, and world. Faculties must be selected and accredited, so that anyone wishing to study for NALA credit may do so. This gives an opportunity for all who desire to become better informed in their Church work to do so and become an informed and therefore proficient Church worker.

A Garden Prayer

WRITING from the country, Miss Grace Lindley sends us the following beautiful garden prayer:

"Help us, O Lord, to grasp the meaning of happy growing things . . . the mystery of opening bud and floating seed . . . that we may weave it into the tissue of our faith in life eternal.

"Give us wisdom to cultivate our minds as diligently as we nurture tender seedlings, and patience to weed out envy and malice as we uproot troublesome weeds.

"Teach us to seek steady root growth rather than a fleeting culture, and to cultivate those traits which brighten under adversity with the perennial loveliness of hardy borders.

"We thank Thee for gardens, and their message, today and always! Amen."

Adverse Criticism

THE ABOVE prayer makes me think that another of life's troublesome "weeds" is that of adverse criticism. Too often we allow it to choke our more kindly expressions of regard and turn our gardens of Christian charity into a tangled mass. The best things in a person we often overlook, while we stress the less admirable qualities. As Churchwomen we are sometimes too prone to criticize adversely our fellow workers rather than to help develop in them those things which might work toward a more beautiful fellowship. Giving constructive criticism is always valuable, but we should be charitable in uttering any adverse criticisms of those with whom we are seeking to cultivate the garden of Christian kindness. Let us say nothing of people if we cannot speak well of them.

A Lesson for Christians

NEAR MY HOME outside Osaka there is a very steep hill, much steeper than others in this district. Every year, during the hot season, a group of Tenrikyo devotees comes there to help the pullers of carts drag their heavy loads up the steep slope. While I am a stranger to the doctrines of Tenrikyo, I am greatly moved and inspired when I see these people engage in this voluntary service. It is not easy for me to stand and watch as they strain their bodies pulling or pushing the burdens of men who are utter strangers to themselves. Every time I see it my admiration and reverence for them is increased.

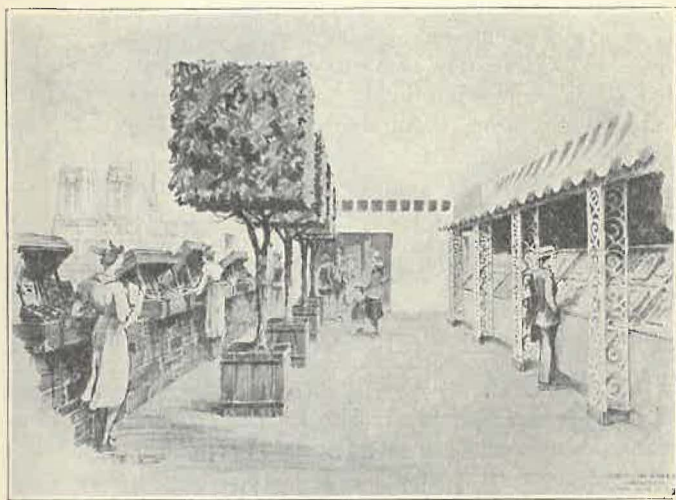
—Rev. M. Sugiyama in (Tokyo)

Christian Literature Society Bulletin.

The New York National Book Fair

The First of Its Kind in America

ONE OF THE New York publishers, speaking of the National Book Fair, said: "We have a flower show and an automobile show and scores of other shows; why not a book show?" The idea of an exhibition of books is by no means new, nor even modern; but it had not been used in a practical way for many years when in 1933 the London



THE SEINE BOOK STALLS, NATIONAL BOOK FAIR
(Picture by courtesy of the New York Times.)

Times and the publishers of Great Britain joined in such an enterprise. So successful was it that the London Book Exhibition is now an established custom. The New York *Times* and the National Association of Book Publishers decided to inaugurate a book fair in America. A committee was formed and plans were begun. The result is the really amazing National Book Fair at Rockefeller Center, which opened on November 5th and will continue until the 19th. Other cities have become interested, and Los Angeles will hold a National Book Fair from November 18th to 23d. Here also a newspaper, the Los Angeles *Times*, is coöperating with organizations engaged in the various professions and trades connected with the production of books. In Canada a book exhibition to be held in Toronto is in preparation.

In the official title of each of these fairs is the word "national." This is explained by the interesting fact that all the authors, publishers, and producers of books are coöperating, and also all the national associations having to do with the dispensing of books—the libraries, the book shops, and the publications which review books. It may be truly said further that the readers are coöperating; the interest they have expressed in the project is so active. No books will be sold at the New York fair, nor at either of the others. The purpose in every instance is simply to assemble for the book-reading public material showing how books are made and how necessary they are to the happiness of men, women, and children.

The New York fair is being held in the International Building of Rockefeller Center. The space, which is very large, lends itself well to the architectural arrangements made by Shreve, Lamb, and Harmon. The lobby, on the Fifth avenue side of the building, is the most striking of the many exhibition rooms. It is planned and decorated to reproduce the famous book-stalls along the Seine against a background showing the towers

of Notre Dame. Here are shown the rare books. The children's book room is another picturesque achievement. The most notable feature is a mural in which appear Alice in Wonderland, Winnie the Pooh, Dr. Doolittle, Mary Poppins, and Robin Hood—and many others. The New York public library room is another interestingly arranged place; the various ways in which a great library serves the public are shown. Seven rooms are devoted to the exhibits of individual publishers, with two exceptions. The university presses are showing their several selections in one exhibit; and the publishers of religious books are sharing one large booth.

Eleven publishers of religious books are represented, with 300 books in all. They are the Abingdon Press, the American Baptist Publication Society, the Association Press, the Beacon Press, Inc., Cokesbury Press, Harper & Brothers, the Macmillan Company, the Morehouse Publishing Company, the National Publishing Company, Fleming H. Revell Company, and the Woman's Press. Most of the general publishers have religious book departments or publish some religious books; so there are religious books in practically all the exhibits.

Not only books are shown but also methods of choosing books and ways of housing books. One of the outstanding exhibits is the modern book shop. In this is a remarkable selection of those books which the public does want, or may want or should want. Moreover they are so placed that the customer is interested in them and has an adequate opportunity to examine them. It was expected that booksellers should visit this exhibit first of all, and they do; but the book buyers crowd into it in even greater numbers and with greater eagerness. A



THE PLAZA, NATIONAL BOOK FAIR
(Picture by courtesy of the New York Times.)

kindred exhibit shows a living room with provision for 750 books. That number of volumes has actually been chosen and set up in the shelves and on the stands which are a part of the architectural plan of the room.

The daily papers announced early that a feature of the National Book Fair would be the manufacture of a book before the very eyes of visitors. Every detail of the typesetting, printing, and binding is being shown. Other manufacturing processes are exhibited in pictures.

Many visitors are primarily interested in the rare books on

exhibition. The greatest treasure is the Gutenberg Bible, printed on vellum, which the Pierpont Morgan library has lent for the period of the fair. This is one of the three vellum copies in the United States, the others being in the Henry E. Huntington library in California and in the Library of Congress. Five of the copies printed on paper are in this country; two owned by the Pierpont Morgan library, and one each by the General Theological Seminary library, the Yale University library, and the New York public library. Other treasures to be seen are the illuminated mediæval manuscripts. Some of these are from institutional or private collections; but most of them are included in the special exhibit of the New York *Times* called The History of the Printed Word. This priceless collection begins with cuneiform inscriptions and includes part of a scroll from the Egyptian *Book of the Dead*, on papyrus. Vellum books, illuminated in gold and colors, are in the collection, and the earliest specimens of printing. Examples show every step in the evolution of the book as produced today.

SEVENTY-FOUR publishers are exhibiting. In addition to selected books, each one has a feature of interest and value. Space does not permit mention of even a tenth of these, but a few must be cited. The Columbia University Press is showing all the signatures of Shakespeare in photostatic enlargements. The Viking Press is showing the original volumes of the journals of Boswell's *Tour of the Hebrides*, which have never yet been printed. All the publishers have brought to the fair valuable letters from authors and contracts with authors. These include letters from Disraeli, Darwin, Dickens, and Thackeray. First editions are being shown by many of the publishers, as well as among the rare books. Among these are Dickens' *Pickwick Papers*, Thackeray's *Vanity Fair*, Washington Irving's *Sketch Book*, Longfellow's *Song of Hiawatha*, Henry James' *Daisy Miller*, and Lewis Carroll's *Alice in Wonderland*.

A display of particular interest to editors is that showing pages of reviews from leading newspapers and magazines. This is just outside the modern book shop. Pages with cuts and without are on exhibition. An entry showing a review two pages long is next to one of two pages containing reviews of as many as 20 books.

There is very great interest in the programs put on every afternoon and evening throughout the fortnight of the fair. There are so many speakers for each session that only a few can be mentioned, along with dates and subjects:

November 8th, American Poetry, Stephen Vincent Benet, Padraic Colum, etc.; November 9th, The Play's the Thing, Cornelia Otis Skinner, Barrett Clark, etc.; History in the Making, Archibald MacLeish, Frank Vizetelly, etc.; November 10th, Old and Rare, A. S. W. Rosenback, Rockwell Kent, etc.; Looking at America, Gilbert Seldes, Granville Hicks, etc.; November 11th, Children's Book Program, Dorothy Lathrop, William Heyliger, etc.; Scientific Books for Our Time, Raymond L. Ditmars, Waldemar Kaempfert, etc.; November 12th, Regional Literature, Robert P. Tristram Coffin, Roger Burlingame, George Jean Nathan, Sherwood Anderson, and Lowell Thomas; Far Places, Carleton Beals, Louis Adamic, etc.; November 13th, Gardens and Books, Richardson Wright, John W. Wister, and Dorothy Biddle; The Sea and Sailing, Alfred Loomis, Edward Ellsberg, etc.; November 14th, Children's Book Program, Fjeril Hess, Pamela Travers, Hugh Lofting, etc.; Books and Art, Walter Pack, Malvina Hoffman, etc.; The Photograph and Books, Gordon Aymar, Robert H. Davis, etc.; November 15th, Religious

Books, Henry C. Link, Rabbi Louis I. Neuman, and Michael Collins.

November 16th, Books and the Home, Dorothy Canfield Fisher, William Lyon Phelps, Faith Baldwin, etc.; The Mystery Story, Marie Belloc Lowndes, Edmund Pearson, John Vandercook, and Mignon G. Eberhart; November 17th, Local Color, Margaret Ayer Barnes, Henry Collins Brown, Helen Hull, Edgar Lee Masters, etc.; November 18th, Children's Book Program, Maud and Miska Petersham, Berta and Elmer Hader, Munro Leaf; final program on evening of November 18th when speakers include Emil Ludwig, John Gunther, Edward A. Weeks, and the Grand Duchess Marie.

A special paragraph must be given to the program for Sunday afternoon, November 15th, when the subject is Religious Books. Eugene Exman, in charge of the Religious Books Department at Harper's, planned this program. The chairman is Dr. John W. Langdale of the Abingdon Press. Michael Williams, who will speak from the Roman Catholic point of view, is the editor of the *Commonweal*. Dr. Henry C. Link, representing the Protestant outlook, is the author of a widely read book of the spring, *The Return to Religion*. Rabbi Louis I. Neuman, who will speak from the Jewish point of view, is a well-known leader.

