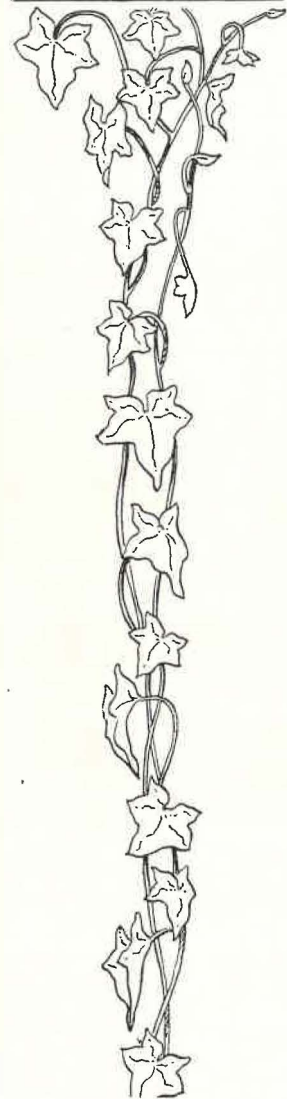
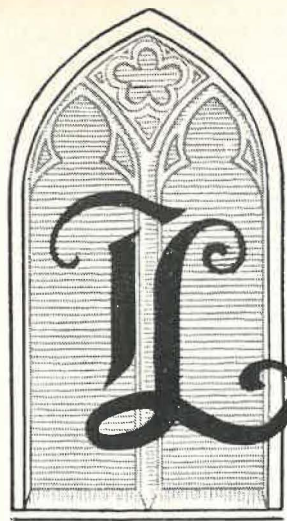


February 16, 1938

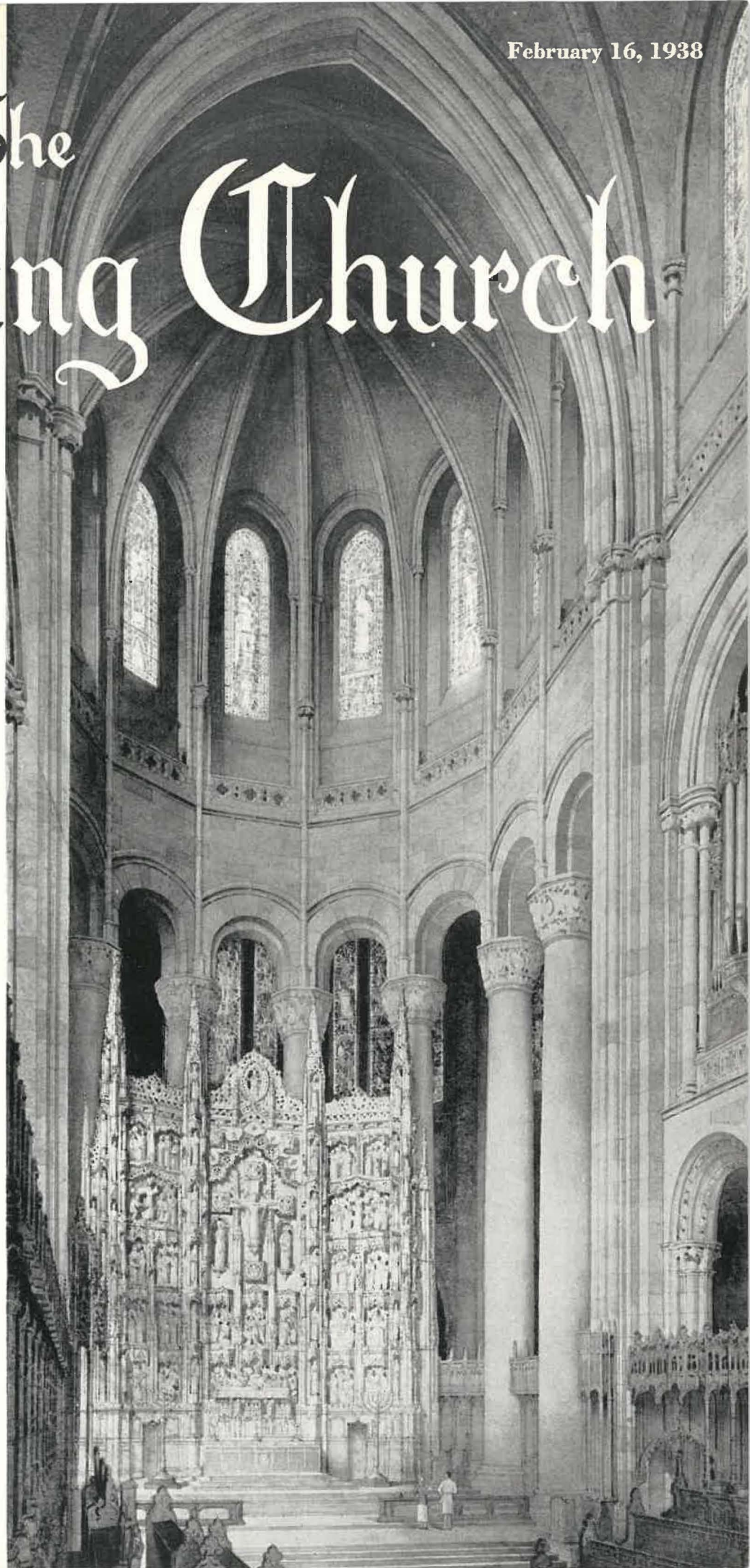


**NEW YORK CATHEDRAL**  
A drawing of the sanctuary, as it  
will be completed soon, designed by  
Cram and Ferguson, architects.

*(See page 203)*



# The Living Church





# 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.

## Joint Communion Services

TO THE EDITOR: I would like to state the case for some of us older priests who are amazed and disheartened, but not discouraged (note the root difference) by the implications inherent in the trouble about joint Communion services. For many years we have lived what ought to have been a serene and happy priesthood—but marred and made more difficult by the necessity for strife for our Lord and His Body the Church and for the honor of His sacraments. Perhaps we are not so well able to hear about irreverence and dishonor done to His sacred Presence, and to treat it simply as an academic theory—just because we have so long striven (feebly and unworthily) to exalt Him and to love Him in the House of Bread, the spiritual Bethlehem.

We do not desire to deprive souls of spiritual help; but we do desire and our desire should be heeded, that the spiritual indignity to our Lord and the spiritual risk to individual Protestant receivers of the Blessed Sacrament cease. Why? Because as our own clergy who advocate "open Communion" should know, you do not benefit a Protestant nor promote any sort of unity by coaxing him to approach a Catholic Altar. Such a person is encouraged to accept a magical idea of "Communion," which would have horrified his spiritual forebears as well as any Catholic theologian. These people and their organizations are not a part of the Church, in the sense that advocates of open Communion seem to imply; to put it frankly, a million of baptized people who revolt from the Church in a compact body, lose the rights and privileges of the Catholic state; lose them because they repudiate them, do not desire them. Their origin was a purposed revolt and rebellion. They have, as individuals, not the slightest desire for Catholic sacraments or unity, or even for "the sacrament"; even Protestant Communion Sunday is being shifted off to an afternoon religious function. I am certain that none of these people for whom sympathy is being asked by open Communionists, could with a clear conscience in the presence of God, accept *ex animo* either the Prayer of Consecration or the Prayer of Humble Access. And as a matter of fact, Protestants have no corporate conception of a sacrament, except as it may be whipped up by the notion of joining in a union service. In many years of dealing with people in hospitals I have never known one of their training and conviction to have any interest in a Communion of any sort, except where they had seen a Roman or Anglican priest at work, or had been invited by a well-meaning minister to ask for his ministrations. It may shock us to think of it thus bluntly, but a spiritual mob of even millions of baptized souls, may they be ever so zealous, does not make a "part" of the Church; if they are baptized, they are Catholics, as there is no other sort of baptism, but if they purposefully leave the Church in a body, they do not take with them a portion of the Body of Christ. That notion, elaborated in a mischievous article in the *Witness* called perversely Who is the Lord's Body? implies that any considerable number of baptized persons, may, to use a *Witness*-like word, "gang up" on the Catholic Body and demand recognition and equality.

May I end as I began; to ask the open Communionists to believe if they can, that

we old priests have tried to love our Lord and His religion; that we do love Protestants; but that we see no good to their souls by an artificial and forced act of so-called unity; that out of their way of taking the Kingdom of Heaven by violence, no good can possibly come. . . .

(Rev.) PAUL ROGERS FISH.

Elizabeth, N. J.

TO THE EDITOR: The Rev. O. F. Green refers to the last rubric following the confirmation service as "an ancient rubric of uncertain interpretation" [L. C., February 2d]. This rubric was last enacted in 1928. Its meaning is perfectly clear. It does not call for interpretation. The only confusion with regard to it has been created by people who try to make out that it does not mean what it says.

But since Fr. Green leans upon an alleged ambiguity here, it seems doubly strange that he can see no alternative to his *ex parte* gloss upon the preface to the Ordinal. Surely, in accordance with the normal substitutionary use of "this," "this church," in the third sentence of that preface, relates to "Christ's Church" in the first sentence.

Even as standing by itself, this is fairly obvious. There are two things which reinforce it. (1) It is in the preface of an Ordinal in which priests are ordained as of this church ("The Church of God"—not the Protestant Episcopal Church in the USA). (2) The preface is adopted from that in the English Prayer Book where, in this third sentence, it reads: "This Church of England," "Church of England" being used to translate *Ecclesia Anglicana. Ecclesia Anglicana* had never been used to designate a sect but always as describing a localization of the whole of Christ's Church—the Church of God.

That those who adapted the preface to use in this country were aware of this, is strongly suggested by their simple omission

of "of England." Had they understood the expression in the sectarian sense put forward by Fr. Green, they would, surely, have substituted "Protestant Episcopal Church in the USA" for "Church of England."

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: May I take exception to the Rev. Oscar F. Green in his letter, Joint Communion Services [L. C., February 2d], on just one point? There are several I disagree with but as I believe your editorial, The Case Against Joint Communion Services, dealt clearly and satisfactorily with this subject it therefore would be presumptuous for me to say anything further. But I just can't let this go by: "Of course Protestants do not understand the meaning of the Holy Communion, neither do children. . . ." I believe some Protestants *do* understand, but probably the majority don't or they couldn't be Protestants! But the *children of the Church*—that's a different matter—children who are properly instructed before Confirmation know that our Lord gives Himself to them in Holy Communion to be the food of their souls to help them to become better boys and girls. No other theology is needed and I personally believe that a guileless child is often better able to understand this "exceedingly great mystery" far better than the older and more worldly wise. "Except ye become as a little child ye cannot enter the Kingdom of Heaven."

I also noticed that Mr. Green does not agree with Thomas Ingoldsby in *Nell Cook—A Legend of the Dark Entry* (Ingoldsby Legends) that "bluff King Harry . . . cut the Pope adrift!" In all events the tail—or tale (and it's a sorry one)—still wags!

(Mrs.) KATHERINE R. DAVIS.

Spring House, Pa.

## Correction

TO THE EDITOR: I notice that in a recent issue of THE LIVING CHURCH in a despatch from Washington [L. C., January 19th], I am mentioned as among "a number of (otherwise unnamed) Protestant ministers" who "refrained from attending for reasons of conscience" the open Communion service at the Washington cathedral held in connection with the electoral conference of delegates to the Oxford and Edinburgh Conferences. It was not from any "reason of conscience" that I did not attend, as I should gladly take Communion at any regular service in a Protestant Episcopal Church if permitted to do so.

If in the conduct of the special Communion service in question other than Episcopal clergymen had been invited to participate, I should have felt it to have real significance for the cause of Christian unity but I had the feeling that in accepting the invitation to a service in which only Episcopal clergymen could officiate, I should acquiesce in the judgment that non-episcopal orders are inferior or invalid. However, on reflection, I am sorry I did not attend. I think it would have been better and more Christian to have waived all ecclesiastical issues, to have recognized the limitations that conscience imposed upon the Bishop, and heartily to have welcomed the friendly gesture that was involved.

(Rev.) ROBERT A. ASHWORTH.

New York.

## The Living Church

Established 1878

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

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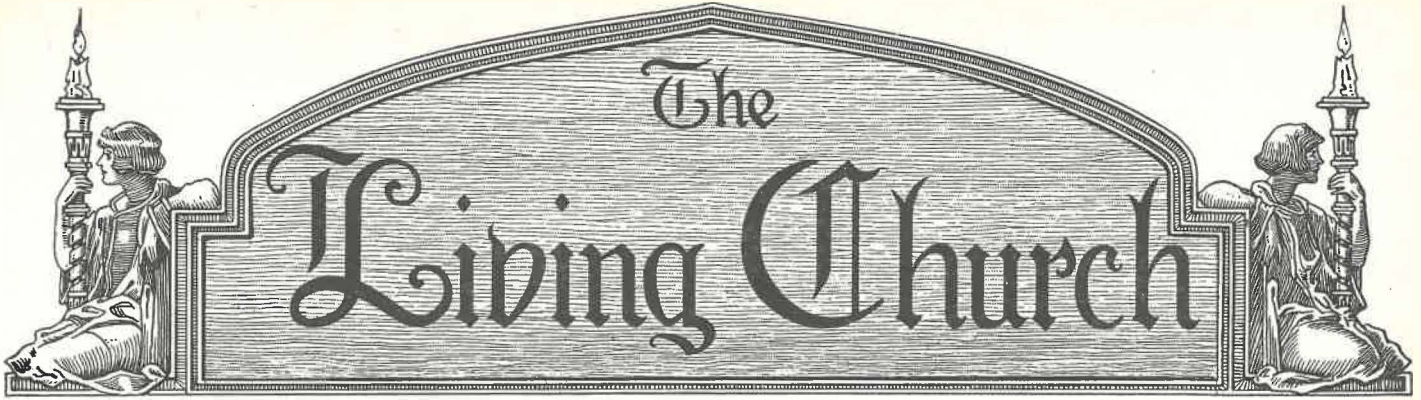
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## EDITORIALS AND COMMENTS

### Reading Time

WE OFTEN in these days hear people declare that they have no time to read. Many of them speak longingly of the days of their grandparents, when there were long summer afternoons and long winter evenings, even in large cities. Long summer afternoons now, they say, are spent in driving around the country at top speed, and long winter evenings in listening to the radio. The children, as well as the men and women, actually inform us that they can get very little time to read.

Yet, publishers are bringing out more books than ever before, and there are more publishers. Not only were the recent book fairs crowded, but a very large number of the people who came to the fairs ordered books. Most persons, men, women, and children, receive new books with delight. Perhaps what they all mean, when they say that they have no time to read, is that they have far less than they desire. It certainly is a fact that, whether they can or do read much or little, the majority of people wish to read more; they want, not time to read, but *more time*.

It was interesting last year to learn from several rectors in different localities that various members of their parishes who drew up Lenten rules had put as one rule: "Reading time." In many instances, the intention was to read the Bible more; those who were in the habit of reading it twice a day decided to read more at a sitting. As Bishop Manning has frequently said, there is no Lenten reading to take the place of this. Others resolved to read the Prayer Book from beginning to end. Those who so resolve this Lent will welcome Dr. Easton's advice to study *The American Prayer Book*, by Bishop Parsons and Dr. Bayard Jones. However, others who made it a part of their Lenten rules to have "reading time," sought counsel from their rectors as to what to read. They all wished to do spiritual reading. The need of study and thought on the things of religion was evident.

It was pleasant indeed to hear from these rectors that they used the lists of books for Lenten reading, compiled by experts in their several fields in the Church and published in the Lenten Book Number of THE LIVING CHURCH. Furthermore, these rectors suggested to their parishioners that they buy such of the books as they could, in order to build up an

Amen Corner of religious books which they have actually studied.

Very likely those persons who last year put "reading time" in their Lenten rules will do it again this year. How about those who did not? We wonder whether they will. This would seem to depend to some extent upon the reason why they did not, why they perhaps never have, made definite provision for reading during Lent.

The reason may have been lack of time to set aside for reading. But it is an astonishing fact that people can always find time to read, if, like Macaulay, they are the "sort of persons who must and will read." Just let them discover that they *are* such persons, and that their discontent with their usual program is that it cuts out the very thing they wish to do and urgently need to do: read. Let them see this, and they will never again, at any season of the year, lack reading time. Lent is a good time to make this discovery. If those who have "no time" will put "reading time" in their Lenten rules, they will read at some hour of the day or night.

IN THE OLD DAYS in Cambridge, men, women, and children used to read on the trolleys that plied their leisurely way from Harvard square, over Harvard bridge, to Park street. No doubt they still read in the swiftly moving subway. Certainly in New York City, the subway has many readers. An interested observer has noted many sorts of books, from the newest novels and detective stories to *I, Yahweh* and the Greek New Testament. The only reading time for many persons is the time spent in transit. And it is not such a bad time. The light is good and no one interrupts. Should there really be no other available moments or half hours, here is time that might be devoted to reading.

Some persons may not before have put "reading time" in their Lenten rules because they have not thought of it. Probably they read a few, or even many, religious books during Lent; but they have not considered this reading as an integral part of their keeping of Lent. They may not read every day, nor for a certain period, nor at a certain hour. They read when they can, as they say. Of course this is better than not reading at all, or reading very little. Still, making reading



a definite part of the observance of Lent and setting aside a particular time for it will give greater value to the reading. Even the busiest persons can do this; indeed, they are far more likely to do it than the less busy.

Lenten "reading time" may be spent alone; and doubtless most of it will be so spent. But in many communities there are small groups of like-minded persons who find it helpful and pleasant to meet together and take turns reading aloud. Many of the books in this year's lists of books for Lenten reading might be so read.

Occasionally a group will read the same book, but individually; then each member will write a review of it. At a later meeting, these reviews will be read aloud. It is amazing to find that the various analyses clarify the book, instead of confusing the minds of the readers. Another excellent by-product of this plan is that it accustoms people to speaking together of religious matters; there is such reticence in so many instances.

The very best way to use reading time is to give part of it to reading and reflection quite alone; and part of it to reading with others, if this be feasible. Each procedure has its peculiar value and importance.

And we must not forget the boys and girls, and even the younger children. School teachers and parents frequently say that the children are so pressed with their lessons that they cannot read anything except something "amusing" in their free time. Those of us who have tried it are aware that children will read eagerly and consider recreational, if not precisely "amusing," many religious books, suitable for Lenten reading. Stories of the saints, Bible stories, and books about the services of the Church: all these are a delight to children if given to them with the expectation that they will like them. The youngest, of course, must be read to.

In short, every member of the Church who knows how to read, and also the little children who have not yet learned to read for themselves, to whom we must read, should have "reading time" as part of the keeping of Lent. A great many do have this, and always have had it; we are in the main a Church of educated people. But all could, and, for the enrichment of their spiritual life, all should have this time. Once have it, and they will never relinquish it.

### The Bishop of Truro

AMERICAN Churchmen are glad to welcome to these shores our distinguished English visitor, the Bishop of Truro. Dr. Hunkin came to this country primarily to preach the sermon on Evangelicalism and Life at the meeting last week of the Evangelical Education Society and to participate in the 75th anniversary celebration of that organization. While he is here, however, he will visit various colleges, universities, and seminaries, and preach in several cathedrals and parish churches.

We have never had the pleasure of meeting the Bishop but we have visited his lovely cathedral in Cornwall. It is one of the newest of the English cathedrals, and while it is not a large one it has the charming intimacy that does not characterize some of the older and more famous ones. Best of all, we were delighted to find burning before the High Altar the friendly light signifying the sacramental presence of our Lord. It is perhaps significant of a new spirit that a foreign bishop coming to this country under the auspices of a Liberal Evangelical organization should be one in whose cathedral the Blessed Sacrament is perpetually reserved.

We hope that the Bishop of Truro will enjoy his visit to this country and we trust that his tour will have a stimulating effect on American Church life.

### A Federal Marriage Bill

ANOTHER effort to bring order out of chaos in the matter of marriage and divorce in the United States has been inaugurated in Congress. Representative Dickstein of New York by request has introduced a proposed amendment which reads as follows: "The Congress shall have power to make laws, which shall be uniform throughout the United States, on marriage and divorce, the legitimation of children, and the care and custody of children affected by annulment of marriage or by divorce." This is a comprehensive amendment, and one that ought to have a wide appeal.

The *Ladies' Home Journal* recently made a nation-wide survey of American women on the subject of marriage and divorce. In reply to the question in regard to uniform divorce laws there was an emphatic vote in the affirmative, the majority ranging from 92% to 96% in various classifications. This was far in excess of the majority of 69% who stated that they "believed in divorce." In response to this latter question the various classifications replied as follows:

	Yes	No
National .....	69%	31%
Urban .....	71%	29%
Farmers .....	64%	36%
Small towns .....	68%	32%
Protestants .....	73%	27%
Catholics .....	39%	61%
Non-church members .....	85%	15%
Married women and widows .....	67%	33%
Divorced .....	92%	8%
Single .....	73%	27%
<i>Income Groups:</i>		
Over \$1,500 a year .....	74%	26%
Under \$1,500 a year .....	66%	34%
<i>Age Groups:</i>		
Under 30 years .....	75%	25%
30-35 years .....	71%	29%
Over 45 years .....	60%	40%

It is noteworthy that only the group classified as "Catholics" voted against divorce, by a majority of 61%. Presumably Episcopalians were, as usual, misclassified as Protestants. But the question "Do you believe in divorce?" is misleading at best. Virtually everyone believes in divorce—as a last resort when a marriage is so definitely a failure that it cannot be preserved. Where Churchmen differ from the general public is in the question, of remarriage after divorce, and this question was not touched upon by the survey made by the *Ladies' Home Journal*.

If the Dickstein amendment is passed by Congress and ratified by the states in the manner provided in the Constitution, another bill introduced by the same congressman will be in order. This bill provides that no license shall be issued to a male under 18 years of age or a female under 16. Between 18 and 21 years the male must have the consent of the parents or proper guardian and the female between the ages of 16 and 18. The application must be made at least two weeks before the license shall be issued and no license shall be issued to an insane person, an imbecile, pauper, epileptic, or feeble-minded person, nor to a person afflicted with tuberculosis or a venereal disease. The contracting parties must appear personally before the appropriate local officials at least ten days before the issuance of the license. Proper provision is made for emergency cases. Divorces may be granted for adultery if there is no



collusion, or for cruel and inhuman treatment, habitual drunkenness, abandonment or failure to provide for period of a year or more, incurable insanity, or conviction of an infamous crime.

The passage of a constitutional amendment and of legislation based upon it is necessarily a long and arduous process. The present effort may or may not be successful, but it is valuable because it brings the whole subject into the realm of discussion and that in itself is helpful. Certainly, whatever one's views about marriage and divorce may be, it would be an advantage to have a uniform federal law so that the present chaotic condition, with divorce mills operating in some states and marriage mills in others, would be resolved into a semblance of order.

### A Good Use for a Choir

ON A RECENT Sunday the choir of Trinity church, Brooklyn, visited St. John's, the Church hospital of the diocese of Long Island. About 35 members of the choir took part in the visit under the direction of their choirmaster, Mr. J. A. Jeffs. Three familiar hymns were sung on each of the four floors of the hospital, following which, through the courtesy of the chaplain, the Rev. Arthur H. Mellen, the choir was taken on a tour of inspection of the chapel, the Home for the Aged and Blind, and the hospital itself. The patients enjoyed the singing and hope that other choirs will visit them from time to time. The members of the choir received some interesting first-hand information about the institutions of the diocese, and brought back to their parish a new enthusiasm for the missionary work of the Church. This seems to us a splendid plan that might well be emulated in other parts of the Church.

### The Doctrinal Report Series

THIS WEEK'S article in the series on the report of the Archbishops' Commission on Christian Doctrine has been postponed to next week. The author, Dr. Frank Gavin, has been ill, but we are happy to report that he has improved in health, and that Dr. Gavin's section, The Church and Sacraments, will appear in the next issue of THE LIVING CHURCH.

### Through the Editor's Window

A CERTAIN BISHOP has sent us a letter that he recently received from a ghost-writing organization asking him to contribute to a "bishops' series of sermon masterpieces." This organization advertises that it will supply speeches for anyone on request. Specially prepared speeches cost from \$9.00 to \$15 per thousand words, but if you can use speeches from stock you can get them for \$1.25 each (two for \$2.00, six for \$5.00). Some of the subjects available include the following: Address on the Candidacy of a Banker for a Place on the Board of Governors, Companionate Marriage, Must Teeth be Sacrificed for Motherhood? There is Music in All Things if Men have Ears, and an Address at the Opening of a New Morgue.

