

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Christmas Book Number

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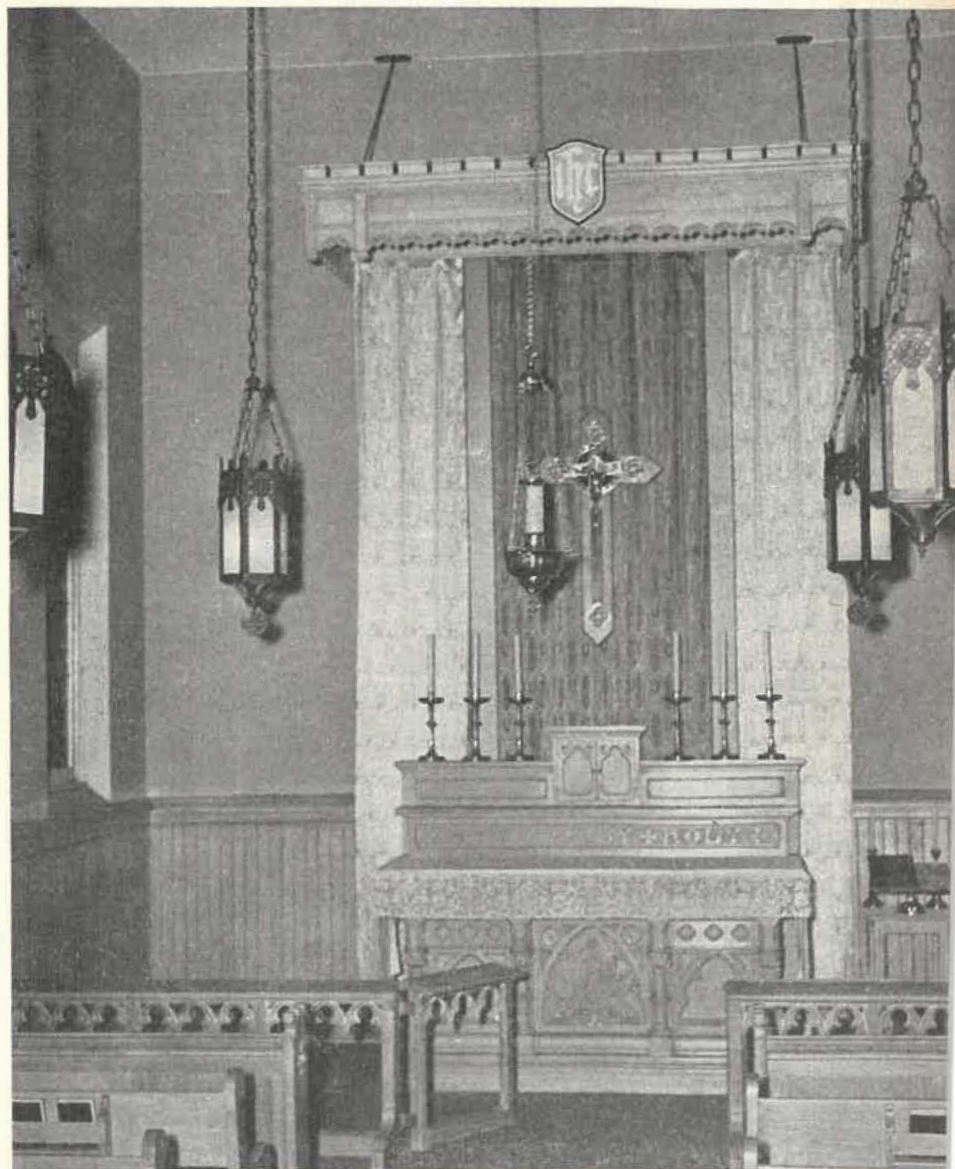
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**CHAPEL OF THE HOLY ANGELS, ST. JAMES' CHURCH,
SOUTH BEND, IND.**

[See page 11]

Christian Marriage

TO THE EDITOR: I read the article "Our Church and Christian Marriage" and then immediately noticed and read your editorial, "Divorce Canon" and thought it quite appropriate. I am convinced that a Divorce Canon will never produce Christian marriages.

I am acquainted with the divorce question as found in our civil courts, and am convinced that there are indeed few parties to a divorce who are capable of Christian marriage. Seldom indeed that they can make a go of any kind of marriage, though they usually try again. Christian marriages will be produced only by making first marriages Christian. Only when Christians enter marriage with their eyes open and a willingness to do their part, will Christian marriage result.

Education for such marriage should begin long before the instruction which the priest may give parties coming to him for marriage. Not that his instruction isn't good and doubtless proves helpful to those desiring a truly Christian marriage but it will have little effect on the majority. Education for Christian marriage should begin with the little boy and girl entering Church school (or rather with the font child in a Christian home) and continue until they are ready for marriage. To be sure our Church schools do provide some instruction on the Christian home and qualities necessary to achieve one but there should be much more emphasis upon it.

If in spite of preparation, parties find marriage unbearable (and there would be a very small percent of the number who now

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

seek divorce) why of course, they should separate and if necessary be divorced. However, a celibate can live a happy and useful life, be a good citizen and sincere Christian, for whom there is no cause for pity. Next to proper education for Christian marriage, there is nothing which would do as much to make first marriages a success, as would the fact (were it possible to produce such) that the divorced could never remarry. If such were the case, there wouldn't be so many hurried and illadvised marriages, even among those lacking Christian education. I

realize that we are not going to get legislatures to pass any such law. But when a civil law would produce such desired results, is it not the position which the Church should hold on the subject? Particularly when it is in accord (which should be the chief and sufficient reason) with Christ's teaching on the subject.

M. L. DRURY.

Chamberlain, S. Dak.

Women and the Ministry

TO THE EDITOR: I have read your recent comments on a deaconess in China having been ordained to the priesthood. And I have thought what a pity that false traditions have become such an established thing with true tradition. Surely one can find nothing of the Mind of Christ and His Spirit in the kind of statement that places womanhood on a definitely inferior basis to manhood in making it dogmatically impossible for her to be used to accomplish the same function spiritually as her brothers, and sons whom she has brought into the world. The ancient world including of course especially Judaism in connection with Christianity, through all its history forced woman into this position of inferiority by physical power in the last analysis, employing similar methods in a different day and age to those that Fascism is and has been employing in Europe. Does this sound much like the Christ?

The Church as it is on earth should not be mistaken for the Church as Christ would have it be. He could not use women amongst His first 12 because they would not have been socially accepted let alone being ac-

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SUNDAY, JANUARY 21, 1945

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cepted as leaders in His Mission to the Holy Lands, the Center of Jewry. Now it seems fairly obvious in our world as it is today that social inferiority is at once a barrier to leadership of any kind. The Negro is an outstanding example, and womanhood in certain respects is in not a much better position than the Negro in American life. But to think this is God's Will is surely the height of false and self-centered thinking. And to think that because it exists now it is intended to go on until the end of time is to be eternally bound to false tradition not God's Love and Truth. Many false practices persist for thousands of years through ignorance and prejudice on the part of men and women. But such things are no more God's will than this custom of men's monopolizing the Christian official priesthood is His will.

St. Paul was often contradictory but he did once state as his conviction that in Christ there is neither male nor female, neither bond nor free. This should be sufficient to banish such stupid, egotistical, enslaving customs as characterized the earthly Church in the past. Once slaves were sanctioned by the Christian official Church but they are no longer because heroic men and women of the past fought for the Truth regardless of custom and tradition of official representatives of the earthly Church. This seems a fitting time to fight for that Truth again; and pray that the Holy Spirit may have a chance to break down the centuries of prejudice engrained into the thinking of most of the official Church, and instilled by them into the minds of countless girls and boys.

It does seem that it would be a healthy Christian approach if the Official Church and her adherents in this matter would recognize that often in the past she has made mistakes, and she may very easily do the same thing over and over again. Her representatives are not infallible, and seeking to share with more than half the Church's membership the same opportunity to serve officially at the altar one would think ought to be a true Christian's first thought where all are free in Christ.

KATHERINE H. PARKER.

Red Bank, N. J.

Editor's Comment:

Among pagan nations which place women on a low social level, priestesses have not been particularly uncommon; among the Jews and Christians who in general place womanhood on a higher level, the priesthood has been reserved to men, although women have fulfilled important religious and social functions including (in England) appointing bishops. Social inferiority does not necessarily have anything to do with the case. However our sole dogmatic point in this whole discussion is that the "official Church" is the only institution on earth capable of setting up or removing the basic requirements for its own ministry, and that no individual bishop has the right or power to invent his own.

Promotional Methods

TO THE EDITOR: With reference to the article appearing in the November 12th issue of THE LIVING CHURCH entitled "Beggars or Confessors" some things need to be said.

First. The first rule of logic is that one must compare like things. The "job" of a parson cannot be compared with that of a salesman of vacuum cleaners. The priest

has nothing for sale, and for that reason many of us object to many of the "promotional" methods advocated.

Second. The Every Member Canvass has become a canvass for dollars. As such, since a vestry is responsible for the financial affairs of a parish, it is the vestry and not the priest who should conduct them. In the article it is indicated that the rector should give certain information to the canvasser. Among such information required is whether or not the "customer" is a contributor. It is my sincere conviction that a parish priest should not know what amounts a person contributes for the support of the parish. If a priest will preach and teach the Faith he will teach among other things the meaning of the Cross in terms of sacrifice. If he does this people will give. I have never asked for money for the support of any parish of which I have had charge. I have asked for money for many purposes such as the Army and Navy Commission, British Missions, diocesan and general missions. To ask for money for parish support, in too many cases, means please meet the budget; the largest item in many cases being the rector's stipend; and is, to say the least, undignified.

Three. It is my honest conviction that the duplex envelope system is a snare. The black side of the envelope for local support means, We need this for our own comfort. It does not in any way represent an offering made to God. It is a pledge to "keep things going." The Jewish tithe, I believe, was not an offering. In a sense it was a "tax." Over and above that tithe there was the freewill offering. And till people had made that they made no offering. Persons pledging on the black side of the envelope are not making an offering. The red side, generally speaking, might be regarded as an offering. Unless, therefore, people give an Easter and Christmas offering many persons are not making any offering at all; they are simply contributing to the support of the parish; the parson's salary, the organist and choir and so on; and such contributions do not represent offerings made to God.

I agree with the writer. The Church needs priests and laypeople who are Confessors of the Faith. When the Church again has them we shall not need to be organized and reorganized and regimented and be "promotional" experts working for "281" or for the local parish or mission.

We need consecrated men, women, and children. When we have them we shall have consecrated dollars instead of left-over pennies, nickels, dimes, and quarters.

(Rev.) HERBERT HAWKINS.

Windsor, Vt.