THE EDUCATIONAL purpose of the National Book Fair is seen in all its arrangements, but in none more clearly than in the management of visitors. The general public is admitted from 10 A.M. until 10 P.M., an admittance charge of 25 cents covering all the exhibits and programs of the day. The mornings are all reserved for school children and college students, who are admitted free of any charge. Nothing whatever is sold at the fair.

There has been a natural interest on the part of the public as to how the cost of such a great enterprise was being met. The New York *Times* is underwriting a large share; the remainder is assured by the renting of space, and admission fees. It is expected that many thousands will visit the fair and some will visit it several times. Few exhibitions have been of such immense interest to young and old, to scholars who evaluate books against a background of profound learning, and to those myriads who "like to read interesting books." All these are finding delight in the fair. And so are still others who have "never been great readers, but like to see what is going on." They are all crowding to the National Book Fair, where there is entertainment for them all and the inspiration to find the abiding joy that books can give.

What Does the Lull Portend?

(Continued from page 558)

menical spirit of the modern Christian Church been more highly developed when the lightning struck in Germany, there might now be much more confident expectation of a victory for the loyal Christians of that land. Many who have observed carefully the developments in the situation from 1933 on are convinced that even as it is, the existence of a growing ecumenical movement throughout the body of the Church—Eastern Orthodox, Anglican, and Evangelical—has provided a moral and spiritual backing for the opposition in Germany and is often their chief reliance under God in maintaining their brave stand against a modern Caesar.

THREE KINDS of evangelism are needed: spiritual, educational, and industrial.
—Toyohiko Kagawa.

BOOKS OF THE DAY

Edited By

Elizabeth McCracken

The Paddock Lectures for 1936

THE GRACE OF GOD IN FAITH AND PHILOSOPHY. Bishop Paddock Lectures, 1936. By Leonard Hodgson. Longmans, 1936. Pp. 183. \$2.40.

SINCE DOCTRINES OF GRACE divide the Churches, it is well to see whether recent philosophy and science have something new to contribute to our understanding, and perhaps to our *mutual* understanding. "Grace" is a most unphilosophical and unscientific word, surely; it stands for sheer revelation. But true philosophy is bound to take in and interpret all real factual data, however indigestible, and not ignore them or explain them away.

What kind of philosophy and what kind of grace are willing to meet together and kiss each other? The philosophy of the "Great Tradition" is, because it stands for the eternal, and in spite of the fact that it does not so constantly stand for the temporal; because it will allow of some doctrine of creation, in spite of the fact that it always hankers after a merging of creation and Creator into one. With this comes "grace" in a broader sense than mere forgiveness, including all favor and favorable action of the Eternal upon every creature of every grade, but especially man.

Personal idealism (but not absolute idealism!) can appropriate this idea of grace, and the result is a space-time universe of impersonal energy, endowed with "habits" by the personal Creator, and employed by Him to be the raw material for the making of created persons, who shall find their perfect end in communion with Him and with one another. What God does toward this end is grace. But it is especially grace when it is favor in spite of sin (for the creature is free to sin); and it is this redeeming grace that is most distinctly revealed in the Gospel.

The philosophical criterion-formula, "logical self-consistency and self-authenticating goodness," often repeated, is of course not the sole, unchallenged account of criteria of reality; but it is wholesome for us to be driven back repeatedly to the question why we believe anything at all.

There is some adverse criticism of uncompromising Evangelical purism; Emil Brunner, also, is convicted of inconsistency in abjuring philosophy and depending on a very definite philosophy at the same time; and the Archbishop of York errs in slipping back, toward the end of his *Nature, Man, and God*, into the old absolute idealism that he had shaken off in the earlier chapters. But Canon Hodgson is heart and soul in the reunion movement, and this book is in the main synthetic and irenic.

The last lecture is the most rewarding of all. There grace appears in its glory and its humility, as the gift of faith and knowledge to minds high enough in the cosmic order to be able to hear the Word of God, but also as the gift of lowly, primitive sustenance to bodies, to creatures low in the scale of being, to each according to its need and its capacity.

The lectures are a timely, and will be an enduring, contribution to religious philosophy. MARSHALL BOWYER STEWART.

Worthwhile New Fiction

EGGS AND BAKER, or THE DAYS OF TRIAL. By John Masefield. Macmillan. \$2.50.

ALL STAR CAST. By Naomi Royde Smith. Macmillan. \$2.50.

WHITE BANNERS. By Lloyd Douglas. Houghton Mifflin. \$2.50.

WAKE AND REMEMBER. By James Gray. Macmillan. \$2.50.

THE BAKER was Robert Mansell, who in the 1870's was struggling against odds in the English town of Condicote. The new Steam Bakery was encroaching on his trade, while he himself was suspected of radicalism because of his protests about the condition of the town slums, which were owned by the squire and the church. The climax comes when a town loafer and a poor

imbecile are tried for the murder of a nearby gamekeeper; Mansell champions them to the end, asserting that they are not to be blamed but the slums which produced them. Despite his efforts they are convicted and executed, and the "eggs" of the cryptic title are those he hurls at the judge when he pronounces sentence. By this gesture Mansell expresses his contempt for local justice, and for it he and his family are made to suffer.

This theme of a half-fanatical reformer and his failure is conventional enough; but as Mr. Masefield tells the story, his mastery of words makes the characters alive and we feel the beauty of purpose underlying Mansell's clumsy efforts. The specific theme, no doubt, is outmoded—British slums are vanishing rapidly—but though times and their problems change, human nature remains the same.

The novel *All Star Cast* contains a play. We drive with the unfledged dramatic critic, David Winter, to witness the first performance of *The Ace of Wands* and with him we experience every moment of the evening; sitting with the critics, watching the

audience gather, reading the program. The curtain rises and we study the staging and the lighting effects; then we note the entrance of each performer and consider his or her technique. We are given the "feel" of the audience, its expectancy, its hushed listening, its applause. We listen to the critics as they exchange comments during the entire act. As the action unfolds we wonder how it will end, and we reach the last climax in a tension that is finally relieved as we join in the curtain calls. Thus Mrs. Smith has not only created a unique form for a novel but has written a story that is fresh and entertaining. It is not, however, to be taken very seriously for the play's problem is merely theatrical; we are inclined to agree with the critic who meets David's "Superb!" by pronouncing, "I give it three weeks."

The author of *Green Light* has retired from the pulpit and is writing religious novels in which religion is never mentioned. That is, an essentially Christian rule of life is presented independently of its Christian origin. No doubt in this way he will interest and help many people, even though to anyone who has felt the presence of a personal God something is very lacking. Be that as it may, in the present volume the theme is "Resist not evil," as applied to the ordinary problems of everyday life. The hero trying to abide by this principle grows discouraged and says, "It's just a final giving up; that's all. . . I've been doing nothing lately but run up white flags." To which his mentor replies, "No—not white flags, Paul. *White banners!* You haven't surrendered. You have just taken up a new position. You'll be able to see your way—from here." And Paul does.

Mr. Douglas has told his story sincerely and without undue sentimentality. As a setting he uses the home of a university professor, and the characters are those to be expected in such an environment. Central among these is the mentor, Hannah, who enters Paul's home in the midst of a blizzard, armed with—of all things—an apple peeler.

The story of *Wake and Remember* is set in an old Minnesota lumber town, now flooded with summer visitors. Among them is Alec Barnes, a widower with two boys, numbed by the loss of his wife Linda and living only in his vivid memories of her. No less are the other characters and even the town itself dominated by the past. In particular, a Swedish village girl, Marta, is haunted by the memory of a misstep, and the city-bred Deborah is still kept a child by the possessiveness of her father. The unhappiness of these two rouses Alec, and with sympathetic understanding he helps them break free. And in so doing he breaks free himself; gradually realizing that the lesson of his companionship with Linda was not to look back but forward, to wake and remember to take up life afresh and fully. This is a beautifully written tale. And yet its ending in Alec's engagement to Deborah gives the



JOHN MASEFIELD
Author of "Eggs and Baker"



SEED TRAVELERS
From "Seeds: Their Place in Life
and Legend"

reader a sense of anticlimax, for Deborah seems better fitted to be a playmate to Alec's boys than a companion to him.
M. P. E.

The Folklore of Seeds

SEEDS: THEIR PLACE IN LIFE AND LEGEND. By Vernon Quinn. Illustrated by Marie Lawson. Stokes. \$2.00.

THE AUTHOR of this delightful book combines a knowledge of folklore with a wide knowledge of seeds—their "looks and their

ways." His eight chapters contain an amazing amount of quaint as well as scientific information. The headings are: Seeds of Many Shapes, Fly-a-way Seeds, Other Seed Travelers, Common Uses of Seeds, Strange Uses of Seeds, Poisonous Seeds, Edible Fruits and Nuts, Seeds and Superstitions. Very few of the "strange uses" are known to Americans, though those whose forebears were Scots have heard of some of them. It is pleasant to find that the most attractive of the superstitions are Scottish. For instance, the custom of planting a hedge of barberry around the house because it had yellow flowers and red berries—both colors being abhorrent to witches! Another superstition with a Scottish quality is that which reminds us that "good magic is the better if silent." All the superstitions connected with seeds would seem to have been "lucks" and not "banes."

Several well-known seeds are not mentioned. And at least one of the most famous of seed superstitions—that which says that fern seed in the shoe will render the wearer invisible. But all the rest we have ever heard are here, and many more.

The illustrations are not only decorative but valuable. For the first time, the beautiful shapes of familiar seeds have interested and delighted a gifted artist.

The Story of Congress

THE STORY OF CONGRESS: 1889-1935. By Ernest Sutherland Bates. Harpers. \$3.50.

NOTWITHSTANDING the great amount of talk about Congress, it is surprising to note that there has only been one history of it written before this one and that has disappeared! Mr. Bates groups the 74 Congresses under such heads as the Federalist Foundation, Jeffersonian Democracy, Compromise with Slavocracy, Overthrow of Slavocracy, Industrial Capitalism, Era of Reforms, Finance Capitalism, and the New Deal. It is a storehouse of national political information and constitutes a good handy reference book. Its comprehensive index facilitates such use.
C. R. W.

A "Non-Literary" Bible

THE BIBLE: Designed to be Read as Living Literature. Edited by Ernest Sutherland Bates. Simon and Schuster. \$3.75.

SOME 40 YEARS ago Dr. R. G. Moulton was proclaiming far and wide the need of a Bible printed so that it could be read. The outcome was *The Modern Reader's Bible*, which enjoyed a wide popularity in the little volumes that contained only a Book or two. But his single-volume edition of the whole Bible was less successful; so much had to be included that the result was a very mediocre piece of typography. Other editors, trying to emulate Dr. Moulton, overcame this difficulty by printing the Bible in several volumes but this necessitated too high a price. Modern format and modern cost were thus proved to be incompatible for the whole Bible; consequently in Messrs. Simon and Schuster's edition abbreviation was found essential. But what should be omitted? Dr. Bates has adopted one very evident principle; in an edition meant to be read as literature "non-literary" portions are out of place, so that the legal codes and the genealogical tables can be spared. Further than this "repetitions" may be dispensed

with. So both Books of Chronicles disappear, as do for the most part the Markan parallels in St. Matthew and St. Luke. To object to this might be ungracious; but when the principle is pushed to exclude Ephesians—one of the most "literary" Books of all—one begins to wonder, particularly when one finds St. James printed in full. The real reason is seen when Dr. Bates' prefaces are studied. He works on a value judgment of his own; the portions of the Bible that are most "revolutionary" are to him the most precious or, in other words, he has a critical outlook that was popular around 1906, and he seems to have read nothing written since that date. In consequence his introductions are, to speak frankly, pretty terrible; the publishers would have been much better advised to employ an editor who has some familiarity with modern Biblical criticism.