HERE'S a wide range for would-be public speakers. There are, however, some subjects that seem to have been overlooked. We suggest the following: Remarks by a Parson who has just Stubbed his Bare Toe in the Dark, Speech in Praise of Hitler to be Delivered to a Jewish Fraternity, Educational Address by the President of a Distillery Before the WCTU.

ALL OF WHICH reminds us of the story of a young curate who was reading as his own a sermon by the Bishop of London. His congregation, which had been admiring his erudition, was surprised and amused when they heard him say: "Now when I was the Bishop Suffragan of Stepney . . ."

## EVERYDAY RELIGION

### Where Is That "Someone"?

THERE ARE DRAWBACKS about living in a country so large as the United States. Sometimes I wish the nation were no bigger than Rhode Island. Then a fellow could jump into a bus and go and see to things himself.

I don't know how it is with you, but I find that I have a way of getting involved with other people's lives. So many of them one meets on one's travels, or we get tangled up with them through our children or friends. But the trouble is, they live so far away.

Here's a girl in a big Eastern city. Her whole life is tumbling down about her like a house of cards. She needs help right away.

You say, "Why don't you write to some rector there and get him to go and see her?"

I think I will. But wait a minute. This girl has seen only that side of religion which causes people to shrink back. Her first experiences were unfortunate. One person representing religion was sentimental to the point of hysterics. Others were coldly professional. Others were hypocritical. She needs someone to give her a new introduction.

My friend is like a shy bird. And at the same time she is gallant and honest and good. I dream of her meeting someone who is as guileful as a serpent and yet as harmless as a dove; someone who knows God so well that she is full of humility and grace.

You know, there are persons who are so empty of fear and so full of kindness that they can come very near to wild things, and even touch them.

My friend needs someone like that—disarming, and at the same time captivating; someone who will come in quietly, and understand, and be a real friend. A little later would be time enough for a visit to church and a simple introduction to the fellowship there.

Where is that "someone?"

AS I LOOK at the problems of these friends of mine—all of them men and women in places further than I can go—I begin to see at least one facet of what it is to be a layman.

Let the parsons go on with their work. If they are any good they are head-over-heels in work. But we lay-folks—there ought to be hundreds of thousands of us, each one of us as bright and alert as a hungry bird, on the look-out for a new soul.

Each one of us has his own gifts. Each one of us has contacts which are withheld from others. Oh! if only we were on the job, fishing for men. It doesn't call for arguments about theology. It calls for love and a sense of being sent. The way we should do it is *more* than a way. It can be the very thing itself, for humility and grace are at the very heart of love.

Well, physician, heal thyself. A person near at hand can be harder to love than a person at a distance.

All the same, my mind is a thousand miles away wondering about that girl. Thank God, a three-cent letter can go a long way; and a real prayer is swifter than airmail special delivery.



# New Books for Lent

By Elizabeth McCracken

**V**ARIOUS LEADERS in the Church have drawn up the lists of books for Lenten reading which are published in this issue. Each one has special reference to a particular subject or to a particular group. The following list is mainly a descriptive catalogue of religious books very recently issued or to be published just in time for Lent. In many instances proof-sheets have been examined in order to give our readers brief outlines, before Lent, of what will be available in Lent. Other books besides these will be published. This is merely a selective list, having in view what Churchpeople may especially need.

## THE FORTY DAYS

*The Reconciling Christ.* By the Presiding Bishop and Bishop Perry, ZeBarney T. Phillips, Theodore St. Clair Will, Bishop Wilson, Bishop Stevens, John Crocker, Bishop Mikell. Harpers. \$1.00.

The Presiding Bishop's book for Lent.

*The Church Victorious.* By Bishop Crotty. Introduction by the Bishop of London. Longmans. Pp. 118. \$1.00.

The Bishop of London's Lenten book, by the former Bishop of Bathurst, Australia.

*The Fear of the Lord.* By George D. Carlton. Morehouse-Gorham. Pp. 127. 80 cts.

A book for Lent, based upon Exodus 3-5, which comprise the First Lessons during Lent. There is a section for each week of Lent with an additional section for Good Friday and also one for the Easter octave. The book is unusual and exceptionally valuable, either for personal use or use with groups.

*Liking Lent.* By Julian Carrow. Morehouse-Gorham. Pp. 60. 80 cts.

Another unusual Lenten book. The author writes for those Churchpeople who find Lent (1) a pleasure, or (2) a weariness. By "liking" Lent, he means willingly submitting to its discipline. Original suggestions are made as to how to do this. The book will be of great help to the clergy and perhaps even more to the faithful laity, both men and women.

## GOOD FRIDAY

*The Tree Bears Fruit.* By Roy Irving Murray. Morehouse-Gorham. Pp. 92. \$1.00.

**T**HIS is a remarkable book of meditations for Good Friday on the Seven Words from the Cross. Not only is the central theme of each meditation unusual, but also there is a penetrating sureness in its development. The simplicity of the style is memorable. Every preacher of the Passion should have this book. The laity also need it.

*One Sufficient Sacrifice.* By Duncan Armytage. Morehouse-Gorham. Pp. 70. 60 cts.

Another valuable book of meditations for Good Friday. Canon Armytage stresses the Eucharistic significance of the Sacrifice on Calvary, in a series of profound, yet simple, addresses.

*Love's Necessity.* By Calvin P. Swank. Fleming Revell. Pp. 96. \$1.00.

Meditations on the Seven Words, in which they are considered as revealing the purpose of Christ for the redemption of the world. This book is intended for the use of Christian ministers of all communions and their people.

*From the Cross: The Last Seven Words.* By Gaius Glenn Atkins. Harpers. Pp. 65. 50 cts.

This excellent book came out too late for our early Lenten Book Number of last year. The clergy will find it helpful.

## DEVOTIONAL BOOKS

*The Mystery of Sacrifice.* By Evelyn Underhill. Longmans. Pp. 76. \$1.00.

A devotional study of the structure and inner meaning of the Eucharistic Liturgy, by the distinguished author of many memorable books.

*The Treasures of the Heart of Jesus.* By Philip Loyd. Morehouse-Gorham. Pp. 91. \$1.00.

Searching meditations, by the Bishop of Nasik. While valuable to all who may use it, the book will be of special help to those who have some training and practice in meditating.

*The Well of Life.* By the author of *Meditations in Outline for Beginners*. Introduction by Edmund W. Sara. Morehouse-Gorham. Pp. 92. 60 cts.

Meditations for beginners. The book does more than provide a series of 40 meditations, arranged in three parts, and the author intends it to do more. It will help all who use it to grow in the practice of meditation.

*The Saints and My Own Life.* By W. M. Bull. Morehouse-Gorham. Pp. 151. \$1.40.

A series of meditations based on incidents in the lives of the saints. The book is a fine addition to a collection of lives of the saints, in addition to its value as a devotional book of unique quality.

*Meditations in Season.* By Herbert Wallace Schneider. Oxford. Pp. 83. \$1.50.

The meditations are on the elements of Christianity and are by the professor of religion in Columbia University. The 10 sections follow the Church Year, but four of the 10 are given to the Lenten season with the headings of Lent, Palm Sunday, Good Friday, and Easter. Lay Churchmen will welcome this book.

*The Way of Praise.* By Aelfrida Tillyard. Macmillan. \$1.50.

A new book of meditations by the author of *The Closer Walk with God*.

## PERSONAL RELIGION

*Life in Christ.* By F. P. Harton. Morehouse-Gorham. Pp. 123. \$1.40.

**A** FINE exposition of the spiritual relationship of Christians to Christ in the Church, by the author of *The Elements of the Spiritual Life*. It is one of the best books ever published on the true nature and meaning of "personal religion."

*No Casual Creed.* By J. C. Hardwick. Macmillan. Pp. 187. \$2.50.

A good book for laymen on Christian faith and practice.

*The Secret of Christ.* By Walter Carey. Morehouse-Gorham. Pp. 88. 60 cts.

An illuminating book on the place of the Christian in Christ's kingdom, by the sometime Bishop of Bloemfontein, author of many illuminating books on personal religion.

*The Unseen Presence.* By Robert Hall Atchison. Fleming Revell. Pp. 160. \$1.50.

A good book on the practice of the Presence of God.

*Let Us Pray.* By Winifred Kirkland. Harpers. \$1.00.

A helpful book on the development of the prayer life by praying.

*A Self Worth Having.* By W. G. Chanter. Abingdon. \$1.25.

A consideration of the temptations of Christ and their meaning to the personal lives of Christians.

## SOCIAL RELIGION

*In the City of Confusion.* By Bernard Iddings Bell. Harpers. \$1.25.

A fine book on the social, political, and economic significance of Christianity, and the call to individual Christians to apply their religion to the problems of the world.

*Toward a World Christian Fellowship.* By Kenneth Scott Latourette. Association Press. Pp. 64. 50 cts.

A plea for a world-wide Christian fellowship, for the sake of the cause of Christ.

(Continued on page 199)



# What of the Mighty Army?

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

American Secretary, Universal Christian Council

THE LATEST PHASES of Hitler's undeclared war on God—which is carried on behind the front of a declared war against the existing Church organizations of Germany supposedly on administrative and political lines only—are not easy to outline briefly. They cannot yet be accurately plotted. There is too much sudden change and too much uncertainty.

No more dramatic setting could be devised for the opening of the trial of Pastor Niemoeller, who has been in prison since July 1st. Those who stand most uncompromisingly for him, aside from like-minded leaders of the Confessional Churchmen, are officers of the Reichswehr and old officers of the navy. The Reichswehr has just experienced an upheaval of unbelievable extent in the removal of many high officers—from the highest downward. The thing which definitely links this army "purge" to the Church controversy is a little known fact—far more important than the hasty marriage of von Blomberg. It is the secret police suppression of the preface written by General Fritsch to a new book for army readers dealing with the serious insubordination and confusion arising out of the influence of the *Hitler-Jugend* type of young officers who are filled with the nonsense growing out of the romantic "leadership principle" so dear to Hitler. In this book the conservative army sympathy with the traditional Christian viewpoint of the older Germany is perfectly plain; and this view is wholly unacceptable to the Nazi mind.

It is a strange thing to find the army supporting the Church in a crisis. One cannot quite imagine it happening in America, for instance. But it is one of the contradictions of the Third Reich. And it must be taken into account in any view of the present trend. That army influence of the traditional type seems to be on the wane we must admit; which means that support from that source cannot be expected to help greatly. The Germany of the old Church-State tie-up recognized the universal moral standards of Christianity, even when it, along with all other States, violated those standards. The head of the State was at least in good and regular standing as a member of the Church. At its best this worked fairly well—preserving the right of individual conscience, equal opportunity for various race groups, and understanding contact with other similarly constituted Christian States around the Western world. Under it Germany's greatest poetic, musical, philosophical, and religious geniuses flourished—attracting the scholars of all the world. Under it German jurisprudence became justly famous.

In the time of the Weimar republic, Church and State were more definitely separated—although a strong connection remained. The political head of the State no longer was regarded as having any necessary relationship to the Church. The two major communions—the Protestant (consisting of Lutheran and Reformed *Landeskirchen*—28 in number) constituting over 60%, and the Roman Catholics, constituting 32% of the nation—were permitted to avail themselves, as under the previous system, of government facilities in the collection of Church taxes from such citizens as regarded themselves as members. Only about a seventh of the funds of the Evangelical Church were then or have been recently in any genuine sense grants from *general* public funds. The rest were simply collected by the State from those who might otherwise

have paid their Church dues directly. Land holdings, given to the Church generations ago, provided a considerable proportion of the income of the Church. (This has a particular bearing on the claim so often made to the effect that if the Churches take public funds from the State they should not expect to be independent from State control.)

New threats of confiscation of Church property are heard from the highest officials set to guard the rights of the Church. All sorts of insistent claims are set up by those who welcome the idea that the Nazi view is more than a political outlook but a real religion. The property of the Church, they say, was given to it when true Germans were Churchmen. Now only semi-traitors are devoted to this "foreign ideology." True Germans must therefore take over the Church as an institution and put a new Nazi gospel in place of the gospel of the Nazarene.

What we are seeing is the growing attempt of the Nazi State to become itself a Church—from a psychological if not from a theological point of view.

Not content simply with trying to dominate the Church, many of the State's leading personalities, endowed with the almost incredible power growing out of despotic civil organization and propaganda control, are now engaged in trying to create what is called "positive Christianity" and to induce the existing Churches to become agents of this essentially racialistic new cult which is positively not Christianity, whatever else it may be since (according to Rosenberg's explicit and oft-repeated statements) it repudiates the supremacy of love, the reality of human brotherhood, the freedom of the individual conscience, the sacredness of personality, the inviolability of truth, the concept of sin and forgiveness, and the unlimited sovereignty of the universal God.

THE OBJECT in this case should be understood. It is precisely the same as that which animated Nebuchadnezer in setting up the golden image for all citizens to worship. It seeks to combine man's two major loyalties—patriotism and religion—in one. It is a technique of control over the individual and society. It is worse than opium. It aims at wiping out any tension between man's sense of duty as a citizen and his sense of duty as a son of God. It is analogous to Shintoism in Japan and to emperor worship in the Roman empire before Constantine. It makes a high priest of the head of the State, thus giving him more power over the destiny of his fellows than any human being can possibly be trusted to use aright. When the present minister for Church affairs, Dr. Hanns Kerrl, says that God "has decided to place the destiny of all German souls in Hitler's hands," and then insists that "Herr Hitler will say what Christ and Christianity mean for Germans," we have a perfect example of the process of making a political leader into a Messiah, supposedly endowed with divine rights. Rosenberg, von Shirach, and others in powerful places of leadership speed on this process.

Daily it becomes plainer that *this process of a deified State commanding total loyalty is the center and core of the struggle in Germany*. All else is only trimming. By the process which has been involved in mixing political and religious functions, all distinction between political and religious action has been arbitrarily removed, and charges of sedition or treason are



preferred against priests and ministers who see in Herr Hitler not the divine agent of God but merely the political head of the contemporary State in Germany. But that political ruler they resist when he rules in effect that the eternal God is allowed to remain in Germany only so long as He too will say subserviently, "Heil, Hitler."

The Christian, be he Catholic or Protestant, approaches the problem with the definite conviction that there is only one totalitarianism intellectually or morally respectable: that is the total sovereignty over all of life of the one universal God, who alone represents supreme worth and whose laws are both universal and immutable. The Church is to the Christian as the Synagogue is to the Jew the institution which is devoted to the worship of God and to the recognition of His sovereignty. For Jew or Christian, religion, whatever else it may be, is man's basic attitude toward the only ultimate reality—the Creator and ruler of all that is. Therefore, it is necessarily cosmic and, as Prof. James B. Pratt of Williams College has recently pointed out, "It means to be, and it is, a different sort of thing from patriotism or any other tribal, provincial, or purely human loyalty." *Universality* is a distinguishing mark not only of Christianity but of every lofty and highly developed religion which recognizes God. Every attempt to limit this universality is not only morally wrong but ultimately impossible and leads inevitably to a recrudescence of primitivism.

**I**N ORDER specifically to weaken any claim of the Christian Churches to universality, violent attacks have been launched in the Reich since Oxford and Edinburgh at the growing ecumenical movement. The visit of 25,000 Roman Catholics to Austria for the Eucharistic Congress this summer is forbidden because of the "conflicts of conscience" which might result! Why the conflict? Because such congresses serve to emphasize—as they are intended to—the supra-national character of Christianity.

Internal adjustments may be expected to follow out the idea of detaching Churches from any conscious fellowship of the broader type suggestive of a universal allegiance. It is expected that a decree from Hans Kerrl will in the near future impose severe restrictions upon the representatives of the Churches and prevent them from carrying out any valid organization of the leadership and administration of the German Evangelical Church as a whole. These measures are to limit the freedom of the Churches to look after their collective affairs, in the general organization and administration of the Church. They will make it obligatory upon the clergy to restrict themselves more than ever to the internal work of the parish. Therefore any decisive and influential work—either among the clergy or the laity—looking toward an ecumenical development will be greatly hampered. Publicity, the radio, open organization, and all ordinary means of promotion are definitely cut off already. Only in the local parish can anything be done: and that depends upon the already existing will to ecumenical thinking which may or may not be present.

It is an encouraging fact that in this situation it is discovered that many laymen in Germany are asking how they may put into effect in their professional callings the findings of the world conferences. The Church as an ecumenical reality has actually become for them a decisive element in their moral choices. Curious, isn't it? You have the leaders and authorities of the Church paralyzed as far as officially promoting ecumenical work is concerned. Yet activity among laymen propagates itself, as it were, from one living cell to another.

All that this means at the moment is that there is still hope

of a continuing sense of the universal in the Church life of Germany. As I have often pointed out before, the most crucial question is how long this can continue to be the case if the kind of education promoted by the Third Reich gets in its devastating work on the younger generation. At the Foreign Policy Association luncheon in New York two weeks ago I was told by the representative of Nazi Germany, Dr. Claus, with whom I was debating this issue, that after the trial of Niemoeller there will probably be no more trials of ministers and priests. He may be right. But in my view this means very little. The slower processes calculated to take over the Church for the new ideology can do their work all the better if there are no violent outbreaks and no dramatic events to call attention to what is taking place. The working plan of the Nazis is

(Continued on page 202)

Rabanus Maurus on

## THE LORD'S PASSION

Translated by Edith M. Almedingen

### I.

**J**ESUS alone is the Way into Eternal Life. If your desire should be to tread along that Way, to eat of the Tree of Life, and to taste of the hidden manna, then let nothing deter you, nor let your heart be dismayed and discouraged by the numerous difficulties of the approach.

Let your whole intent be to follow Him—but He has thorns upon His head, nails have left their imprint on His hands and feet, and indeed, His whole Body is wounded and broken. He is unseemly to look at as though He were a leper, and it is far from easy to follow Him. But take care lest you were to end in denying yourself the sweetness of the nut because its bitter shell has repelled you. Always remember that the bitterer the outward seeming, so much the sweeter shall be the inward reality when you come to discover it and to hold it for your own.

I pray you, therefore, to reflect well upon these my words that, together with all the saints of God, you may come to understand—in so far as you can—something of the length, breadth, height, and depth which are to be found in the mystery of the Lord's Passion and of His holy Cross. Indeed, this is a great secret, and God chooses to hide from the wise and prudent people in this world, and it is His delight to reveal the mystery to those who are childlike in spirit.

Therefore, by the help of God, may these words of mine so work upon your soul that it come to reach fervor in prayer, comfort in trouble, and great enlightenment in meditation, until at last it will be given to you to know not only such gifts as God bestows upon us but Himself also who is given unto us.

Reflect upon simplicity, and let it fill your thought, and this meditation will become a living fire, fit to consume your soul with the love for its Redeemer. With wholly undivided intent consider the countenance of your Maker, look up unto the face of your Christ, and, with all the strength of your heart and body, with all your understanding and affection, also with a deeply humbled spirit, so turn to the Crucifix as though the Lord were in all reality hanging upon it. And then consider in your inmost heart whose image it is, whose superscription is engraved above His head: Jesus of Nazareth, King of the Jews—because He is God and Man.

# Books for Lenten Reading

## *Recommended by Church Leaders and Specialists*

### *Books on Reunion*

Recommended by the Rt. Rev. G. Ashton Oldham, D.D.

Bishop of Albany

#### THE OXFORD CONFERENCE

*World Chaos, or World Christianity.* By Henry Smith Leiper. Willett, Clark. \$1.50.

**T**HIS is a popular interpretation of both the Oxford and Edinburgh Conferences and gives an excellent general summary of what was done.

*The Oxford Conference (Official Reports).* Introduction by J. H. Oldham. Willett, Clark. \$2.00.

A summary of the preparatory work, the full reports of the sections, excerpts from addresses, lists of delegates and official actions.

*Official Reports of the Oxford Conference.* An 88 page booklet. at 25 cts. and less in large lots, containing the official text. Willett, Clark.

*Highlights of Oxford.* By Henry Smith Leiper. Universal Christian Council. 10 cts.

A brief, illustrated story of the conference.

*Christianity—and Our World.* By John C. Bennett. Association Press. 50 cts.

An introductory study of economic and international problems.

*Church and State in the Modern World.* Edited by Henry P. Van Dusen. Harpers. \$2.00.

Studies the problem of Church and State in its historical, philosophical, theological, sociological, legal and educational aspects.

*The Church and Its Function in Society.* By W. A. Visser 't Hooft and J. H. Oldham. Willett, Clark. \$2.00.

A clear and arresting presentation of the subject.

All the foregoing books and leaflets may be procured of the publishers or direct from the Universal Christian Council. 297 Fourth avenue, New York.

#### WORLD CONFERENCE ON FAITH AND ORDER

*Edinburgh, 1937.* Story of the second World Conference. By Hugh Martin. World Conference. 80 cts.

An excellent brief, vivid, popular account of the conference, constituting a splendid introduction.

*Report of the Edinburgh Conference.* World Conference. 10 cts.

The complete report as finally received by the Conference for transmission to the Churches; also the Affirmation of Unity, and the recommendations regarding the proposed World Council of Churches.

*Convictions.* Edited by Canon Hodgson. Macmillan. \$3.00.

A selection from the responses of the Churches to the report of the Lausanne Conference.

*Moving Towards Unity.* By E. S. Woods, Bishop of Croydon. World Conference. 25 cts.

*The Church's Unity in Life and Worship.* A book and four pamphlets as follows:

*A Decade of Objective Progress in Church Unity.* By Dr. H. Paul Douglass. Harpers. \$1.50.

A factual study of over sixty projects of union in many countries since 1927.

*The Meanings of Unity.* Harpers. 40 cts.

A constructive study of the relation of coöperation, federation, corporate union, etc., to the ideal of Christian unity.

*The Communion of Saints.* Harpers. 40 cts.

The relation of the Church Visible and Invisible.

*The Non-Theological Factors in the Making and Unmaking of Church Union.* Harpers. 40 cts.

A study of influences such as culture, race, and language, which affect unity.

*Next Steps on the Road to a United Church.* Harpers. 40 cts.

Practical suggestions for more effective expression of existing unity and for further progress.

All of the foregoing and many others on the same subject may be obtained either from the publishers or from the Secretariat, 111 Fifth avenue, New York.

Also, lists of other publications too numerous to mention here can be had regarding the Oxford Conference from the Universal Christian Council, and regarding the Edinburgh Conference from the Secretariat.

### *Lenten Reading for the Clergy*

Suggested by the Rev. Charles Townsend

Rector of St. Stephen's Church, Providence, R. I.

#### THE ETERNAL SACRIFICE, PRIESTHOOD, AND LITURGY

*Priesthood.* By various writers. Edited by Hubert S. Box. SPCK. Imported by Macmillan. 1937. \$3.50.

**A** STIMULATING exposition of the theology of priesthood illustrated in the thought of the New Testament and the Early Church with thorough and comprehensive application to the life and work of the priest of today. Of great value for one who would be not an amateur but an expert in his "craft."

*Liturgy and Society.* By A. G. Hebert, S.S.M. Faber and Faber. 1935. \$5.00.

The leading contemporary book in the Anglican communion for one who would appreciate the newly-awakened interest in Liturgy and its central apologetic importance in the Christian world.

*The Parish Communion.* Edited by A. G. Hebert, S.S.M. SPCK. Imported by Macmillan. 1937. \$2.75.

A compilation by a group of present-day parish priests in England commending from different angles of experience the institution of the one Parish Mass and Communion at an early hour on Sunday with the Communion Breakfast following. Offered as the right way to restore the sense of corporate life and worship.

*The Mystery of Sacrifice.* By Evelyn Underhill. Longmans. 1938. \$1.00.

A devotional study in the well-known spirit of the author of the structure and inner meaning of the Eucharistic Liturgy.

*Worship.* By Evelyn Underhill. Harpers. 1937. \$3.00.

An epoch-making treatment by this devout mystical writer of Christocentric worship in its highest expression, the Eucharist, as the fulfilment of the many valid types of Christian experience in a divided Christendom. A notable contribution to the cause of Christian unity along the lines of the most hopeful approach, namely the experience of worship.

#### DEVOTIONAL

*The Spiritual Life.* By Evelyn Underhill. Harpers. 1937. \$1.25.

It brings home the reality of the spiritual life as the highest activity of normal human experience.