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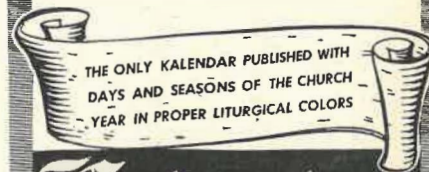
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STRICTLY BUSINESS

THERE WAS nothing so obvious in my recent visit in the diocese of Georgia as the great loyalty of diocesan laymen to Bishop Barnwell, his office staff, and the Georgia special issue committee. When the laymen learned of the special issue project and what it would mean to the Bishop and his staff, they immediately agreed, and almost without exception, to support it. I don't think you could obtain a higher percentage of coöperation anywhere.

Now that the Georgia issue is nicely on its way, we are weighing possibilities in other dioceses and weighing also the amount of paper we can spare. Paper is one of the important items now, of course, for we can't go over our quota.

* * *

SERGEANT C. E. MCKEEVER writes: "I am over in France now and hope the LC gets to me as quickly as it did in Africa and Italy. Whether it arrives early or late, it is very much appreciated." And Private Paul R. Barstow of Camp Shelby, Miss., says: "Your wonderful magazine means very much to me in the army, and I look forward to every copy . . . a link with home and the life of the Church we love so dearly."

* * *

H. L. VARIAN'S ads in this publication always attract attention. At the moment I have these comments from readers: A subscriber in Denton, Texas: "The Amidon advertisements 'are the most interesting subjects in your publication.' A subscriber in New Mexico: His advertisements are 'one of the first things I read.' A reader in Philadelphia: The advertisements are read 'with deepest interest by all the members of our household . . . deeply appreciate the vital message they contain.'"

* * *

IN ST. PAUL'S CHURCH, Peoria, Ill., the high-schoolers are very careful not to tread on the august toes of their collegiate elders of the Canterbury Club. According to R. G. Baker, our correspondent, they call their organization the York Club!

* * *

OUR FOUR-YEAR-OLD, at the moment known as Two-Gun Kelly, because he has just seen the Madison Square Garden Rodeo and is wearing two pistols strapped to his sides, even in bed, did very nicely the other evening, saying the entire Lord's Prayer without a single side glance. But he followed it immediately with two loud bang-bang's.

"But why did you put those bangs at the end of your prayers?" my wife wanted to know.

"Oh, I just wanted to tell God something funny."

Leon Mc Carley

Director of Advertising and Promotion



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Project Teaching

WE LEARN by doing—that's quite familiar. But to learn by doing it together, and because we thought it up together—that is project teaching. Even you grayheads who hark back from the golden-text days have heard of it. It is fairly new, but it is the result of much cumulative experimenting. The fact is, it is not easy, and requires more skill, and better imaginative preparation than ordinary fill-and-drill teaching. But the results and rewards are vastly more thrilling.

Let's see if we can make the idea relatively clear and simple—the main idea. The project method is for a class under a competent teacher. It works by group inspiration, and can rise to high levels of energetic action, with a follow-through that is often unbelievable. It is, indeed, not unlike Pentecost, and the group in the upper room. It produces a new thing, a community of mind and purpose, in which the individual is inspired to do something which he never could have done alone. Henceforth the thing he has done with the class is a part of him. He will never forget it, though the details may pass from memory.

It all hangs upon that delightful word "experience." That means something we do ourselves—with our own muscles, our own skill, and—most important—by our own desire and planning. As we get older, clever people in the world cheat us of our experience, and if we are weak we get into the way of taking our experiences second-hand. We go to the movies, the art gallery, we read tons of print, we listen to radio actors agonizing over their scripts. We allow ourselves to become the auditors of other people's ideas, performances, and experiences, and have few of our own. Some day we must resist all these slick exhibitionists—the writers, lecturers, painters, actors, and first-team athletes—who have taken the stage and grabbed all the fun. Some day we must become again as children in a class, and respond to a hearty suggestion, "Let's do something ourselves!"

When the teacher faces her pupils at the start of each session, they are like cold soup on the stove: the fire has to be lit, and the conglomerate raised to the right temperature. That takes time. Let's repeat that, for failure to grasp this first necessity causes more teachers to fail in the project method than almost any other abuse of it. Remember that your class comes to you (even after a period of common worship in the church) as separate individuals, each with his own present thoughts, tempo, and mood. The teacher has to fuse them into a class quickly, or there will be no constructive teaching accomplished.

Fortunately most of the preliminaries are all set, and your pupils readily fall

into the groove of the class's established ways. They are a class in outward form; but not yet in mind and intent. The teacher must produce that inward thing, the interest and responsive thinking which will quicken until it becomes the full tide of the class project. When that is in motion, you have attained the warming up, and you can go ahead swimmingly.

But how to accomplish this—that's the trouble. Some clues:

1. Don't reveal what activity you want them to undertake. Begin your lesson with thoughts that will suggest it, but try to get them to propose it—or something like it. Like a committee, the class may often devise something even better.

2. Approach the activity obliquely, by suggestion, thus: "A boy showed me a scrap book he had made for the lame children in the hospital." [Don't add, "Now wouldn't you like to make scrap books?" Rather, let the suggestion germinate. They will come back to it.]

3. Develop interest in a need, and let them begin to think how they might do something about it. Thus, a discussion of children in the hospital stirs some pupil to suggest that they might send them something. When that happens, and talk ensues, then your project is well launched, and they are in full cry. The class is a community, and many educational experiences may now take place.

When "Let's . . ." or "Couldn't we . . . ?" is heard in a class you may know that original self-expression is about to start. Into what convenient, ready and effective educational channels can the teacher guide it? Some immediate outcomes, to use the steam that is sizzling, are these:

1. Send a committee: e.g., to an orphanage, to interview some person, these to report next Sunday.

2. Individual assignments: Find out, ask, look up, etc. Better have the pupils write these on slips of paper to insure remembering.

3. Bring from home: old Bible, picture, souvenir.

4. Get up an entertainment to give some persons pleasure (a fine motive), or to make money, a "show."

5. Tell another class: easily arranged, always a good outlet for zeal.

6. Handwork. Includes all the old things. Newer: Make USO scrap books, joke cards for soldiers, dioramas, prayer boards or kneelers for home.

7. Act it out. Can usually be done then and there, or a show planned.

8. Pray for it: fellowship in intercession.

But remember, *what* you do is not as important as *why* it is undertaken, and with what good fellowship and intent. You won't need attendance devices in the school where activity teaching is properly employed. You can't keep them away.

FIRST SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Bishop Beal Dies

The Rt. Rev. Harry Beal, Bishop of the Panama Canal Zone, died in Gorgas Hospital, Balboa, C. Z., on November 22d after a brief illness.

Bishop Beal, who has served as the Canal Zone's Bishop for the past eight years, was born in Oneida, N. Y., in 1885, the son of Joseph and Helen Clark Beal, and was graduated from Yale in 1906. After a period of two years spent as a master at St. Paul's School, he entered Episcopal Theological School, from which he graduated in 1911. He served churches in Constable, N. H.; Port Leyden and Greig, N. Y.; West Newton and Auburndale, Mass.; and New Bedford, Mass. He left Grace Church, New Bedford to become dean of Holy Trinity Cathedral, Havana, where he remained from 1923 to 1926. His next position was that of dean of St. Paul's Cathedral, Los Angeles, where he remained for ten years. In 1929 he declined election as Bishop of Honolulu, but accepted election as Bishop of the Canal Zone in 1936.

He has served as deputy to three General Conventions—1928, 1931, and 1934. Always interested in social welfare, the Bishop acted as president of the Los Angeles Council of Social Agencies in 1933-1935. He was also chaplain of the Society of Colonial Wars in California in 1934-1936. He was a member of the Sons of the American Revolution, Phi Beta Kappa, and Psi Upsilon fraternity.

Serving as the district's second Bishop (the late Rt. Rev. James Craik Morris was its first), Bishop Beal has seen the Church make great strides in his area. Statistics reported at the 1944 convocation showed the greatest number of persons confirmed in any one year since the district was organized 25 years ago. Large increases were also noted in the number of communicants, baptized persons, and Church school teachers.

Bishop Darst of East Carolina
Will Retire May 1st

The Rt. Rev. Thomas Campbell Darst, Bishop of East Carolina for 30 years, will retire May 1st.

In his letter to the Presiding Bishop, he said, "While my health has improved following my long illness of last year, I do not feel that I can give my beloved diocese the strong and vigorous leadership that it should have during the trying years

that lie ahead, and for that reason I desire to resign in order that the work to which I have given nearly half my life may not suffer."

Bishop Darst explained that he would maintain his residence in Wilmington in the lifetime capacity of retired Bishop of East Carolina.



BISHOP BEAL: Died on November 22d.

FEDERAL COUNCIL

Bishop G. Bromley Oxnam
Nominated for Presidency

Bishop G. Bromley Oxnam of the Methodist New York area, is the nominee of the Federal Council's nominating committee for Council president. Although any member of the Federal Council has the right to make other nominations, in the past the carefully chosen nominees have always been elected without opposition, as is expected in Bishop Oxnam's case. The biennial meeting began November 28th in Pittsburgh. If elected, Bishop Oxnam will succeed the Presiding Bishop.

Previous to becoming resident bishop of the New York area, Bishop Oxnam administered the Boston and Omaha areas. He is now chairman of the Federal Council's Advisory committee.

Other nominations are: vice president, Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga.; recording secretary, Dr. W. Glenn Roberts, Society of Friends, Brooklyn, N. Y.; treasurer, Harper Sibley of the Episcopal Church, Rochester, N. Y. The new of-

ficers were to be inducted in Trinity Cathedral, Pittsburgh, on November 30th.

Bishop Oxnam, 53, is a Californian, an alumnus of the University of Southern California. He was founder and for ten years the pastor of the Church of All Nations in Los Angeles. His graduate studies were carried on in Boston (S.T.B.) and Harvard University, Massachusetts Institute of Technology and abroad. Honorary degrees of D.D., Litt.D., D.Sc., L.H.D., and LL.D. have been conferred by numerous institutions. Before election to the episcopacy in 1936 he was for seven years president of De Pauw University, Greencastle, Ind. Earlier he was a professor in Boston University School of Theology.

Bishop Oxnam is secretary of the Council of Bishops and chairman of the Commission on Public Information of the Methodist Church; leader of his denomination's Crusade for a New World Order; member, General Commission on Army and Navy Chaplains and the Federal Council's Commission on a Just and Durable Peace. He has been a member of several ecclesiastical missions and conferences abroad, and is widely known as a visiting preacher and lecturer in universities. Last April at Yale he gave the Lyman Beecher lectures on preaching. He is the author of many books, several of which are social applications of Christian teaching.