Apart from this the publishers have done their work beautifully. This is the first edition of the Bible within the reach of most readers in which modern format is used rigidly throughout. The typography is extraordinarily fine, the italics used for the poetical passages remarkably clear, and both paper and binding all that can be desired.
BURTON SCOTT EASTON.

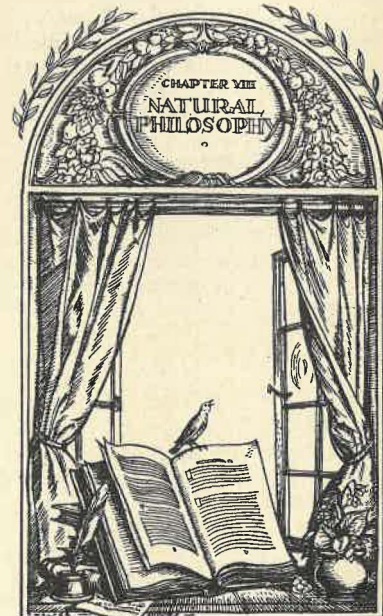
A Countryman's Anthology

THE SQUIRREL'S GRANARY: A Countryman's Anthology. By Sir William Beach Thomas. Decorations by Walter Hodges. Macmillan. \$2.50.

KALENDAR BOOKS have always been favorites with the English people, from the days of Spenser's *The Shepherd's Calendar* down to the past two years when Sir William Beach Thomas wrote *The Yeoman's England* and then *Village England*. The English have made such books popular. No nation in the world knows so well how to live in the country and enjoy it. But, perhaps because they are of English ancestry, a great many Americans take the same delight in country life and in books about it. This new book by our author is not written but only edited by himself. This was a hazardous departure for one so popular in his own right. But it is eminently successful.

The anthology is in nine sections: Birds, Beasts, and Insects; Flowers; Scenery; Time and Seasons; Weather; England; Gardens; Natural Philosophy; Some Naturalists. The selections are both prose and verse. Many of them are familiar; but the manner in which they are arranged is unusual. For each section the editor has written a foreword in his characteristic charming and simple style. Then he has chosen titles of his own for certain passages. For example, in the section entitled Flowers, the celebrated speeches of Perdita in *A Winter's Tale* and Ophelia in *Hamlet* are headed "Shakespeare's Lists." The flower lines from Milton's "Lycidas" are entitled "Milton's List." Similarly with Ovid's flowers in the fourth book of the *Fasti*: the lines, in the original, are headed "Ovid's List." What Sir William calls "natural philosophy," most of us would term mysticism; and few would think of placing a passage from Deuteronomy next to one from George Meredith; nor put Swinburne and George Herbert side by side. These unexpected juxtapositions, however, are the very things that bring out new qualities in old friends.

City folk as well as those who claim the name of country people for themselves will like this companionable book. It has only one fault: parts of certain poems instead of the complete poems are quoted. But in these instances the poems are very long. The decorations are unusual and beautiful.



CHAPTER HEADING
From "The Squirrel's Granary"

NEWS OF THE CHURCH

Mass Meeting to Assist Refugees

Christian Victims of Persecution by Nazis to Be Aided by Rally in New York

NEW YORK—A city-wide inter-Church mass meeting in the interests of Christian refugees from Germany who are now said to be carrying on a desperate struggle for survival is to be held on Sunday afternoon, November 22d, at 3:30, in the St. Nicholas Collegiate Reformed Church, under the joint auspices of the Greater New York Federation of Churches and the American Christian Committee for German Refugees. Fifteen hundred clergymen have been asked to attend.

The meeting is being held to focus public attention on the non-Aryan Christian and other non-Jewish refugees who number approximately 15,000 and who have been the most neglected of all refugee groups. It will seek to counteract the widespread impression that the refugee problem is exclusively a Jewish one.

Dr. Henry Smith Leiper, executive secretary of the Universal Christian Council of Life and Work, and Dr. John Haynes Holmes, pastor of the Community Church in New York, both of whom have recently visited Germany and studied conditions there, will be the principal speakers. Dr. Leiper has been to Germany four times since Hitler became chancellor and this past summer interviewed refugees in France, England, and Belgium. Dr. Holmes was in Germany this summer and was appalled by conditions there. Other prominent clergymen who will speak are Bishop Manning of New York, who will deliver the invocation; Dr. Eugene C. Carder, associate pastor of Riverside Church; and Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches, who will preside.

Five Christian refugees now living in the United States who fled from Nazi rule and have been aided in this country by the American Christian Committee for German Refugees will be on the platform.

The New York meeting is part of a
(Continued on page 572)

Church of the Air Speaker to View Youth and Religion

NEW YORK—Youth and Religion Today will be the subject of the next address in the Episcopal Church of the Air Series, November 15th.

The Rev. Dr. Theodore O. Wedel, National Council secretary for college work will be the speaker on the program, which begins at 10 A.M., Eastern Standard Time, over WABC, and the Columbia Broadcasting System.

Bishop Maxon Announces Request for Coadjutor

NASHVILLE, TENN.—At the fall meeting of the Bishop and council of the diocese of Tennessee, Bishop Maxon announced his intention to request the convention in January for the election of a Coadjutor, on the ground of extent of diocesan work.

As the consent of the bishops and standing committees to the election must be previously secured, there will probably be a special session of the convention early in the summer for the election. This, it is hoped, will make it possible for the Bishop Coadjutor-elect to be consecrated before the next General Convention.

Russian Seminary Opens Year With 30 Students

PARIS (NCJC)—The new academic year of the Russian Orthodox Theological Seminary in Paris was opened October 15th.

Ten new students have registered, coming from such distances as Estonia and Bulgaria, as well as from among the Russian emigration in France. There are 20 students in the upper classes.

In view of the continued unwillingness of the Soviet government to permit the opening of a theological college by the Orthodox Church in Russia, the seminary in Paris has a peculiar responsibility: it is the only institution where an educated priesthood can be trained and theological research carried on for the Russian Church.

Though its graduates cannot yet return to Russia, they have ample opportunity for service in the emigration and in the Orthodox Churches of countries formerly a part of the Russian Empire. During 11 years, more than 60 priests have been trained in Paris.

All Russian Bishops of Western Hemisphere to Meet in Chicago

CHICAGO—Historic in character will be a meeting of all bishops of the Russian Church in the Western Hemisphere, to be held in Chicago at Holy Trinity Russian Cathedral, November 17th to 22d. It will be the first meeting of the entire group since various branches of the Russian Church were brought into union.

Bishops from Alaska, Canada, the United States, and the Central American countries are expected to be in attendance.

The meeting will be concluded with a banquet at the Hotel Sherman on November 22d.

Warden Establishes Endowment

FOXBURG, PA.—T. B. Gregory, senior warden, has established a fund of \$2,000, the interest of which goes to the Church of Our Father, of which the Rev. Harwick A. Lollis is rector.

Promotional Work Transfer Endorsed

Synod Favors Plan for Provincial Promotion Activities; to View Canonical Examination Problem

PORTSMOUTH, N. H.—Transfer of promotional work from the general Church to the provinces was favored by the synod of the province of New England at its meeting here late last month. The synod also appointed a committee to consider raising the standards of examinations of candidates for Holy Orders.

Bishop Brewster of Maine presided over the sessions, and all the diocesan bishops of New England were present except the Presiding Bishop, who was prevented from coming by illness.

During the sessions there were addresses by the Rev. Phillips E. Osgood of Boston on New England as a Coöperative Unit, by the Rev. Bernard N. Lovgren of Concord, on religious education, by the Rev. William J. Brown of Manchester Centre, Vt., on rural work, and Bishop Budlong of Connecticut conducted a round table discussion on missions.

Miss Maude Copley of Massachusetts spoke on kindergarten and primary work and Miss Stevens, secretary of religious education in the diocese of Connecticut, on intermediate work. Miss Katherine Grammer told of her work among college students, and the Rev. Robert R. Carmichael of Providence spoke on young people's work.

A motion favoring the adoption of Connecticut's law requiring a blood test before marriage, introduced by the Rev. George B. Gilbert of Connecticut, was laid on the table.

The Commission on Church Extension, in a report read by the Rev. Robert H. Dunn of New Hampshire, urged the clergy to take a wider interest in Church extension in their parishes and neighborhood.

Bishop Sherrill resigned as a member of the National Council and the Rev. Dr. William A. Lawrence, Bishop-elect of Western Massachusetts, was chosen to take his place.

The synod adjourned to meet in the diocese of Massachusetts in 1938.

Bishop Perry Much Better; Cast Vote on Election Day

PROVIDENCE, R. I.—At latest reports, the condition of Bishop Perry, who has been ill for several weeks, was very much improved.

He was well enough to cast his vote on election day, and received visitors all last week. He is now attending to office routine daily.

He is expected to be fully recovered before the end of the month.

"Why the Church?" Is BBC Question

English Radio Program Interviews
Leaders of Various Faiths; Dr.
Temple Gives Reasons

BY GEORGE PARSONS

LONDON—The religious talks on Sunday afternoons at the British Broadcasting Corporation have ceased to be merely religious talks. They have become informal inquiries—a close collaboration between speaker and listeners. An opportunity is being given to thousands of men and women, hesitant and doubting, to hear their doubts and hesitations voiced for them. On October 25th the talks on religion were planned strictly on the formula of question and answer. Howard Marshall took the part of Q., and Prof. L. W. Grensted made himself an admirable A.

Mr. Marshall has decided to ask one master-question, which shall comprehend a whole world of smaller doubts. "What is the Church for?" is the title of four consecutive inquiries. He is putting his question before representatives of the Church of England, the Free Churches, the Church of Scotland, and the Roman Catholic Church. He identifies himself with the undecided man, the man with no special ecclesiastical knowledge or bias.

He began by asking his master-question of the Archbishop of York. The Archbishop replied that the first purpose of the Church is to witness to the Christian Gospel; it is designed to be the fellowship of Christian people; its fundamental concern is with Christian worship.

It would have been intensely interesting to hear how Dr. Temple would have finished his reply. But he was immediately assailed with a host of associated questions, some topical, some wholly trivial.

Is the Church giving a lead to youth? Does the Church support pacifism? Is it desirable to call a prelate "Your Grace"—the Archbishop considered it silly to be excited about a tribute paid to an office and not to a person—and should prelates live in palaces? Is the Church concerned with social problems?

Many of the questions, interesting enough in themselves, sidetracked Dr. Temple from his main theme.