*The Reconciling Christ.* Edited by the Most Rev. Henry St. G. Tucker. Harpers. 1938. \$1.00.

The new Presiding Bishop's Book of Lenten Reading, with the former Presiding Bishop, the Rt. Rev. James DeWolf Perry, as one of the contributors.

*In the City of Confusion.* By Bernard Iddings Bell. Harpers. 1938. \$1.25.

Lenten meditations for lay people who are evangelical Catholics and at the same time are interested in the social challenge to Christianity and the difficulty of being a Christian in an un-Christian world.



*The Church Victorious.* By Bishop Crotty, Vicar of St. Pancras. Longmans. 1938. \$1.00.

The Bishop of London's Book for Lenten Reading this year. "His characteristic ringing confidence in God which pervades it is a helpful antidote to the pessimism about us in the world and even in the Church."

*The Riches of Prayer.* By Bede Frost, OSB. Macmillan. 1934. \$1.75.

Still valuable and timely. We commend it to those seeking a consecutive series of meditations day by day in Lent.

#### THE FAITH AND MODERN THOUGHT

*What Christianity Has to Say.* By F. R. Barry. Harpers. 1938. \$2.00.

A fresh and vigorous interpretation of the Faith in the light of present-day thought and need. The large body of thoughtful people who have found the author's previous work, *Christianity and the New World*, of such great help will eagerly read this book.

*Doctrine in the Church of England.* The report of the Doctrinal Commission Appointed by the Archbishop of Canterbury. Macmillan. 1938. \$1.75.

Fairly representative of the several schools of thought in the English Church, this report gives evidence of a surprising growth of doctrinal unity. It should be widely studied.

*The Life of Jesus.* By Conrad Noël. Simon and Schuster. 1937. \$3.75.

A large work. As might be expected from the author's well-known socialist convictions this Life is written against the background of Jewish economic development and the social conditions of our Lord's own day. Ably and reverently presented with forceful application for the Christian today as he faces his world.

*Christian Faith and the Modern State.* By Nils Ehrenstrom. Willett, Clark. \$1.50.

Originating in several small continental meetings in connection with the Oxford and Edinburgh Conferences it illuminates from many fresh and important points of view the question of the relation between Church and State.

#### THE NEW TESTAMENT PARABLES

*The Parables of the Kingdom.* By C. H. Dodd. Scribners. 1937. \$2.00.

*The Parables of the Synoptic Gospels.* Macmillan. 1937. \$3.75.

Both we believe highly important critical works embodying the best and most recent results of New Testament scholarship. The former more readily adaptable to homiletic use.

#### HOMILETICAL

*Haggerston Sermons.* By H. A. Wilson. With drawings. Morehouse-Gorham. \$1.00.

These short sermons by the vicar of S. Augustine's, written in the very racy vernacular of London's West End, show how with the alchemy of love the Catholic Faith can be brought home to the simplest minds.

*Dick Sheppard and St. Martin's.* By R. J. Northcott. Longmans. 1937. \$1.00.

Written by a member of the staff of St. Martin's, this little book provides a glimpse of the secret of the power and the romance of the famous vicar in his wide ministry.

### Books on Missions

Recommended by John W. Wood, D.C.L.

Executive Secretary, Department of Foreign Missions, National Council

*Apostle of China.* By James Arthur Muller. Morehouse-Gorham. \$2.50.

THIS LIFE of Samuel Isaac Joseph Schereschewsky is the thrilling story of a great life and a great purpose. One of the greatest linguists this Church has ever had representing it abroad, this son of Polish-Hebrew parents not only translated the Old and New Testaments into Easy Wenli but also founded St. John's University in Shanghai.

*The First Five Centuries.* By Kenneth Scott Latourette. Harpers. \$3.50.

The first volume in what promises to be a definitive work on the history of Christian missions, this book gives a complete treatment of the spread of Christianity in all its forms during the first 500 years of our era. Exceedingly readable, although somewhat verbose, this may be the leading missionary book of the year.

*Christendom and Islam.* By W. Wilson Cash. Harpers. \$2.00.

Out of a life-long study of Mohammedanism and more than a score of years' residence in Egypt and the Near East among Moslems, the secretary of the English Church Missionary Society has written a popular book which integrates the World of Islam into the modern world and the movements of our own day, and which very much deserves reading.

*The Way of the Witnesses.* By Edward Shillito. Friendship Press. \$1.00.

This New Testament study in the missionary motive is a fresh and compelling exposition of the New Testament as a missionary volume. All Churchmen who wish to make their witness in the world today more vital should not fail to read this book.

*India and the Christian Movement.* By V. S. Azariah.

This brief statement of India, its peoples, and religions, and the place and power of Christianity there, by the Bishop of Dornakal, will soon be available in an American edition and merits wide reading.

*From Buddha to the Christ.* By Taisei Michihata. Translated by the Rev. P. A. Smith. Church Publishing Society. \$1.00.

The labors of an American missionary priest in Japan have made available to Occidental readers the story of the spiritual pilgrimage of one of the Church's Japanese priests. It is new testimony of the redeeming power of the Gospel and the effectiveness and success of the Church's work in Japan.

*Christianity in the Eastern Conflicts.* By William Paton. Willett, Clark. \$1.50.

This "study of Christianity, Communism, and Nationalism in Asia" was prepared after a special journey to the East for the recent World Conference on the Church, Community, and State. Its analysis of conditions and trends in the Orient provides a useful background to an understanding of the current conflict.

*Bishop Whipple's Southern Diary 1843-44.* Edited by Lester B. Shippee. University of Minnesota Press. \$3.00.

This brief and early diary of a young man of twenty-one is the only work of Bishop Whipple's to be published since his well-known autobiography appeared in 1899, two years before his death. The diary reveals the keen observation and intense interest in persons and events which were such marked characteristics of the mature man.

### Books for Religious Workers

Suggested by the Rev. W. Norman Pittenger

MY SUGGESTIONS are in the field of Christian philosophy and dogmatic theology, since one feels increasingly that our religious workers need "content" more than anything else today. "Method" has been their mainstay for so many years, and the *stuff* which is to be imparted has so often been overlooked. The Report of the Archbishop's Doctrinal Commission is "required reading" for any who hope to follow these suggestions.

The first list is rather stiff, intended for those who would like to dig in and work hard.

#### I.

*Nature, Man and God.* By William Temple. Macmillan. \$6.00.

*The Faith of a Moralist.* By A. E. Taylor, Macmillan. \$8.50.

*The Ground of Faith and Chaos of Thought.* By Oliver C. Quick. Harpers. \$1.50.

*Aspects of Faith.* By J. S. Bezzant. Scribners. \$2.75.

Here are four books which cover the ground admirably. Temple gives a sketch of Christian philosophy that speaks to our own time—an age of "dialectics" and "realistic" thinking. Taylor, in the second part of his book, outlines a case for a liberal Catholicism such as we hold to be the true genius of Anglicanism. Quick surveys contemporary trends of thought, and helps us to see them

in their right perspective, with Christian faith as the guarantee of whatever is true and the corrective of error. Bezzant once more covers the whole field, but more simply and succinctly, and from a fearlessly modern point of view.

*Essays Catholic and Critical.* Edited by E. G. Selwyn. Macmillan. \$4.25.

*The Incarnate Lord.* By Lionel Thornton. Longmans. \$7.00.

*The Future of Christianity.* Edited by Sir James Marchant. Essay by W. R. Matthews, on The Doctrine of Christ. Murray. \$1.60.

These books will suggest further theological questions. The essays are widely known, uneven (Taylor is best, on God; other good ones are Thornton's, and perhaps Spens'), but invaluable. Thornton's book is a classic by now; it should be read critically if at all, and corrected by such an essay as Dr. Matthews' on Christ, listed last. This (in the writer's opinion) is the best sketch of Christology available to us today, brief as it is and requiring much fuller statement and discussion.

*The Atonement.* By R. S. Franks. Oxford. \$2.50.

*Christus Victor.* By G. Aulen. Macmillan. \$1.25.

These two books are complementary; either one alone gives a very partial view of the work of Christ. Together, they suggest an attitude toward the Atonement which views it as a "finished work," done by God victoriously in His Incarnate Son, into which we enter by faith and by reproduction in our lives of the Spirit of Christ.

*The Christian Sacraments.* By Oliver C. Quick. Harpers. \$3.00.

*And the Life Everlasting.* By John Baillie. Scribners. \$2.50.

Quick on sacraments is now the standard Anglican work. It is excellent, and should be mastered by every religious worker. Dr. Baillie has written a profoundly religious and moving work on immortality (influenced by von Hügel and Taylor); his only real omission is the conception of an intermediate state for growth in God's love and service.

## II.

AND HERE are some books which are more popular, and which everyone who is ready to try at all can assimilate for himself.

*The Faith of the Apostles' Creed.* By J. F. Bethune-Baker. Macmillan. \$2.00.

*Creeds in the Making.* By Alan Richardson. Student Christian Movement. \$1.00.

Two simple books about the formulae of our faith. Bethune-Baker is an old book; but still the best of the kind. Richardson gives a short, admirably written sketch of the development of the creeds, and their fundamental religious teaching.

*A Plain Man's Guide to Christianity.* By A. R. Vidler. Heinemann. \$2.00.

*The Christian Faith.* Edited by W. R. Matthews. Eyre & Spottiswood. \$3.40.

*The Faith of the Catholic Church.* By A. W. F. Blunt. Oxford. \$1.60.

Vidler does a beautiful job in presenting the Christian world-outlook and Christian "action" in a modern, simple fashion. The symposium edited by Dr. Matthews is more meaty, with famous contributors who discuss almost every important Christian doctrine, and on the whole do them very well. The Bishop of Bradford's little book is very easy reading, but is sound and helpful.

*Sacraments and the Church.* By Henry de Candole. Morehouse-Gorham. \$1.40.

*The Gospel of God and Authority of the Church.* By A. R. Vidler & W. L. Knox. Hodder. \$1.60.

Two newer books which are of considerable interest. De Candole is in the new "liturgical movement"; his book presents the sacramental view of the world and life, its focusing in the Church and sacraments, and the practical implications. The other book is an important contribution toward the developing of an Anglican notion of authority as *consensus fidelium*, freely reached through life and study.

The two lists do not cover the field, of course, but they will do a great deal to suggest further reading; and no religious worker can leave them without an enriched understanding of the Christian tradition, and a quickening of zeal in the task of reinterpreting that tradition for our contemporary world.

## Spiritual Reading for Lent

Recommended by Mother Mary Maude, CSM

LOOKING back over the publications of the past two years, one thinks of a number of books which are helpful and inspiring. Outstanding for women who would live a consecrated life in the world is Sibyl Harton's *In Pursuit of Perfection* (Morehouse-Gorham. 1936. \$2.00) and in addition her *Practice of Confession* (Morehouse-Gorham. 1937. 40 cts.). Another small volume for persons accustomed to make their confessions is *The Sacrament of Absolution* by C. J. S. Stuart (Faith Press. Morehouse-Gorham. 1936. \$1.00). Two excellent small devotional volumes on the Holy Eucharist supplement each other: *The Church's Offering* by Henry de Candole (Morehouse-Gorham. 1937. 60 cts.), and *Instructions on the Holy Communion* by S. A. Howard (Morehouse-Gorham. 1936. 60 cts.). Another devotional study of exceptional value is found in *Adoration* by Alick Bouquet (Faith Press. Morehouse-Gorham. 1936. \$1.00). The three last named contain the kind of elementary teaching that is never outgrown, however advanced the spiritual life may be.

For those who have made some progress in the interior life Father Leen's books are useful, especially *Progress through Mental Prayer* (Sheed & Ward. 1935. \$2.00) and *In the Likeness of Christ* (Sheed & Ward. 1936. \$2.50). No recommendation of books on the spiritual life would be complete without mention of F. P. Harton's valuable *Elements of the Spiritual Life: A Study in Ascetical Theology* (SPCK. Macmillan. 1932. \$3.25) even though it does not fall within the two-year limit of this list. A brief but in its degree an equally inspiring study is his recently published *Life in Christ* (Morehouse-Gorham. 1937. \$1.40). For students of 17th century spirituality in its relation to devotional practices of today the translation of Henri Bremond's *Triumph of Mysticism* (Macmillan. 1936. \$5.25) is perhaps the most valuable of the three volumes of his great *Literary History of Religious Thought in France* that have so far appeared in the English language.

Of religious biographies during the past two years there have been many of permanent value. First in date and perhaps in merit are the two volumes of *Randall Davidson, Archbishop of Canterbury*, by G. K. A. Bell (Oxford University Press. 1936. \$12.) with their background of contemporary English ecclesiastical history; and together with them should be reckoned the two volumes of *Viscount Halifax* by J. G. Lockhart (Centenary Press. 1935-6. \$10.). Amongst other good recent biographical productions we may select *Life and Times of Charles Inglis* by J. W. Lyddeker (SPCK. Macmillan. 1936. \$3.75); *Connop Thirlwall* by J. C. Thirlwall (SPCK. Macmillan. 1936. \$4.00); *Elizabeth Fry* by Janet Whitney (Little, Brown. 1936. \$3.50); *Pascal* by Morris Bishop (Reynel and Hitchcock. 1936. \$3.50) and *Apostle of China: Samuel Isaac Joseph Schereschewsky* by J. A. Muller (Morehouse-Gorham. 1937. \$2.50).

## Books for Social Workers

Suggested by Mary Willcox Glenn

*Toward Social Security.* By Eveline M. Burns. McGraw-Hill. \$2.00.

THIS book is non-technical. The author provides a philosophic basis for the formulation of a "security" program, without assuming the rôle of a protagonist.

*The Public Assistance Worker.* Edited by Russell H. Kurtz. Russell Sage Foundation. \$1.00.

A non-technical, readable book emphasizing the human rather than the routine aspects of this service to clients.

*A Social Study of Pittsburgh Community Problems and Social Services of Alleghany County.* By Philip Klein and Collaborators. Columbia University Press. \$4.75.

While the practical and specific findings of this study are primarily intended to apply to Pittsburgh and Alleghany County, they will serve as guide posts for any American community concerned with social work.

*Studies in Group Behavior.* Edited by Grace Coyle. Harpers. \$2.75.

Case material which has value for any group work leader, as well as for any one interested in the study of group relationships.



*Social Work Year Book—1937.* Edited by Russell H. Kurtz. Russell Sage Foundation. \$4.00.

The 100 and more articles on different types of effort for social welfare are written each by an authority in his field. The volume also contains a descriptive list of national and state-wide agencies, both public and private.

*The Oxford Conference (Official Reports).* Introduction by J. H. Oldham. Willett, Clark. \$2.00.

This report is included in a social work list because of the force of its recommendations in regard to the need for social study and thinking and of fearless meeting of the cost of social change.

*The Lasting Elements of Individualism.* By William Ernest Hocking. Yale University Press. \$2.00.

A study in the philosophy of history which should induce a thoughtful weighing of the relative values of different social work proposals.

*Chicago Commons Through Forty Years.* By Graham Taylor. Chicago Commons Association. \$1.50.

A picture of the social settlement movement by one of the old guard, an octogenarian who has always kept a sense of proportion as he has fearlessly worked to bring about social change.

*Elizabeth Fry.* By Janet Whitney. Little, Brown. \$3.50.

A pioneer prison reformer who held a balance between public service and the claims of family life, who in the first quarter of the 19th century found "something she could do" for women prisoners.

*Dorothea Dix, Forgotten Samaritan.* By Helen L. Marshall. University of North Carolina Press. \$3.50.

This biography, which makes special appeal to those who are interested in the care of the mentally ill is in reality a valuable source book for any one who wishes to study the beginnings of a social movement and to trace the accomplishment of a personality "fired by vision, passion, and purpose."

*Bread and Wine.* By Ignazio Silone. Harpers. \$2.50.

Selected by *The Family* as its June, 1937, book of the month, because it "is not only a novel set in authentic historical and political perspective" but because it "is the study of man's struggle to reconcile his pragmatic conception of political and social justice with his deep need for a personal philosophy of morality."

*Current Trends in Social Adjustment Through Individualized Treatment.* By Margaret L. Rich. Family Welfare Association of America. 20 cts.

This pamphlet is included in the book list because no non-technical book was—to my knowledge—published in 1937 on the subject of individualized social treatment.

## Books on Church Music

Recommended by Ray Francis Brown

Instructor in Church Music and Organist, General Theological Seminary

*Church Music in History and Practice.* By Winfred Douglas, Mus. Doc. Scribners. \$2.75.

THIS IS an excellent historical presentation of the subject of Church music from the point of view of one who knows the purpose of the Church in having music, and who knows the practical requirements of our own branch of the Church. It is a study of prime importance to clergy and choirmasters, and it is of interest to choristers and musical lay people.

*Psychology and the Choir-Trainer.* By C. Henry Phillips. Dutton. \$2.00.

The choir director, who knows what he wants his singers to do but has his difficulties when it comes to getting them to do it, will find here many a valuable suggestion for the efficient conduct of rehearsals.

*The Approach to Plainsong Through the Office Hymn.* J. H. Arnold. Oxford. 1937. 85 cts.

A short study of four plainsong hymns (two of the tunes of which are found in the Pension Fund edition of The Hymnal), which, taken with the Columbia record (274-M) made to illustrate it, makes an approach to the whole subject of plainsong which is simple, authoritative, practical, and attractive. It is of interest to clergy, choirmasters, and choristers.

*The Interpretation of Plainchant.* By Alec Robertson. Oxford. 1937. \$2.00.

This clear study of plainsong treats the subject as a living art, and is of value to the choirmaster as a complement to other more technical studies. The numerous examples of music quoted are from the Latin rite, but the principles, with slight exception, are of equal value with English words.

## Books for Children and Young People

Suggested by Katharine Abbot Wells

Associate Director, Church Army in the USA

### FOR CHILDREN

*Prayers for Little Children.* By Mary Alice Jones. Rand McNally. 1937. Pp. 63. 10 cts.

This booklet contains 28 simple and lovely prayers, with some very helpful instructions for developing the prayer life of little children.

*The Story of Jesus.* By Gloria Dierner. Rand McNally. 1937. Pp. 64. 10 cts.

With a skilful touch, the author has selected the essential facts in the story for children and related them in a vivid manner.

*The Laughing Valley.* By Virginia Green Millikin. Abingdon. 1937. Pp. 202. \$1.50.

An unusual collection of 43 short stories that teach children Christian ideals without seeming to preach or being sentimental. Adults as well as children will enjoy them.

### FOR JUNIORS

*The Junior Bible: An American translation.* By Edgar J. Goodspeed. Macmillan. 1936. Pp. 277. \$2.50.

A translation of most of the important stories of the Bible in vivid language of today that holds the interest of the reader. Each story is preceded by an explanatory historical note that gives the setting for it.

*Little-Known Young People of the Bible.* By Eveleen Harrison. Round Table Press. 1937. Pp. 139. \$1.00.

The stories of 14 boys and girls found in the Bible are told anew in a manner to make the characters become living individuals instead of just names.

*Missionary Stories to Tell.* Children's Committee. Missionary Education Movement. 1937. Pp. 178. \$1.00.

The 38 stories of the Americas, Egypt, Persia, China, Japan, Korea, India, and Africa were selected because of the enthusiastic response to them by children and the valuable material they include.

*Children of the Wilderness.* By S. Gamza Curry. Oxford Press. 1937. Pp. 234. \$1.75.

A book for teachers of the Old Testament containing a wealth of historical material on the life and customs of the Hebrews up through the time of Joshua, and a collection of stories with fictional characters that illustrate these for children.

### YOUNG PEOPLE

*They Dared to Live.* By Robert M. Bartlett. Association Press. 1937. Pp. 131. \$1.25.

The stirring tales of 35 men and women of our time, from all parts of the world and professions who have dared to give their lives in service to others and who have become famed benefactors of humanity.

*Youth Marches.* By Daniel A. Poling. Judson Press. 1937. Pp. 196. \$1.00.

A book that will arouse the hearts of young people and challenge the thinking of their leaders, written in a popular and dramatic style, showing that youth is ready to give itself for the highest ideals it knows whether they be those of Nazism or Christianity or other.

*It Occurred to Me.* By Muriel Lester. Harpers. 1937. Pp. 268. \$2.00.

An autobiography of the founder of Kingsley Hall, that reads like a novel. The author is a friend of Ghandi.

## OLDER YOUNG PEOPLE AND LEADERS

*The Hazen Books on Religion.* Edward H. Hazen Foundation. Association Press. 1936-1938. About Pp. 60 ea. 50 cts. ea. *Christianity and Our World.* By John C. Bennett. *Jesus.* By Mary Ely Lyman. *God.* By Walter Horton. *Religious Living.* By Georgia Harkness. *Toward a World Christian Fellowship.* By Kenneth Scott Latourette.

A series of short books that will make an excellent basis for discussions in young people's groups, that will meet the first needs of serious young people who wander into groups seeking religion but questioning it, and will aid those brought up within the Episcopal Church to understand the approach of the college student of today and others to these subjects.

*Make Life Worth Living.* By Joseph R. Sizoo. Macmillan. 1937. Pp. 190. \$1.75.

A splendid analysis is given of our life today, its fundamental problems, and the power of religion in solving these for the individual and the group.

*The Choice Before Us.* By E. Stanley Jones. Abingdon. 1937. Pp. 230. \$1.50.

This is another challenging book by a well-known author. Of particular interest is the tabulated comparison of Naziism, Fascism, Communism, and Christianity.

*The Spiritual Life.* By Evelyn Underhill. Harpers. 1937. Pp. 142. \$1.25.

The inner life with God—the art of its attainment and its riches—is presented with the simplicity and clearness that comes from true knowledge and experience.

*Meditations* (Suggested by Biblical and other poetry). By Laura H. Wild. Abingdon. 1937. Pp. 148. \$1.00.

This volume, with its introduction on spiritual symbolism, especially that taken from nature, draws those who read it and who know and love nature into the very presence of God.

*The Rise and Growth of English Hymnody.* By Harvey B. Marks. Revell. 1937. Pp. 270. \$2.50.

A much-needed book, giving the history of hymn poetry, rather than hymn tunes, biographical sketches of the best known writers, and incidents connected with various hymns. Reading it will make one's worship richer and fuller.

*Through Science to God.* By Nathan A. Smyth. Macmillan. 1936. Pp. 213. \$2.50.

This book shows the growing unity in belief between science and religion, though the gap between what scientists know and what Christians believe is still great. It is a valuable book for those working with students.

*The Psychology of Religious Living.* By Karl R. Stolz. Cokesbury. 1937. Pp. 356. \$2.50.

An excellent and detailed treatment of the subject for those who wish to make a serious study of it.

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### Books on Religion

Recommended by the Rev. Dr. Bernard Iddings Bell

Canon of the Cathedral of St. John, Providence, R. I.

*The Life That is Light.* By Archbishop Alban Goodier. 3 vols., \$2.00 ea. Burns, Oates and Washbourne.

THESE books of meditation and aspiration are the most sane, modern, and unsentimental books that I know. Recommended to me by Dom Bernard Clements of All Saints', Margaret Street, London, they are a mine of information and suggestion, and just as good for laypeople as for priests. Begin with Volume I.

*Three Theories of Society.* By Paul H. Furley, Ph.D. Macmillan. \$2.00.

By all odds, the best book on Christian sociology written this year. No Redophilism, no Fascistophilism, no neo-Protestant "social Gospel"; but a serious sociological treatise based upon a sound definition of man. An exciting book, written by an expert but for the non-technical reader.

*Survival.* By G. D. Rosenthal. Harpers. \$2.00.

A book on Eternal life, written with scholarly care, clarity, and sympathetic understanding. Neither "pious" nor sceptical.

*When Half Gods Go.* By C. L. Dibble. Morehouse-Gorham. \$1.75.

A presentation and defense of what religion means in racial experience, written by a well-read lawyer, addressed to his fellow-laymen. No exhortations here, but facts analysed, collated, and explained. A remarkable book.

*Six O'Clock Saints and More Saints for Six O'Clock.* By Joan Windham. Sheed and Ward. \$1.50 ea.

Why not give the children some Lenten reading? These lives of the saints for bedtime are wonderful for boys and girls of from 6 to 10 or so. What fun the saints are! And how modern and touching and hilarious these stories about them!

*Ends and Means.* By Aldous Huxley. Harpers. \$3.50.