WOMAN'S AUXILIARY

Clothes for Philippine Relief

The Woman's Auxiliary responded immediately to the recent appeal from Bundles for America, to organize a program to make garments for relief in the Philippine Islands. The plan has been placed before diocesan officers throughout the country.

Miss Dorothy Stabler, Auxiliary supply secretary, explained that "the first general relief program in the Philippines will go in as rapidly as possible as our Army liberates the islands, and will, in its initial stages be administered by the Army. Later they will probably start using civilian personnel to assist them in the distribution of relief. It is quite possible that as the program is extended, members of our mission staff may be used to help in the general relief program after they are released from internment. This task of civilian relief in the Philippines is peculiarly one for the American people; it is not regarded as part of the function

of the United Nations Relief and Rehabilitation Administration. The Red Cross program in the Philippines will in all probability be principally a program of medical relief, while the initial Army relief, will be for the general civilian population."

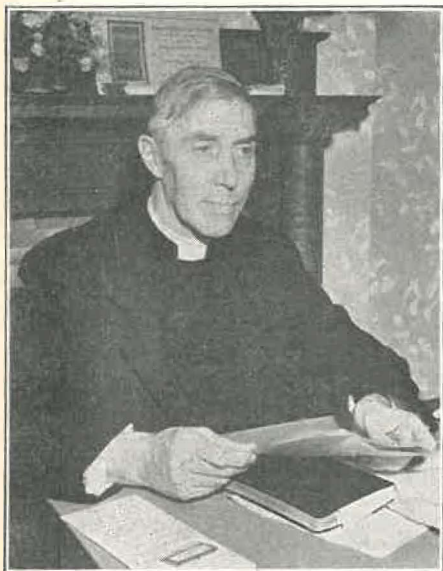
It may be a long time before it will be possible for any groups to commence making shipments for special distribution, such as were made formerly for the missions in the Philippines. The National Council's Overseas Department pointed out that there is no way of knowing at this time what the physical condition of the large mission staff may be but that it is quite probable that many of them will need furloughs home or some other opportunity for rest and rebuilding before it will be possible to plan for a resumption of their mission work.

The Woman's Auxiliary has prepared a statement giving instructions and procedures, which is now obtainable through diocesan officers. This statement describes the kind of garments wanted, how materials (to be paid for from the National War Fund) are to be secured, and final disposition.

ORTHODOX

Presiding Bishop and Russian Patriarchate Exchange Letters

The Presiding Bishop has authorized the release of correspondence between himself and the Patriarchate of the Orthodox Russian Church in Moscow,



THE PRESIDING BISHOP: Plans for a Church delegation to Russia.

dealing with the plan for a visit of a delegation from the Episcopal Church to the Patriarchate in Moscow. Bishop Tucker's letter was sent in conformity with the resolutions of the General Convention at Cleveland, which are quoted in the letter. In order that the plan for this delegation might be worked out in closest contact with the Church of England, the Presiding Bishop's letter was first sent to

the Archbishops of York and Canterbury, and the latter actually forwarded it to Moscow, having the courtesy of the courier of the Soviet Ambassador in London. Owing to unexpected delays, the letter did not arrive in Moscow until just after the untimely death of Patriarch Sergei, to whom it was addressed. Failing to have a reply, and uncertain as to the time when the letter arrived in Moscow, the Presiding Bishop telegraphed to the Metropolitan Alexei to clear up this question, and received a satisfactory reply.

The response of the Patriarchate reached the Presiding Bishop on November 13th, having come through London in the same manner as the original went to Moscow. The tone of the letter is considered by the Presiding Bishop to be very satisfactory, and it is clear that the plan for a visit of the delegation may be carried forward soon after the new Patriarch has been elected to the Church in Russia. The date has been set for January 31st.

LETTER FROM THE PRESIDING BISHOP TO PATRIARCH OF MOSCOW

New York, February 23, 1944.

To My Beloved Brother in Christ, His Beatitude the Patriarch Sergei of Moscow and All Russia, I send greetings in Christ our Lord.

At the meeting of the General Convention of that autonomous part of the Anglican communion which has been planted in the United States of America, I presented your gracious reply to the telegram in which I conveyed to you the salutations of this Church in connection with your elevation to the office and title Patriarch of Moscow and All Russia. The Convention received your message with enthusiastic appreciation, and in response thereto adopted the following resolution:

Whereas, The Holy Orthodox Russian Church in the Union of Soviet Socialist Republics is experiencing a resurgence of its life and work, and

Whereas, All friends of this ancient Catholic and Apostolic Church greatly rejoice over the new day which lies before it, and

Whereas, The spirit of Christian love and true fellowship has long characterized the relationship between the Orthodox Russian Church and the Anglican communion, and in particular, that autonomous branch of the same which is the Protestant Episcopal Church in the United States of America, and

Whereas, The working out of God's will for all peoples can be greatly advanced by the mutual strengthening and common efforts of the Anglican communion and the Holy Orthodox Church, therefore,

Be It Resolved, That the Protestant Episcopal Church, in General Convention assembled, hereby extend cordial greetings to the newly elected Patriarch Sergei, and through him to the Holy Orthodox Catholic Church in the Union of Soviet Socialist Republics, and

Be It Further Resolved, That the General Convention authorize the Presiding Bishop, when he deems it expedient, to

designate one or more Bishops to confer in person with the Patriarch and other leaders of the Holy Orthodox Church of Russia.

These resolutions on the one hand give the General Convention's official confirmation of the felicitations conveyed to you by my telegram. They also express the Convention's earnest desire to preserve and promote the friendly relationship which has long existed between the two Churches by the sending of a deputation to confer personally with you and the other leaders of the Holy Orthodox Church of Russia.

I have delayed taking any action with regard to the sending of a delegation, partly because up to the present the war situation has made it exceedingly difficult to send anyone from this country to Russia, but more particularly because it seemed expedient to wait until the war situation had developed to a point at which it might be possible for the deputation to confer with you in regard to the problems and opportunities which will confront the Church when by the grace of God peace has been restored.

While we still have to look forward to continuance of war for a long period, yet, thanks largely to the efforts, sacrifices and brilliant accomplishments of Russia, we can feel assured that God will bless the cause of the United Nations with victory. We feel, therefore, that the time has come when the Christian Church should in all of its branches give earnest consideration to the part that it should play in helping to make full use of the opportunity which victory will afford for the ad-



Acme.
METROPOLITAN ALEXEI: His Church will welcome the delegation after election of a patriarch on January 31st.

vancement of God's purpose. We feel that our part in the fulfillment of this responsibility would be greatly helped by a conference between you and the leaders of the Holy Orthodox Russian Church on the one hand and the deputation authorized by our General Convention on the other. We are particularly concerned to discover the manner in which our own

Church can be most helpful in the rehabilitation of the Orthodox Churches in those European countries that have suffered so severely from the ravages of war. We would, therefore, greatly welcome the opportunity of conferring with you in regard to this through the sending of a deputation as proposed by our General Convention.

We should also welcome the opportunity of conferring with you in regard to certain problems that have arisen in connection with our relationship to the Orthodox Churches in the United States. Since the first world war there has been great confusion in the Orthodox Church in America owing to the lack of recognized authority. This confusion has been a great embarrassment to our Church as well, both because we have sought to enter sympathetically into the situation in which the Orthodox found themselves, and because we have been obliged to make decisions with reference to one or another incident in which we may unwittingly have been mistaken. One particular matter that has given us great concern is the still unresolved problem of jurisdiction within the Russian Orthodox Archdiocese in America. While this is a problem of the Russian Orthodox Church itself, and while its solution must be effected by the leaders of that Church, yet it causes us embarrassment in our relationship with the Russian bishops in America. We are confident that under your wise leadership this problem will be resolved, but in the meanwhile we should greatly welcome the opportunity of conferring with you in regard to problems arising in our relationships with the representatives of the Russian Church in this country.

JAPAN

May I mention, before concluding this letter, the great privilege I had during many years of missionary work in Japan of knowing the saintly Archbishop Nicholai, and through him of having very friendly relations with the Orthodox Church in that country. Recently I had great pleasure in having a long conversation with Metropolitan Exarch Benjamin, who told me many interesting and valuable things about the progress of the Russian Orthodox life under your Beatitude's administration, of which the general facts are already well known in this country.

As I have explained above, I feel sure that from the point of view of our Church the time has now come when it is expedient to carry out the expressed desire of our General Convention to send a delegation to confer with you and other leaders of your Church. I would appreciate it greatly, therefore, if you let me know whether it would be convenient for you to receive this deputation. It will doubtless take some time to make the necessary arrangements for sending the deputation, but if you would welcome such a visit and will let me know if possible by telegram what would be the most suitable time, I shall endeavor to meet your convenience.

Praying that God's blessing may rest upon you and upon the faithful clergy and people of the Holy Russian Orthodox Church, and asking your prayers for my-

self and for the Church in which I am called to preside, I remain

Your Beatitude's devoted Brother in Christ,

HENRY ST. GEORGE TUCKER,
Presiding Bishop.

CABLE FROM PRESIDING BISHOP
TO METROPOLITAN ALEXEI

July 14, 1944.

Metropolitan Alexei, Moscow.

Referring my letter to late revered Patriarch Sergei dated February 23d which Soviet Ambassador London kindly accepted early May for transmission after full commendation of Archbishop of Canterbury, I should appreciate response whether agreeable to you to receive official delegation of American Episcopal Church to discuss manner our Church's help in rehabilitation of Orthodox Churches in liberated countries of Europe, also problems our relationship Orthodox Churches in America, and if agreeable please cable convenient date.

HENRY ST. GEORGE TUCKER,
Presiding Bishop.

CABLED REPLY FROM METROPOLITAN
ALEXEI

After due consideration of your letter and wire have replied detailed letter giving our views concerning your suggestions.

ALEXEI,
Metropolitan of Leningrad
and Novgorod,
Patriarchal Incumbent.

LETTER FROM METROPOLITAN ALEXEI,
LOCUM TENENS OF THE PATRI-
ARCHATE OF MOSCOW

Moscow, August 25, 1944.

The Most Reverend Henry St. George Tucker, Presiding Bishop of the Anglican Church in the United States of America.

Beloved Brother in Christ:

Having acquainted myself with your communication of 23d February of this year, addressed to His Beatitude Patriarch Sergei, in which there are set forth the resolutions of Members of the General Convention of the Protestant Episcopal Church in America, and also with the letter of the Archbishop of Canterbury of 25th April of this year, in which His Grace expresses his concurrence with the resolutions of the General Convention, and in connection with your telegram, recently received, referring specifically to the question of reception by us of an official delegation from the American Episcopal Church—I am obliged to reply as follows:

Welcoming the intention of the esteemed Members (of General Convention) of the Episcopal Church to enter into closer contact with our Orthodox Russian Church by sending a delegation for discussion of various questions of ecclesiastical character, we however, at the present time do not have the possibility of devoting sufficient time and attention to this, since, in connection with the grievous loss of our Primate, His Beatitude the Patriarch Sergei, all our efforts are devoted to the assembling of a national *Sobor*

(Grand Council) of our Church—for the election of a Patriarch as well as for decisions on current Church matters. And only when this important event has taken place and a Patriarch is elected, and when Church affairs resume their usual course, will it be possible to devote the necessary attention to such questions also as closer contact with brother churches through receiving their delegations for discussion of questions of interest to both sides.