Trust Fund Created for Diocese by Erie Layman

ERIE, PA.—Charles H. Strong of this city and a member of the cathedral congregation has set up a trust fund consisting of bonds of the Erie County Electric Company having a par value of \$24,000 (the market value is in excess of this figure), the interest of which is to be used for the maintenance and operation of the diocese of Erie.

At the request of Bishop Ward, the diocesan, it will be known as the Charles H. Strong Endowment Fund in memory of Bishop Boyd Vincent.



ANNIVERSARY SMILE

Bishop Wise Celebrates 20th Year in Episcopate

TOPEKA, KANS.—On October 28th Bishop Wise of Kansas celebrated the 20th anniversary of his consecration to the episcopate. The festivities began with a diocesan corporate Communion in Grace Cathedral, with the Bishop as celebrant, and Bishop Johnson of Colorado as the preacher.

In the evening 350 people, representing every parish and organized mission in the diocese, met together in the Jayhawk Hotel for an anniversary dinner. Greetings were brought to the Bishop and Mrs. Wise by John Covey for the young people of the diocese, by Mrs. A. F. Peine for the women, by Dr. H. W. Horn for the laity, by the Rev. Carl W. Nau for the clergy, by N. W. Hodge for the anniversary book, by Dr. Charles M. Sheldon for the other Churches in the diocese, and by Bishop Johnson for the House of Bishops.

The Very Rev. John Warren Day, Dean of Grace Cathedral, Topeka, acted as toastmaster, and the Rev. Samuel E. West, rector of St. James' parish, Wichita, and chairman of the anniversary committee, led the singing.

Col. John S. Sullivan of Manhattan, chairman of the 20th Anniversary Fund, presented the Bishop a sum in excess of \$4,500, to be used either as an addition to the Episcopal Endowment Fund or for a coadjutor, the decision to be left to the next diocesan convention.

Miss Marion Duncan Joins CMH Staff

CINCINNATI—Miss Marion Duncan, daughter of Mrs. Frank Goodwin Duncan and the late Harry Clifton Duncan, has joined the staff of the Church Mission of Help here.

Miss Duncan is a member of the Church of the Redeemer, Cincinnati, and will be engaged in giving case work service to young girls and women who have personal problems of any type.

Expect Good Year at Brooklyn Clinic

Associated Project at Holy Trinity
Church Opens With 31 Clients;
Medical Profession Aids

BROOKLYN—The associated clinic at the Church of the Holy Trinity, Brooklyn, recently reopened for its sixth year. At the first session there were 31 clients to be interviewed, more than double the number on the first day a year ago.

The clinic has been held from 1 to 3 Friday afternoons, but because of the numbers it has become necessary to make appointments for Thursday and Friday mornings as well.

The clinic is operated under a license from the State Board of Welfare. It receives the services of several prominent medical men of Brooklyn. It has been laid before the Medical Society of Kings County and met with no opposition.

Patients come through recommendation by their own physicians or through medical clinics. They are greeted by a committee of women after a brief devotional service in the church. They are interviewed by a psychiatrist and, if necessary, by a physician.

No organic diseases are treated; the clinic is restricted to functional ailments.

The age of the patients has ranged from 11 to 92; the sexes are about equally represented. Attending psychiatrists are Dr. Carrol Leja Nichols and Dr. Edward E. Hicks; the attending physician is Dr. Lowell B. Erickson; the Rev. Dr. Melish, rector of the parish, and a group of other clergymen are available for spiritual counsel.

Honolulu Girls' School Grows

HONOLULU—St. Andrew's Priory School for Girls, Honolulu, opened this autumn with the largest enrolment in its history, 296 pupils. Founded in 1867 by Queen Emma and the Rev. Mother Lydia, Superior of the Society of the Holy Trinity, it has been under the care of the Community of the Transfiguration since 1918. The new principal of the Priory School is Sister Rhoda Pearl, C.T., M.A., who succeeded Sister Paula Harriett, C.T., upon her retirement this past summer.

Professional Services Given to Parish Needy

ENGLEWOOD, N. J.—In connection with the Forward Movement program for the current year St. Paul's Church, Englewood, the Rev. James A. Mitchell, rector, is planning a closer cooperation with the social service work of the city by means of a parish committee. This committee consists of a physician, a pediatrician, a dentist, a lawyer, and a professional social worker, all of whom have offered their specialized services in the treatment of needy cases in the parish.

Missouri Leaders Seek Coöperation

Two-Year Program of Education in Human Relations to Stress Rights of All Faiths

ST. LOUIS (NCJC)—A two-year Missouri program for education in human relations was adopted last week by members of the National Conference of Jews and Christians in this state at the initiative of the St. Louis and Kansas City Round Tables for Protestants, Catholics, and Jews. Under this plan nine teams of speakers will tour the state and every village and town will be reached. Five cities will undertake the regular weekly 15-minute broadcasts from radio studios. Coöperation of the service clubs, the American Legion, the Federation of Women's Clubs, the Parent-Teachers Association, and other organizations will be sought.

A state conference will be arranged, designed to bring representatives from every county in Missouri to St. Louis for local program purposes and consideration of methods.

It is proposed that clergy of the state be invited to the Bible College, located at Missouri University in Columbia, to consider the implications for teaching and preaching which lie in the fact that the United States is, religiously, a tri-cultural country.

Local committees or "round tables" will be formed in every significant town in Missouri to deal with any crisis that might arise concerning the rights or well-being of Protestants, Catholics, and Jews.

The leadership in St. Louis includes Bishop Scarlett of Missouri, John S. Leahy, Charles Nagle, Aaron Waldheim, Rabbi Ferdinand Isserman, Fr. John P. J. Spencer, and the Rev. James Lichliter, secretary.

In Kansas City the co-chairmen are H. M. Beardsley, Edward Shanahan, and Frederick Wolfson.

In Hannibal, Mo., the Rev. John Hines will serve as secretary of a committee of 15 laymen and clergy of church and synagogue, while the Rev. Wilbur Ruggles will act similarly in the state capital, Jefferson City. St. Joseph, Springfield, and Joplin will appoint their leaders shortly. In Columbia, a committee of 30 met and elected Dean Carl Agee to serve as program leader.

Bishop Scarlett, host and officer at the St. Louis luncheon meeting, termed the plan an important and timely step. He referred to the trends abroad as bringing grave concern to American religious leaders.

Dr. Everett R. Clinchy, director of the National Conference of Jews and Christians, who has been traveling in Missouri, meeting with Churchmen of five cities interested in the Missouri plan, said:

"Religious freedom and democratic human rights concerned with conscience, are such recent gains in human civilization that, in the face of political reaction the world over, Americans must mobilize conviction and sentiment in their favor."



THE REV. SAMUEL M. SHOEMAKER
This portrait of the 12th (and present) rector of Calvary Church, New York, is from the painting by Frank O. Salisbury.

Bishop Fiske Speaks to Laymen of Philadelphia

PHILADELPHIA—Laymen of 17 neighboring parishes in the northeastern section of Philadelphia, numbering about 400, came together for dinner on October 29th, at St. Mark's, Frankford. Before dinner they gathered in the church for a short service. The clergy of the parishes represented were the guests of the laymen together with Bishop Fiske, the principal speaker of the evening.

In his address Bishop Fiske dealt with the disintegration of faith in the present days, showing how men of today think principally in material terms.

A chorus of men's voices under the direction of the Rev. John W. Norris, rector of St. Luke's, Bustleton, one of the participating parishes, furnished music.

Cheerful News

Payments from the dioceses and districts to November 1st are the best in several years, as the following figures will show:

October payments	1936	\$93,912
	1935	86,349
	1934	74,432

Dioceses in 100% class as of November 1st	1936	36
	1935	31
	1934	23

Percentage paid on amount due to November 1st	1936	85.4%
	1935	82.6%
	1934	80%

Amount to be paid in November and December to complete Expectations	1936	\$499,995
	1935	525,393

May the Every Member Canvasses now in progress produce pledges for 1937 which will enable us to abolish some of the cruel reductions in appropriations now in effect. Our missionary work is entitled to share in our increased incomes.

Faithfully yours,
LEWIS B. FRANKLIN,
Treasurer.

Calvary, New York, Observes Centenary

Bishop Manning Praises Activities of Parish in Personal Religion; Many Leaders Present

NEW YORK—The celebration of the centenary of Calvary Church began on November 1st, All Saints' Day, with a great service of remembrance and thanksgiving. Bishop Manning of New York in a sermon paid tribute to the contribution to the religious life of the city made by this parish throughout the 100 years just past, and then spoke specifically of the work done under the leadership of the present rector, the Rev. Samuel M. Shoemaker. Bishop Manning mentioned the groups, saying of them:

"The groups stand for that for which the whole Church stands—namely, personal conversion, individual dedication, and constant witness to Christ. This parish is known far and wide as a parish which believes in waiting upon the Voice of God, in following the guidance of God, in sharing with others the blessings given by God. All parishes are meant to do these very same things; they exist for these very purposes.

"The Church, the Sacraments, and the Holy Scriptures have been given us by God in order that we may know Christ and live as He would have us live. Christ knew that we needed these holy things and He therefore gave them to us. I rejoice in the effectual use made by this parish of the means of grace."

In the large congregation were many former parishioners. Among them was Bishop Rhinelander, who was ordained deacon in Calvary Church just 40 years ago on All Saints' Day by the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington. This was Bishop Satterlee's first service of ordination. Rector of Calvary Church from 1882 to 1896, he had been consecrated Bishop only a few months.

The new organ of Calvary Church was dedicated by Bishop Manning just before his sermon. There was special music, composed by the organist, Vernon de Tar. The words of the processional were by Fr. Shoemaker.

Bishop Dagwell, Dr. Block Are Leaders in Preaching Mission

PORTLAND, ORE.—Without advance notice Bishop Dagwell of Oregon was called on to take part in the National Preaching Mission of the Federal Council of Churches in Seattle, October 29th and 30th. The activities of these two days included seven addresses before varied groups, ministers, college students, high school students, street meeting, and radio. The Rev. Dr. Karl M. Block of St. Louis was one of the leaders of this National Preaching Mission team which spoke in Portland November 5th to 8th. The Portland program included a dinner for the clergy of the diocese of Oregon at St. Stephen's Cathedral on Thursday night, when Dr. Block was the guest of honor.