The author of *Eyeless in Gaza* has been converted from a cynic into a preacher, but his new faith is no reëdited formula. This book will help those capable of thinking for themselves to rescue their own faith from conventional clichés and stereotyped acceptances.

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### Books on International Relations

Recommended by Clinton Rogers Woodruff

*At the Paris Peace Conference.* By James T. Shotwell. Macmillan. \$4.00.

THIS is a first-hand account of what took place at Paris now nearly 20 years ago; but what took place there and then is most pertinent at the present time in view of the present serious situation.

*Latin America: Its Place in World Life.* By Samuel Guy Inman. Willett, Clark. \$3.75.

Dr. Inman is an acknowledged authority on Latin America. He was a member of the Buenos Aires inter-American peace conference and has been identified with numerous other movements in the continent to the south of us. This is a timely summary of its general history and development.

*Dom Pedro the Magnanimous, Second Emperor of Brazil.* By Mary Wilhelmine Williams. University of North Carolina Press. \$3.50.

One of the most interesting phases of the history of South America is that of its lone empire, Brazil. It lasted from 1824 to 1889. Its two emperors, Dom Pedro I and Dom Pedro II, were enlightened rulers and thus escaped the many revolutions through which other South Americans have passed. This is an entertaining history of a ruler who was one of the strong friends of the United States.

*Can We Stay Out of War?* By Phillips Bradley. W. W. Norton. \$2.75.

Charles A. Beard says this book deserves a national audience. He believes that Professor Bradley not only looks gift horses in their mouths, but keeps a sharp eye on Greeks bearing presents.

*Vital Peace.* By Henry Wickham Steed. Macmillan. \$2.75.

"This book is meant as a challenge," says Mr. Steed in his preface. "It is addressed to pacifists and non-pacifists alike. Its purpose is to bid them reflect upon the 'peace' of which they often speak." Mr. Steed goes on to say: "Contact with audiences in England as well as in France, Belgium, Switzerland, the United States, and formerly Germany led me to believe that the views of peace and war which I have come to hold are not only sound in themselves but are felt to be sound by 'ordinary' or 'common' folk whenever and wherever they are clearly stated."

*Dictators and Democracies.* By Calvin B. Hoover. Macmillan. \$1.50.

*Dictatorship in the Modern World.* Edited by Guy Stanton Ford. University of Minnesota Press. \$2.50.

Professor Hoover's study of the fundamentals of modern dictatorship might almost have been entitled *The Totalitarian Urge to War*. All through the book he explains the generation of forces in the totalitarian State which made war inevitable. He analyzes the relation between capitalism and political democracy, on the one hand, and between dictatorship and economic collectivism on the other. A comparison is made between the Soviet, Fascist, and Nazi forms of the totalitarian State.

The writers who have contributed to Mr. Ford's volume have



described the conditions under which dictatorships arise, the techniques used to gain control, and the results under dictatorships. Even if such régimes have in them the seeds of decay, it is obvious that the peoples subjected to them not only must pass through a trying period of disillusionment and struggle to regain lost ground but must also ultimately devise economic and political systems superior to the ones the dictators overthrew.

### Books for Lenten Reading

Suggested by the Rev. Dr. Burton Scott Easton

AN ADMIRABLE occupation in Lent is the study of some particular Book of the Bible, and in the past year three excellent commentaries have appeared which may be recommended. Very valuable is Bishop Kenneth E. Kirk's *Epistle to the Romans* in the Clarendon series (Oxford Press, \$1.25). More specialistic is Dr. E. F. Scott's *Pastoral Epistles* in the Moffatt series (Harpers, \$3.50), the best treatment that we have in English. For the reader with some critical training Dr. B. Harvie Branscomb's *Gospel of Mark* (same series, Harpers, \$3.50) is an excellent introduction to the most recent thought on the subject. All three of these commentaries are based solely on the English text. To more advanced students Dr. B. D. T. Smith's *Parables of the Synoptic Gospels* (Cambridge Press, Macmillan, \$3.75) is a treasure-mine; most of it can be followed without knowledge of Greek.

In a different field *The American Prayer Book* (Scribners, \$2.50), by Bishop Parsons and the Rev. B. H. Jones, has become a classic within six months after publication.

### TO A JEW

HOW can I hate you,  
I, who own Him King,  
Him upon whom the Star of David shone?

From all the world  
God chose your ancient race  
To give His Mother,  
Mary, full of grace.

Your Law did guide,  
Scriptures were daily meat;  
Your temple courts  
Were home to boyish feet.

Your solemn festivals  
He, with gladness, kept;  
Shared in your daily life,  
Toiled, and laughed, and wept.

How shall I serve Him then  
By hating you?  
Shall I revile His Name,  
Jesus—the Jew?

Nay, I can never hate,  
I, who own Him King,  
Him who, incarnate, made your race His home.

—REV. ROBERT J. MURPHY.

### ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

### CHINA EMERGENCY FUND

A. H. ....	\$2.00
Rev. William B. Hamilton, Yreka, Calif. ....	2.00
	\$4.00

## Thanks to Mother Church

By the Rev. J. S. Okajima

Priest in charge, Our Saviour's Church, Nara, Japan

*This unsolicited message from a native priest in the Japanese diocese of Kyoto is an interesting expression of the way in which Japanese Christians look to the Mother Church in America for continuing guidance and leadership while developing their own national Christian life. The editor has recast some of the author's expressions in the interest of idiomatic English.*

ACCORDING to published reports, Japan is becoming a modern cosmopolitan nation in many ways. This is undoubtedly true. But if we look at the spiritual condition of this nation we find many handicaps still to be overcome.

Christianity originally came to Japan 400 years ago, being brought to this country by a Roman Catholic missionary. After a considerable interlude Christianity again came to Japan over 80 years ago, being brought by both Catholic and Protestant missionaries. Some 50 years ago the Nippon Seikokwai (Japanese Holy Catholic Church) was founded as a branch of the Anglican communion.

During this long history, how many Japanese have been converted to Christianity? I do not know the exact figures, but certainly the number of Christians in Japan is not so large that the Japanese churches can boast of them to the world. Why is it that the Church in Japan has not developed as rapidly as the Mother Churches in America and England might expect?

There are many reasons. For one, recent thought throughout the world is becoming increasingly militaristic and nationalistic. In Japan especially Christians are often misunderstood and accused of being unpatriotic because they do not favor militarism. I am very sorry that this is the case, for Christians are as faithful to the nation as are other people. For myself, I have become a Christian in order to become a more faithful member of the nation. There is no gap between loyalty to the nation and loyalty to Christianity.

I wish to thank the American Mother Church for the many years that it has preached the Gospel to this unhappy country. American missionaries in Japan especially face many difficulties and they must be thanked by Japan. These missionaries are expected to send favorable statistics to the Mother Church, but it is very difficult to do so in Japan.

The missionaries are facing three difficulties at the present time. The first is that their salaries and allowances are being reduced year by year. Second, foreigners are not always well treated at the present time. Third, Christianity is largely misunderstood as being unpatriotic and anti-nationalistic.

What is to become of Japan in the future? Perhaps it will become Christian like other countries. Leaders of Japan today and the intelligentsia are being heavily influenced by Christianity, for they are learning that there is no good religion fitted to this country as well as Christianity. There are many baptized Christians among the leaders of Japan.

American missionaries in Japan are working very well. The missionary bishops particularly are accomplishing more than the Mother Church may think. The preaching of the Kingdom of God does not require success in a short time because "the preaching is not the enterprise" and "the faith is not only emotion." I dare say that, if the Mother Church will continue to assist Japan, this country will be converted in the future, but if not, Japanese Christianity will face a crisis. At this time we need the continued help of the Church in America.

## New Books for Lent

(Continued from page 190)

*Creative Revolution.* By J. F. T. Prince. Bruce. Pp. 106. \$1.50.

A fine book on Christian social reform.

*The Choice Before Us.* By E. Stanley Jones. Abingdon Press. Pp. 235. \$1.50.

A discussion of a democracy with a kingdom-of-God motive behind it and a kingdom-of-God goal before it, as the solution of the world's problem.

*Dick Sheppard and St. Martin's.* By R. J. Northcott. Introduction by Pat McCormick. Longmans. Pp. 109. \$1.40.

This vivid account of Dr. Sheppard and the ever-open door of St. Martin's-in-the-Fields will appeal to every pastor and parish worker.

## SERMONS

*Great Sermons on World Peace.* By Various Preachers. Compiled and edited by J. Gilchrist Lawson. Round Table Press. Pp. 200. \$2.00.**TWELVE SERMONS** by Bishop Oldham, the Archbishop of York, Dr. William Pierson Merrill, Dr. Fosdick, Dr. Joseph Fort Newton, Miss Maude Royden, and other well-known workers for peace.*Last Addresses.* By H. F. B. Mackay. Centenary Press. Pp. 270. \$2.40.This book will be prized by all who have been helped by the other books of Canon Mackay. Six chapters of the book he had intended as part of the *Second Series of Studies in the Ministry of Our Lord*; they comprise 50 pages. The remainder of the volume consists of sermons delivered on various occasions, many of them among his best.*Haggerston Sermons.* By H. A. Wilson. With drawings by Clare Dawson. *Haggerston Year.* By H. A. Wilson. With cover design by Clare Dawson. Morehouse-Gorham. \$1.40 ea.

These two books, by the vicar of St. Augustine's, Haggerston, might be listed under any one of the headings thus far used in this list. They are appropriate for Lent; they are full of material for meditations; they are guides to both personal and social religion. Both clergy and laity will find their riches inexhaustible.

*A Tramping Parson's Message.* By Desmond Morse-Boycott. Skeffington. Pp. 200. \$2.40.

Thirty-one sermons, following the Church's year and including special occasions.

*Fireside Talks.* By W. H. Elliott. Morehouse-Gorham. Pp. 82. 80 cts.

Radio addresses, by the vicar of St. Michael's, Chester square, London. Fr. Elliott has a radio congregation throughout all England.

## OTHER IMPORTANT BOOKS

*Aspects of Belief.* By J. S. Bezzant. Scribners. Pp. 207. \$2.75.

The Noble Lectures for 1937.

*One Thousand Years of Uncertainty.* By Kenneth Scott Latour-ette. Harpers. \$3.50.Volume II of *A History of the Expansion of Christianity*. Volume I, *The First Five Centuries* (\$3.50), was published last year.*The Validity of the Gospel Record.* By Ernest Findlay Scott. Scribners.

A study of the Gospels by a well-known New Testament scholar.

*The History of the Episcopal Church in Japan.* By Henry St. George Tucker. Scribners. \$2.00.

The only history of the Church's mission in Japan told from its actual beginning.

*A Shepherd Remembers.* By Leslie D. Weatherhead. Illustrated. Abingdon Press. Pp. \$2.00.

Studies in the Twenty-third Psalm by the pastor of the City Temple, London, whose books have helped many.

*An Introduction to Pastoral Theology.* By Henry Balmforth. Macmillan. \$4.00.

A book for the pastor and the theological student, by the headmaster of St. Edmund's School, Canterbury.

## CHURCH MUSIC

Rev. John W. Norris, Editor

**T**HERE IS much good music available for the Lenten season. In fact it is less difficult to select anthems for this season than for almost any other, at least for those choirs which sing in four parts. There is still a dearth of material for choirs which must sing in unison, although there are more anthems of this nature being published and in time it is to be hoped much can be recommended. The anthems suggested in this issue are based upon the teachings of the Collects, Epistles, and Gospels for each Sunday in Lent. This should be borne in mind in considering them for parish use, as it may be that they will not fit in with the lessons, if Morning Prayer is used, or with the sermon. It is important that the central thought of the day be correlated and that the anthem should add its contribution.

First Sunday in Lent: "Jesus, Thou joy of loving hearts," Alfred Whitehead. An anthem designed for unaccompanied singing. This is not an easy anthem and one that on such short notice probably could not be used this year. Published by Gray.

Second Sunday in Lent: "Incline thine ear," F. H. Himmell. This is an old anthem but one that is short and not too difficult. It calls for a bass or alto solo, or may be sung by all basses or altos as a chorus. This is a good way to avoid stressing the individual singer and at the same time offers a solution to the often vexing question of who will sing the solo. Published by Presser.

Third Sunday in Lent: "Lord for Thy tender mercies' sake," attributed to Farrant. This is a short, four-part anthem that requires expression. It may be sung accompanied, but is more effective if done without accompaniment. The words suggest the thought of the Epistle. It should be possible for the average choir to learn this for use this year, although longer time would be preferable, that the singers may absorb and feel the music. Also obtainable for two parts. Published by E. C. Schirmer.

Fourth Sunday in Lent: "O Saviour of the world." There are several fine settings of these words. Probably one of the most popular is that of Sir John Goss. It is published by most music publishers. There is also a setting by Francis W. Snow which provides a soprano solo, and soprano and tenor duet. This latter is published by the Parish Choir.

Passion Sunday: We know of nothing better for this day than Handel's "Surely He hath born our griefs." This is taken from *The Messiah*. It is not directly related to the Gospel or the Epistle but it gives the sense and sentiment of the Passion.

Palm Sunday: Fredrick T. Candlyn's "Ride on! ride on in majesty" is a fine anthem and especially suitable as to text, being the setting of the fine Palm Sunday hymn. It is published by Gray. There is a fine anthem, "Glory and honour and laud," by Dr. Charles Wood, published by C. C. Birchard, but it requires a double chorus. May we express the hope that the number of choirs which "render" the perennial "Palms" will be noticeably decreased this year. Stainer's "Fling wide the gates," although hackneyed, is a better choice.

Easter: "Arise in us," Martin Shaw (Novello). A fine anthem requiring careful preparation yet with a considerable part in unison. "The day draws on with golden light," Edward C. Bairstow (Oxford), founded on an Angers Church melody. It is of moderate difficulty. "Ye choirs of New Jerusalem," F. Barnes (Novello). An easy four-part anthem. "Christ conquereth," Joseph Clokey (J. Fischer & Bro.). Also suitable for Ascension.



# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## The Lent Books of Two Bishops

**THE RECONCILING CHRIST:** The Presiding Bishop's Book for Lent, 1938. Harpers. \$1.00.

**THE CHURCH VICTORIOUS.** By Horace Crotty. Longmans, Green. Pp. viii-118. \$1.00.

**T**HE FIRST BOOK is the Presiding Bishop's Lenten volume, now happily an institution in the Episcopal Church. This year, the subject is "reconciliation," and Bishop Perry, who edited the book with Bishop Tucker, the new Presiding Bishop, has arranged for a series of chapters, divided by week and day, on such subjects as reconciliation between God and man, and between man and man; and the ways toward effecting that reconciliation, such as the Church, the sacraments, the common belief of Christians, and the daily living of the believing soul.

The Presiding Bishop begins the book by sections on repentance and forgiveness, and Dr. Perry goes on with the place of Christ and the means of reconciliation effected by Him. The six weeks in Lent are then taken by the special contributors. Dr. ZeBarney T. Phillips discusses the gospel of reconciliation brought to men through Christ; his meditations are literary gems, and are concluded with finely wrought prayers. Fr. T. St. Clair Will writes on reconciliation between men, and touches incisively such matters as economic and social distress, class problems, nationalism, and internationalism. The third week, Bishop Wilson gives us a series of meditations on the Catholic Church, as Body of Christ, fellowship, flock, family, etc.

Bishop Stevens of Los Angeles has a stimulating treatment of the place of faith; he gets at the heart of the matter, and his group (without making invidious comparisons) seems to the reviewer among the best in the book. Fr. Crocker, Episcopal student chaplain at Princeton, has a first-rate discussion of the place of sacramental religion; and Bishop Mikell of Atlanta concludes with meditations on the Cross, and a series of Good Friday devotions centering around the Seven Last Words.

All together, it is a very useful book, and should be widely used. It is notable for its breadth, its unanimity on the things that really matter, and its complete freedom from stilted language in devotion. If any adverse criticisms were to be made, they would be that sometimes the meditations are diffuse rather than pointed; and that the theocentric note seems now and again to be lost to sight in the strong Christocentric emphasis. Surely we are Christocentric in our devotion only that we may be theocentric in our life and thought. But these are minor points in a fine and helpful volume.

Many will find that this book will open wide areas of religious living which they have never explored, and will relate their Christian faith to ordinary life in a way which they hardly expected to be possible.

Bishop Crotty has written the Bishop of London's annual Lenten book. It is an interesting, closely knit, well-developed study of the function of the Church in the modern age. The Church possesses a victorious gospel; her job is to go to the world with a ringing challenge from the Lord of Life—she is not defeated, and defeatism is the major temptation of our age. This book is quite up to the high standard set by earlier volumes in this famous series.

W. NORMAN PITTINGER.

## A Reliable Handbook on Liturgics

**A HISTORY OF CHRISTIAN WORSHIP.** By Oscar Hardman. Cokesbury Press. \$2.00.

**I**F ANY evidence were needed for the amazing revival of interest in matters liturgical, it would be given by the publication by a press usually associated with non-liturgical Christianity of a book written by an Anglican specialist in liturgics. (Dr. Hardman is professor of liturgical theology in the University of London.) And the publishers have done full justice to the work, even to the very excellent plan of revising the bibliography to give American publishers and prices of the books chiefly cited. Dr. Hardman has packed his book very full; so full, indeed, that

it is evidently meant more as a work of reference (there is an elaborate index) than as a volume to be read right through. But when information is needed about the *Ordo Romanus*, the origin of the amice, the leading Puritan English preachers, the Swedish Lutheran rite, the Prayer Book Calendar, Müntzer's innovations, or Cardinal Quignon's Breviary, the essentials can be quickly found. And the information can be relied on.

B. S. E.

## Bishop Whipple as a Young Man

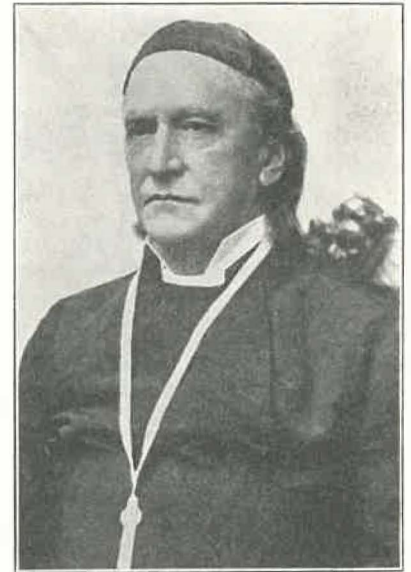
**BISHOP WHIPPLE'S SOUTHERN DIARY, 1843-1844.** Edited by Lester B. Shippee. University of Minnesota Press. \$3.00.

**A** GENERATION AGO Churchmen everywhere were reading *Lights and Shadows of a Long Episcopate*, Bishop Whipple's autobiographical account of his long years of magnificent work in Minnesota, especially among the Indians of that state.

That book, once so popular, is now unfortunately out of print and very little read. The recent publication of Bishop Whipple's diary kept during a tour of the South made as a young man of 21 years may turn Churchmen of the present day to look again at the autobiography. The diary deposited with the Minnesota Historical Society a few years ago and just published, supplements in a very real sense the autobiography, and is the only Whipple manuscript to be published since his death.

The autobiography, concerned as it is with the years of Bishop Whipple's missionary episcopate, gives but cursory attention to his boyhood and youth—that formative period of life when roots are being established and the trend and outlook of later years determined. The diary fills in some of the gaps in the autobiography. The Whipple of the diary is not the mature leader whose voice rang with authority in councils not only in the United States but abroad as well; but it is a young man, recently married and with a small baby, leaving his home for the first time in search of health. As an early entry in the diary reads, "I almost repined at the kind providence that had afflicted me and caused a separation between me and those I loved best. But 'tis better that I go from them a few months now than by staying *now* to go from them forever by and by." It is a young man keenly interested in business and politics. How keen was the latter interest is shown in the now famous remark of Thurlow Weed made some years later when Whipple became a candidate for Holy Orders, that he "hoped a good politician had not been spoiled to make a poor preacher."

This was the young man who in the autumn of 1844 left the family home in upstate New York to wander through the Southland in search of health. A sailing vessel carried him from New York to Savannah, Ga., where he spent a few days enjoying the delightful Southern climate and in discovering with almost childish curiosity the customs and manners of the Negro slaves. Thence on to Florida where he was horrified by accounts of the White man's treatment of the Indians and intrigued by plantation life and the administration of justice in the Florida courts. He



BISHOP WHIPPLE

spent some weeks in Florida and then turned north again, visiting in Georgia, Alabama, Louisiana, Missouri, Ohio, Virginia, Maryland, and Delaware, everywhere taking an acute interest in the life of the people, the condition of the Negroes, and local traditions and customs. The last days of his journey he spent in Philadelphia, "the most beautiful large city I have seen since I left home," on which he makes some amusing and discerning comments.

Among a half-dozen well-selected illustrations in the book are reproductions from contemporary pictures included in the original diary. The volume, which is well printed, is a valuable addition to the personal narratives of American social life which give life and color and understanding to a past era. It gives a picture of the South at the time when the Negro question was becoming a burning issue, and the observations on this question by an alert young man indicate the qualities which matured in later life made him a distinguished leader in Church and State, and champion of the Indian. G. WARFIELD HOBBS.

### The Mission of the Church Today

FROM BUDDHA TO THE CHRIST. By the Rev. Taisei Michihata. Translated by the Rev. P. A. Smith. Church Publishing Society. Pp. 239. \$1.00.

CHRISTENDOM AND ISLAM: Their Contacts and Cultures Down the Centuries. By W. Wilson Cash. Harpers. Pp. 205. \$2.00.

A THEOLOGY FOR CHRISTIAN MISSIONS. By Hugh Vernon White. Willett, Clark. Pp. 220. \$2.00.

AT FIRST GLANCE, these three books may seem to be strange bed-fellows; but on second thought they will be seen to present different facets of a greater whole—the mission of the Church in the world today.

Men in all ages and in all places have sought answers to such questions as What is man? What is man's relation to man? to God? What is sin (evil)? How may man overcome sin (find salvation)? In times past leaders have risen and made answer to these questions and around their interpretations of man and God and salvation have grown the so-called great religions of the world—Buddhism, Mohammedanism, Confucianism, Christianity.

Taisei Michihata in the recent autobiographical account of his spiritual pilgrimage, *From Buddha to the Christ*, tells first how Buddha answers man's perplexities and how these answers failed to satisfy the longings of his soul. Then, although a Buddhist priest, he one day heard the Good News of Christ. In that initial message he sensed the answer to all his questionings and uncertainties and he determined to know more of this new teaching. This search led to the inevitable result—conversion to Christ and baptism into the fellowship of the Church. Later he sought ordination and today, a Christian priest, he offers the Good News of Christ to all who will listen.

His story has been translated into forceful, readable English by the Rev. P. A. Smith, an American priest long in the diocese of Kyoto, Japan, but recently loaned to Bishop Naide for special service in the diocese of Osaka. It is more than a personal story, it is a careful study of Buddhism and Christianity and as such deserves especial attention.

*From Buddhism to the Christ* is made available to occidental readers by the Church Publishing Society of Tokyo, Japan. Too little known in the United States, this society is composed of the bishops, Japanese, English, and American, of the Nippon Sei Kokwai. It is managed by the senior American priest in the diocese of North Tokyo, the Rev. C. H. Evans. During the past decade the society has issued 97 books and plans soon to issue a revised edition of the Japanese Hymnal. Although most of its publications are in Japanese it issues an occasional volume in English, of which *From Buddha to the Christ* is a notable recent example.

LESS PERSONAL, but equally arresting, is *Christendom and Islam* in which the distinguished secretary of the English Church Missionary Society, W. Wilson Cash, discusses "their contacts and cultures down the centuries."

Dr. Cash, for many years a missionary in Egypt and the Near East, where he came into direct contact with Moslems, has been a life-long student of the world of Islam. This book, a product of his fine scholarship and sympathetic interest in Moslems, was

prepared originally as lectures on the Haskell Foundation delivered at the graduate school of theology in Oberlin College, Ohio. The keynote is sounded in the very first sentence of the preface, "Islam in its inception contained a mass of curious misconceptions and misunderstandings of Christianity."