Wishing your Church prosperity to the glory of God, and you and your colleagues health and happiness, I remain

Your devoted (fellow worker)
in Christ,

ALEXEI,
Metropolitan of Leningrad
and Novgorod,
Patriarch Locum Tenens.

NEGRO WORK

Churchmen Active in American
Council on Race Relations

Episcopal Church leaders are active in the recently organized American Council on Race Relations, sponsored by the Julius Rosenwald Fund and the Marshall Field Foundation. Among the Episcopalians on the board of directors are Bishop Scarlet of Missouri, and Lester B. Granger of St. Martin's parish, New York City, a director of the National Urban League.

According to the Council's statement, it is beginning "an all-out effort to rid America of its Negro problem." The Council "is out to undo the havoc of many generations through popular education promoted by aggressive propaganda. Its program is to be pushed through radio, press, screen, the public forum and other means of mass education. The program calls for complete equality of economic opportunity for all minorities and access to labor organizations and to training facilities without restrictions based upon race or religion."

The statement of aims includes also the destruction of "segregation devices and removal of restrictive covenants which now apply to living space." The Council will "seek access without segregation to educational facilities and public services, including those pertaining to health, welfare and recreation. Where necessary the Council will seek to crystallize public opinion against unfair court practices, so as to assure equality of justice for all citizens. It will advocate the free exercise of the rights of citizenship in regard to voting and to holding office."

NATIONAL COUNCIL

Bishop Dun Elected to
Membership

Bishop Dun of Washington has been elected to membership in the National Council. He will represent the third province, and succeeds Bishop Strider of West Virginia, whose term has expired.

WALES

Dr. Watkin Herbert Williams, Retired Bishop of Bangor, Dies

Dr. Watkin Herbert Williams, Bishop of Bangor from 1899 to 1924, died in Aberdovey on November 19th at the age of 99.

Believed to be the oldest prelate in the world, he was the only survivor of the four Welsh Bishops who held office when the Church of Wales was disestablished. He was appointed by Queen Victoria and outlived three of his successors to the bishopric.

Dr. Williams attended Oxford University. He was vicar of Bodelwyddan, Flintshire; chaplain to the Bishop of St. Asaph, Flintshire; archdeacon of St. Asaph; and dean of St. Asaph from 1892 to 1899. He was the author of *The Duties of Churchwardens*, written in 1890.

CHINA

Report From Hua Chung College

Writing to Bishop Tucker about a remittance from the Presiding Bishop's Fund for World Relief, President Francis C. M. Wei, of Hua Chung (Central China) College said, "We are getting along very well in spite of all the difficulties, and this year we have the largest enrolment since we moved out of Wuchang in the summer of 1938."

Hankow Diocesan School Forced To Move for Fifth Time

A cable from Arthur J. Allen, mission treasurer in Kunming, free China, to Overseas Department of National Council, reports that the Hankow Diocesan School at Tsingchen, near Kweiyang, is making plans for immediate evacuation as the Japanese military are approaching dangerously near the school's present location. Bishop Gilman of Hankow, now in residence at the school, has sent for Mr. Allen to assist in the evacuation. Mr. Allen did not know what destination the school might have in mind.

This will be the fifth time this school of 300 or 400 boys and girls has moved since they first left central China in September, 1938. The present school combines Boone School for boys and St. Hilda's for girls, both from Wuchang, the Cathedral Choir School for boys and St. Lois School for girls, both in Hankow. The first three of these were started in the 1870's, St. Lois in 1917.

Rather than interrupt the training of these young people the schools combined and left central China for Chuan Hsien, 500 miles southwest; that place proved unsafe so they packed up and moved to a village called Green Dragon Hill in wild country 25 miles west. This was found to be too isolated to be practical for supplies so in the summer of 1939 they journeyed west some 700 miles into Yunnan province, to a place called Chennan, on the

Burma Road. This left the war far to the east and seemed secure until the fighting came at them from the other side as the Japanese approached through Burma. When the active fighting front was only two days distant the school moved again about 400 miles east to Tsingchen, near Kweiyang. As Kweiyang is the now threatened capital of Kweichow province, word of a new evacuation has been expected.

Each year the inflated cost of living has threatened to close the school but without adequate food, clothing, equipment, recreation, medical care or transportation, faculty and students have continued their work, and the school's good reputation has increased. Provincial and national governments have given it aid from time to time. It is the only Christian high school in a population of many millions.

Bishop Gilman and Robert A. Kemp of Boone School are the only foreigners now at the school. The principal is the Rev. Mark Li, who has been on the mission staff since 1923.

ENGLAND

Bishop Hobson Speaks At London's Guildhall

Bishop Hobson of Southern Ohio became the first American Bishop to speak at London's Guildhall, when he addressed the opening of the winter session of the "City for God" evangelistic campaign.

The exercises were followed by luncheon at the Mansion House at which the Lord Mayor of London, Sir Frank Wilkinson, presided. The center piece of the table was a statue presented to the City of London in 1941 by citizens of Ohio, to whom the Lord Mayor sent greetings through Bishop Hobson. The luncheon was attended by many civic and industrial leaders.

MADAGASCAR

Bishop John of the North And the Anglican Communion

One of the strangest tales of evangelism in the Church's history comes from Diego Suarez, the great harbor at the northern tip of Madagascar which British troops seized so that the Japanese navy should not use it to close the vital African coast route, reported in *Oversea Bulletin*.

The story begins about 1864 when John Tsizehena was baptized by C.M.S. missionaries at Vohémar. A lad about 15, he had been ill to the point of death; believing indeed that he had died and his spirit had been lead up a slender ladder to a bright city full of glorious figures with robes and crowns of gold, riding on horses. However, the Commander of this city had said to return the boy for there was much work for him to do down there. Thus, restored to life and health, he sought baptism. Keeping in constant touch with the Anglican mission, he became a lay preach-

er, wearing a cassock with a tinkling bell attached. In 1884 when a French force took possession of the north, he and his fellow Christians moved from Vohémar to Diego and settled in the village of Namakia, 10 miles from the town. Meanwhile, the mission station had been burnt out and the little band found themselves cut off from the rest of the Church. But they did have the Bible and Prayer Book in their own tongue, and were determined to carry on and to spread the faith they had received.

John was their obvious leader and since they knew the Church must have priests and a bishop, he took the office of bishop. "The Right Reverend the Bishop of the North, D.D.," was his title. In a cassock, a rochet, and the best thing his wife could manage in the way of a black and yellow hood, he set out to evangelize his diocese. Traveling from village to village, he preached, baptized, built churches, ordained "priests" and "deacons" (using the Ordination Service in the Prayer Book), but curiously enough did not confirm.

It is interesting to note that when it came to consecrating a new church the Prayer Book failed him, but the service of Holy Baptism dedicates persons, so he adapted that, sprinkling water on the floor and saying, "I baptize thee in the name of St. ——" His favorite text was, "While I live I will praise the Lord."

For some 25 years the work went on and the Church was planted in seven villages, with its ministry of priests and deacons. But Bishop John who was growing old, infirm, and blind, felt his isolated Church needed stronger support.

Thus in 1909, two of Bishop John's priests walked 400 miles to Tananarive to bring his request that the Anglican Bishop come and take over his work. As Bishop King found the two priests devout, earnest, and quite at home in the Cathedral services, he promised to come as soon as he was able, and sent them on their way loaded with Bibles and Prayer Books. Next June, when Bishop King visited the Christian villages that Bishop John had planted, he found them clearly familiar with Evensong and Matins. Last of all he came to Namakia and met old Bishop John. Infirm and blind as he was, the old man led him into the church, and there sang through the Litany in his own tongue. He asked for his own wife to be confirmed, and then knowing that his life was almost over, formally handed over the charge of all his work.

When Bishop King returned a year later, the old man was dead. Then the Bishop gathered delegates of the seven churches in conference, and asked that two of their priests should come with him to be prepared for ordination at his hands; and that when they returned the rest should be content to act as lay preachers. To this, they readily assented.

Later visits showed that the missionary spirit of Bishop John lived on in the followers. The two priests faithfully went their rounds to give the sacraments in the villages, while the lay preachers led daily worship in the churches. They asked no

help from the outside, the workers giving their services without pay; but they had organized to finance the building and upkeep of churches, and to relieve the sick and poor.

After his first visitation there, Bishop O'Ferrall summed up his impressions in this way, "The Northern Church is quite inexplicable except by belief in the Holy Spirit. What I admire most is the devotion of these clergy and also their simplicity. They are true missionaries, ready to move at any time and for any length of time, and the Spirit guides the decisions of their meetings."

RUSSIA

Orthodox Church to Aid Families of Soldiers

Soviet newspapers, under three-column headlines, featured announcement of a new campaign by the Russian Orthodox Church to aid the children and families of Red Army soldiers. The announcement, in the form of a message to Premier Stalin from Acting Patriarch Alexei, was quoted in full, together with the premier's reply of gratitude on behalf of the army.

The Patriarch's statement, first published in the Moscow *Pravda* and later reprinted in other Soviet newspapers, announced that the Moscow Patriarchate has already provided one million roubles to inaugurate the new relief program.

"I am calling upon the clergy and faithful of the Orthodox Church," Metropolitan Alexei added, "to mark the approach of the victorious end of the war with collections in all churches to aid the fund for the children and families of soldiers of the valorous Red Army. This solicitude on the part of all believers will facilitate their exploits, and unite the church in close spiritual links with those who did not spare their blood for the sake of the freedom and welfare of the motherland."

The message of personal acknowledgment from Premier Stalin read: "I thank you for your solicitude for children and families. Please accept my greetings and the gratitude of the Red Army."

In his statement, Metropolitan Alexei pointed out that the Orthodox Church to date has donated 150,000,000 roubles, excluding valuables of all kinds, to assist the Russian war effort.

CZECHOSLOVAKIA

Not a Single Priest Collaborated with Nazis

According to a report of the Religious News Service from Moscow, Msgr. Frantisek Hála, a member of the Czechoslovakian government delegation sent from London to the liberated territory, said, that not a single Czech priest collaborated with the Nazis. Speaking about the religious persecution in Czechoslovakia, he stated that in Prague and Brno the Catholic seminaries were converted into schools for the Gestapo and the church property valued at 170,000,000 crowns was confiscated by the Nazis.