Bishop of Derby Views Spanish War

Hopes New Government Will Not Be Fascist; New Portsmouth Diocesan Asks for Canonry

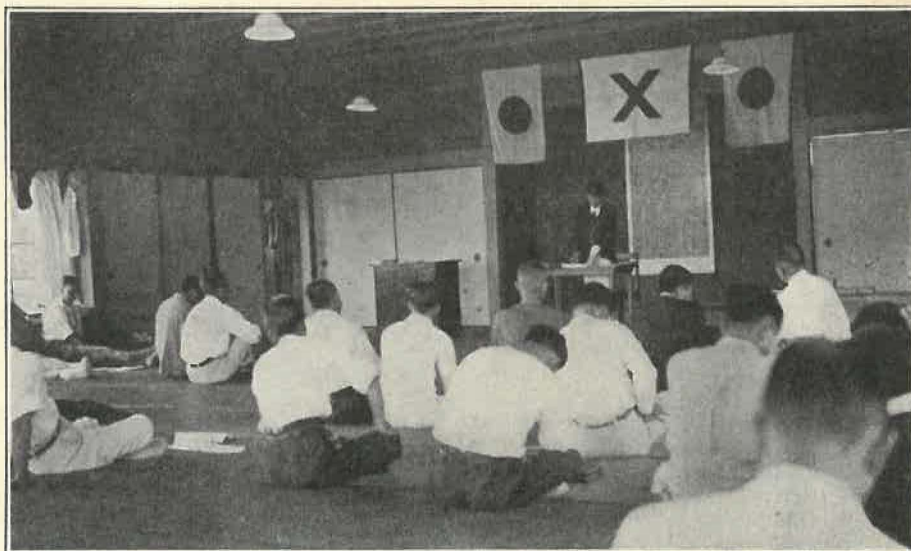
LONDON—The Bishop of Derby, Dr. Rawlinson, addressing his diocesan conference, said recently that if General Franco and his friends should succeed in establishing themselves as the *de facto* government of Spain, Christians in this country must pray that the victors might be given grace to be restrained and merciful in the hour of their victory, and that the dangers potentially inherent in the addition of yet one more to the number of military-minded and Fascist governments in Europe might be averted.

Referring to the revival of pacifism in this country, the Bishop said that the implication in one of the Thirty-nine Articles that for a righteous cause the Christian might, and if need be should, in obedience to the commands of the civil power, take up arms, was in line with the main tradition of Christendom. There might be circumstances, often very complex, in which to engage in war might be, of the choices actually open, the less evil course, and therefore relatively the right course. But the extreme pacifist position deserved their respect and in a real measure their sympathy. It proceeded in many instances from a genuinely anguished conscience: it derived from an intelligible, though a mistaken and too literalistic, reading of the Gospels; and to those who held it it appeared to be reinforced by the lessons of recent world history.

SEEKS FULL CATHEDRAL STAFF

The new Bishop of Portsmouth, Dr. Partridge, is stirring the activities of his diocese with regard to the cathedral. In his first address to the diocesan conference, Dr. Partridge said that at present the cathedral had only a provost and one chaplain giving whole time to his work. There were no canons residentiary, no chancellor, none of the great dignitaries of the old foundations, no direct educational contacts, and only insufficient facilities to practice and perform the traditional music. The provost did his best in the face of immense difficulties and with tiny resources. Let them set about creating a living organism of vital energy. One of the first necessities was the endowment of a canonry, so that the Bishop and provost might have a whole-time supported for cathedral effort and work. Perhaps someone would presently "found" such a stall in memory of the coronation. The sum needed was £500 a year.

Even more important in the immediate future were the needs of the diocese for the general maintenance and advancement of the Church's work. Changes were being effected with lightning speed in the conditions of the parishes and the clergy by the development of new areas and the consequent movement of the population. A comprehensive plan of diocesan action to meet



DISCUSSION SESSION AT A JAPANESE RETREAT

The Rev. Tadaatsu Imaizumi, rector of Christ Church, Ashiya, Osaka, conducted the sessions at the recent retreat for Church leaders under the auspices of the Japanese Brotherhood of St. Andrew. Sixty members sat on the floor of this room while the Rev. Mr. Imaizumi led them through the seven steps of the Disciple's Way.

those claims, and covering the next five years, could then be devised and vigorous steps taken.

DEAN OF CHESTER HONORED

The Dean of Chester, the Very Rev. F. S. M. Bennett, who will shortly resign the office after holding it for 16 years, has been presented with his portrait in oils, a check, and a wireless set, in appreciation of his work for Chester Cathedral. The gifts were handed to him by the Lord Lieutenant of Cheshire, Sir William Bromley-Davenport. The Dean, who presented his portrait to the cathedral chapter, said that he attributed any success that he had made of his office to the fact that he was born in Somerset, where the cows set the time and tone, and where he obtained that bovine placidity of temperament and gentle obstinacy with which he had been credited.

THE CORONATION OATH

J. A. Kensit, the well-known Protestant agitator, recently wrote to the Prime Minister inquiring about a reported intended change in the King's coronation oath, and has received the following reply:

"There is no proposal to alter that part of the existing coronation oath which relates to the Church of England and the Protestant Reformed Religion established by law. It is probable that the form of oath to be used at the coronation next May will be published with the form of service before the date of the coronation."

Offer Courses to Clergymen in Economics and Sociology

DURHAM, N. H. (NCJC)—Clergymen throughout the state, of whatever denominational affiliation, will receive instruction in economics and sociology at the University of New Hampshire this year.

The courses were provided after request had been made by the Rev. Robert Armstrong, Protestant minister of Concord, that special classes and courses for ministers be started at the college of liberal arts.

Rev. Mr. McKee Starts Rectorate in New York

NEW YORK—The Rev. Elmore M. McKee held his first service as rector of St. George's Church on the morning of All Saints' Day, November 1st. Although there were other special services in various parts of the city, all crowded to capacity, St. George's was filled with parishioners and friends. The Rev. Dr. Karl Reiland, for 24 years rector and now rector emeritus, was unable to be present, but he sent a telegram of good wishes which was read from the pulpit by Mr. McKee just before the sermon. The sermon began with a tribute to the former rectors and their parishioners, who had made the church known far and wide for its work. The new rector spoke of Churchmanship, saying in part:

"It does not matter whether a man is a High or a Low or a Broad Churchman. What does make all the difference is whether he is a Deep Churchman. In a machine age such as that in which we live, the Church must thwart all currents and tendencies to minimize the supreme worth of man."

"Perhaps the greatest of all the failures of the Church is the failure to insure peace among nations, peoples, and individuals. Yet the Christian Church is the only International Society the world has ever known, with members of every race and kindred. Too often today, as in the past, the Church has represented a one-day fellowship instead of a seven-day fellowship."

"We have cared too much for intellectualism, without regard to its quality. Arid intellectualism is the cause of the present famine of character, more serious than any other sort of famine. We need, added to clearness of mind, purity and depth of feeling."

Baptizes 14 Colored Children

HAWKINSVILLE, GA.—The Rev. Robert Howe Daniell, diocesan missionary, recently baptized 14 Colored babies and children at St. Philip's Church. He was assisted by the Rev. Stephen Barnwell, vicar of St. Luke's Church, Hawkinsville.

Fr. Rose Sails for Philippine Islands

Missionary Describes in Interview Work and Needs of Seminarians in Island Training School

NEW YORK—Sailing on November 4th from New York, the Rev. Lee L. Rose started back after furlough to his mission at Sagada, P. I. He will re-embark from Marseilles on a freighter of the Swedish Asiatic line that goes via Suez and arrives in Manila about December 16th.

More on his mind than anything else as he left the home Church for his far-distant mission was the problem of providing quarters for the seminary students now in training for work among their own people in the mountain province and in the southern province of the Islands.

Starting eight years ago with one or two boys, Fr. Rose and the other clergy have somehow found time to teach them and to give them practical training in evangelistic work. There are 12 young men now in training, with more wanting to come, and the old, inadequate building they have been using is ready to collapse. The mission premises at Sagada are already so fully occupied that some new provision must be made. All that is needed, Fr. Rose says, is one simple building, to cost \$5,000, which will contain study hall, classrooms, oratory, and living quarters.

In an interview, Fr. Rose emphasized the fact that young men who are born and brought up in these villages, with intimate native knowledge of the thoughts of their people, can go back after they are taught and trained, and carry on evangelistic work as no foreigner can ever hope to do. The young men themselves, it is evident to those who know them intimately, realize both the need of their people and the Church's perfect fitness to meet that need. They are pathetically willing and eager to give their lives for the Church's work though it

means giving up worldly prospects which would be theirs in other fields, Fr. Rose declared.

The small foreign staff in any event cannot possibly provide the necessary pastoral care. Records are kept of all the actual communicants and there are 4,000 in the missions attached to Sagada alone, with only three clergy to care for them when one is not on furlough.

Moreover, there are villages within reach where no Christian work is done but where the work of Sagada and the other missions is known, from which appeals come to the missionaries—"Will you not send a man to teach us?"—and the answer has to be "No." Fr. Rose said, in relation to one of these villages, that he would not dare to send a man to start work there because the response would be certain and it would be physically impossible to follow it up with regular pastoral care. He feels that in the pitiful attempt to answer some of these appeals the work is already spread out until it is in danger of becoming far too superficial. In the Philippine Islands as a whole the Episcopal Church has 17 clergy and there are 17,000 baptized members under their care.

Christian work in the Islands must be seen against the shadowy background of a still dominant paganism based on ignorance and fear.

"Fear of evil spirits governs the whole life of these people," Fr. Rose said. "You and I cannot realize what it means to be afraid of unseen powers. Every Igorot is born to the fear of a hostile force he cannot see but can feel. He must propitiate these hostile powers by sacrifices. His religion is not only one of fear but also of greed, for the Igorot priests are the old men who govern the lives of the people from the time they are born until they die, and profit by the sacrifice of chickens, pigs, or whatever property the Igorots may have, even their fields. The poor people are sometimes driven to destitution by the old men's demands. Some of these old men have been won to the Church but it takes time and patience to overcome their prejudice.

"We do pray that the people will be found who are able and willing to provide for the training of the young men whose work will mean so much to that part of God's Kingdom in the Philippines."

Plans for Synod of Sewanee Complete

Quiet Hour to Be Held for W. A. Members and Delegates; Bishop Maxon to Speak

NEW ORLEANS—Plans have been completed for the 15th synod and the meeting of the Woman's Auxiliary of the province of Sewanee in Trinity Church here, November 17th, 18th, and 19th.

Meetings of various provincial departments will take up most of the 17th, with the opening service of the synod at 8 P.M. in Christ Church Cathedral. Business sessions will be held in the morning of November 18th, and the afternoon will be devoted by the synod to reports of departments, while the WA holds a forum on parish methods, with Mrs. J. R. Cain presiding. At 7 P.M. the annual provincial dinner will be held.

On the following morning Bishop Maxon of Tennessee will address the synod on the Forward Movement. A feature of the gathering will be a joint session of the synod and Auxiliary in a Quiet Hour at Trinity Church, led by the Very Rev. Raimundo de Ovies, Dean of the Atlanta Cathedral.

In the afternoon of the 19th means of making the province more effective in all fields of service, and future objectives will be discussed in open forum at a joint session. Following adjournment at 3:45 P.M., a motor ride for the delegates is planned to acquaint them with the Church's work in Louisiana.

At a closing service in the evening in Trinity Church Bishop Mitchell of Arizona will deliver an address in commemoration of the 22d anniversary of the primary synod of the province of Sewanee.