From that point Dr. Cash discusses in the most lucid English, how Islam developed and grew, what it borrowed from Christianity, the state of Christianity in the sixth century which favored the spread of Islam, how Islam was affected by the surrounding Christian world, what influence it had upon Christianity, and perhaps of most importance, what Islam is today and what Christianity has to offer to the quarter-billion present followers of Mohammed. The progression of this story is revealed clearly in Dr. Cash's chapter titles: Islam—An Eclectic Faith; The Expansion of Islam and the Shrinkage of Christendom; The Contribution of Christianity to Islamic Thought and Life; The Contribution of Islam to the Making of Modern Europe; The Influences of Europe in the Disintegration of Modern Islam; and The Christian Answer to the Moslem Quest.

*Christendom and Islam* is a popular book; it is a book for the average person who wants a contemporary picture of these people, constituting about a sixth of the entire inhabitants of the globe, who seem to be undergoing great changes in ideas, customs, and mode of life. It is a book which integrates the world of Islam into modern life and the movements of our own day. It is a book which very much deserves reading, especially this year when the whole Church is giving thought to the Moslem world.

BOTH Mr. Michihata's and Dr. Cash's books present a picture of the Christian message; but that picture inevitably is restricted by a comparison, in the first case with Buddhism and in the second with Islam. What is the Christian message? What is the Gospel which first impels men and women to leave home and loved ones to preach Christ to non-Christian peoples and then what is it that they preach? The surface answer is, of course, the Good News of Christ as revealed in New Testament writings or in the words of the Jerusalem Conference of a decade ago, "Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God Incarnate; the final yet ever-unfolding revelation of the God in whom we live and move and have our being. . . ."

Obvious, yes, to those who have had a real and personal experience of Christ—and many have—but countless others, disturbed by the currents of modern life, are questioning. And their question usually takes the form, Why Christian missions? This is due, it seems, to three major causes:

(1) The modern missionary movement which began with the going of Carey to India in the late 18th century is nearly 150 years old. The Gospel has penetrated to the remotest corners of the globe, foundations have been laid, and the time has come to build the superstructure. What is the obligation placed upon Christians and older Churches to have a large place in this work? The changing emphases in missionary work demands a re-examination of the charter of the Christian Church—"Why Christian missions?"

(2) The economic distress of the 1930's had its inevitable effect upon the Christian enterprise and before Churchmen and women return to the support of this effort they want to know "Why?"

(3) The Layman's Foreign Missions Inquiry with its report *Rethinking Missions* has been snatched by many as an excuse to re-examine for themselves the missionary movement before re-committing themselves to its support.

These three are immediate major causes for the current interest in the reasons underlying the Christian World Movement. There are, of course, others: the age in which we live, the claims of other ways of life—humanism, secularism, totalitarianism, etc.

This popular interest has led naturally to a demand for a re-statement of the Christian apologetic for universality. This demand has been met by a flood of literature: some ultra-conservative, vainly seeking to bolster the waning interest in the Christian movement by assertions stated in terms of a bygone day; some ultra-radical, visualizing the Christian movement in purely humanitarian terms and in its modernity and enlightenment losing entire sight of the Transfigured Crucified Jesus; and in between a wide variety of positions among which may be found



those who, honestly holding fast to the eternal verities of the Gospel, yet seek to interpret them in language understandable by men and women living in this complex, changing world of the 1930's.

Somewhere here belongs Hugh Vernon White's *A Theology for Christian Missions*.

Perhaps the word *theology* in the title is unfortunate as it is a word which laymen and women shy away from; but the man or woman who will overlook the title and sit down with the book will be well rewarded.

Mr. White, a secretary of the American Board of Commissioners for Foreign Missions, begins at scratch; he assumes no especial background in the reader but states his case clearly and convincingly. The first three-quarters of the book in which the author discusses the method of missions, what is central in missions, the basis of a new apologetic and three ways of salvation is a careful, logical preparation for the final chapters, *The Christian Life Pattern* and *The Conquest of Selfishness*. In these two chapters, Mr. White gives a clear, simple interpretation of the Christian Gospel which is eminently reasonable. No one unwilling to be converted to an active Christian life should read this book.

WILLIAM E. LEIDT.

### The Family and the Church

THE MODERN FAMILY AND THE CHURCH. By Regina Westcott Wieman. Harpers. Pp. 407. \$3.00.

TO THIS objective study of the interfunctioning of family and Church Dr. Westcott Wieman has brought the rich results of her years of successful counseling in problems of individual and family adjustment. Her work is marked by obvious sincerity, close reasoning, deep insight, and social vision. But the chief impression is that of thorough competence; it is above all a workmanlike job.

The author defines the family as "that fellowship of parents and children, created and promoted through the sharing of vital interests, which initiates and individualizes growth of personality and the concomitant development of culture in the community." She realizes the present helplessness of the family unit lost among the larger and aggressively organized social interests. "The family is going through a long and perilous crisis. Nobody noticed just when it started; nobody can say just how long it will last; nobody knows what the outcome for the family will be."

No two institutions are culturally as close as are Church and family, and no two need each other so fundamentally. "The Church cannot function without the family. But it can function effectively with the family only when it sees the family in its total cultural setting." Inasmuch as it is within the family that the child receives his first impression of God and of his relation to God the importance of the family to the Church cannot be exaggerated. "Since the development of communion among men is the most urgent present requirement for the instituting of the kingdom of God in human living, and since the family is the chief germinating center of this communion, the most representative cause for the Church is that of fostering the communion of the family, together with all the social connections integral to this."

The book is divided into four parts, each carrying its own introduction. A sociological and psychological study of *The Family in the Life of Today* is followed by the brilliantly constructive *The Church and Its Relation to the Family*. The latter part contains the two best chapters in the volume. Invaluable practical recommendations characterize *The Church at Work with the Family*, while the final part, *Facing into the Future*, signals the mutuality of family and Church both as to objective and as to possibilities of future cultural contribution.

The realistic understanding of the difficulties involved for both institutions is refreshing. "There is no human relationship which requires for its fulfillment so much of art, science, character, philosophy, and religion as does the family." "There is utter disparity between the values and motives which the Church as an institution is supposed to be fostering and the dominant values and motives of the present civilization in the midst of which religion and the Church must function." But this realism is matched by deep appreciation of the challenge and thrill of participating in the growth of a family which is achieving status as a social institution. There is a fine grasp of values waiting to be conserved. "A discouraged, disorganized family has no eyes to see

nor ears to hear anything outside its own struggling; and no hands to help in any human project. The family which is restored to status and reasonably qualified for its distinctive functions has more cultural influence and significance than anything else of the same size in all the world."

Undoubtedly this meaty volume will prove discouraging to those seeking short cuts to an easy facility in dealing with family relations, but will prove constructively helpful to those clergy earnestly striving to improve their pastoral approach to premarital instruction and postmarital counseling. The latter will be particularly interested in the author's appraisal of the high importance of fellowship within the parish as a counseling force.

Among the outstanding features are the emphasis on "organic equality" within the family, that sort of pattern of relationship in which each has equal opportunity and responsibility concordant with his qualifications and his particular functions. Another is the plea for the "sacrament of betrothal" which the author regards as more important even than the sacrament of marriage because of offering a greater educational opportunity. A third is the author's contention that it is on the level of the family that the Church can most fittingly and competently deal directly with the great social problems of the day. Another is her insistence that effective counseling in family difficulties must be through group work rather than through individual work. Again there stands out her ardent plea for the addition of a Secretary of Family Welfare to the President's cabinet, and the subsequent initiation of a national program of education in marriage and home-making.

The volume is fortified by an exhaustive bibliography, guiding outlines for study groups, and an intelligent, painstaking index. Both format and proofreading are a joy to the eye.

C. RANKIN BARNES.

### A Poignant Story of a Priest

THE DIARY OF A COUNTRY PRIEST. By George Bernanos. Translated by Pamela Harris. Macmillan. \$2.50.

THE DAY-BY-DAY story of the brief parish life of a young priest, suffering from a fatal and painful disease but endeavoring to do his duty in a community that—quite literally—contains not a single soul with the slightest interest in religion. That it is morbid does not need the saying; but the book is so powerfully and vividly written that the award of the Académie Française's Grand Prix is wholly comprehensible. M. Bernanos really knows the clergy, and in the old, partly cynical, partly realistic and wholly devoted Curé de Torcy, whose advice to the young man is always sound, he has created a striking character.

E.

### An Admirable Pamphlet

GRACE AND NATURE. By A. G. Hebert. The Church Literature Association, London. 1s.

FATHER HEBERT is one of the wisest priests we have, but it is perhaps beyond even his abilities to summarize the ramifications of "natural" and "supernatural" in 78 small pages. So it must be enough to say that he has done more than could reasonably be expected in the space allotted him and that for general orientation the pamphlet is admirable. As might be expected his treatment culminates in an exposition of the Liturgical Movement.

B.S.E.

### What of the Mighty Army?

(Continued from page 192)

to make progress only as rapidly as they can do it without stirring up too much opposition. "Only criminals, no martyrs" is the phrase they apply to the Churchmen who resist: and if they can throw these Churchmen as a whole out upon a "sea of illegality," that will mean the beginning of the end of the Christian Church in Germany.

If you would read aright the developments of the present, then, keep in mind Nebuchadnezzar's test of loyalty and watch for the increasing pressure of the State to prostitute the Church to its own purposes without seeming to destroy its institutions.

# NEWS OF THE CHURCH

## Cathedral Aided by Mayor of New York

La Guardia Accepts Chairmanship of Committee Which Will Make Appeal for Building Fund

NEW YORK—Mayor La Guardia of New York has, at the request of Bishop Manning, accepted the chairmanship of a committee which will shortly issue an appeal for the funds necessary to complete the sanctuary and choir and open the great nave of the Cathedral of St. John the Divine before the coming World's Fair in 1939. The committee consists of the following:

Mayor La Guardia, chairman; Myron C. Taylor, Owen D. Young, Gen. James G. Harbord, Winthrop W. Aldrich, Thomas W. Lamont, Gano Dunn, Thomas J. Watson, William M. V. Hoffman, Frank L. Polk, Dean Virginia C. Gildersleeve, Miss Anne Morgan, Mrs. Ogden Reid, Mrs. Vincent Astor, Dr. John H. Finley, Dr. James Rowland Angell, James G. Blaine, Gates W. McGarrath, Frederick H. Ecker.

The mayor and his committee are confident that they will secure 1,000 persons who will each give, or promise, \$1,000, to make possible the opening of the whole body of the cathedral. It is hoped that some may be willing to give larger amounts, which will aid greatly toward reaching the objective.

Gifts of any amount, large and small, will be gladly received. Already a considerable number of gifts have been received, varying from \$1.00 to \$5,000. The completion of the sanctuary and choir will require an expenditure of \$1,000,000, all of which will be paid out for labor and give employment to men who need it.

Bishop Manning, speaking about the committee and its plans, said:

"The expenditure of \$1,000,000, to complete the sanctuary and choir, will open and bring into use the great nave and narthex which now stand complete, and which have been erected at a cost of \$11,000,000. The completion of this work and the removal of the temporary wall which now cuts off the nave will reveal a vista of one-tenth of a mile from the great West doors to the High Altar.

"It will mean much to this city, and to the multitude of visitors who will come here from everywhere, to have the interior of the cathedral completed and in use when the

(Continued on page 213)

## Council Seeks Secretary for Missionary Education

NEW YORK—The appointment of a secretary for Missionary Education as soon as the right man can be secured was voted by the National Council, meeting here February 8th. The Council also voted to retain all existing departments.

The new secretary will be under the Presiding Bishop with an advisory committee containing a member from each department.

Appointment of the two vice-presidents was postponed by Bishop Tucker, until the April meeting of the Council. The Presiding Bishop said that he wished to learn the details of the work everywhere in Church Missions House, and to this end he will for the time being work directly with all present departments.

## Bishop Strider Declines Virginia Seminary Post

WHEELING, W. VA.—Bishop Strider has declined his election as Dean of the Virginia Seminary.

Bishop Strider is a leading member of General Convention's Commission on Theological Education.

The text of his statement follows:

"During the three months which have elapsed since the board of trustees of the Theological Seminary in Virginia did me the honor of electing me to succeed Dr. W. E. Rollins as Dean, hundreds of letters, telegrams, and personal messages from friends throughout the Church have come to me. For all that these friends have said I shall never cease to be grateful.

"But after careful and prayerful consideration of this call, attempting to view it from all angles, and seeking justly to weigh all the complicated issues involved, I have been brought to the clear conclusion that it is my duty to decline it.

"The work of our seminaries just now is of surpassing importance; indeed never in the lifetime of the present generation has a more adequate training of the clergy been everywhere so keenly desired. Better clergy better prepared appears today to be the Church's most immediate human need.

"I have declined the call to take this position of leadership, not because I am unmindful of the importance of theological education today, but because I am confident I can better help further it through the office of bishop than through the deanship of a seminary, and because I am sacredly committed to a great unfinished task in the diocese of West Virginia."

## H. S. Firestone Dies

MIAMI BEACH, FLA.—Harvey S. Firestone, noted Ohio layman and founder of one of the largest rubber businesses in the world, died here February 7th. He was president of the Ohio Federation of Churches from 1922 to 1923, and held the honorary degree of Doctor of Laws from Kenyon College.

## Racial Episcopate Hit by Southern Bishops

Sewanee Leaders, Meeting to View Negro Problems, Suggest Moving Bishop Payne Divinity School

ATLANTA, GA.—The plan for a racial missionary jurisdiction devoted to Negro work across diocesan lines was disapproved by a large majority of the bishops attending a conference of bishops of the province of Sewanee on Negro work here, February 3d.

The conference recommended that the Bishop Payne Divinity School, now located at Petersburg, Va., should be moved to the vicinity of St. Augustine's College, Raleigh, N. C., where both institutions could profit by closer liaison.

Only three dioceses of the 15 comprising the province were unrepresented, the bishops of these being ill or prevented from attending by previous engagements. Two dioceses in the province of Washington were also represented.

Bishops Tucker of Virginia (province of Washington), Presiding Bishop; Bartlett of Idaho, executive secretary of the national Department of Domestic Missions; Darst of East Carolina, president of the province and chairman; Penick of North Carolina; Gribbin of Western North Carolina, secretary; Thomas of South Carolina, Finlay of Upper South Carolina, Barnwell of Atlanta, Mikell of Georgia, Juhon of Florida, Wing of South Florida, McDowell of Alabama, Green, Coadjutor of Mississippi, and Morris of Louisiana, with the Rev. William A. Brown, Bishop-elect of Southern Virginia (province of Washington), and the Rev. J. K. M. Lee, president of the Southern Virginia standing committee, took part in the deliberations.

Causes for both satisfaction and dissatisfaction were noted in the findings, prepared by a committee composed of Bishops Wing, Penick, and McDowell. Signs of definite progress were counterbalanced by the fact that progress was disappointingly slow. Stronger emphasis upon religious education at the Bishop Tuttle training school was commended.

(Continued on page 212)

## Bishop Parsons to Retire in 1940, Convention Told

SAN FRANCISCO—Bishop Parsons of California will retire in 1940, he announced to the convention of the diocese last week.

A committee was appointed to set a date for the election of a Coadjutor, who will be the Bishop's successor.

## Bishop Cook's Condition Still Unchanged, Report

WILMINGTON, DEL.—Bishop Cook's condition remains unchanged, it was reported here on February 9th.

The Bishop underwent an operation for the removal of a brain tumor on January 26th. Although he has shown remarkable vitality, physicians have small hope for his recovery.



## Louisiana Diocese Observes Centennial

Forward Movement Seen in Reports  
Submitted by Diocesan Agencies  
at 100th Annual Council

NEW ORLEANS, LA.—At the 100th annual session of the council of the diocese of Louisiana, held in Christ church cathedral January 25th and 26th, the Rev. Sidney L. Vail, as chairman of the Forward Movement in Louisiana, presented a report which summarized the work done in the diocese during the past year, based upon reports presented at the council. Summing up these reports he said:

"That there is a real forward movement in this diocese is evident if we put sufficient time into the study of the various reports that have been presented at this council: Bishop Morris' address, thrilling in its presentation of the progress made step by step in the mission fields of the diocese; the centennial committee report telling of a big job accomplished through earnest coöperation and determined effort—a burden lifted that the Church may 'go forward'; and an almost record number of confirmations reported by the committee on the state of the Church. These reports will be published in the 1938 journal and furnish sufficient proof that practically everywhere throughout Louisiana the forward movement policy seems to have been unanimously adopted."

Sunday, May 1st, has been decided upon as Centennial Sunday, and arrangements are being made under the leadership of the Very Rev. W. H. Nes for its proper celebration at a great public service at the New Orleans municipal auditorium with Bishop Tucker as preacher, and the bishops of the province of Sewanee as special guests. All New Orleans churches will unite in this great religious service, and the whole diocese will be invited to send representatives. A tour of the diocese is planned, with special services to be held at the largest towns and with some form of observance of the occasion in every parish and mission during the month of May. The Bishop has appointed the following centennial observance committee to handle all the details of the various phases of the program in connection with the observance of the 100th anniversary of the diocese:

The Rev. J. S. Ditchburn of Baton Rouge, chairman; the Ven. Dr. J. M. Owens; the Ven. Dr. G. L. Tucker; the Rev. W. S. Slack; Dean Nes; the Rev. E. F. Hayward; Mrs. C. E. Coates; Messrs. Warren Kearny, C. V. Porter, P. K. Ewing, J. B. Shober, E. A. Swar, J. H. Percy, G. R. Westfeldt, Jr., C. L. Uhlhorn, and A. C. Watters.

### LARGE PLEDGES RECEIVED

The chairman reported that approximately \$80,000 had been received in pledges to date, with a few large parishes and several small missions to be heard from. The sum total is estimated at over \$100,000 when all pledges are in hand.

At a conference on the University of the South, \$3,000 for 1938 was pledged toward the maintenance fund of the university. Speakers at this gathering were Bishop Bratton, chancellor of the univer-

## To Consecrate Archdeacon Heron on February 16th

BOSTON—At Trinity church, Boston, on February 16th, the Ven. Raymond A. Heron will be consecrated Suffragan Bishop of the diocese of Massachusetts by the Most Rev. Henry St. George Tucker, Presiding Bishop of the Church.

Co-consecrators will be the Rt. Rev. William Lawrence, retired, and Bishop Sherrill, with the Rt. Rev. Samuel Gavitt Babcock, retired, and Bishop Moulton of Utah as presentors. Bishop Sherrill will preach.

Attending presbyters are the Rev. Messrs. Malcolm Endicott Peabody, rector of St. Paul's church, Chestnut Hill, Pa., and Archie Henry Crowley, rector of Grace church, Lawrence, Mass. Bishop Lawrence of Western Massachusetts will read the Litany, and the Rev. Charles Hastings Brown, rector of Grace church, Norwood, Mass., will be deputy registrar.

sity, Col. L. Kemper Williams of the board of regents, and Bishop Morris.

On the first day, Dr. Augustine W. Tucker, medical missionary from St. Luke's hospital, Shanghai, talked on conditions in China, and financial aid was pledged by the representatives of parishes and missions assembled in council.

All missionary obligations in the diocese and to the general Church were paid in full, and the council by resolution approved the objective accepted by the Bishop and deputies to General Convention of \$7,200 for 1938.

The convention adopted resolutions authorizing the appointment of a committee to investigate and report on inaccuracies in public school history books which state that Henry VIII and Elizabeth were founders of the Church of England.

The 101st diocesan council will be held at Hammond, at the invitation of the Ven. William Tate Young, Jr., rector of Grace church, Archdeacon of East Louisiana.

All diocesan officers and members of the standing committee were reelected.

Deputies to provincial synod are: the Rev. Messrs. Girault M. Jones, S. L. Vail, Joseph S. Ditchburn; the Rev. Dr. Robert S. Coupland, the Very Rev. William H. Nes, and the Rev. Dr. James M. Owens; Messrs. Warren Kearney, C. E. Coates, J. H. Percy, F. H. G. Gry, George W. Law, and Henry W. Palfrey. Alternates: the Rev. Messrs. Donald H. Wattley, Julius A. Pratt, Edward F. Hayward, Charles L. Monroe, George F. Wharton, and Ira Day Lang; Messrs. A. Giffen Levy, A. P. Texada, Henry M. Robinson, Arthur B. LaCour, Charles P. Gould, and W. J. Bentley. The Rev. Sydney L. Vail was for the 20th consecutive year elected registrar of the diocese.

### Observes 20th Anniversary

YOUNGSTOWN, OHIO—On February 2d the members of St. John's church, together with their rector, the Rev. Leonard W. S. Stryker, celebrated Mr. Stryker's 20th anniversary as rector of the parish.

Services included a celebration of Holy Communion with the rector as celebrant, and later confirmation was administered by Bishop Rogers. A reception was held in the parish house.

## Hold Diocese-Wide Mission in Dallas

Five Bishops Participate in Special  
Services Being Held in 49 Parishes and Missions

DALLAS, TEX.—Five bishops of the Episcopal Church are among the clergymen who are conducting special services in the diocese of Dallas during the diocese-wide preaching mission which started on Sunday, February 13th, and will continue two weeks.

Three of the bishops will preach at churches in the city of Dallas. Bishop Johnson of Colorado will conduct the mission at St. Matthew's pro-cathedral during the week of February 20th. The Very Rev. George Rodgers Wood is Dean of the cathedral. Services will be held nightly throughout the week.

Bishop Scarlett of Missouri is preaching at the Church of the Incarnation, Dallas, during the week of February 13th. During the same week, Bishop Fenner, Coadjutor of Kansas, is preaching at Christ church, Dallas. Bishop Fenner formerly was rector of Christ church.

In Wichita Falls, in the northwestern portion of the diocese of Dallas, Bishop Wise of Kansas is conducting the mission at the Church of the Good Shepherd, the week of February 13th.

Bishop Moore of Dallas will be the missionary at the Church of the Holy Cross, Paris, in the northeastern section.

Two other clergymen from other dioceses also will take part in the mission. The Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity cathedral, Kansas City, Mo., will hold a mission at St. John's church, Fort Worth. At Trinity church, Fort Worth, the Rev. James P. DeWolfe, rector of Christ church, Houston, will be the missionary.

Twenty-three parishes and missions in the diocese of Dallas are participating in the preaching mission, 10 holding special services the week of February 13th, 12 the week of February 20th, and one the week of March 6th.

The diocese of Dallas comprises 48 counties in the northern and northeastern parts of Texas, more than half of the counties being sparsely settled. There are 49 parishes and missions in the diocese.

General topics for the mission, which was planned by the priests of the diocese under the direction of Bishop Moore, will be God the Father, The Person of Our Lord, The Holy Spirit, The Holy Trinity, Sin, Grace, and Eternal Life. Fifteen of the priests in the diocese are taking active part in conducting the missions.

### New Jersey China Fund Growing

TRENTON, N. J.—New Jersey's response to the appeal for aid for China has been swift and generous. In a report to the Cathedral Foundation at its January meeting, the treasurer of the diocese said that \$4,300 had already come in and every mail was bringing further contributions.

## Bishop Urges Drive to Win Unconverted

Chicago Diocesan, Addressing Convention, Asks Creation of Department of Youth

CHICAGO—A strong plea for an aggressive campaign to search out and convert "unconverted communicants" in the diocese of Chicago and an attack upon taverns, night clubs, gambling dens, etc., featured the charge of Bishop Stewart to the 101st convention of the diocese of Chicago, held in Epiphany church.

"If only we could let them see what Christianity means to a city like Chicago!" said Bishop Stewart, speaking of the unconverted. "This city was built upon muck. The pioneer founders sloshed about in deep, sticky, slimy mud. But they didn't go on doing that. Presently they were getting underneath their little buildings and lifting them up and putting solid foundations underneath. When you and I see the human seepage of poverty and crime settling down into puddles of social muck, when we see lives trying to build upon ground which is morally rotten, when we see taverns, pool halls, night clubs, gambling dens, bawdy houses, burlesque shows, even movies, perverting our youth, corrupting our children, destroying our families; when we know that demonic forces of evil are massed to destroy the City of God which every city should aim to be, then just because we are Churchmen, we must get under the city and lift it up and put under it in every street the foundations of a Christian order."

The basic problem of the world today, said the Bishop, is not economic or political or social, but moral and spiritual and personal, adding: "We must open the way so that Jesus Christ can capture the romantic adventurous aggressive daring spirit of our youth. Obviously, we are not doing it at the present time."

### YOUTH DEPARTMENT PLANNED

The Bishop asked for the creation of a department of youth in the diocesan council, with a paid executive secretary, as the first attack upon the problem. He also asked authority of convention to appoint a commission to study the whole problem of young people and draw up programs to fit various age groups. He called upon his clergy to search out the drifting and nominal members. He asked his clergy for a 25% increase in confirmation classes during the year.