FRANCE

Salvation Army Reinstated In Paris

The Salvation Army in France, suppressed by the Petain government in January, 1943, has been "formally reinstated," according to a Paris radio broadcast reported by U. S. government monitors.

Climaxing a series of earlier measures aimed at its press and social work, complete dissolution of the Salvation Army in France was decreed by Chief of Government Pierre Laval on the pretext that its welfare organizations were not needed since the Vichy government had provided sufficiently for all such purposes.

HUNGARY

Most Clergymen Stay at Posts

Penetration of Allied armies into German-occupied Hungary has led to an exodus of many Protestant pastors and teachers from Transylvania and other war-affected zones. The majority, however, are remaining at their posts hoping to protect churches and schools, many of which have been destroyed or damaged.

A group of 50 or more ministers, reaching Budapest after traveling for weeks on foot with nothing but the clothes they wore, reported that Allied air attacks have brought "terrible" havoc to Protestant Church property. In Szatmarnemeti, all churches and schools were destroyed, while in other towns, such as Nagyvarad, Mako, Bekekes, and Szalonta, which are mostly Protestant, a number of schools have been unable to resume classes on account of the war. There has been much destruction of historical monuments in clashes between retreating and advancing armies.

MELANESIA

Bishop Predicts Great Postwar Opportunities

A new era in postwar years that will afford Colonial races "vastly greater opportunities for advancement" was predicted in New York by Bishop Baddeley of Melanesia.

The great island diocese of the Anglican communion in the South Pacific ranges 2,000 miles from the New Hebrides in the south to the mandated territory of New Guinea in the north, and includes the Solomon Islands as the central archdeaconry.

Bishop Baddeley, who is visiting the United States for the first time at the invitation of the Presiding Bishop, is en route to England to confer with Church of England officials on reconstruction of property destroyed and damaged during Japanese occupation of the islands and the heavy bombing of American forces.

AGRICULTURAL EDUCATION

The Bishop, who has served the Pacific territory for 12 years, advocates a five-year plan of economic and administrative

reform in his diocese. Because he regards faulty nutrition as one of the gravest menaces to the health of the islanders, a feature of the plan would be an extensive campaign to instruct the natives in modern methods of agriculture, and in the cultivation of crops able to provide a balanced diet for the ordinary villager.

While natives and mission staff were in constant danger as bombing became a daily event in many places, and much loss was suffered in the total destruction of property and equipment, mission activities were still carried on, Bishop Baddeley said. He estimated that \$100,000 would be needed to replace losses.

Before the outbreak of war, the white staff of the diocese consisted of Bishop Baddeley, 21 priests, four sisters, and 36 lay workers. On the native side, there were 33 priests, 31 deacons, and over 700 lay workers, including teachers in 700 schools.

The church at Tulagi was destroyed, mission headquarters, including the Bishop's house, staff houses, stores, etc., were demolished, as were several of the leading schools, and the printing plant where prayer books, hymn books, and portions of Scripture were published in 31 native languages.

LIVED "LIKE A RABBIT"

During the months when the Japanese overran the southern part of his diocese, Bishop Baddeley lived, as he said, "like a rabbit," until able to return to his episcopal residence, a leaf hut erected by natives on the concrete foundations of the mission warehouse destroyed by the Japanese.

Largest item of expense in the diocese is that of transportation. In order to visit as many of the 900 villages in his charge as possible in the course of traveling 23,000 miles annually, Bishop Baddeley uses a ship named *Southern Cross VII*, a 300-ton vessel which the natives call *Akanina*, the "ship of all of us." A number of smaller boats are also used.

As for the future, Bishop Baddeley cited the need for continued evangelization, educational work, and medical training to build up "a truly native church," which he asserted is the primary task of the missionary.

Two thirds of the people in the Solomons, he said, are in contact with, or under the influence of, missions, but he stressed that many more remain to be evangelized.

"We need to train more native men and women as teachers, clergy, doctors, medical practitioners, and agriculturists to raise the whole standard of native life," he declared. A trained native ministry is gradually being built up, he added, to take charge of pastoral districts that consist of five to 15 villages in an area of 30 miles.

While the Melanesians' religion was mainly one of fear of spirits and the propitiation of the ghosts of the dead, they have been quick to respond to Christianity, Bishop Baddeley said, adding that the lives of many United States soldiers and sailors "wouldn't have been worth a day's purchase" if it hadn't been for friendly natives who rescued the service men from the jungles.

HOME FRONT

Institute Studies Problems Of Returning Service Personnel

Problems which the returning service personnel will have to face constituted the discussion subject at the Institute held in St. Paul's parish house, Kansas City, Mo., on October 16th and 17th.

The Institute represented the third step in the process of thinking upon this subject, the original motive coming from conversations among the guidance committee at St. John's School, Salina, Kans. These conversations resulted in a small conference held at the school in June.

The report drawn up from the Institute—perhaps the nearest approach to the old idea of the Town Meeting, needing no finances and no "big-shot" speakers—is intended to aid other local community efforts. Working on the theory that if the job is to be done, it must be done by those concerned—the neighbors of the men,—the Institute defined its objectives:

To find out the probable effects of the war both on the personnel in service and on their families, concentrating on the effects which will prohibit or hinder the personal adjustment of veterans to their home-life; to suggest possible and specific remedies and techniques; and to discuss ways and means of getting this information into the hands of clergy and family counsellors in order that the cure might be applied as close to the central area of disturbance as possible, namely, the home-situation.

Religious, economic, psychological, marital, industrial, vocational, delinquency political, and social problems were discussed along with suggested remedies.

In its recommendations for ways and means to further the propaganda anent to the idea, the Institute report suggests that most necessary is a full knowledge in each community of the agencies available for referral and discussion. It warns against sending a man from one agency to another, suggesting that the local Institute make careful appraisal of the capabilities of each agency. Among the possible sources for help are the clergy, PTA, War Dads, ARC Home Service Division, ARC Prisoner of War chairman, County Welfare officers, V-Day committee, regional rehabilitation offices, and the ex-Draft Board.

Having the various agencies know when the soldier comes back, is held by the Institute as the most important aspect of the whole affair. There must be a pooling of information so that work is not duplicated. It was the consensus of opinion that some kind of a record should be kept in all cases of referral, applying also to those who do not now keep records.

Among the reports given were "Effects of War on Service Personnel," Dr. A. Theodore Steegmann; "The Parish Clergyman and the Returning Soldier," the Rev. Charles D. Kean; "Remedial Techniques," Dr. Edwina Cowan; "Attitudes Found Among the Men," Mrs. Helen Gant; and "Attitudes in the Home," Dr. Augusta Galster.

Active in the Institute at their own time and expense were Dr. Augusta Galster, field representative of the ARC Home Service Division; A. Theodore Steegmann, psychiatrist at the Kansas University Hospital; Edwina A. Cowan, consulting psychologist for St. John's Military School; Mrs. Helen Gant, executive director of the Family and Children's Bureau, Kansas City, Kans.; the Hon. Clarke Tucker, probate judge, Kansas City, Kans.; Miss Dorothy Sutton, Department of Psychology at Kansas University and member of the Kansas Council for Children; Mrs. P. M. Beattie of the ARC Home Service Division in Wichita, Kans.; Mrs. Leta Richmond, general supervisor of Employee Relations for North American Aviation Corp.; Sgt. Charles R. Boswell, of the Signal Corps, USA, stationed at Walker Air Base, Kans.; Capt. Wilbert J. Mueller, director of Guidance at St. John's School, Salina, Kans.; the Very Rev. John Warren Day, dean of the Cathedral at Topeka, Kans.; the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo.; and the Rev. Messrs. Samuel McPhetres, social service chairman of the diocese of Kansas; Douglas R. MacLaury, student chaplain and rector at Hays, Kans.; Samuel West, rector of St. James', Wichita, Kans.; Edwin W. Merrill, rector of St. Mary's, Kansas City, Mo.; Richard K. Nale, chaplain of St. John's School at Salina, Kans.; John D. Zimmerman, of the Kansas Christian Missionary Society, Topeka, Kans.; and the Very Rev. James T. Golder, dean of the Cathedral at Salina, Kans.

The following people gave of their time for part of the Institute: Dr. Floyd Beelman, director of State Board of Health; Harry Dawdy, director of State Bureau of Vocational Rehabilitation; John Thornberry, director, Kansas City Canteen, Kansas City; John Morrison, commissioner of Labor, Topeka, Kans.; Miss Mabel Elliott, Department of Sociology at University of Kansas; Dick Richardson of the Laymen's Committee on Postwar Problems at St. Paul's Church, Kansas City, Mo., and P. S. Calhoun

ARMED FORCES

Special Thanksgiving Services Held For U. S. Servicemen Abroad

Special Thanksgiving Day services were held in Westminster Cathedral for U. S. servicemen stationed in the London area. President Roosevelt's Thanksgiving Proclamation was read by United States Ambassador John G. Winant. Bishop Hobson of Ohio preached the sermon.

At Boston, Lincolnshire, Thanksgiving ceremonies were preceded by a military procession to St. Botolph's Church (Boston Stump), where Brigadier General P. E. Peabody, military attaché to Great Britain, placed a wreath below a memorial erected to five Governors of Massachusetts, and Colonel H. M. Stout, USA, read the lesson. Following the service, American soldiers and nurses were

entertained at a Thanksgiving luncheon, and later visited the historic cells at Guildhall in which the Pilgrim Fathers were imprisoned.

First Holy Communion

In Newly Liberated Area

What is believed to be the first celebration of the Holy Communion in the newly liberated Philippine area was conducted on Saturday, November 4th, for approximately 200 men of a regiment of the 7th Infantry Division during a lull in the operations. The celebrant was Chaplain Ernest Phillips of the diocese of Bethlehem, who had as his server Cpl. Herbert C. Roberts of Old Bruton parish, Williamsburg, Va.

This information was V-mailed to THE LIVING CHURCH by Cpl. John G. Mills, lay reader in the diocese of Los Angeles, now in the office of the division chaplain.

Senate to Act on Promotion Of Chaplaincy Chiefs

Early action is indicated in Washington, D. C., on President Roosevelt's nomination of two Army chaplains as generals—the first time that the Army Chaplains Corps will have an official with the rank of major general. President Roosevelt has submitted to the Senate the nomination of Brigadier General William R. Arnold, chief of chaplains, to be a major general, and Col. George F. Rixey to be a brigadier general and deputy to Chaplain Arnold.

Chaplain Arnold said the nominations are "a recognition of the status of the Chaplains Corps." He pointed out that if the nominations are approved the Chaplains Corps will have the same status as other corps in the United States Army. He said that the new rank for himself and Chaplain Rixey will have no effect on current operations of his corps. Higher rank for the chief of chaplains and for others on his staff was authorized by an act of Congress passed last summer.