Bishop Hobson Consecrates Church

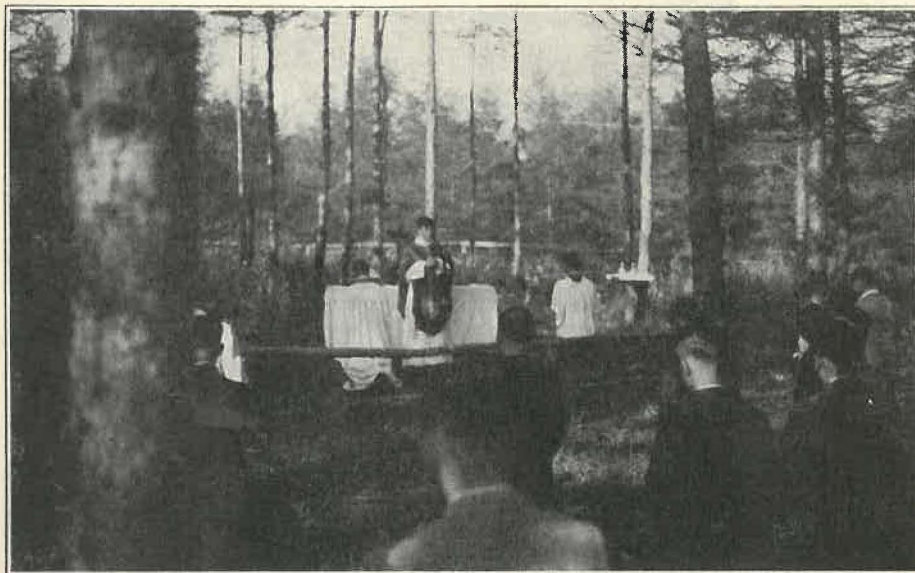
CINCINNATI—Grace Church, College Hill, was consecrated October 11th by Bishop Hobson of Southern Ohio, assisted by other diocesan clergy and a large congregation.

From a small brick church with a few communicants, Grace Church has grown into a magnificent church and parish house with a communicant list of more than 200. The church and parish house represent a value of \$200,000.

This is the first church to be consecrated in Southern Ohio by Bishop Hobson. The church was dedicated in 1928. A mortgage on the edifice was paid off last spring through a bequest of the late Mrs. William Simpson.

Memorial Reredos Dedicated

LANSING, MICH.—A memorial reredos to commemorate the ministry and life of the Rev. Virgil Boyer, rector of St. Paul's Church from November, 1918, until his death in June, 1926, was formally dedicated on Sunday morning, November 1st, by the Rev. Clarence W. Brickman, present rector of the parish.



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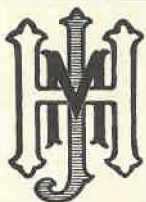
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Sophiology Subject of Address by Dean

**Fr. Bulgakov Speaks at General
Theological Seminary, Trinity
Church, and Columbia**

BY ELIZABETH MCCrackEN

NEW YORK—The Very Rev. Sergius Bulgakov, Dean of the Russian Orthodox Academy in Paris, spoke several times during his recent stay in New York, making a deep impression on the many and various groups that heard him. He addressed the Faculty Club of the General Theological Seminary on Sophiology, and said in part:

"Sophiology does not belong to the authoritative part of the Orthodox tradition, but represents a problem on which Orthodox theologians, especially those at Paris, are now working. It deals with the problem of the relation of God and the universe, a problem which modern philosophy and theology present in an acute form.

"The Scriptures, the Fathers, and the Liturgy often speak of the Wisdom (*Sophia*) of God. We may consider this term as relating to God's whole nature rather than to one of the Persons of Trinity, although it is often used with special reference to Christ. Creation was planned and, as it were, implicit, in God's Wisdom. It appears especially in the highest part of creation—so that man is, we may say, a created divinity. The Incarnation is not to be thought of as merely a remedy for sin, but as the goal of creation. Indeed the human nature could not have been united with the divine in Christ were there not something harmonious with divinity in it. This was expressed in scholastic theology in the phrase *homo capax deitatis*.

APPLICATIONS OF PRINCIPLE

"There are several other questions to which the sophiological principle may be applied. For instance (1) the constant blessing of material things which figures so largely in Orthodox life is thus explained in a manner free from superstition. Material things are not, as it were, neutral but are already controlled by the Wisdom of God in some degree. Another instance, (2) the Orthodox reverence for and tradition concerning the Mother of God (*Theotokos*), is also to be understood sophologically. In the Blessed Virgin the divine Wisdom became the fitting vehicle for the Incarnation.

"Sophiology aims to be an application to the problems of theology and philosophy of the view of life implied in both God's personal distinctness from His world and His constant presence in it through His Wisdom."

On Sunday morning, October 25th, Dean Bulgakov preached in Trinity Church on The Doctrine of the Trinity. He stressed the importance of this doctrine not only in itself, but also in his relation to the whole structure of the Christian Faith. A belief in the Blessed Trinity, he declared, is essential to Christianity.

On Tuesday afternoon, October 27th, Dean Bulgakov spoke before a group at Columbia University. His subject again was Sophiology. But he prefaced his lecture by relating the steps by which he had progressed from Marxian Socialism to the Orthodox Faith. Following the lecture, tea



PHILIPPINE NOVICES

These two members of the Sisters of St. Mary the Virgin were recently clothed as novices in the first native order of the Episcopal Church in the Philippines. (See L. C., October 24th.)

was served and there was full opportunity for informal conversation with Dean Bulgakov.

On the afternoon of All Saints' Day, Dean Bulgakov preached in the Cathedral of St. John the Divine. Many Church people heard him also in the morning at the Russian Orthodox Church of Christ the Saviour. In the evening, a large group of members of the Anglican Orthodox Fellowship met with him.

Pennsylvania Clergy Hold Conferences on Marriage; Courses Headed by Experts

PHILADELPHIA—Inspired by the success of several series of conferences for lay people on Christian Marriage held in parishes recently, the social service commission of the diocese of Pennsylvania is now holding a similar series for the clergy.

The first was held November 2d in the Church House and is being followed by three more on successive Mondays in November. The services of specialists in several fields relating to marriage have been secured.

The head of the Pennsylvania Hospital for Mental Diseases, Dr. Earl D. Bond, contributes a conference on the mental aspects of the subject; Dr. Ernest J. Dewees, assistant medical director of the same hospital, will conduct a conference on the physical aspect of marriage; Miss Betsy Libbey, director of the Family Society of Philadelphia, will discuss the economic questions, and the Rev. Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, will treat the religious side of the subject.

An arrangement has been entered into with the Clerical Brotherhood of the diocese, which usually meets at 11:30 on Mondays, to incorporate this schedule into their own program. The business session of that group is to be held at 11 o'clock for the four weeks of the conferences to permit attendance of its members at these conferences under the social service commission.

YMCA Adopts Increasing Budget for Mission Work

CINCINNATI (NCJC)—The national council of the YMCA, meeting here, endorsed a financial program for foreign work and home missions, and approved a plan of youth training to provide "a broad cultural background with adequate preparation for the total business of living."

The budget for foreign work calls for \$500,000 for 1936, \$550,000 for 1937, and \$600,000 for 1938.

The committee on home missions and pioneer fields was authorized to raise \$25,000 during the next year for its work among American Indians, Mexicans, and Negro men and boys in the South.

The report of the international committee emphasized the thesis that the YMCA acts as mediator and conciliator between antagonistic adherents of other faiths.

Form New Knights' Chapters

NEW YORK—Chapters of the Knights of Saints John have been chartered at Johnson City, at St. Stephen's, Wissahickon, Pa., at St. Elizabeth's, Philadelphia; and at St. Bartholomew's, St. Petersburg, Fla., within the past few weeks.

Prospective chapters of the Church fraternity are in the making at Trinity, Columbus, Ga.; St. Cyprian's, Detroit; St. Peter's, Singlerland, N. Y.; St. John's, Crookston, Minn.; Woodstock, Vt.; St. Matthew's, Bloomington, Ill., and elsewhere.

Bishop Manning Joins in Statue of Liberty Fête

NEW YORK—Bishop Manning of New York took part in the exercises commemorating the 50th anniversary of the unveiling of the Statue of Liberty on Bedloe's Island in New York Harbor, on October 28th, along with President Roosevelt, Mayor La Guardia, the French ambassador, and other dignitaries. Bishop Manning offered the following prayer:

"Almighty God, Father of all men and Ruler of all peoples, grant that the Light of Liberty enkindled by the founders of our nation may never be dimmed but that it may shine more and more clearly, for our own blessing and for the good of all mankind. May this Statue of Liberty, erected here at the gateway to our land, speak ever to us of the friendship between us and the people of France and of our fellowship with all nations and peoples who stand for peace and righteousness. Give to the President of the United States and to all whom we entrust with the responsibility of government wisdom and strength to know and to do Thy will. Make us a people guided and ruled by Thy law and help us to be more true to the Light revealed to us by Thy Son Christ our Lord and to do our part as a nation for the promotion of justice, brotherhood, and liberty in the world. We ask this in the Name of Him who taught us to pray that Thy Kingdom may come here on earth. Amen."

Dr. Lewis Speaks on Roman Claims

Pennsylvania Catholic Club Hears Analysis of Virtues and Failings of the Papacy

PHILADELPHIA—The Rev. Dr. Leicester C. Lewis, rector of the Church of St. Martin's in the Fields, Chestnut Hill, evaluated the Roman Church in comparison to Anglican beliefs at the meeting of the Catholic Club of the diocese of Pennsylvania, held at the Church of St. James the Less on October 29th. A requiem Mass was said at 10:30, following the customary procedure for the October meeting of the club. About 40 priests were present.

The title of Fr. Lewis' paper was *An Anglican Looks at the Papacy*. He mentioned four reasons why Anglicans are bound to repudiate Roman claims: (1) the insufficiency of the scriptural passages, (2) inadequacy of historical fact for the notion that Peter was ever in Rome, (3) the claim for infallibility and universal jurisdiction, and (4) the Roman philosophy that the Church is a monarchy, not a democracy. "It is the Christian body to whom the promises are made, not to a few individuals," said Fr. Lewis.

On the other hand Fr. Lewis cited four things for which all must admire Rome: (1) the religious leadership of the clergy, (2) their devotional practice, (3) their ecclesiastical loyalty, and (4) its universal temperament.

Speaking for practical considerations in the matter of eventual union with Rome Fr. Lewis suggested emphasis upon the idea that we are not seeking for Church unity so much as we are recognizing the unity that does exist.

Fr. Joiner, rector of St. Clement's and president of the Catholic Laymen's Union of the diocese, reported one of the best attended meetings of the Union two nights previously and in outlining the program of the Union for the year called attention to the novelty in this year's schedule of a dinner to which each layman may bring a lady. Dr. Fleming of New York will be the speaker at this dinner, on February 3d.

Fr. Burgess, secretary of the diocesan branch of the Retreat Association, told briefly of the five retreats that had been held in the diocese during the year past. Some reminiscences of the first meetings of the Catholic Club, when a few priests met in the study of one of the number, were made by Fr. Steele. The discussion provoked by Fr. Lewis' address held many of the members around the lunch table so that final adjournment was not until after 3 o'clock.

Joe Penner, Duck, at Church Dance

LOS ANGELES—Joe Penner, well known radio comedian, and his duck "Goo-Goo" were guests of honor at the Hallowe'en party and barn dance given by Grace Church, Glendora, of which the Rev. Henry Scott Rubel is rector. The Rev. Mr. Rubel writes all Joe Penner's radio songs.

SIXTY ODD

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Call to Conference Seeking Christian
Social Action

NEW YORK (NCJC)—A conference of clergymen and laymen has been called at Columbus, Ohio, on November 17th, 18th, and 19th, for the purpose of forming a united council for Christian democracy.