Bishop Stewart drew a startling picture of a drifting world which has taken up an anti-Christian philosophy of life, with resultant dictatorships and totalitarian theories of State. A ghastly pessimism has resulted from all this and a religious skepticism. This skepticism is creeping upon the Church with the stealth of monoxide gas, said the Bishop.

The Church itself is changing under these conditions, continued the Bishop, changing not from faith to doubt, but from a "kind of sterile faith to a new creative faith; from an attitude of smug security to one of daring adventure in the midst of

(Continued on page 214)

## Anglo-Catholic Congress to Be Held in Evanston

EVANSTON, ILL.—An Anglo-Catholic Congress under the auspices of the American Church Union will be held in Evanston at St. Luke's cathedral next October, it is announced.

The dates set for the congress are October 11th, 12th, and 13th. Originally scheduled to be held in New York City, it was changed to Evanston because a Catholic Congress has not been held in the Midwest for a number of years.

## Presbyterians, Churchmen to Use Church Together

FRESNO, CALIF.—Bishop Sanford of San Joaquin, president of the province of the Pacific, has given permission for use of the church building at Oakhurst, Madera county, jointly by Episcopalians and Presbyterians. Services will be read on alternate Sundays from the Episcopal Book of Common Prayer and the Presbyterian Book of Common Worship. The church has been renamed Christ United church.

The formal agreement between the missionary district of San Joaquin and the presbytery of San Joaquin was made under date of January 1st. The pastor when named and one representative of the congregation are to have seats in both the presbytery and the convocation of the missionary district. Amendments to the constitution and canons of the missionary district will be offered, giving these representatives "all the rights and privileges of delegates from parishes, except that of voting on a question requiring a vote by orders."

### REQUIRES PRIMATE'S APPROVAL

Any change in the constitution or canons of a missionary district requires the approval of the Presiding Bishop.

The little wooden church which Bishop Sanford says "the congregation is always rescuing from the woodpeckers" has stood at the top of a hill since the town, which consists of a store and a gas station, was called Fresno Flats 40 years ago. The new agreement with the Presbyterians is similar to that in force with the Methodists at Lone Pine where Trinity United church is served by a Methodist pastor from Independence, the Rev. Clarence E. Miller, who is also licensed as a layreader in the Episcopal Church.

### Milwaukee Elections

MILWAUKEE—At the annual council of the diocese of Milwaukee the following were elected delegates to the provincial synod:

The Rev. Messrs. K. A. Stimpson, Herman Anker, the Rev. Dr. F. D. Butler, and the Ven. William Dawson; Messrs. Frederick P. Jones, K. G. McGraw, Alan P. Jones, and Hibbard S. Green. Alternates: the Rev. D. H. V. Hallock, the Ven. M. Goodall, the Rev. Messrs. John R. Crockett, and Eli H. Creviston; Messrs. Frederic Sammond, Arthur L. Nelson, Charles Wright, and Theodore M. Zick.

The standing committee and diocesan officers were reelected.

## Convocations View "Lawful Authority"

Canterbury and York Also Discuss Plan for Reunion of Church of England and Nonconformists

LONDON—The two most important matters discussed by the convocations of Canterbury and York, the spring session of which opened on January 19th, were a proposal for the definition of "lawful authority," to which every clergyman promises obedience in the Declaration of Assent, and a scheme for reunion of Nonconformists with the Church of England.

At present the meaning of "lawful authority" is ambiguous, and the consequence is that, in their conduct of services in their parish churches, many priests are a law unto themselves. The Revised Prayer Book of 1927 was an attempt to bring some order and uniformity in public worship, but its failure to secure the approval of Parliament has made things worse instead of better.

Now it is proposed that the convocations, with the approval of the Church assembly, shall issue a Synodical Declaration. This will declare that the "lawful authority" whom every clergyman is bound to obey in regard to liturgical matters is the bishop of his diocese, while each bishop must give his rulings in accordance with regulations which the convocations have made and the Church assembly has accepted. So far the proposal has only been "ventilated"; it has yet to be acted upon.

### REUNION DOCUMENTS

Both houses of the convocations of the two provinces also agreed to commend to the careful study of Churchpeople generally three documents concerned with reunion. One outlines a plan for one great united English Church with 7,000,000 members. Years of discussion have gone to the formulation of this plan which concerns Anglicans, Methodists, Baptists, Congregationalists, Presbyterians, and the Society of Friends.

Those who have taken part in drafting the scheme are the Archbishop of York and 11 bishops (Church of England), Dr. A. E. Garvie, and Dr. Sidney M. Berry (Congregationalists), the Rev. M. E. Aubrey (Baptists), and Dr. Scott Lidgett (Methodists).

The report suggests that ministers or priests in chief charge of congregations should be known as presbyters. New bishops, who must not be younger than 30, would be chosen from among the ranks of the presbyters of the uniting Churches, the number to be determined in proportion to the communicant membership of the Church concerned.

[A more detailed discussion of this report will appear in an early issue of THE LIVING CHURCH.]

It is important to realize that none of these reunion schemes has in any sense the imprimatur or approval of convocation. All that convocation has done is to exhort people to read them with care.



## Service Leaflets for Lent

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## Discuss Problems of College Pastors

### 41 Leaders View Question of "Our Problem as Christian Apologists" at Provincial Conference

NEW YORK—Starting off with a challenge in the address of the Rev. Theodore O. Wedel, national secretary for college work, who presented a forthright strategy for college pastors under the title of *Our Problem as Christian Apologists*, 41 leaders of Church work in colleges and universities from eight dioceses of the province of New York and New Jersey met together for a full day's discussion on January 26th at the Church of the Heavenly Rest.

"A new doctrine of God is needed in our intellectual world. Modern education leaves out what man is and is afraid to speak of man's true estate, does not mention sin, death, and his anchorage in the eternal. The myths of governmental panaceas have disillusioned the students who are now ready for a good old-fashioned Gospel"—were some of the statements made by Dr. Wedel.

There followed four groups who met together for discussion on the two questions, "What questions regarding religion are students asking today?" and "What answers are we giving?" The Rev. Dr. Niles Carpenter, professor of sociology, University of Buffalo, said that the best intellects among the students today are asking fundamental questions which can easily be turned toward the significant answer which only religion can give. On the faculties he finds an increasing showing of wistfulness on the part of individual members who have given up any religion of their youth and have found nothing to put in its place.

The other conferences bore similar witness to these new trends although it was felt that the faculties were "religiously more illiterate" than the student bodies. One discussion group brought in quite a few recommendations as to what priests can do to prepare students for their college experiences. They said that this was a greatly neglected aspect of the matter.

#### RELIGION A "REQUIRED COURSE"

The afternoon meeting was led by the Rev. John Crocker, student pastor of Princeton University, who said in part: "Religion is not an option, but the one required course." "Although we ought to be humbled before our God, we need not be humbled before the university authorities." "Scholars that are great in a specific field are very often quite ignorant of the way of salvation." "This is so true that the college pastor can speak with more authority on the subject of religion just because he has said his prayers, than many eminent scholarly authorities familiar only with other subjects." "I would sooner," he said, "trust the Archbishop of York on interpretation of the Einstein theory of relativity, than I would trust Einstein on a sound interpretation of religion."

Many other practical plans and methods

## Prof. Norwood Says Unity is Most Urgent Need Today, Closing Conference Series

MILWAUKEE—"Christian unity is perhaps the most urgent need of the world today," said the Rev. Prof. P. V. Norwood of Seabury-Western Theological Seminary, speaking at All Saints' cathedral in the last of the four Sunday evening conferences on Christian unity, February 13th. A large congregation of Methodists, Baptists, Presbyterians, and members of St. Paul's church and the cathedral participated in the service and discussion.

The first of the Milwaukee conferences was held January 23d at Summerfield Methodist church with the Rev. Dr. George L. Robinson of the Presbyterian Theological Seminary, Chicago, as speaker, and the Rev. Francis J. Bloodgood, rector of St. Andrew's church, Madison, Wis., as leader of discussion on the subject, *The Church Moving Toward Unity*. On the following Sunday at the First Baptist church the Rev. Dr. Stephen Peabody, Congregationalist of Ripon, Wis., outlined the conferences held last summer at Oxford and Edinburgh, and the discussion was led by the Very Rev. Frederick C. Grant, Dean of Seabury-Western Seminary.

Dr. Herbert L. Willett, associate editor of the *Christian Century*, was the speaker at the third service, held at Immanuel Presbyterian church. Dr. Willett spoke of the philosophy necessary as a common foundation for Christian unity and gave his impressions of the two conferences, after which discussion was led by the Rev. Prof. Sherman E. Johnson of Nashotah House.

The final discussion, following Prof. Norwood's address last Sunday, was led by Clifford P. Morehouse, editor of *THE LIVING CHURCH*, who summarized the four meetings and urged the members of the participating churches to continue to work and pray for Christian unity, warning that the goal is not an easy one to achieve but that under God's leadership it must be possible since our Lord prayed that there might be one flock and one shepherd.

were exchanged by the various college leaders. Some of those present were the Rev. Reginald E. Charles, student pastor at Cornell University, George E. Rath, assistant student pastor, Columbia University, the Rev. I. G. Rouillard, working at Skidmore College, the Rev. H. E. Hubbard, at Elmira College, and the Rev. Irving A. McGrew of Hobart College.

The meeting was called under the auspices of the provincial commission of religious education by the Rev. Charles H. Ricker, chairman. The program was organized by the Rev. Dr. W. C. Compton, who presided in the morning. The afternoon sessions were presided over by Prof. Henry N. Ogden of Cornell University.

#### New York Chapel Dedicated

NEW YORK—The new St. Luke's chapel at Williambridge was dedicated by Bishop Gilbert, Suffragan of New York, on Sunday evening, February 6th. The vicar of this flourishing work for Negroes is the Rev. Arthur G. Best.

## Opinions Differ on Commission Report

"Represents Ideal of Living Unity,"  
Canterbury Archbishop Declares;  
Welcomed by Nonconformists

LONDON—The report of the Doctrinal Commission continues to be the burning topic of interest in Church affairs. Referring to it in his presidential address in the upper house of Canterbury convocation on January 19th, the Archbishop of Canterbury said that it illustrated what he trusted would always be the ideal of the Church of England—the ideal, not of a mechanical uniformity imposed by the iron hand of authority, but a living unity realized through a rich variety of thought and experience, which was compatible with true fellowship within one body.

On the same day, addressing the convocation of York, the Archbishop of York (who was chairman of the Doctrinal Commission) said:

"The significance of our report is that where disagreement remained we have tried to secure that each view is expressed, not in the language beloved by its adherents but feared and hated by others, but in the language which may show those others its positive spiritual value. So we hope to promote that mutual understanding and appreciation to which in so large a measure we ourselves were brought."

Prominent Nonconformists have been inclined to welcome the report; but evangelical opinion within the Church has been less sanguine. For example, one of its most earnest and distinguished representatives, Prebendary Hinde, writes:

"The first thought which springs to my mind is one of profound thankfulness that my faith rests on something more precise and more sure than this expression of Christian doctrine. . . . If the report should fall into the hands of some 'man in the street,' who wants to know truth, I fear it will lead him into a morass; certainly, it will not establish him in the truth of the Gospel. He will probably draw the conclusion either that the Church does not know truth, or that truth is, indeed, many-sided and nothing much matters."

Fr. Woodlock, a well-known London Jesuit, finds in the report the confirmation of his repeated assertion that the Church of England is riddled with Modernism.

"It is inconceivable," he has declared, "that in future the Anglican Church will take any disciplinary action to silence any bishop or parson who openly denies the Virgin Birth, the Gospel miracles of Christ, or the existence of the devil and evil spirits."

### Captain Sayers Transferred

CINCINNATI—Capt. Albert Sayers of the Church Army, until recently assistant to Capt. Lawrence Hall at St. Barnabas' mission, has been assigned temporarily by Bishop Hobson to take charge of St. John's church, Columbus.

Captain Sayers will be transferred to Alaska in June to assist Archdeacon Goodman in that mission field.

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## Says Faith Alone Can Save Mankind

Bishop Juhan, Addressing Florida Council, Calls for Rededication in Centennial Observance

JACKSONVILLE, FLA.—In his annual charge to his diocese, delivered to the opening service of the 95th council, in the Church of the Good Shepherd, on January 27th, Bishop Juhan said:

"This council is the last council of the first century of diocesan existence in the state of Florida. In this consciousness, I bid you begin and continue this council with a spirit of deep gratitude for the past, and with determined resolution to establish more firmly, and to extend more fully, the faith delivered to us; for that faith only can deliver us and mankind."

The note of the centennial celebration, scheduled to take place in St. John's parish, Tallahassee, on April 24th, with preliminary meetings for the young people on the day previous, was dominant in a large part of the sessions of the council. Especially was this the case at the diocesan dinner, served to 250 persons in Worsham hall, of the Church of the Good Shepherd on the opening evening of the council. At this time Bishop Juhan and Millard Davidson, chairman of the third centennial district, embracing West Florida, emphasized the observance and objectives of the centennial, and meetings for both the men and the women, immediately following the dinner, went more fully into detail of the anniversary plans and program.

Judge Ben A. Meginniss, of Tallahassee, chairman of the diocesan laymen's organization, and Mr. Davidson, an active member of the same, spoke at the dinner meeting regarding the growth of this movement within the diocese.

### INCREASES NOTED

Sessions of council, lasting through two days, were well attended by the clergy, all members of the staff being present with the exception of the rector of the hostess parish, the Rev. Dr. Malcolm W. Lockhart, who was ill at his home. Lay delegations were somewhat disappointing, a number of parishes failing to have their full quota of four deputies, and many missions having no lay representation at all. Bishop Juhan stated, however, that he was well pleased with the general spirit of the council and especially with the active, and younger, men, who entered into most of the discussions. He also stated that every congregation in the diocese is now receiving regular ministrations, with the exception of three missions in the extreme western part of the diocese. He claimed an increase in confirmations over 1936, an increase in church attendance and giving, and a noticeable improvement in the building and renovation of church property.

An assessment budget for operating expenses, amounting to \$11,000, and a program budget amounting to \$18,000 for diocesan and general missionary work were adopted, plans being made to secure addi-

## Bishop Dagwell Reports on Progress in Oregon

PORTLAND, ORE.—Bishop Dagwell, in his address at the annual convention of the diocese of Oregon, reported progress throughout the diocese as shown by an increase of 10% in communicant strength, 605 persons having been confirmed during the past year. Further evidence of progress was shown by the building of a new church in Toledo, and a new parish house at St. Michael's.

Three congregations applied for admission as organized missions—St. Peter's, Albany; Calvary, Seaside; and St. Alban's, Tillamook—and were accepted by the convention.

The Bishop also reported a reduction of \$2,000 on diocesan indebtedness, and an improvement in the material fabric in many parishes and missions.

The convention opened on January 30th at Trinity church, and business sessions were held at St. Stephen's cathedral. The conference closed with a banquet at which diocesan clergymen spoke on their special fields, work among college students, rural work, work in state institutions, the annual summer conference, and the opportunities which face the Church in Oregon.

Elections resulted as follows:

Standing committee: the Rev. L. E. Kempton succeeds the Rev. R. A. C. Simmonds; Dean Vincent, the Hon. J. Hunt Hendrickson, and the Hon. Harry H. Belt succeed Blaine B. Coles, L. C. Paget, and H. C. Fixott.

Delegates to the provincial synod: the Rev. Messrs. George H. Swift, Alfred Lockwood, E. S. Bartlam, and A. J. Mockford; Messrs. George Kellogg, Blaine Coles, Frank Spittle, and Alf Johnson. Alternates: the Rev. Messrs. Perry Smith, George Turney, Noel Murray, and R. A. C. Simmonds; Messrs. Wallace Carson, John Vassie, A. F. Sersanson, and Dr. Frank Pearn.

tional funds on the latter since pledges to date do not warrant the adoption of the full approved budget.

Christ church parish, Pensacola, the Rev. Henry Bell Hodgkins, rector, issued the invitation for the council to meet there on January 26 and 27, 1939, which invitation was accepted.

The Florida branch of the Woman's Auxiliary to the National Council, Mrs. Reuben Ragland of Jacksonville, president; and the diocesan assembly of the Daughters of the King, Mrs. Howell A. Davis of Palatka, president, also held meetings in the Church of the Good Shepherd at the time of the council, and will go to Pensacola in 1939 with that body. Mrs. Ragland was reelected president of the Auxiliary and Mrs. H. E. Goodwin of Jacksonville was elected president of the Daughters of the King.

The Rev. L. F. J. Hindry was elected president, and the Rev. Ambler M. Blackford as secretary of the standing committee. Arthur W. Platt was elected actuary. Other diocesan officers were generally reelected.

Delegates to the provincial synod are: the Rev. Messrs. F. B. Wakefield, Basil M. Walton, Fred G. Yerkes, D. B. Leatherbury, and A. M. Blackford; Messrs. B. W. Helvenston, Joseph L. Gray, Howell A. Davis, Herbert Lamson, and Richard D. Barker. Alternates: the Rev. Messrs. Frank P. Dearing, Jr., Hamilton West, Alfred St. J. Matthews, Ben A. Meginniss, Jr., and Howard F. Mueller; Messrs. Fred Sawyer, H. C. Chandler, Millard Davidson, M. Whipple Bishop, and W. P. West.

## Bishop Huston Urges Coöperation, Union

Addressing Olympia Convention,  
Diocesan Pleads for Recognition  
of Existing Unity

SEATTLE, WASH.—“I plead with you to work with all our brethren of other communions in the spirit of that unity which already exists—the unity which we have as disciples and servants of the common Lord and Master . . .” said Bishop Huston in his address at the diocese of Olympia convention held February 1st and 2d at Trinity church. He continued:

“I should like to make my own the words of one who sat in the Edinburgh Conference on Faith and Order. ‘Whatever we may or may not be able to do about social ills, we are immediately responsible for the ordering of the Christian Church. Unless we are able and willing to deal with the sins of the Church we shall not have proper credentials for dealing with the sins of society. Disunion, ecclesiastical rivalry, unbrotherly attitudes within the Christian fold—these are on our own doorstep. They are very concrete and near at hand, and we can deal with them ourselves without waiting to convert governments or change the economic order.’ . . .”

The Bishop reported not only the second largest total of confirmations in the history of the diocese but also an upward trend in receipts and pledges for the diocesan assessment and missionary apportionment. In addition, the Woman’s Auxiliary again raised \$1,000 as a corporate gift, and, as a result, the diocesan council pledged to the National Council \$1,500 more than in the previous year. The Bishop’s salary was unanimously restored to its pre-depression figure.

It was reported that the late Mrs. Katherine S. MacLachlan of Seattle had bequeathed \$1,870 to the children’s educational foundation, the diocesan home for children, and the Rev. Walter G. Horn said that the title to Camp Huston had been presented to the diocese, including nearly 100 acres of land and 30 buildings, the whole valued at \$17,000.

The Church Supply Company report showed that the annual sales had risen to \$7,703. This is the only Episcopal supply company in the Pacific Northwest.

Bishop Huston also reported that the Rt. Rev. Robert Lewis Paddock, retired, son of the first Bishop of Olympia, had given \$50 toward the publication of the Rev. Dr. Gowen’s history of the diocese.

A special commission, continued from the previous convention, strongly urged support of the Consumers’ Coöperative Movement.

Bishop Rowe of Alaska and Blaine B. Coles, chancellor of the diocese of Oregon, spoke at the diocesan dinner. The 1939 convention was fixed for January 22d and 23d.

New elections resulted as follows:

The Rev. Elmer B. Christie replaces the Rev. Walter G. Horn as secretary of the diocese; the Rev. Lewis J. Bailey replaces the Rev. W. B. Turrill as registrar. The Rev. L. J. Bailey is replaced by the Rev. E. C. Schmeiser on the standing committee.

New members of the diocesan council are the

Rev. Frederick A. McDonald, and Messrs. W. Aspinwall and Leo Black.

Deputies to provincial synod are: the Rev. Drs. George A. Wieland and R. J. Arney; the Rev. Messrs. L. J. Bailey and E. B. Christie; Messrs. H. B. Wilbur, Ira L. Neill, W. N. Redfield, and William Melville. Alternates: the Rev. Messrs. S. P. Robertson, Charles T. Mentzer, O. D. Smith, and E. C. R. Pritchard; Messrs. R. B. Wolf, Joseph Bridcott, William J. Smith, and E. N. Naden.

### Western Mass. Auxiliary Meets

SPRINGFIELD, MASS.—The annual meeting of the Woman’s Auxiliary of Western Massachusetts was held at All Saints’ church on January 21st.

T. Lee Roberts, superintendent of the Ascension Farm School, was the speaker. Work for this school is the diocesan project for this year.

### 35,000 Free Meals Served in 1937 by Detroit City Mission

DETROIT—More than 7,000 free dinners and more than 28,000 free lunches—a total of well over 35,000 free meals—were served during 1937 by the Detroit city mission, the Rev. George Backhurst, superintendent, reported at the annual meeting of the mission’s board of directors.

In addition, 10,905 meals were sold at Mariners’ Institute, and 12,485 men paid 5 cts. for a lunch.

The mission, through Capt. R. E. Lucas, industrial secretary, found permanent jobs for 263 men; temporary employment for 536 men, and gave odd jobs around the mission to 1,935 men in return for room and board.



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### Champaign County Ministerial Group to Discuss Conferences

CHAMPAIGN, ILL.—The ministerial association of Champaign county decided at its last meeting to consider and discuss some of the problems which were brought out at the Faith and Order meeting at Edinburgh last summer.

A committee was appointed to prepare papers and lead discussion at regular meetings. The chairman is the Rev. J. Rodger McColl, assistant chaplain at the Chapel of St. John the Divine. Other members are the Rev. Dwight P. Bair, Lutheran minister, and Mr. Hill, local YMCA secretary.

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### Rev. Walter P. Morse is Aiding in Wuhu Mission

NEW YORK—Several reports and newspaper items from China have mentioned the presence of the Rev. Walter P. Morse, SSJE, who would normally be found at the mission of that order in Tokyo. His presence in China is explained by the fact that he went over from Tokyo to see whether he could help. He has in previous years visited many China missions.

At first he stayed in Shanghai, where his speaking knowledge of Japanese was of great service in conversations between Japanese authorities and the mission staff. Then, as there seemed to be a number of useful people in Shanghai, he thought he should go where he was more needed, and went to Wuhu where, through all the trials and dangers of many weeks past, he has reinforced the little foreign staff of two men, the Rev. Lloyd Craighill and B. W. Lanphear, and two women, Sister Constance, CT, and Dr. Janet Anderson.

### Bishop of Truro Visiting in Several Eastern Cities During Sojourn in America

NEW YORK—After taking part in the 75th anniversary celebration of the Evangelical Education Society in Philadelphia last week, the Bishop of Truro, the Rt. Rev. Dr. Joseph Wellington Hunkin, was scheduled to visit Washington and New York over the weekend.

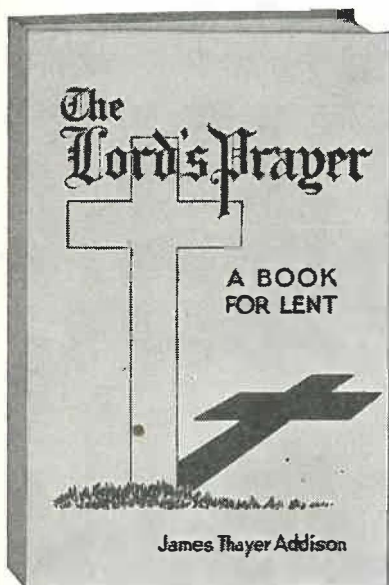
On February 17th he will attend a dinner at the Union League club, and on the 18th he will visit Detroit as the guest of the Very Rev. Dr. Kirk B. O'Ferrall, Dean of St. Paul's cathedral. He will preach in the cathedral on the 20th.

Leaving for Poughkeepsie, the Bishop will be the guest of Dr. and Mrs. Alexander G. Cummins on February 22d, and visit Vassar. On the two following days he will visit Yale, the Berkeley Divinity School, and Yale Divinity School in New Haven.

Dr. Hunkin plans to be in Boston on the 25th and 26th, as the guest of the Rev. Dr. Phillips E. Osgood. He will visit the Episcopal Theological School, Harvard Divinity School, and Harvard University.