Chaplain Ernest Sinfield Is Awarded Bronze Star

Chaplain Ernest Sinfield, formerly archdeacon in the diocese of New York, who has been awarded the Bronze Star, said, "Please don't ask me why, for I really don't know, only that I have tried to do my duty as I saw it since we have been in battle."

"I am tired," Chaplain Sinfield continued, "for we have been on line ever since the invasion; never having been more than a few hundred yards from the front; sleeping in foxholes in all kinds of weather, keeping the same clothes on day after day and night after night, taking them off for a few minutes to sponge off in a creek and change underwear. None of these things contribute to rest or relaxation, yet, I am ridiculously well."

(Continued on page 37)

MASSACHUSETTS

**Church of Advent, Boston,
Is Celebrating Centennial**

The Centennial Feast of Dedication and Title of the Church of the Advent, Boston, is being celebrated on Advent Sunday, December 3d. The great festival of thanksgiving will be at 11 A.M. with a solemn pontifical procession and sung Mass in the presence of Bishop Conkling of Chicago who will be the preacher. The rector, the Rev. Whitney Hale, will be the assistant priest, and the assistant deacons will be Fr. MacDonald, and the Rev. Laurence A. Copeland. The Rev. Peter R. Blynn, assistant, will be the celebrant; Fr. Viall, the deacon; and Walter W. Gaskill, assistant treasurer, sub-deacon. Bishop Sherrill of Massachusetts will preach in the evening when Evensong will be sung at 6 P.M. and the day will end with a *Te Deum* of thanksgiving.

The centennial dinner, a family gathering, will take place in the Copley Plaza Hotel on December 4th with Bishop Sherrill, Bishop Conkling, the Rev. Granville M. Williams, superior of the Society of St. John the Evangelist, and the Governor of Massachusetts, among the guests.

The centennial program, which will culminate on Easter Day 1945, began October 29th with a Youth Rally under auspices of the American Church Union and the Servants of Christ the King, whose feast day it was. The rally was directed by the Rev. Bonnell Spencer, and followed a solemn Evensong when the Rev. David K. Montgomery of Morristown, N. J., preached.

The months during the winter, to be spanned by the centennial program, will include many inspiring festival services, a solemn Requiem Mass for those killed in the war, to be sung to a setting by Dr. Wallace Goodrich, dean emeritus of the New England Conservatory of Music, and a great parochial mission at the end of Lent.

The history of this parish, well illustrated, has been compiled and edited by Doctor Goodrich, for many years a parish officer.

NORTHERN INDIANA

**St. James', South Bend,
Rededicates Redecorated Chapel**

A ceremony of rededication was held by St. James' Church, South Bend, upon completion of the redecoration of its chapel, which has been transformed into one of the most beautiful in the Midwest. The work was made possible by Frederick King's generous offer of his professional services and by the devoted labor of a group of men.

Gifts and memorials include the lanterns given by Mrs. Horace Greene; the carpet, new frames for the Stations of the Cross, and a Milanese Belgian lace altar frontal from the women of St.

James'; a new communion rail given by Frank Wright in memory of his wife; pew screens from Mr. and Mrs. Ira B. Mishler in memory of a daughter; folding kneelers from the Young Churchmen; and a communicant's gift which made possible the restyling of the altar crucifix, the addition of a carved canopy, and a blue and gold angel brocade dossal. The Rev. D. H. Copeland is rector of St. James'.

NEW YORK

**Mrs. W. C. Dickey Elected New
President of Altar Guild**

At the annual meeting of the New York Altar Guild, held November 9th, Mrs. William C. Dickey was elected president, to succeed Mrs. John S. Sutphen, who resigned after 14 years of service. Mrs. Dickey is an active member of the Church of St. Mary the Virgin and is prominent in the Woman's Auxiliary of the diocese.

FOND DU LAC

**Memorials Blessed
In St. Mark's Church**

On September 24th, at the 11 o'clock Mass, a number of fine memorials were blessed in St. Mark's Church, Oconto, Wis., by the Rev. S. J. Hedelund, vicar. A new set of green silk Mass vestments and a new Missal, were given by Mr. and Mrs. A. H. Mehlberg; the Misses Emma and Caroline Grunert and friends gave a set of cruets in memory of their son and nephew, Richard A. Mehlberg, who was killed in battle in the European war and was formerly a faithful acolyte in St. Mark's. A set of candlesticks and two pictures, copies of angels from the Sistine Chapel in Rome, were given by John P. Orendorff in memory of his mother, Mrs. Hattie Orendorff.

ALASKA

**Cathedral Title Withdrawn
From Holy Trinity, Juneau**

As of November 13th, the name and title Cathedral is withdrawn from Holy Trinity, Juneau, Alaska, which now has exactly the same status as every other congregation in the field. Likewise, the priest-in-charge is no longer known as the dean, but enjoys exactly the same status as every other priest in the field.

Today the Bishop does not live in Juneau, but in Nenana. It is planned to build the Bishop Rowe Memorial in Fairbanks, which will then become the residence of the Bishop and the see city. It seems somewhat incongruous that the Cathedral should be in Juneau and the Bishop's residence be in Fairbanks.

Bishop Bentley said, "It seems hardly necessary to point out that this action should not be interpreted in any way as being a reflection on the priest and people

of Holy Trinity. The same action would have been taken no matter what congregation might have borne the title. It is simply the carrying out of a policy which at this time does not include a cathedral church in the district. It does not preclude the designation, at some later date, of a church to be known as the cathedral. It simply means that for the present we shall have no cathedral church in the missionary district of Alaska."

WEST MISSOURI

Pleasant Hill Church Restored

Calvary Church at Pleasant Hill, Mo., built in 1868 and unused for the last five years, this fall was restored and returned to the service of the Church with a service by the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. W. L. Evans, chairman of the diocesan publicity department, was in charge of the restoration work. The Rev. C. H. Whitehead of Trinity Church, Independence, Mo., will serve Calvary at Pleasant Hill for the time being.

IDAHO

War Bond Thank Offering

Combining the patriotic purchase of war bonds with its \$75,000 postwar completion program, St. Michael's Cathedral, Boise, Idaho, designated October 29th for a War Bond Thank Offering. Every dollar contributed in cash was used for the purchase of War Bonds of some type.

The four parts of the completion program include the war memorial tower; the sanctuary, transept office, and sacristy; the chapel; and windows. The tower will accommodate the existing chimes and names of service men and women will be inscribed over the tower entrance. The sanctuary and choir are to be completed with decorative ceilings. The contemplated changes in the chapel are for the purpose of giving the interior height and dignity. A rose window, nine feet in circumference, has already been ordered for installation opposite the chancel. Its symbolism will be St. Michael and the Archangels.

The Very Rev. C. H. Barkow, dean of the Cathedral, reports that at the initial offering over one-third of the money was raised.

WEST MISSOURI

Diocesan War Bonds

Diocesan "bonds," bought by Episcopalians in the diocese of West Missouri, who agree to pay 4% interest to the diocese annually in order to reduce the assessment on the parishes, have reached a total of \$98,250. The goal set by Bishop Spencer last winter was \$200,000 and it is hoped that the total may be reached before next January as a result of a drive which the diocesan Endowment Committee is urging rectors to make for the project.

Christmas Books for Children

By Adelaide T. Case, Ph.D.

Assistant Professor, Christian Social Ethics, ETS

CHRISTMAS books for children are more fascinating than ever this year. It is true that the war has lessened their number but it has not lowered their quality. Against the background of continued horror over the whole world they can help to keep all of us sane and hopeful. Their bright and beautiful pictures, their merry stories, their reminder of the unquenchable love and pity of God, make them desirable reading for us all. If we want to have a good and holy festival, we should read some of the children's books which have come out for this Christmas season.

ANTHOLOGIES

My favorite of the whole collection is an anthology of stories, poems, and carols centering around animals, *The Animals' Christmas*, edited by Anne Thaxter Eaton, and decorated by Valentini Angelo. [Viking Press, \$2.00.] Here are stories for reading and telling, chosen with fine discrimination, together with verse which has permanent value. In a charming introduction Miss Eaton speaks of the many Christmas legends in which there are so many animals and birds and other creatures that "it seems as though man must always have felt that, in this best-loved festival, all living things should have a share."

The only other new anthology of Christmas stories which I have come upon is *The Story of the Christmas Tree* by Hertha Pauli. Illustrated in color by William Wiesner [Houghton Mifflin, \$2.00]. Five stories tell about the use of the Christmas tree in Europe before it appeared as an American custom in the middle of the last century. These stories are woven into a continued account of the experiences of Pastor Swann and his wife, of Cleveland, Ohio, who scandalized their congregation by lighting the first tree at an American Christmas service on Christmas Eve, 1851.

STORY BOOKS

There are several new story books, with many illustrations, each dealing with some phase of the Christmas theme. Cornelia Meigs, whose historical stories are so deservedly popular, has joined with the equally well-known artist, Lois Lenski, to prepare a delightful book for children about ten years old, *Mother Makes Christmas* [Chicago, Follett Publishing Company, \$1.00]. The narrative, which tells of "making Christmas" on a Vermont farm, is full of the action and concrete detail that children love. Another story, for children a little younger, describes the Christmas dream of a little Hungarian girl and is a sort of Christmas phantasy. It is *The Christmas Anna Angel*. By Ruth Sawyer. Illustrated by Kate Seredy [Viking Press, \$2.00]. Exquisitely written, it is well sustained by the colored illustrations which are completely in accord with the spirit of the text. Among the

various stories in former years of St. Francis in relation to the Christmas crib, none could be lovelier than the new little book put out by Scribner, *The First Christmas Crib*. Told and pictured by Katherine Milhous [Scribner, \$1.75]. Many parents who love Hans Anderson and want to share his stories with their children, are anxious about the effect of his tragic endings. For them there is a retelling of *The Little Match Girl*, charmingly illustrated by Gustav Yenggren [Grosset and Dunlap, \$1.00].

OUR LORD JESUS CHRIST

Surely Christmas is the time to think not only of our Lord's birth but of His life. It is good to hear that Sheed and Ward have republished Marigold Hunt's *A Life of Our Lord for Children* which came out originally about ten years ago [Sheed and Ward, \$1.75]. Another sort of book which children, and grown people too, will like to ponder over is a volume of black and white drawings, with accompanying selections from the Gospels, *Jesus the Christ: Events of the Gospel Story in the Words of the King James Version, Selected and Illustrated* by Charles Cullen [Abingdon-Cokesbury, \$2.50]. Some of the sketches are full of imaginative power. One of the most satisfactory reconstructions of Our Lord's boyhood, told with skill and competence, is Winifred Kirkland's little book, published after her death, *Discovering the Boy of Nazareth* [Macmillan, \$1.25].