Leaders of the movement are Dr. Harry F. Ward and Dr. Reinhold Niebuhr. Signers of the call to the conference are: the Rev. Dr. Edward Roche Hardy, Jr., the Rev. William B. Spofford, Edwin T. Buehrer, Gilbert Cox, T. B. Cowan, Dale DeWitt, Harold Fey, Lawrence T. Hosie, H. Lincoln Mackenzie, A. T. Mollegen, Richard Morford, H. Norman Sibley, Ralph Read, Herman F. Reissig, and Charles Webber.

According to the call for the conference, the time has come "to form an interdenominational fellowship to express the Christian message in relation to the social situation and to promote Christian social action in ways that are forbidden to official bodies because of their relation to the existing institutions of society."

A main aim of the council, it is learned, will be to organize in the various denominations unofficial social action bodies such as the Episcopal Church League for Industrial Democracy and the Methodist Federation for Social Service.

The principles which the united council will be asked to espouse are:

"(1) The rejection of the profit seeking economy around which capitalistic society is organized.

"(2) The support of a social economy which will intelligently coordinate human efforts to measured needs in order to realize those social values which our Gospel proclaims to be supreme.

"(3) The resolute effort to accomplish this basic change in the organization of society by the democratic process.

"(4) Support of the necessary political and economic action to implement these aims."

25th Anniversary of Colored

Church Marked by Consecration

GRAND RAPIDS, MICH.—St. Philip's Church here, under the charge of the Rev. John M. Burgess, celebrated the 25th anniversary of its founding with the consecration of the church building, October 25th, by Bishop McCormick of Western Michigan. The mortgage on the church property had just been cleared.

Many clergy and friends who have assisted the development of this work among the Colored people of Grand Rapids, uniting with the congregation in celebration of the double event, filled the church to overflowing.

At Evensong on October 27th the Rev. S. J. Martin of St. Edmund's, Chicago, preached the anniversary sermon.



Photo by Bachrach.

MISS HILDA SHAUL
New Southern Ohio Educational Advisor.

118 Enrolled in Normal School

CINCINNATI—One hundred and eighteen people are enrolled in the Cincinnati Church normal school, which began its sessions at Calvary Church, Clifton, on September 16th. The school continues each Wednesday evening, ending November 18th. The leaders are: Miss Hilda Shaul, the Rev. F. J. Moore, Miss Flora S. Fender, the Rev. Dr. W. G. Pendleton, Dr. Gordon Hendrickson, and Sister Joanna Mary of the Community of the Transfiguration.

The Rev. K. Brent Woodruff is serving as chaplain, and the Rev. Elwood L. Haines as principal.

Much interest is being shown in the six courses, which are on the following subjects: Understanding Youth, Teaching Primary Children, Guidance in Christian Homemaking, Jesus and His Teachings, Pictures and Symbolism in Religious Education, and Proving Prayer.

Students Conquer Himalaya Peak

TOKYO—Four young students at St. Paul's University, Episcopal Church institution in Japan, together with a correspondent of the *Nichi Nichi*, on October 5th reached the top of Nanda Kot, a hitherto unscaled 22,530 foot mountain peak on the southern fringe of the Himalayas. Referring to the event, the president of the Japan Alpine Society said, "It speaks eloquently for the progress of the sport in this country."

New Service at Washington Church

WASHINGTON—Crowds that tax the capacity of the 11 o'clock Sunday service at historic St. John's Church here have brought about the establishment of a service at 9:30 in the morning which will be a duplicate of the later service. The same sermon will be preached, and seats will be free. It has been arranged for the church school and the 9:30 service to end at approximately the same time as a convenience to parents, according to announcement by the Rev. Dr. Oliver J. Hart, rector.

School of Michigan Lay Readers Begins

More Than 30 Laymen in Sessions Led by Archdeacon Hagger and E. C. Douglas

DETROIT—A group of more than 30 laymen, including diocesan lay readers, readers who assist parochial clergy, and men who are interested in the possibility of becoming readers, attended the opening session of the eighth annual lay readers' training school in St. Paul's Cathedral, Detroit, October 29th. "Diocesan lay readers" include those men who are charged with the responsibility, under the direction of the Ven. Leonard P. Hagger, Archdeacon of the diocese and director of the school, of conducting services regularly in about a dozen mission stations and small parishes.

The school meets for five consecutive Thursday evenings with the exception, of course, of Thanksgiving Day, and will conclude with a banquet in St. Andrew's Church, Detroit, on December 4th, at which Bishop Page of Michigan will be the speaker.

Each session of the school will present two classes: The Psychology of Christian Living, under Archdeacon Hagger's direction; and Instruction and Exercise in Public Speaking, led by Edward C. Douglas, musical director in St. Andrew's Church. In an effort to train laymen to read the services ably, Archdeacon Hagger has secured Mr. Douglas' assistance for several seasons, and the lay readers much appreciate his practical help. As anyone knows who has studied public speaking, not a little facial exercise and gymnastics is necessary, and the members of the school have to take, each fall, a certain amount of good-natured joshing from their families when they do their home-work in this subject. The spectacle of a middle-aged business man standing in front of a mirror making weird noises and a lot of funny motions is sometimes almost too much for Junior. But the lay readers say that the training school is worth all the ribbing they get.

Seabury-Western Becomes Center for Student Work in Evanston

EVANSTON, ILL.—Steps toward making Seabury-Western Theological Seminary a center for Church student work have been taken in the appointment of the Rev. Frederick Croft of Durant, Okla., the Episcopal Church's chaplain to students of Northwestern University and other Evanston colleges, and the naming of Mrs. Croft as student worker in Evanston.

Mrs. Croft will work under auspices of the Woman's Auxiliary of the National Council. The Rev. Mr. Croft has been awarded a fellowship at Seabury-Western to enable him to carry on his phase of the program. They will live at the seminary. The student council of Evanston, composed of representatives of the seminary and various parishes in Evanston.

Plight of Negro Stressed at Midwest Meeting of Friends

RICHMOND, IND. (NCJC)—In a plea to release the Negro people from "economic bondage," Miss May Belcher, secretary of the Colored branch of the Indianapolis YWCA, asked the three-day conference on race relations and the midwest meeting of the American Friends Service Committee: "Shall we Christians stand by and wait for the Communists to teach us the lesson of brotherhood?"

"Our people are still in economic bondage," Miss Belcher said, "and appeal to you to help finish their deliverance."

J. A. Thomas of Louisville, representative of the National Urban League, said that "every red-blooded Negro resents the song: 'That's why Darkies were born.'" He spoke on the subject of Race Relations from the Economic Viewpoint.

Dr. Silver's Rectory Now Community House

NEW YORK—The house on Madison avenue, adjoining the Church of the Incarnation and used for many years as a rectory, was dedicated as a Community House at an impressive service held on the afternoon of All Saints' Day.

The Rev. Dr. H. Percy Silver, rector of the church from 1919 to his death in 1934, lived in this house throughout his rectorship. Dr. Silver's interest in all the people of the neighborhood was so great and his friendships so inclusive that the rectory was practically a second parish house during his rectorate, so much did he use it for community purposes. Therefore, in setting it apart now, it is done in memory of Dr. Silver. A memorial tablet has been placed in the house.

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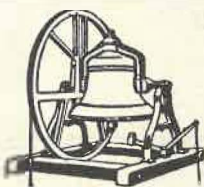
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Honor Memory of Bishop McKim

Bishops Francis and Manning Tell
of Achievements of Late North
Tokyo Bishop; Dr. Wood Speaks

NEW YORK—The Rev. Joseph M. Francis sailed from San Francisco on January 15, 1889, to join the staff of the mission in Japan. One of the few missionaries already there was his friend the Rev. John McKim. Fr. McKim became presiding bishop of the Church in Japan, and Fr. Francis, now Bishop of Indianapolis, is the senior active bishop in the United States. It was thus especially appropriate that Bishop Francis should speak at the memorial service for Bishop McKim in St. Thomas' Church, New York City, November 1st.

Bishop Manning in a brief address spoke of the "faithful Bishop and missionary" who had been consecrated in the earlier building of St. Thomas' Church in 1893, and who, in the development of the Japanese Church, won the confidence and affection of Japanese, English, Canadians, and Americans united in that Church. Remembering him, Bishop Manning said, the Church today should be stirred to fuller missionary faith and power.

Dr. John W. Wood, executive secretary of the National Council's Foreign Missions Department, spoke of the tremendous changes in Japan which took place during Bishop McKim's lifetime, in the nation itself and in its attitude toward Christianity; of the Bishop's wisdom and foresight in the development of the Church and of Christian education and Christian medical work; and of his courage when in 1923 earthquake and fire destroyed the outward fabric of his diocese.

The choir of St. Thomas' Church sang the All Saints' Day anthem, "Souls of the righteous," which was composed by Dr. Tertius Noble, choirmaster of that parish. The rector, the Rev. Dr. Roelif H. Brooks, read the shortened form of Evening Prayer and Bishop Manning said the closing memorial prayers.

"Jehovah's Witnesses" Refused

Admission to Maryland Schools

WASHINGTON—An interesting situation has arisen in Maryland, within the confines of the diocese of Washington, with regard to saluting the Flag in the schools. By law this ceremony is compulsory and six children have been refused admission to the public schools of Oxon Hill because they would not make the proper salute to the country's Flag. But the compulsory education law requires that these children attend school. At first it seemed that an impasse had been reached, but now the children are being taught at home privately, by the father, August Ludke, and two regular teachers who have volunteered to assist him. The family is identified with "Jehovah's Witnesses."

Statue in Memory of Fr. Huntington Is Dedicated

NEW YORK—A statue in memory of the Rev. James O. S. Huntington, O.H.C., was dedicated at a service in St. Luke's Chapel on the evening of Thursday, October 22d, in the presence of a large congregation. Bishop Campbell officiated at the dedication. The sermon was preached by the vicar of St. Luke's, the Rev. Edward H. Schluter.

Following the service, there was a festival gathering in the parish house.

The statue, of carved wood, is not a portrait of Fr. Huntington, but represents a young man in the habit of the Order of the Holy Cross, preaching.

While it bears a striking resemblance to early pictures of Fr. Huntington, it is meant to typify the spirit of the Order rather than its founder himself, this being in keeping with Fr. Huntington's well-known reluctance to being the recipient of personal tributes.



Mass Meeting to Assist Refugees

Continued from page 563

national drive in behalf of German Christian refugees which is being launched among the non-Roman Churches of the United States on November 15th. It is commended to the various Churches by the Federal Council of Churches of Christ in America.