On the 27th he will preach in the morning at Emmanuel church, Boston, and in the evening at the cathedral. Returning to New York on February 28th, he will sail for England March 2d, on the S. S. *Berengaria*.

### DAILY MEDITATIONS FOR LENT



#### The Lord's Prayer

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### Diocese of North Carolina to Hold Teacher Training School

CHAPEL HILL, N. C.—Important steps for teacher training were taken at the January 26th meeting of the department of religious education of the diocese of North Carolina in Greensboro. A five-day teacher training school will be held at the end of the summer at the Vade Mecum camp grounds.

It will be in charge of the Rev. J. L. Jackson, who has had much experience in managing somewhat similar schools.

Besides this school, there will be a two-day conference in Raleigh June 6th and 7th, with Dr. McGregor as director.

Plans were begun also for a college student conference for next fall, and arrangements were made for the issuance of a small handbook outlining the work of the department.

### Chicago Auxiliary Elects

CHICAGO—Mrs. C. Colton Daughaday of Winnetka was elected president of the Chicago diocesan Woman's Auxiliary at its annual meeting last week. She succeeds Mrs. Albert Cotsworth of Oak Park, a descendent of Bishop Samuel Seabury.

An attack upon petty sectarian jealousies and divisions in rural communities was sounded by Bishop Fenner, Coadjutor of Kansas, speaking to the Auxiliary.

"We must recognize in our understanding of the modern Church that if it does not stand for uniting people through a common faith in God, then it is a detriment to the community and a blasphemy to say that it represents God," asserted Bishop Fenner.

## Says Modernization is Speeded in China

Missionary Stresses Necessity of  
Maintaining Christian Witness  
Through All Agencies

By ALICE GREGG

Anking Correspondent of THE LIVING CHURCH

HONGKONG—"Never before in China's history can there have been anything like the present dislocation of population. Hundreds of thousands of people have been uprooted. There has been an immense trek away from the cities of the coast into the quiet villages.

"What effect will these movements have on the people of China and their future? The modernizing and westernizing process is bound to be hastened in central and western China. That is one reason why our Christian witness through Church and school and hospital should be not only maintained but developed."

These words were written by the Rev. Ronald D. Rees of the National Christian Council in October, 1937. At that time the "front" was in the coastal provinces. Anking and Hankow, some 400 and 600 miles respectively from Shanghai by Yangtse steamer, were then watching these evacuees as they moved inland. It was like old home week in Anking as professors and librarians from the ill-fated universities in Tientsin and Shanghai paused with their families to visit us on their way to joining their universities which were moving to Szechuen, Yunnan, and Kweichow, the far-western provinces of China. Our streets were filled with smartly dressed folk from the coast who were either passing through Anking to some old ancestral home in the interior, or who had come to Anking seeking refuge from bombs and shells. These latter, disillusioned in November when the flood began to sweep up-river, departed for points farther west as the Anking population began to liquidate itself.

### ANKING DESERTED

By the middle of December, save for the soldiers, Anking was almost as deserted as Pompeii. A city of 100,000 population was reduced to less than a tenth of that number. Printers, carpenters, and tailors were not to be found. Merchants had moved their stocks. Householders had moved their furniture.

For weeks steady streams of possessions went steadily out of the city gates to all directions of the compass. Usually the man of the family (his wife and children and as much of their possessions as they could afford to move having been sent to some refuge in the country) sat doggedly guarding his property until that last bitter moment should arrive when, he was told, the city would be burned to the ground before it would be yielded to the aggressor. This is in pursuance of the government's desperate policy in this war of resistance—the surrender of worthless "charred ground." It is the fate that has befallen sections of Shanghai outside the Interna-

tional Settlement and hundreds of towns and villages from the coast as far inland as Wuhu, which was so burned the second week in December. (Our mission compound there is a mile outside the city, and so escaped the burning.) Judging by the rapidity of the advance from the coast to Wuhu, the attack on Anking was expected by Christmas time. The week before Christmas saw the banks, post office, and government offices packed and ready to depart at a moment's notice. However, various factors have intervened, and in mid-January the papers report that to date little further advance on the Anwei front has been made.

This evacuation of cities in central China of course includes Kiukiang, Nanchang, Tatung, and many smaller cities in the diocese. It was beginning in the cities of Hankow and Wuchang at Christmas time.

### POSITION OF MISSIONARIES

In 1927, when China was in the first throes of that nationalism which was leading her to assert herself against the domination of outside powers, missionaries, as representatives of an alien culture and as citizens or subjects of these powers, were *persona non grata* to the Nationalist Army. It was wisdom then to turn over the care of the mission property to our Chinese colleagues, and remove the embarrassment of our presence from their midst. They were able to assert themselves to be both Christian and nationalist.

Today the situation is reversed. Our educated leadership, of which we have been so justly proud—clergy, teachers, doctors—by very virtue of their university education and of their having been brought up in the Christian ethos, are in most personal danger from a power that wishes to beat China to her knees, and set the hands of the clock back. The revival of Confucianism is one of the means to accomplish this end. Today, missionaries have to think first of getting these men and women to safety. What the future holds, we do not know. Certain it is that already multitudes of the educated modern type have left for the West. It is too early yet to know what the outcome of this desperate struggle between a people determined to maintain themselves as a power and a people determined to maintain themselves as a nation will be. This may be only one of a long series of wars for independence. It is possible that East China will temporarily share in the fate of North China. If this is to be, that leadership in the Church which has been carried so ably by our Chinese colleagues may have to be turned over once again to the missionary.

### Educational Changes in Lexington

LEXINGTON, KY.—Since February 1st the diocese of Lexington has had a part-time director of religious education. Miss Elizabeth Yundt, for the past year part-time director of religious education of Christ church, is to devote the other half of her time to diocesan work.

Immediate plans of the diocesan department of religious education, which were approved by the council, include setting up a church school by mail for the isolated of the diocese.

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## Racial Episcopate Hit by Southern Bishops

Continued from page 203

A provincial committee on Negro work was appointed to cooperate with the General Convention Commission on Negro Work. The members are Bishops Penick, McDowell, and Finlay.

Discussion on the racial episcopate, or racial missionary jurisdiction, plan recommended by the triennial conference on Church workers among Colored people, was very full and free. It was found that four favored the plan, while nine opposed it.

Only four dioceses bar Negro clergy and congregations from full rights in diocesan convention, according to the findings, which were adopted at the end of a day of discussion. The text is as follows:

"This group of bishops representing dioceses in the states of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, met to consult together in regard to the work of the Church among the Negro people in the South, deeply conscious of the importance of the subject, and well aware of the inadequate way in which the Church is now meeting this missionary opportunity, hereby records its findings:

#### MANY CONFIRMATIONS

"(1) Reports from the bishops present disclose the fact that definite progress has been made in the field of evangelism as shown by the increasing number of confirmations, which, in a majority of the dioceses represented and in proportion to communicants, is twice as large among the Negroes as among the Whites. It is further shown that in all but four of the dioceses Negro clergy and congregations are accorded equal representation and rights in diocesan conventions with White congregations; and that, more and more, Negroes are being elected to diocesan boards and as representatives to the provincial synods. The dioceses are also assuming a steadily increasing degree of financial responsibility for the support of this work. There is still a disappointingly small number of self-supporting Negro congregations.

#### SEVEN DISADVANTAGES

"(2) Among the disadvantages under which the work has been and is now being done may be listed: (a) An insufficient number of Negro clergymen; (b) The inadequacy of their training; (c) Limited opportunities for self-improvement; (d) Meager stipends; (e) Poor church buildings and equipment; (f) Too little interest on the part of many of our White communicants in the Church's work among the Colored people; (g) A lack of appreciation of the Church and her ways.

"Underlying most of the weaknesses mentioned above is a lack of sufficient means for a more aggressive program of evangelization. The Southern dioceses alone cannot adequately deal with this lack. It is a national responsibility as well as a local problem. It is our conviction that the National Council might well restudy the whole matter of missionary appropriations with particular regard to the nine millions or more Negroes of the South, who in our judgment present the greatest missionary opportunity and problem in America today.

"(3) While gratefully acknowledging the evangelistic spirit of some, the most serious deficiency on the part of many of our

Negro clergy and laity is a lack of any real sense of mission, *i.e.*, the urgent response to the call of the Holy Spirit to make Christ known to other members of their own race.

#### DIVINITY SCHOOL SUGGESTIONS

"(4) As a means for improving the facilities for the proper training of Negro clergy it is our conviction that at the earliest possible date the Bishop Payne Divinity School should be removed from its present location to the vicinity of St. Augustine's College, Raleigh, N. C. We believe that the close proximity of this seminary to St. Augustine's College would provide a stimulating and wholesome environment for candidates for the ministry. With the removal of the divinity school to the proposed location, the whole curriculum should be reconstructed with a view to canonical requirements for candidates especially adapted to the practical problems of Church work in the South.

"(5) We endorse the resolution recently adopted by the advisory board of the Bishop Tuttle training school, Raleigh, N. C., that at the beginning of the next academic year the curriculum of the school be so adjusted as to provide for a more balanced training of its students, with the retention of selected courses in social service, but with increased emphasis upon the subject of religious education, looking to the preparation of well-rounded Church workers with special equipment in the field of religious education.

"(6) After full discussion we find that a large majority of the bishops present do not approve of the racial missionary jurisdiction plan.

#### SECRETARY PLAN DISAPPROVED

"(7) While heartily endorsing the creation by the last General Convention of a Commission on Negro Work, as was suggested by the sixth triennial conference of Church workers among Colored people, the remaining suggestions of the said conference, especially as relating to the creation of the office of executive secretary on Negro Work, do not commend themselves to our judgment as the best method of evaluating or stimulating the Church's work among the Colored people of the South.

"(8) In conclusion we believe that the appointment of the provincial commission to collaborate with the Joint Commission on Negro Work gives promise of a new evaluation of this social missionary endeavor in the South and greater efficiency in its prosecution."

The visiting bishops and clergy were entertained at luncheon by the clergy of the city, and an address was made by Bishop Tucker, emphasizing the need of bringing the Church's mission home to people in this country as well as spreading it in foreign lands. He stressed the interdependence between these two aspects of missionary work.

#### Buffalo Woman's Auxiliary Meets

BUFFALO, N. Y.—The diocesan meeting of the Woman's Auxiliary was held in St. John's church on January 11th, beginning with a celebration of Holy Communion and a sermon by Bishop Davis.

Miss Hutton, the provincial president, spoke at the business meeting of the work in the province and in the afternoon Mrs. Edwin Allen Stebbins of Rochester, N. Y., spoke on the conference at Edinburgh and on unity.

The following officers were elected for the year: Mrs. Frank Nixson of Buffalo, president; Mrs. John K. Walker, first vice-president; Mrs. Charles Guyett, supply secretary.

**Brotherhood Members to Conduct Mission Services**

SEAWAREN, N. J.—St. John's mission here will be served by members of the Brotherhood of St. Andrew from St. Paul's, Rahway, who will conduct church school and morning services on three Sundays of each month.

The former rector, the Rev. Dr. John W. Foster, will celebrate Holy Communion on the second Sunday of each month. Ross O. Fowler will lead the work of the laymen.

Mr. Fowler has been actively interested in the school, social service, and mission work of the Church for many years and at present is mainly responsible for conducting a Sunday school in Colonia affiliated with St. Paul's, Rahway.

This has proved a most valuable extension of the work of the Church in an area where no other religious services were being held when the work commenced.

**Presiding Bishop Speaks to New York Church Club**

NEW YORK—A very large number assembled at the Waldorf Astoria on the evening of February 1st, for the 51st annual dinner of the Church Club of New York. The speakers were the Presiding Bishop, Bishop Manning, and Prof. Howard R. Patch of Smith College. The president of the club, Edmund R. Beckwith, was toastmaster.

The Presiding Bishop urged the importance of Christian example in missionary work. Professor Patch made a plea for a greater degree of fellowship among Churchpeople. Bishop Manning, speaking of the absolute necessity of the support of the Church's mission, announced that in 1937 the diocese of New York contributed the sum of \$326,497, or \$7,190 more than in 1936, in spite of the recession in business.

**Pittsburgh Service Sponsored by American Guild of Organists**

PITTSBURGH—The Feast of the Purification was observed in Trinity cathedral with a service of solemn Evensong and procession sponsored by the Western Pennsylvania chapter of American Guild of Organists. This was the first time such a service had been held in the cathedral.

The service was sung by the cathedral choir and choral society under the direction of Alfred Hamer, cathedral organist and choirmaster. Bishop Mann preached the sermon, stressing the family life and the origin of this service.

The Rev. L. O. Duvall, priest in charge of the Church of the Atonement, Carnegie, was the officiant and Brother Charles of St. Barnabas' Brotherhood was master of ceremonies. Several other clergy assisted in the service.

The service closed with the benediction by the Bishop, followed by a kneeling hymn, "O Christ who art the light and day," and a silent recessional.

**New York Church to Offer Series of Lenten Lectures on Interfaith Conferences**

NEW YORK—A popular presentation of the results of the Oxford World Conference on Church, Community, and State, and the Edinburgh World Conference of Faith and Order, will be given on Wednesday evenings during Lent at St. Mary's church, Manhattanville, by leaders who took part in these conferences.

A short church service will take place before each meeting.

The topics and speakers are as follows:

March 2d, Dr. William Adams Brown, Union Theological Seminary: The Message of the Edinburgh Conference on Church Unity.

March 9th, Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches: The Church and Community.

March 16th, Dr. James Speers, president, McCutcheon Company: The Church and the Economic Order.

March 23d, Mrs. Henry Hill Pierce, member of the National Council: The Universal Church and the World of Nations.

March 30th, Rev. Wallace T. McAfee, associate general secretary, Greater New York Federation of Churches: The Church and State.

April 6th, Dr. Henry Smith Leiper, Universal Christian Council: What Has Been Accomplished in America in Regard to the Council of Life and Work.

April 13th, Dr. Charles E. Ackley, rector of St. Mary's: Making Christ Real in Our Community.

**Cathedral Aided by Mayor of New York**

*Continued from page 203*

World's Fair opens. In order that this may be accomplished, the work on the sanctuary and choir must be commenced at the earliest possible moment.

**CONCERTS PROPOSED**

"The mayor and his committee propose that, in connection with the opening of the great interior, a great series of sacred concerts, free and open to all, shall be given in the cathedral every Sunday afternoon for a period of six months or more, under the direction of a conductor of international standing, and with a chorus and orchestra of equal distinction. It is hoped that the funds contributed will be sufficient to provide for these concerts, as well as for the necessary building operations. These concerts, given in the vast space and in the surroundings of the cathedral, will stir our whole music-loving city, and they will illustrate and emphasize the relation of the cathedral to the cultural life, as well as the religious life, of the community."

Some preliminary construction work has already been commenced, and the work of completing the sanctuary and choir will be undertaken and carried actively forward as soon as the necessary funds are in hand. It is an established principle of Bishop Manning and of the cathedral authorities to incur no debt on the building and to undertake no construction until the funds are in hand to provide for it. There has never been any work done for which payment was not immediately made.

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—Continued from page 205—

desperate situations; from little homilies on conventional morals to blazing prophecies; from feeble humanism of yesterday to strong and terrible supernaturalism of Barth and to the quickening sacramentalism of Paul Elmer More; from the stale and stifling sectarianism of Protestant denominational patterns to the new vision of organic unity of the Christian Church reflected in the ecumenical movements of Oxford and Edinburgh."

**GAMBLING IN CHURCH ATTACKED**

The whole question of gambling and games of chance in church activities came before the convention through a report of the Ven. Frederick G. Deis, Archdeacon, on the state of the Church. The report was based on a survey of clergy of the diocese, with 51 responding. Twenty-four clergy were decidedly against gambling on church properties; a few were undecided; 21 said it is all right, according to the report. One said: "It is not creeping in; it's here and has been for years." Another said: "It's coming in with bands playing."

"What a sad commentary on methods of raising money for the use of Almighty God!" adds the report, continuing: "The Church in General Convention witnessed against it (gambling). And so has our Bishop. Yet we sell chances; we whirl wheels; we give prizes; we do a thousand things to get something for nothing, rather than give God a tithe of what we possess or what we earn. When will we dignify our gifts to God by giving outright to Him that which is already His, instead of playing around with a false sense of generosity, hoping to get back that which we give?"

The Committee recommended that steps be taken to educate Churchpeople in the practice of tithing.

**SCORE COMPLACENCY**

The same report finds that "America is religiously complacent." As evidence of this fact, it points out that 50 clergy answering questionnaires reported their people as "indifferent and complacent to the persecution of Christianity in Germany and Russia."

"On the whole," the report continued, "there seems to be an utter disregard of anything that does not actually touch us. The suffering of Christian people in other lands evidently leaves us cold. Eighty per cent of our congregations reporting are indifferent to the persecution of the Christian Church in Germany and Russia. They don't care."

The convention voted to pledge \$54,000 to the national Church for 1938. This is the same amount as pledged in 1937.

A suggestion that city parsons give a portion of their time each year to rural communities for the advancement of the Church there was made by Bishop Johnson of Colorado, speaking before the convention mass meeting.

**AWARD HONOR CROSSES**

Two laywomen, a layman, and a priest received distinguished service crosses from Bishop Stewart at the pre-convention dinner, attended by 500. They were: Deacon-

**\$8,000 Loss Suffered in  
Delaware Church Fire**

WILMINGTON, DEL.—Fire fanned by a high wind gutted the interior of All Saints' church at Rehoboth on January 30th, with an \$8,000 loss, and defeated the rector's attempt to rescue memorial Communion silver.

The Rev. Nelson W. Rightmyer, rector, was driven back as he attempted to enter the 45-year-old frame building, easy prey for flames sweeping up from the cellar to the belfry.

The fire was discovered by Mrs. Ralph Poynter, a member who lives nearby. She summoned Mr. Rightmyer by telephone. Communion silver, including some given by the Rev. T. Gardner Littell, in memory of his father, a former rector, was lost.

Mr. Rightmyer estimated the damage at \$8,000, including a \$4,000 organ. Services had been held in the morning.

The fire was believed to have started in the cellar, burning along the walls, and then licking up suddenly to the belfry. Its origin was undetermined.

Firemen from Rehoboth and Lewes brought the fire under control.

Mr. Rightmyer planned an immediate appeal for funds to rebuild the structure on Olive avenue. He said he thought the walls could be saved.

The church was built in 1892 under supervision of Bishop Leighton Coleman with aid of the Masonic order in Rehoboth Beach.

ess Helen M. Fuller, for 17 years head resident of Chase house; Miss Helen Hazard, superintendent of the women's state prison at Dwight, Ill.; Austin J. Lindstrom, banker and newly elected member of the National Council, and the Rev. Dr. Harold L. Bowen, rector, St. Mark's church, Evanston.

Bishop Creighton, Coadjutor of Michigan, spoke on the domestic missions of the Church at the dinner.

The Rev. Norman B. Quigg, rector of Christ church, Streator, for the past 15 years, was elected rural Archdeacon of the diocese succeeding Bishop Ziegler, on nomination of Bishop Stewart.

The Rev. Joseph S. Minnis, rector, Christ church, Joliet, was appointed dean of the Southern convocation succeeding Dean Quigg.

Stewart A. Cushman was elected to the standing committee, succeeding W. R. Townley.

**Board of Religious Education  
Sponsors Adult Training Courses**

WORCESTER, MASS.—Under the direction of the board of religious education, institutes of religious education were held in the convocations of Worcester, Springfield, and Berkshire during the month of January.

Five sessions were held on succeeding Monday nights and instruction in adult religious education and teacher training was given by a specially qualified staff of clergymen and lay workers.

The courses included Church History, Old Testament, New Methods in Young People's Work, Story Telling, The Life of Christ, Church School Work, and Teacher Training.

## Rev. C. A. Brocklebank Instituted at St. Mark's

NEW YORK—The Rev. Charles A. W. Brocklebank was instituted as rector of St. Mark's-in-the-Bouwerie on February 6th by Bishop Manning of New York.

There was a large congregation, which included A. Van Horn Stuyvesant and Miss Anne Stuyvesant, direct descendants of Governor Peter Stuyvesant, whose great-grandson and namesake gave the land, his great-father's chapel which stood on it, and \$2,000 for the building of the present church in 1858, Trinity parish giving \$12,500. Boyd Langdon Bailey, senior warden, and Richard Augus Zerega, a vestryman, took part in the service.

Following the ceremonies, there was a reception in the parish house, when Bishop Manning and Fr. and Mrs. Brocklebank received the members of the congregation.

In his sermon, Bishop Manning spoke of the notable history of St. Mark's and dwelt on the great opportunity it offered for the exercise of the pastoral office. He called upon all members of the parish to give Fr. Brocklebank their loyal help and support.

## 1937 Largest Year in History for Church Insurance Company

NEW YORK—The Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, experienced the largest year in its history in ordinary life insurance production in 1937, according to a statement made by William Fellowes Morgan, president, following a meeting of the board of directors on January 25th.

The increase over 1936 was 18%. The corporation, of which J. P. Morgan is treasurer, was organized in 1922 to furnish low cost life insurance and annuities to the clergy and lay workers of the Episcopal Church and their families, and its facilities are entirely restricted to these groups.

It was announced also that a general retirement plan for lay employes of the Church, who are not included under the provisions of the Social Security Act, had been endorsed by a joint committee on social insurance created by General Convention of the Church to study the matter of social security for lay employes.

New offices have been created due to the growth of business during the past few years. Bishop Davis of Western New York and the Hon. Frank L. Polk were elected vice-presidents of the corporation, and John Carey was made assistant vice-president.

## Marks 90th Birthday

MIDDLEVILLE, N. Y.—The Rev. William C. Prout, who has spent his entire ministry in the diocese of Albany, and who was for 60 years secretary of the convention, celebrated his 90th birthday on January 31st. Mr. Prout also served as an assistant secretary at six General Conventions.

His birthday was marked by a surprise party given him by Archdeacon Purdy and some of the neighboring clergy.

## 24th Annual Convocation Held in Monterrey, Mexico

MONTERREY, N. L., MEXICO—At the 24th convocation of Mexico, held January 14th to 16th at Christ church, the Rev. Charles W. Hinton gave an address on the Oxford Conference on Life and Work which he attended last summer.

The convocation opened with a celebration of Holy Communion by the Rt. Rev. Dr. Efrain Salinas y Velasco, Bishop of Mexico, the Rev. Lorenzo Saucedo preaching the sermon. Two luncheons, at which Christ church was the host, were attended by 140. The Rev. José Gomez gave an address on the last General Convention.

No service was held in Christ church on the 16th in order to give the congregation an opportunity to attend the Cathedral of San José de Gracia when Alfonso Gómez Camberos was ordained to the diaconate, and at which the Rev. Samuel Salinas preached the sermon. The new deacon preached at the Vesper service.

## Rev. A. O. Phinney Appointed Archdeacon of Lowell, Mass.

BOSTON—With the resignation on January 1st of Bishop Babcock, Suffragan of Massachusetts, the Archdeaconry of Lowell became vacant, as Bishop Babcock had been Archdeacon of Lowell as well as Suffragan Bishop. In his place, the Rev. Arthur O. Phinney, for six years rector of St. Stephen's church, Lynn, Mass., has been chosen.

Besides his duties as Archdeacon, Mr. Phinney will be executive secretary of the newly formed department on youth which seeks to coordinate and make more effective all the work with young people in the diocese.

The Ven. Howard K. Bartow has resigned the rectorship of Christ church, Quincy, and will give his entire time to the work of the archdeaconry of New Bedford. After his consecration as Bishop, the Ven. Raymond A. Heron will continue as Archdeacon of Boston and superintendent of the Episcopal city mission.

## Rev. Elmore McKee is Chosen to Give Series of Radio Talks

NEW YORK—The Rev. Elmore M. McKee, rector of St. George's church, Stuyvesant square, has been chosen to deliver a series of radio talks on the subject, Frontiers of Scepticism, for three months.

The series, which began on Thursday, February 3d, will be carried over the national hook-up of the National Broadcasting Company every Thursday noon from 12 to 12:15 P.M.

Mr. McKee was asked by officials of the National Broadcasting Company to take this assignment. He will be the one representative of the Episcopal Church who will be broadcasting regularly on a religious program.

The noonday religious broadcasting is under the auspices of the Federal Council of Churches of Christ in America, and of the state and local federation of churches.