Partly because of its pictures, which children dote upon—although they are probably not the highest art—and partly because so many mothers have declared that it is exactly what they have been looking for, I want to mention the new book by Mary Alice Jones, *Tell Me About Jesus* [Rand McNally, \$2.00], a companion volume to *Tell Me About God*, published a year ago and recently reprinted. This is a child's first book of theology, an effort to deal faithfully and fairly with the questions children ask.

A BOOK OF PRAYERS

Miss Jones' books will help children to lead a life of faith and prayer which has meaning to them in terms of their own experiences. Another book, now happily reprinted and imported from England, suggests prayers and ways of prayer. It is *Thank You God: A Picture Book of Praise and Prayer for Little Children* [SPCK. Imported by Morehouse-Gorham, 75 cts.]. This is the very best prayer book for small children that I have seen, and an admirable introduction to the Book of Common Prayer.

I have not yet had an opportunity to look over another book for children's worship which has just come out. It is a picture book, *Prayer for a Child* [Macmillan, \$1.50], with text by Rachel Field and illustrated by Elizabeth Orton Jones whose *Small Rain* has been so heartily

appreciated. Many children will learn the various phrases of the prayer as they are shown the pictures that go with them, but the Prayer is really, so I understand, more suitable to be said for a little child rather than by the child himself.

THE CHURCH

Older children could enjoy a book which discusses the Church in an informal and straightforward fashion in language which they can understand. Such a book is *That's the Church*. By Vernon McMaster [New York, Frederick Fell, \$2.00]. Well written, modern reading books on religion for young people are exceedingly rare and are very much needed (unlike text-books and work-books of which we have a plethora). Dr. McMaster's book is a pioneer in that type of book. It can be put into the hands of boys and girls in the early teens, or perhaps before that, when they are considering Confirmation. It tells them what they want to know about the character and purpose and organization of the Episcopal Church. It will be acceptable to various schools of thought in the Church and is likely to be received with great enthusiasm by both young and old.

SONG BOOKS

Inexpensive books of Christmas carols appear to be hard to find this year. Two song books are, however, well worth mentioning. One of them is not a book of carols and not primarily religious, but a collection of well-known American songs with pictures and comments to go with each song. *Sing for America* is its title. By Opal Wheeler. Illustrated by Gustav Tenggren [Dutton, \$3.00]. Here are some two dozen selections; among them the "Battle Hymn of the Republic," "Swing Low Sweet Chariot," and "Little David Play on your Harp." The other book is likely to have an equally strong although somewhat different appeal to children. It is *The Three Kings and Other Christmas Carols* [H. A. Rey, \$1.50] and includes ten familiar and well loved carols, with the music and with very diverting colored pictures and decorations.

THE BOOK OF BOOKS

No discussion of this year's Christmas books is complete without a reference to the new Bible for young people, the very beautiful volume, *The Book of Books: The King James Version of the English Bible, abridged and arranged with editorial comments for younger readers* by Wilbur O. Sypherd [Knopf, \$3.00]. The arrangement of the Biblical material by literary types and the divisions into short and easily read sections make the volume easy to handle and use. It is suited primarily for young people of high school and college ages, but it is an edition of such dignity, beauty, and attractiveness of arrangement that it should be used widely by people of all ages.

Thomas Traherne

Priest, Mystic, Poet

By Virginia E. Huntington

IN OUR sophisticated and shallow day, when one best-seller succeeds another to be savored and forgotten; when publicity and advertisement push the eager author into a dazzling and ephemeral success, it is refreshing to learn of a man who cared so little for recognition that he published but little in his lifetime, and some of that anonymously. The dust of two and a half centuries covered his forgotten manuscripts until in 1885 one of the happiest miracles of literary history occurred in a dingy second-hand bookstall in London.

It was William T. Brooke who picked up two unsigned manuscripts for a trifle and, knowing 17th century verse, was fairly convinced that these were the work of Henry Vaughan. Brooke told of his discovery to his friend, Bertrand Dobell, well-known literary figure of the 19th century, and it is to him that we owe the rediscovery of Traherne. Dobell studied the manuscripts with care and became convinced that they could not be the work of the poet Vaughan; true, they bore a resemblance in their treatment of childhood and nature; the verse form and the vocabulary were somewhat similar; but the anonymous author wrote with a joyful fire of energy unlike the slower-paced Vaughan. Following a clue in the manuscripts which stated that the author had been private chaplain to Sir Orlando Bridgman, he found that a certain Thomas Traherne had been in Sir Orlando's employ and had published two prose works. Further he found incorporated into one of these, *Christian Ethicks*, a bit of the same verse as occurred in the newly discovered folio. Here was the needed proof and in 1903 Dobell published the first edition of the poems of Thomas Traherne from the folio manuscript; and in 1908 the prose octavo manuscript, *Centuries of Meditations*. A further manuscript book of Traherne's was found in the British Museum and was published in 1910 under the title *Poems of Felicity*. While Traherne has been recognized and has his secure place in the *Encyclopedia Britannica*, many cultivated people have never heard of him. He is the peculiar treasure of the Anglican Church and should be known and read by all whose spiritual sensitiveness will find his secret of radiant Christian living apposite to our day.

The exact date of Traherne's birth is not known but it probably falls between 1637 and 1639. His background was plain, his father being a shoemaker. His birthplace in Herefordshire, on the border of Wales, was a lovely country of woods, streams, and hills. Of it Masefield wrote, "Whenever I think of Paradise I think of . . . this country; for I know of no land more full of the beauty and bounty of God." Traherne's sensitive spirit was deeply moved by the natural beauty about

him and its influence is in his work, nature mystic that he is. It was an isolated region, entirely rural, untouched by trade or industry, its remoteness accentuated by rough roads almost impassable in bad weather. The orchards were fragrant with spring bloom, ruddy in autumn with the abundant apples of the place. An idyllic setting for the young boy, but its serenity was to be broken by the horrors of civil war when Traherne was only five years old.

BOYHOOD

The quarrel between Charles I and Parliament need not delay us except as it formed the background of Traherne's boyhood. Hereford was Royalist in sympathy and suffered cruelly at the hands of the parliamentary troops. Traherne grew to manhood in the 20 years of warfare and was 22 years of age when Charles II ascended the throne. His mind and character were formed by the exquisite natural beauty of his home and by the deep knowledge of cruelty and evil in man. Of these he formed a synthesis of inner rapture which was to be the peculiar note of all that he wrote and accomplished. Nor was his home life happy. He speaks of the poverty and disorder of his home and it is probable that his mother died early. That he was sent to Oxford at the age of 15 indicates a wealthy benefactor, probably a relative.

He brought to his university studies a keen mind, an eager interest in all knowledge, and the poet's dramatic sense to enliven the new learning. His was not a serene spirit though he achieved a radiant serenity. His passionate curiosity explored everything, as he says, "to the bottom." He went through a period of doubt; but a mystical experience, when he found himself utterly alone at nightfall in a gathering storm, gave him a vision of reality and set his feet upon a road which was increasingly illuminated by the light of the divine goodness. This was the beginning of his life-long search for felicity. He had an intuitive certainty of God, but the fine mind could not be content until he determined for himself the nature of God and of religion. His studies in science and philosophy, his deep belief in the human reason, were to crystalize later in his vigorous polemical writing and in his perceptive treatise on *Christian Ethicks*. His search for a rational basis for his faith was to result in the following statement, remarkable in a 17th century Christian, "For it is impossible for language, miracles, or apparitions to teach us the infallibility of God's word, or to show us the certainty of true religion without a clear sight into that truth itself, that is into the truth of things." Hereafter the quest for knowledge and the quest for faith were to merge into a passionate

pursuit of the "transcendent splendor" of God.

Traherne left Brasenose College, Oxford, in 1656. In 1657 he was given the living of Credenhill but in the interval, probably spent in Hereford, a second crisis occurred in his inner life. His penetrating mind led him to the law but he decided against a brilliant worldly career and chose a life of disciplined union with the Divine. He tells of this in one of the "Centuries": "I perceived that we were to live the life of God when we lived the true life of nature according to knowledge. . . . I was infinitely satisfied in God and knew there was a Deity because I was satisfied. . . . I no sooner discerned this than I was seated on a throne of perfect rest. . . . This spectacle once seen will never be forgotten. It is a great part of the Beatific Vision. A sight of happiness is happiness. It transforms the soul and makes it Heavenly, it powerfully calls us to communion with God and weans us from the customs of this world. It puts a lustre upon God and all His creatures and makes us see them in a divine and eternal light. . . . I was to be restored to God's image."

ORDINATION

Traherne was ordained and presented with the tiny parish of Credenhill in December, 1657; but he was short by four years of the legal age of 24. The intervening time was spent at Oxford where he received the degree of Master of Arts in 1661. The range and amount of his reading was enormous. He was unsparing in his search for a sound intellectual basis for his increasingly mystical position. Miss Wade remarks: "These years of study completed the transformation from scepticism through an indifferent Puritanism to the ardent Anglo-Catholicism which was Traherne's final theological position." From his intense application to study of the early Church Fathers, of the Councils, his wide reading of Plato and Plotinus, his firm grounding in the science and philosophy of his day, Traherne won the reputation of being "learned."

He was now 24 years old and went to Credenhill for six fruitful years. To his work in a parish of simple village folk he brought the disciplined mind of the scholar and the ardent temperament of the poet who had begun to practice the disciplines of Christian mysticism. In his little parish he began that "mending" of himself that was so signally to "mend" others. Believing that sin was sickness, his orderly mind established a rule of life which should guard his spiritual health in a careful regimen of prayer and meditation. He rose about four in the morning for private devotions and his day ended with a final hour of prayer; with probably seven other intervals through the day.

He was gifted with the sense of wonder which saw in persons and events the glory of God. In one of his poems he cries:

Give me wide and publick Affections . . .
Make me a Blessing to all the Kingdom,
A peculiar treasure . . . to every Soul,
Especially to those whom Thou hast given me by love, make a shining light, a Golden Candlestick,
A Temple of Thy presence in the midst of them.