Clergymen of the Episcopal Church who are on the sponsoring committee for the inter-Church mass meeting are the Rev. Dr. W. Russell Bowie, rector of Grace Church, New York; the Very Rev. Milo H. Gates, Dean of the Cathedral of St. John the Divine; and the Rev. William B. Spofford, editor of the *Witness*. Other sponsors include: Dr. Robert A. Ashworth, Dr. Henry A. Atkinson, the Rev. William C. Bennett, Dr. G. Pitt Beers, Prof. William Adams Brown, Dr. Charles E. Burton, the Rev. J. Henry Carpenter, Dr. Allan Knight Chalmers, Dr. Eugene C. Carder, Chancellor Harry W. Chase, Dr. Samuel M. Cavert, Dr. Stephen Duggan, Dr. Ralph E. Diffendorfer, Dr. Harry Emerson Fosdick, Dr. John A. Goodell, Dr. Fred F. Goodsell, Dr. Conrad Hoffman, Jr., Dr. John Haynes Holmes, Dr. William A. Hill, Dr. Ernest M. Halliday, Rev. John A. Ingham, Dr. William Lloyd Imes, the Rev. Lorenzo H. King, John W. Langlade, Dr. P. H. J. Lerrigo, Dr. Cleland B. McAfee, Bishop Francis J. McConnell, John E. Manley, Dr. James M. Martin, Dr. William P. Merrill, Prof. Reinhold Niebuhr, James Post, Dr. Norman V. Peale, Dr. Frank W. Padelford, Dr. Edgar F. Romig, Ralph S. Sounds, William G. Schram, H. P. Sloan, Henry S. Smithers, Dr. Frank A. Smith, Dr. Ralph W. Sockman, James M. Speers, Dr. Robert E. Speer, Dr. Robert W. Searle, James A. Thomas, Dr. Charles Trexler, Dr. E. Graham Wilson, and Prof. John Whyte.

Lutherans Cautious on Unity Problem

**Convention Considers Effect of
Pronouncements on Negotiations;
Social Justice Trend Seen**

COLUMBUS, OHIO (NCJC)—That the approach to unity among the many branches of the Lutheran Church in this country is a matter of most delicate negotiations was made evident during the convention of the United Lutheran Church here all through the eight days of its sessions last month.

Representatives of the various branches meeting together have come to agreement on questions of practical character but statements of doctrinal principles are now the obstacles to cooperative effort. Time and again throughout the convention, especially when the question of women representatives at Church conventions came up, caution in adoption of official pronouncements was urged because of their probable effect upon "unity negotiations."

Fear of repercussion in other bodies did not prevent the adoption of a reply to the Texas synod which had asked whether women, according to Scripture, had the right to represent the Church in conventions. The convention, by a strong vote, approved its committee report which read, "The election of women delegates to meetings of synod is not unscriptural in the sense that it is not contrary to or forbidden by Scripture."

SOCIAL JUSTICE TREND

Earnestness of desire to respond actively to the present-day urge toward social justice gave special importance to the report of the committee on moral and social welfare. The desire of a "social justice group" to commit the Church to definite programs of reform against movies, indecent literature, gambling, war and peace, temperance, and unemployment was held in check, but Church members are urged to "use their influence and to cooperate with local law enforcement officers and others" in suppression of gambling and other evils, especially the thinly disguised lottery scheme known as "theater bank nights."

Further gains were made toward a more aggressive campaign against war when a resolution by Dr. Oscar Blackwelder of Washington was adopted which recommends as safeguards against war: mandatory neutrality legislation, removal of munitions production from private hands, limitation of military expenditure, and a popular referendum before the nation could enter into war.

A new promotional plan, proposed by President Knubel, commits the entire Church to unified cooperative effort in engaging "as a whole Church in the whole work of the Church." It is claimed to differ from the plans of every other Protestant communion.

The United Lutheran Church will celebrate its 20th anniversary when the next convention meets in Baltimore in 1938.

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Matriculation Day at GTS

NEW YORK—Saturday, October 31st, was observed as matriculation day at the General Theological Seminary this year instead of All Saints' Day, that feast falling on Sunday. Forty-five new students signed the matriculation book immediately after the memorial celebration of the Holy Communion in the chapel. These comprised 26

juniors, seven special students, 12 graduate students; they came from 23 dioceses. In the afternoon, the subdean, the Rev. Charles N. Shepard, and Mrs. Shepard, held their customary matriculation tea.

The matriculation sermon was preached by the Rev. Dr. W. Russell Bowie, rector of Grace Church, on Friday, October 30th, at Evensong.

Centennial of W. Mich. Church

GRAND RAPIDS, MICH.—Great interest throughout southern Michigan has been shown in the centennial program of Trinity Church, Marshall. The program on October 31st included a tea and reception, a service of Evensong with sermon by Bishop Whittemore, Coadjutor of Western Michigan, and an anniversary banquet.

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HOLT—Caution is recommended in dealing with a man apparently between 50 and 60 years of age, weight about 160 lbs., quick in his movements, clad in a black clerical suit, wearing a clerical collar. He is apparently passing through the country asking for gasoline to carry him to the next station. He claims to be named **HOLT** and to be from Ohio. Further information may be obtained from the Rev. W. S. SLACK, rector, St. James' Church, Alexandria, La., and from the Rev. SAMUEL E. WEST, 341 N. Clifton St., Wichita, Kans.

MILLER—Caution is recommended in dealing with a man who goes by the name of Fred Miller, about five feet nine inches tall, very slender build, aged about 42-48. He is said to have represented himself as a member of St. James' parish, Wichita, Kans., but the rector claims that he has no knowledge of a parishioner by that name.

Further information may be obtained from the Rev. SAMUEL E. WEST, 341 N. Clifton St., Wichita, Kans.

In Memoriam

EDWARD ALLEN SIBLEY, Priest
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NECROLOGY

† May they rest
in peace. †

GEORGE THOMAS BAKER, PRIEST

BROOKLYN—The Rev. George Thomas Baker, retired priest of the diocese of Long Island, died in Boscombe, Bournemouth, England, October 20th. Born in England, the son of John and Mary Ann Hodges Baker, he attended the Church Divinity School of the Pacific, graduating in 1904. He was ordained to the diaconate in the following year and advanced to the priesthood in 1907 by Bishop Nichols. Located at Martinez, Calif., from 1903 to 1906, he accepted a charge in Point Richmond, where he remained until 1908. In that year he became rector at Santa Rosa, Calif.

In 1910 he became rector of the Church of the Epiphany, Ozone Park, in the diocese of Long Island. In 1916 he was appointed priest in charge of St. Gabriel's Mission, Brooklyn, becoming rector of the same when it was incorporated as a parish in 1926. In 1929 he resigned because of ill health, and returned to England. His health failed steadily until his death.

He was buried from St. Andrew's Church, Boscombe, Bournemouth, on October 24th. His widow, Mrs. Julia Baird Baker, survives.

New England Auxiliary Meeting Emphasizes Forward Movement

PORTSMOUTH, N. H.—About 100 members of the Woman's Auxiliary of the province of New England met in Portsmouth on October 26th and 27th, in conjunction with the meeting of the synod of New England. Forward Together was the general topic of the meeting, and Miss Eva D. Corey of Massachusetts made the opening address, on Helping Youth to Go Forward, followed by Mrs. Gustave Girardet of New Hampshire on Worshipping Together.

After dinner Bishop Dallas made an address on the work of the Church in Japan, based on a visit there last summer. This address was very ably supplemented by Miss Margaret I. Marston, national educational secretary of the Auxiliary who from a personal study of conditions in Japan spoke on The Call of the Orient to the Church Women of America.

Mrs. Henry H. Pierce of New York led a discussion on how the women of any parish can help in the use of the Forward Movement material. Mrs. Frederic H. B. Fowler of New Haven, Conn., followed with suggestions of practical helps in planning study groups.

Miss Katharine Grammer, student secretary in Maine, told of her work among college students.

Officers were elected as follows: President, Mrs. Kenneth C. M. Wills of Maine; vice-president, Mrs. Walter F. Sawyer of Western Massachusetts; secretary and treasurer, Mrs. Lawrence F. Piper of New Hampshire; and Miss Mary L. Pardee of Connecticut to serve on the executive board.

GTS Custodian Honored Upon 30th Anniversary

NEW YORK—The Dean and faculty of the General Theological Seminary gave a testimonial dinner to Frank Strup on the evening of November 5th, in honor of his 30th anniversary as a member of the seminary staff. The dinner was held in Seabury Hall. Dean Fosbroke made a speech, in which he paid high tribute to Mr. Strup, citing his valuable services to the seminary throughout the years and his unique relation to the seminary. A purse, to which the Dean and all the faculty had contributed, was presented to Mr. Strup.

While guests at the dinner were strictly limited to faculty members, the students learned that the festivity was in process. After their dinner in Hoffman Hall, they came to Seabury Hall and sang college songs, with complimentary refrains, mentioning Mr. Strup. The students also made up a presentation purse.

Mr. Strup came to the seminary as a boy, in 1906, taking a position in the office. He later became superintendent. During the years when Cornelius Zabriskie was bursar, Mr. Strup assisted him in various ways. After Mr. Zabriskie's death, Mr. Strup became custodian, the position of bursar having been combined with that of treasurer. He not only knows the seminary traditions and procedures well; but there is perhaps no one who has kept in closer touch with its graduates.

Interchange Preacher Rouses Interest

LONDON—The Rev. Dr. Alexander H. Lindsay, who has been visiting this country on behalf of the Council on Interchange of Preachers Between America and Great Britain, has aroused great interest with his sermons in various English churches. His preaching has attracted large congregations, and vicars frequently give a synopsis of his sermons in their parish magazines.

Dr. Lindsay has preached at Christ Church, Lancaster Gate, St. Botolph's, Bishopsgate, St. Clement Danes, St. Martin's, Vauxhall, St. Anne's, Wadsworth, and many other churches, since his arrival in England last May.

Archdeacon Weller to Retire

MEMPHIS, TENN.—The Ven. Charles Knight Weller, Archdeacon of West Tennessee, after 50 years as lay reader, deacon, and priest, most of which he has spent in missionary work, will retire on December 31st, he has announced.

During his long and active ministry 18 mission chapels and parish houses have been erected under his leadership. Archdeacon Weller, a brother of the late Bishop Weller of Fond du Lac, will make his home at Bluff Springs, Fla., with the address, Route 1, Box 2.

New Educational Director

CINCINNATI—Miss Mary Collar is the new director of religious education at Christ Church, Cincinnati, succeeding Miss Dorothy Scott, who is now in New York attending Columbia University. Miss Collar was formerly assistant to Miss Kelton at St. Hilda's Hall, Columbus.

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Collected addresses, given week by week on Thursday evenings at the Mid-Week Broadcast Service from St. Michael's, Chester Square. Some of the interesting topics picked at random from the Contents are: Religion in the Modern World; On the Principle of Incarnation; On Personal Religious Experience; On the Dignity of Service; On Disappointment; On the Power of Hope. PRICE, Paper Boards, 80 cts.

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This vigorous book on the Christian Faith is the outcome of a ministry in the depressed mining areas of South Wales, where the author was forced to defend the Faith against atheist and communist attacks. In Wales and later on Tower Hill, London, he found men asking, Why? It is to help the many puzzled and doubting people of goodwill that he has written this book. There is a Preface by the Rev. P. B. Clayton, Founder Padre of Toc H. PRICE, 40 cts.

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By the Rev. W. H. G. Holmes, M.A.

The instructions on the Catholic priesthood and its duties as given in this book were originally prepared at the request of a bishop in India for Indian priests and deacons. The teaching therefore is simple and elementary. The book deals only with principles and makes no attempt to offer discussions on methods of worship and work. Some of the illustrations, drawn from Indian conditions and inapplicable to English or American life, have been removed; but the author believes that all that has been retained will be appropriate to the life of a priest wherever he may be called to serve. PRICE, cloth, \$2.00.

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