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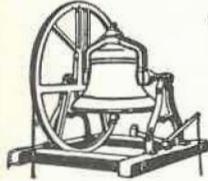
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**St. Bartholomew's Begins  
New Administration Plan;  
Junior Vestry is Elected**

NEW YORK—A new venture in administration was inaugurated recently at St. Bartholomew's church when the rector, the Rev. Dr. George Paul T. Sargent, inducted into office nine young men to serve as a junior vestry. An appeal made to Dr. Sargent by three young men of the parish, who expressed a desire "to be of service to the church," gave the plan its inception. At a subsequent vestry meeting, the rector presented two suggestions which he felt would be beneficial to the present and future development of the parish.

He suggested (1) the organization of the women into an inclusive group, known as "The Women of the Parish Organized for Service," with committees to which might be assigned, as need should arise, the specific interests cared for by the several smaller societies; (2) the division of the parish into two spheres of influence, one to include the members over 40 years of age and the other those under 40. A diagram appearing in the current *Church Calendar* shows the divisions into which the parish naturally resolves itself. This diagram indicates clearly that the responsibility for the entire parish rests upon the rector, the wardens, and the vestry.

To the junior vestry they have assigned certain duties and responsibilities, retaining the power to amend or rescind their action. The junior vestry will consist of not more than 12 men, who shall be confirmed members of the Episcopal Church and members in good standing of the parish. Dr. Sargent, commenting upon the plan, said:

"The junior vestry shall use its best efforts to develop among its own generation interest and leadership in the affairs of the Church. With this object in view, it is to have the supervision and organization of all members of the parish under 40 years of age, in reference to all Church matters, and to establish contact with and seek to rally to the cause of the Church increasing numbers of young people. A committee of the vestry has been appointed to advise and counsel the junior vestry.

"It may take time for this plan to develop fully, for the first duty of the junior vestry is to acquaint themselves with our challenging opportunity and our resources. The transition period through which we are going requires far-sighted vision and consecrated action."

For the present the junior vestry will have the oversight of the church school and weekday activities, the young men and men in Community club, the ushers, the young men and women not in Community club, and the junior Woman's Auxiliary. The rector, wardens, and vestry will retain charge of "The Women of the Parish Organized for Service," and the men of St. Bartholomew's over 40 years of age.

**Sandbags for Christmas**

NEW YORK—Something rare in Christmas gifts was received by the House of the Merciful Saviour, Wuchang, China, from a Chinese friend—50 sandbags to protect the house in air raids.

**NECROLOGY**May they rest  
in peace.**WALTER H. CAMBRIDGE, PRIEST**

SAN FRANCISCO—The Rev. Walter H. Cambridge, rector emeritus of the Church of St. Matthew, San Mateo, died at Colombo, Ceylon, while on a world tour, it was learned by his former parishioners on January 20th.

Born in Grafton, Vt., the son of Henry and Achsah C. Sherwin Cambridge, he attended Vermont Academy. In 1894 he received the degree of Bachelor of Philosophy, and in 1909 the degree of Master of Arts, from the University of Vermont. Ordained to the diaconate in 1896, he was advanced to the priesthood in 1898 by Bishop Hall.

From 1895 to 1911 Mr. Cambridge served as assistant master at St. Mark's School, Southborough, Mass. He was rector of the Church of St. Matthew, San Mateo, Calif., from 1911 to 1934; examining chaplain of the diocese of Massachusetts from 1907 to 1911; a member of the standing committee of the diocese of California from 1918 to 1933, and president of that committee from 1928 to 1933.

He had been president of the Mills memorial hospital at San Mateo.

He is survived by a brother.

**HARRY L. FORBES, PRIEST**

CHICAGO—The Rev. Harry L. Forbes, 72, priest on the staff of Chicago city mission, died at St. Luke's hospital on January 25th.

Funeral services were held at the Church of the Epiphany on January 27th, with Bishop Stewart and Dr. Edwin J. Randall, superintendent of city missions, officiating. Interment was in the family plot at Danvers, Ill.

Fr. Forbes was ordained 10 years ago and has served since on the city missions staff.

He is survived by his widow and several children.

**CHARLES HENRY LEE, PRIEST**

ST. SIMON'S ISLAND, GA.—The Rev. Dr. Charles Henry Lee, 71, rector of Christ church, was found dead by his wife in the living room of their home on February 5th. He had died of a gunshot wound.

As he was preparing a sermon a bullet fired from outside the rectory killed Dr. Lee. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," was the text of the sermon he was preparing. The paper was clutched in his hand.

The motive for the killing of Dr. Lee, a second cousin of Gen. Robert E. Lee, is unknown. It is believed that offense was taken by some persons at Dr. Lee's attitude toward vice conditions in Glynn county, of which St. Simon's Island is a part, as it was found Dr. Lee had been disturbed

over these conditions. The killer is still at large.

G. C. Durand, called to the rectory just after the shooting, said Mrs. Lee quoted Dr. Lee as saying, "Some great tragedy will have to occur before Glynn county will have law and order." "This," said Mr. Durand, "looks like the tragedy. There are many dives being operated on the Island which Dr. Lee, myself, and others, have been moving to have cleaned out."

As the search continued for clues to the shooting, a layreader held a simple prayer service in Christ church to keep unbroken the chain of Sunday messages begun there by John Wesley, the founder of Methodism, who was a priest of the Episcopal Church.

Dr. Lee was born in Charles Town, W. Va., on December 20, 1866, the son of Richard Henry and Evelyn Byrd Page Lee. He received the degree of Bachelor of Arts from Hampton Sydney College in 1885, the degree of Doctor of Divinity in 1921, and his Bachelor of Arts degree from the Theological Seminary in 1893. He was ordained to the diaconate in 1893 by Bishop Whittle, and advanced to the priesthood in 1894 by Bishop Newton. On September 20, 1893, he married Susan Randolph Cooke.

He served in Leeds, Fauquier county, Va., from 1893 to 1897, and in Piedmont parish from 1895 to 1897; at St. Paul's church, Greenville, Ohio, from 1897 to 1906; at St. Luke's church, Jackson, Tenn., from 1906 to 1909, and at St. Paul's church, Macon, from 1909 until 1927.

Besides his wife Dr. Lee is survived by three daughters, Mrs. Dwight Day of Portsmouth, N. H., Miss Lucy Carlisle of Cooperstown, N. Y., and Mrs. Ralph Skystead of Long Beach, Calif., and a sister, Miss Eliza Lee of Gloucester.

The funeral took place from Christ church on February 8th, with Bishop Barnwell officiating. Interment was in Christ church cemetery.

**GEORGE G. MERRILL, PRIEST**

NEWPORT, R. I.—The Rev. George Grenville Merrill, former rector of St. Mark's church at Tuxedo Park, N. Y., died here on February 1st at the age of 71 years.

He was born in New York City on June 3, 1866, the son of George and Emma Fitz-Randolph Laing Merrill. He was graduated from Princeton with the degree of Bachelor of Arts in 1892, later receiving from Princeton the degree of Master of Arts. He attended the Lycee de Vanves and Lycee Condorcet in Paris, France, and Oxford University. In 1893 he received the degree of Bachelor of Divinity from the General Theological Seminary. Ordained to the diaconate that same year by Bishop Potter, he was advanced to the priesthood in 1894 by Bishop Perry. On December 1, 1897, he married Pauline G. W. Dresser of this city.

He served as rector of St. Mary's, Tuxedo Park, N. Y., from 1894 to 1903; as rector of St. Mary's-on-the-Hill, Buffalo, from 1903 to 1910; and in Europe in 1911. He worked under Bishop Perry in Rhode Island from 1912 to 1914, and was rector

of St. Paul's church, Stockbridge, Mass., from 1914 to 1923. The following year he was instructor in Biblical studies at Rosemary Hall, Greenwich, Conn. He retired in 1924.

Mr. Merrill was twice chaplain to bishops at Lambeth Conferences; and was a delegate to the Pan-American Congress. After the Great War he was decorated by King Alexander of Serbia with the Order of the Cross of Mercy. He was the author of a book on sermons and articles.

He is survived by his wife, two daughters, Mrs. Lewis Baker Cuyler of Princeton, N. J., and Miss Natalie Bayard Merrill of Newport, and a son, George Grenville Merrill, Jr., of Philadelphia. Members of Mr. Merrill's family accompanied his body from Newport to Stockbridge, where the funeral service was held on February 2d at St. Paul's church.

**MRS. ADA COX**

NEW SMYRNA, FLA.—Mrs. Ada Cox, wife of the Rev. Oliver C. Cox of Decatur, Ala., died here on January 23d.

The burial service was held by the Rev. Eldred Simkins in St. Paul's church on January 26th and the interment was in Cincinnati on January 28th.

The Rev. Mr. Cox had charge of St. Paul's church for some years until he accepted a call to St. John's church, Decatur, two years ago. Mrs. Cox was visiting friends when she became suddenly ill and died before her husband could arrive.

Besides her husband, Mrs. Cox leaves two children, Oliver, Jr., and Margaret, the latter a boarding student in the cathedral school for girls, Orlando, Fla.

**ALICE LOUISA KEEDWELL**

PHILADELPHIA—Mrs. Alice Louisa Keedwell, wife of Albert C. Keedwell and mother of the Rev. Alex. N. Keedwell, rector of the Church of the Good Shepherd here, died on January 28th after a week's illness.

Funeral services were held on January 31st in the Church of the Good Shepherd, Bishop Taitt officiating. The Requiem Mass was said by the Rev. Francis B. Roseboro, rector of St. Elizabeth's church, assisted in the sanctuary as Epistoler and Gospeler by the Rev. Messrs. Leonard Hursh and Robert C. Hubbs.

Besides her husband, Mrs. Keedwell is survived by two sons and a daughter.

**J. EDWIN PANCOAST**

PHILADELPHIA—J. Edwin Pancoast, senior member of the vestry of Calvary church, "The Monument to Bishop White," died at his home on February 2d.

He was a native of this city, born May 20, 1851, his birth date being within a few days of the laying of the cornerstone of Calvary church at its old location on the Delaware river front. He became a vestryman in 1910, having become a Churchman after reaching maturity, and was an active worker in the parish until death, which followed a brief illness.

Surviving are his son, the Rev. Edgar H. Pancoast, rector of St. Mary's church, Salamanca, N. Y.; two daughters, the Misses Ethel H. and Alice C. Pancoast; and his daughter-in-law, Mrs. Alfred H. Pancoast.

Mr. Pancoast for years was active as

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a delegate to diocesan conventions, and the convocation of West Philadelphia, the winter meeting of which he attended recently.

The funeral was from Calvary church, with the Rev. John Quincy Martin, rector, celebrant at the Requiem High Mass.

#### Church Receives \$40,000 Trust Fund

MILLBROOK, N. Y.—Under the will of the late Lola J. Sherman, St. Thomas' church, Amenia Union, diocese of New York, has received \$40,000 in trust.

#### Propose Virginia Marriage Law

RICHMOND, VA. (RNS)—Persons having venereal disease, tuberculosis in an infectious stage, or insanity will not be permitted to marry in Virginia if legislation proposed by the Virginia general assembly now in session is adopted.

Violation of this proposed law would be a misdemeanor punishable by fines of from \$100 to \$500. Under the terms of the proposed legislation all persons planning marriage must be examined by a physician 15 days before the license is issued.

#### CHURCH CALENDAR

##### FEBRUARY

20. Sexagesima Sunday.
24. St. Matthias. (Thursday.)
27. Quinquagesima Sunday.
28. (Monday.)

##### MARCH

1. (Tuesday.)
2. Ash Wednesday.
6. First Sunday in Lent.
- 9, 11, 12. Ember Days.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Annunciation B. V. M. (Friday.)
27. Fourth Sunday in Lent.
31. (Thursday.)



## C L A S S I F I E D



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THE FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY will welcome gifts and bequests of religious and theological books. Especially desired just now are foreign-language Books of Common Prayer, bound files of Episcopal Church periodicals, early Church almanacs, journals, and pamphlet material; International Critical Commentary, Century Bible, Cambridge Bible for Schools and Colleges, Nicene and Post-Nicene Fathers. Sorry, no money to buy these but will welcome donation by interested Churchmen and will pay shipping charges. Address LIBRARIAN, 1801 West Fond du Lac Avenue, Milwaukee, Wisconsin.

#### CHURCH FURNISHINGS

CHURCH FURNISHINGS in all materials—Altars, Pulpits, Lecterns, Font—Altar Brasses, Alms Basins, Memorial Windows, and Tablets; Altar Coverings or Fabrics and Embroideries for making same. R. GEISSLER, Inc., 450 Sixth Ave., New York City.

#### CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. \$16.00 a dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

#### INFORMATION WANTED

DEAN DANIELS, Helena, Montana, desires information concerning Schools and Leagues of Prayer. Also on Quiet Hours. Programs and suggestions appreciated.

#### LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

#### LIBRARIES

THE CATHOLIC CLUB OF CHICAGO, Inc., invites the clergy and all other Church people to make free use of a Reading Room it has established in Room 1216, The Tower Building, 6 North Michigan Avenue, Chicago. The Reading Room contains a small library, many tracts and pamphlets, and all the Church periodicals. No charge of any kind. Hours: 10:00 A.M. to 4:00 P.M.

THE CLERGY AND CHURCHMEN generally are cordially invited to use the facilities of the FREDERIC COOK MOREHOUSE MEMORIAL LIBRARY. Room 11 on the second floor, 1801 W. Fond du Lac Ave., Milwaukee, Wis. The library is small but contains an unusual selection of Church books and periodicals, American and English, as well as general reference works. Books cannot be drawn out, but are available for free reference from 8:30 A.M. to 4:30 P.M., Mondays to Fridays inclusive, and 8:30 to noon on Saturdays.

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#### LINENS AND VESTMENTS

FINE IRISH LINEN imported direct from Ireland for vestment and Altar use. Samples free on request. Write MARY FAWCETT COMPANY, Box 146, Plainfield, N. J.

ST. MARY'S EMBROIDERY ROOM. Plain and Embroidered Vestments. Ecclesiastical Embroidery. Address, ST. MARY'S HOSPITAL FOR CHILDREN, 407 West 34th Street, New York City.

PURPLE, WHITE, OR RED Eucharistic sets ready to send on approval. ST. CHRISTOPHER'S GUILD, 23 Christopher Street, New York. Chelsea 2-7941.

37 NEW, BLACK, poplin, pleated choir gowns, \$3.75 each. All or part. Write at once. LOUIS J. LINDNER, 425-LC Seventh Ave., New York City. Pulpit Gowns: Poplin \$18.00, Mohair \$20.00.

#### POSITIONS OFFERED

##### Miscellaneous

ORGANIST—CHOIRMASTER, Churchman with thorough understanding of Church music; \$1,200. Better salary if could serve as priest-assistant. Small town, good organ, excellent equipment, mixed choir. Box M-268, THE LIVING CHURCH, Milwaukee, Wisconsin.

#### POSITIONS WANTED

##### Clerical

RECTOR highly recommended by Bishop and Vestry desires temporary charge of parish for six months or more in the east or middle west. Box D-269, THE LIVING CHURCH, Milwaukee, Wisconsin.

##### Miscellaneous

CHOIRMASTER, a churchman, of over twenty years experience, now engaged, desires position in a musically ambitious Episcopal Church. Box D-267, THE LIVING CHURCH, Milwaukee, Wisconsin.

COMPANION-HOUSEKEEPER to lady or gentleman, or charge of motherless home if servants kept. No cooking, small salary for good home. References, am middle aged, Episcopalian, good reader. Work suburbs of New York, Baltimore, or Philadelphia. Box A-272, THE LIVING CHURCH, Milwaukee, Wisconsin.

#### SANCTUARY LAMPS

SANCTUARY LAMPS various sizes. Also carved wood statues and tabernacles. ROBERT ROBBINS STUDIO, 859 Lexington Avenue, New York, N. Y.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BRETELL, Rev. Dr. RUDOLPH E.**, retired, is temporarily in charge of St. Andrew's Church, Camden, N. J.

**DUNKERLEY, Rev. KNIGHT W.**, ordained deacon by Bishop Perry of Rhode Island at St. John's Cathedral, Providence, R. I., on December 15th; is in charge of Grace Church, Ludington, and of St. James' Chapel, Pentwater, Mich. (W. M.). Address, 409 N. Rath Ave., Ludington, Mich.

**HAREWOOD, Rev. JAMES DAC.**, of the diocese of Pennsylvania, is temporarily in charge of St. Patrick's Church, West Palm Beach, Fla. (S. F.).

**OTTENSMEYER, Rev. RAYMOND S.**, formerly on staff of Evansville Associate Mission, Evansville, Ind.; is vicar of St. Stephen's Church, New Harmony, Ind. (Ind.). Address, Box 64.

**SWEZY, Rev. HERALD C.**, formerly rector of the Church of the Holy Communion, Rock Springs, Wyo.; is in charge of Christ Church, Stewart Manor, N. Y. (L. I.).

**TORREY, Rev. ARTHUR J.**, formerly rector of St. Luke's Church, Charleston, W. Va.; to be in charge of St. Mary's Church, Charleroi, and of Trinity Church, Monessen, Pa. (P.), effective in March. Address, 509 6th St., Charleroi, Pa.

**UNDERWOOD, Rev. B. EDWARD**, of the diocese of California, is in charge of St. Anne's Church, Lincoln, Mass. Address, 8 Prescott St., Cambridge, Mass.

### NEW ADDRESSES

**BARBER, Rev. Dr. MILTON A.**, formerly 1712 Avondale Ave.; 1519 E. Worthington Ave., Charlotte, N. C.

**BUSSINGHAM, Rev. ALFRED C.**, formerly Trinity Rectory, Winner, S. D.; 1553 E. 75th St., Los Angeles, Calif.

**WILLIAMS, Rev. THOMAS J.**, formerly 208 W. 23d St.; 105 E. Houston St., New York City.

### DEPOSITIONS

**RICE, REX R.**, Deacon, by the Bishop of Duluth, January 27, 1938. Deposed. Renunciation of the Ministry.

**ROHR, RALPH JOHN**, Presbyter, by the Bishop of Los Angeles, January 24, 1938. Deposed. Renunciation of the Ministry.

### ORDINATIONS

#### PRIESTS

**LExINGTON**—The Rev. **AUSTIN B. MITCHELL, JR.**, was ordained to the priesthood by Bishop Abbott of Lexington in the Church of the Good Shepherd, Lexington, Ky., January 30th. The ordinand was presented by the Rev. George R. Madson, and continues on the staff of Blue Grass Associate Mission, with address at Hotel Montgomery, Mt. Sterling, Ky. The Bishop preached the sermon.

**LONG ISLAND**—The Rev. **DONALD WALLACE LLOYD** was advanced to the priesthood by Bishop Stires of Long Island in Christ Church, Brooklyn, N. Y., January 24th. The ordinand was presented by the Rev. Dr. A. Edward Saunders, and will continue as vicar of Christ Chapel in the parish of Christ Church. The Bishop preached the sermon.

**OKLAHOMA**—The Rev. **ROBERT H. STETLER**, curate of Trinity Church, Tulsa, was advanced to the priesthood by Bishop Casady of Oklahoma in Trinity Church, December 5th. The ordinand was presented by the Rev. E. H. Eckel, Jr., and the Rev. Samuel U. J. Peard preached the sermon.

**RHODE ISLAND**—The Rev. **CHARLES DUELL KEAN**, curate at St. George's Church, Stuyvesant Square, New York City, was advanced to the priesthood by Bishop Perry of Rhode Island February 2d. The ordinand was presented by the Rev. Elmore McKee, and the Rt. Rev. Granville G. Bennett, D.D., preached the sermon.

## AMERICAN CHURCH UNION CYCLE OF PRAYER

### FEBRUARY

14. St. Luke's, Easthampton, N. Y.
15. Convent of St. Anne, Arlington Heights, Mass.
16. All Saints', Dorchester, Boston.
17. St. Luke's, Lebanon, Pa.
18. St. Alban's, Tochigi Machi, Japan.
19. St. Andrew's, Madison, Wis.
21. St. Augustine's Chapel, N. Y.
22. St. James', Roxbury, Boston.
23. St. Francis', Rutherfordton, N. C.

24. Calvary, Cairo, N. Y.
25. St. Stephen's, Plainfield, N. J.
26. OHC, West Park, N. Y.

## CALENDAR OF COMING EVENTS

### FEBRUARY

16. Consecration of Ven. Raymond A. Heron to be Suffragan Bishop of Massachusetts.
22. Convocation of Panama Canal Zone.

# CHURCH SERVICES

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
**Rev. WILLIAM BREWSTER STOSKOPF, D.D.**, Rector  
 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.  
 Weekday Masses: 7 A.M. Thursdays and Holy  
 Days 7:00 and 9:30 A.M.  
 Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street  
 New York City  
 Sundays: 8, Holy Communion, 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.  
 Saturdays: Organ Recital at 4:30.

#### The Church of the Ascension

Fifth Avenue at Tenth Street  
 New York City  
**Rev. DONALD B. ALDRICH, D.D.**, Rector  
 Sundays  
 8 A.M., Holy Communion  
 11 A.M., Morning Prayer and Sermon  
 8 P.M., Evensong and Sermon  
 Week-Days  
 8 A.M., Holy Communion  
 5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

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

Madison Avenue at 71st Street  
 THE REV. H. W. B. DONEGAN, Rector  
 Sunday Services  
 8:00 A.M., Holy Communion  
 9:30 A.M., Children's Service and Church School  
 11:00 A.M., Morning Prayer and Sermon  
 7:30 P.M., Organ Recital  
 8:00 P.M., Choral Evensong and Sermon  
 Holy Communion, 8 A.M., Monday, Wednesday,  
 and Friday; 12 Noon, Thursdays and Holy  
 Days.

#### 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. R. T. SARGENT, D.D.**, Rector  
 8:00 A.M., Holy Communion,  
 11:00 A.M., Morning Service and Sermon.  
 9:30 and 11:00 A.M., Junior Congregation.  
 4:00 P.M., Evensong.  
 Holy Communion, Thursdays and 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: Holy Communion at 12:15 P.M.

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

46th Street, between Sixth and Seventh Avenues  
 (Served by the Cowley Fathers)  
**Rev. GRANVILLE M. WILLIAMS, S.S.J.E.**, Rector  
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
 Evensong, with Address and Benediction, 8.  
 Week-day Masses, 7, 8, and 9:30.  
 Confessions: Thursdays, 4:30 to 5:30; Fridays,  
 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

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

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

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
**VERY REV. HENRY W. ROTH, Dean**  
 Sunday Masses: 7:30, 9:45, and 11:00 (Sung  
 Mass and Sermon).  
 Week-day Mass, 7 A.M.  
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00





# NEW DEVOTIONAL BOOKS

## OUR LIFE OF PRAYER

*By J. Wilson Sutton, D.D.*

As its title implies, this book deals with prayer not merely as a religious exercise but as a life, as a living out of our relationship with God. It contains a discussion of the nature, the purpose, the spirit, and the method of prayer, and then deals one by one with its essential elements; namely, confession, petition, thanksgiving, worship, and meditation. There is a chapter on preparation for prayer and one on the Lord's Prayer. The book is designed for beginners in prayer, and for those who are conscious that their prayer life needs to be deepened and enriched. Ready March 1st. \$1.25

### MEDITATIONS FOR GOOD FRIDAY ON THE SAYINGS FROM THE CROSS

## THE TREE BEARS FRUIT

*By Roy Irving Murray*

These meditations deal with sin and with forgiveness as they are related to our Lord's timeless, eternal sacrifice. They deal with us as benefiting from that sacrifice only in proportion as we try to make real to ourselves our membership in Him. The intention of the author has been to derive emphasis less from the use of adjectives than from that of other parts of speech. Aside from our Lord Himself, the leading characters are made to be: the Blessed Mother; the Penitent Thief; and the Reader of the book. Now Ready. \$1.00

## THE CRUCIFIX

*By Wilford O. Cross*

A book of meditations upon the crucifix designed to show that this universal object of Christian devotion and piety has much to teach us through its familiar symbolism. Behind these meditations and implicit within each one of them is the doctrine of the Atonement, with particular reference to its meaning and purport for the world today. The question posed before each meditation is: What does the crucifix, as symbolic of the Atonement, teach us about social reform, about God, about man, about the need of sacrifice, about the discipline of Christian obedience, and about our salvation? Ready March 1st. \$1.25

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