One "so uncomfortably ardent and uncompromising" must have disturbed the stolid villagers but to those capable of understanding him his ministry must have been "a peculiar treasure." One likes to think of him at the door of the little grey stone church of St. Mary's, little changed today, pausing to gaze at the lovely landscape, the "publick office" just over; yearning over the needs of his parish, sensing the divine in the beauty spread out before him; perhaps to return to his adjoining rectory to pen the perfect lines that we rejoice in. "The whole world ministers to you as the Theatre of your love," he wrote. After the allurements of Oxford, Credenhill must have seemed narrow; but his tender love for his people would enlarge his heart. He must have longed at times for more stimulating friends. The man who could write, "One great discouragement to felicity . . . is the solitariness of the way. . . . It is a good thing to be happy alone. It is better to be happy in company . . .", strikes a wistful note. The richly stored mind would feed upon its own wonders in the narrow village world and there was always natural beauty to supply any lack; but he must have felt the need of a more spacious world. In 1667 the call came to serve as private chaplain to Sir Orlando Bridgman, Lord Keeper of the Seal. The next five years were spent chiefly in London in a world at once brilliant and corrupt. The Great Plague and the Great Fire were recent events. In Sir Orlando's house he was to meet the great of his day. Fashion, wealth, ambition, lust, cruelty, were to come under the keen scrutiny, to form a wider knowledge of the human heart; to furnish many a figure for the wisdom of the *Centuries*. Traherne's ardent spirit delighted in the outward trappings of the London world, always holding them at their true worth. He speaks of the lovely sparkle of jewels; of exquisite needlework; of the enjoyment of paintings, the theater, romances; above all he dwells on the rapture of music, allusions to which are found in abundance in his writing. He was one of those rare persons on whom nothing was lost. He was "like a day breaking, open to everything." The eager mind cries:

"Life! Life is all! in its most full extent
Stretcht out to all things, and with all Content!"

The happy and stimulating life in Sir Orlando's household came to an end in 1672 when he was deprived of office. His character was too upright to serve as the tool of corrupt forces. The family retired to Teddington in Middlesex, the family

seat, but Sir Orlando's spirit was broken and here he died two years later. Traherne remained with the family to be a comfort and support. Any worldly hopes died with Sir Orlando; but the years had brought immeasurable enrichment to Traherne who wrote unceasingly during the years at London and Teddington. In 1673 was published his first book, *Roman Forgeries*, a formidable discussion of the genuineness of historical records. It is chiefly interesting today as a proof of the first-rate quality of Traherne's mind, and because he himself valued it. His *Christian Ethicks* was published after his death in 1674. Miss Wade, Traherne's recent biographer, says of it, "It is an attractive exposition of what Traherne himself half humorously called 'Christian Epicureanism,' a plea that man was meant to enjoy all the good material things of life; that felicity, if it transcends, yet also includes the joys of the senses." It is this ripeness of outlook that gives Traherne his modernity when *The Imitation of Christ*, for instance, chills the mind. There are other works in prose which must not delay us in the compass of a short paper; for the exquisite poetry and the superb prose of the *Centuries* reveal him in his perfection. Poetry to Traherne was the medium of his deepest convictions. His was the divine madness of the true poet; and if he fails of the greatness of poets whose work has a graver and more somber cadence, his accent on the splendor and felicity of life is one we greatly need to recover. Granted his perhaps limited range, he points to the peaks and walks among the stars as one entirely in his natural element. The impetuous spirit speaks with an ecstasy and vitality which place him among the greatest of religious poets.

Beautiful as is the poetry, it is in the *Centuries of Meditations* that Traherne is at his magnificent best. Cadenced prose, it is sheer poetry, exquisite lyricism. Autobiographical, the *Centuries* embody much of Traherne's Platonic and Berkeleyan philosophy. Remember that he preceded Berkeley, foreshadowing him. Certainly Traherne considered himself a philosopher

and was akin to the "Cambridge Platonists." In the Fourth Century he writes, "Since no man can be a man unless he be a Philosopher, nor a true Philosopher unless he be a Christian, nor a perfect Christian unless he be a Divine, every man ought to spend his time in studying Divine Philosophy." Traherne's grasp of the meaning of his divine intuitions and certainties, expressed in the singing words of joy, gives to the *Centuries* an organ tone of grandeur and a luminous beauty. Love, Delight, Ecstasy, Joy, Glory, Wonder: words like these and others similar shine from every page, suffusing them with a divine light that pierces the heart with sweetness.

The subdivisions of the *Centuries* in their brevity are vivid vignettes for daily meditation. Reading them we perceive the commonplace irradiated with glory. His candescent spirit cries, "Remember always that thou art about a Magnificent work!", and our pedestrian day is transformed. No ascetic, he urges, "We should be all Life and Mettle and Vigor and Love to everything; and that would poise us." It is this absence of the current dualism of his time, with its distrust of the body, that gives to Traherne's writing his breath of modernity and wins us as Bishop Andrewes, Jeremy Taylor, Thomas à Kempis never can.

Thomas Traherne's death in 1674 seems untimely but he had lived more richly than those twice his age. Beyond most men he had known fulfillment, and was himself "that great thing . . . Heir of the World . . . a great enriching verity." His entrance into yet larger life must have confirmed the words in the First *Centuries*, "Yet shall the end be so glorious that angels durst not hope for so great a one till they had seen it."

For those who care to know Traherne at the source there are three indispensable books: *The Poetical Works of Thomas Traherne*, *Centuries of Meditations*, both edited by Bertram Dobell and published in London by the editor; and the recent fine biography by Gladys I. Wade, published by the Princeton University. "O taste and see"!

THE LOVE OF LOVES

GRANT me a love for Thee, Lord, like the sky
Aflame with clouds of gold as the chaste sun
Clothes their bosoms. Give that love wings to fly
To Thy throne and if, when the day is done,
I am the captive of night, let her stars
Pave me a highway, lit with all the lamps
Of Thy truth to guide my soul to the bars
Of the gates of Thy glory—to the camps
And tents of the saved hosts who rout the mobs
Of the fiends. When the temple veil is rent
And rocks shiver and the soldier's heart throbs
With dread at the power of the angel sent
To Thy sepulchre and darkness brings fright,
Let my love for Thee, Lord, be then my light!

ALEXANDER HARVEY.

The Returning Christ

I. His Coming In Great Humility

By the Rev. Carroll E. Simcox

Episcopal Chaplain, University of Illinois

“ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.”

This majestic collect with which we open our Advent devotions presents to our imaginations three striking contrasts: the darkness from which Christ comes to deliver us and the light of His salvation; our mortal life and the life immortal to which He raises us; and the great humility in which He came at His first Advent and the glorious majesty in which He shall come at the last day. Let us consider particularly the last of these.

He came in great humility; He shall come again in glorious majesty. This seems to suggest that there is a change in the character of Christ between His two Advents: He was humble, He will be majestic. But is it so? Jesus Christ is “the same yesterday, today, and forever.” He was majestic in His humility when first He came; He will be humble in His majesty when He comes again. This is a mystery, a paradox, and it will be forever hidden from the world; but, as Kierkegaard has said, “Christ is the paradox which history can never assimilate.” It will make sense to us only to the extent that we have His mind in us. But some of our confusion about His humility and His majesty may be cleared up when in a moment we come to consider the word “humility.”

He came in great humility—whatever that word means. Why?

Before we are ready to answer that we must settle in our minds why He came at all. “God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (St. John 3:16). He came to deliver us from sin and death and to raise us to life immortal. “He became flesh that we might become God” (St. Athanasius). Now, for some reason, He chose to come in great humility rather than in pompous parade. Clearly He judged that in this way He could better accomplish His purpose. It was, then, a tactical decision.

His coming in humility is not at all what we should have expected. We think we know something about “showmanship” and one of the axioms of good showmanship is the “brave front” and “the best foot forward.” Another axiom is that people will listen to somebody with a big name: so, if you want to be heard, you must get yourself a reputation. But Jesus

deliberately “made himself of no reputation” (Phil. 2:7). No, His strategy does not seem to accord with our ideas. But we are in some position now to judge it by its results. *Did it work?*

Bear in mind what His purpose was, to reconcile men to God, to draw men to Him and so to the Father, and you will see that it did work and is still working. “The common people heard him gladly”—and common people always have, and still do, when they are given a chance to hear Him. Those common people of His own time and kindred were not easily pleased. They were surly, suspicious, and anything but servile. They not only hated their “superiors,” both native and foreign; they despised them. The common people would never have given Him a hearing if He had come as one socially above them, no matter how persuasively He might have pleaded His good intentions. As it was, He identified Himself with them, took upon Himself their life, part and parcel, so completely that they saw Him as one with them. And all common folk through the ages have seen Him as one with them; hence His undying, undiminishing appeal. Napoleon at St. Helena, with nothing to do but think about greatness and how it is kept and how lost, acknowledged in a strange testimony that Jesus was by all measurements the strongest man who had ever lived. For Jesus kept His power, kept it on down through the centuries and the ages; it grew with time, while the power of all other strong men faded and perished. Napoleon’s verdict is obviously correct. So after 19 centuries we see that the words, “And I, if I be lifted up, will draw all men unto me,” are the words of a master of strategy.

He came to draw men unto Him and so to reconcile them to God. It was His office to show forth the character of God in His own human life. How then does this square with His great humility? He is God incarnate, and He comes in great humility; what can it mean? Can it be that the eternal, omnipotent “Creator of the rolling spheres, ineffably sublime” has in Him any quality that can actually be called *humble*?

This was, and is, a stumbling-block to the world. The idea that God has any attribute in Himself in any way akin to humility was undreamt of before Christ, and to this day no one outside the Christian household of faith has believed it. Men may believe that God is good, compassionate, benevolent in a condescending way, that from His lofty throne on high; He is a sympathetic observer of our painful pilgrimage; but the Christian alone believes that God not only sympathizes with us but shares with us our burdens. He believes it because he has seen the humility of God in action in the coming of Jesus Christ.

It may be helpful to put this word *humility* under the lens and see what it really means. It has been so universally misused that almost nobody knows what it is meant to suggest. The Latin original, *humilitas*, was formed from *humus*, meaning “earth.” *Humilitas* means, basically, earthiness or down-to-earthness. But the Romans, like most people, tended to regard anything that is “of the earth” as base and contemptible. So this word took on a shady sense of *lowness, meanness, littleness of mind, servility*. That obnoxious sense has stuck to the word from that day to this. The pagan Latin authors who used the word always used it in this bad sense. It is deeply significant that the first authors to speak of *humilitas* as a virtue were the Christian fathers. Behind this change in the usage of a word lies a revolution in Christian thinking. The early Christians had seen the glory of the *humilitas* of Him who was “very God of very God” and their vision had lifted it in their minds from shame to glory.

Our Lord was down-to-earth. He began this life in a stable; He lived it out amid penury and want; He ended it upon a cross. These were the mean things of this world. But He took them upon Himself and they became the shining insignia of His glory; and ever since, all who have received Him have had a different view of these mean things of earth. God has sanctified the sordid facts of our human lot by taking them upon Himself, and what God has so cleansed we cannot call unclean. Whatever men may think of these mean things, God Himself does not despise them. The coming of Jesus Christ in His great humility declares to us this fact: *God is not proud, or arrogant, or haughty.*

We naturally (that is, unaided by special revelation) suppose that He is. We suppose that because He is greater than the world He has created He therefore despises it. For shouldn’t we, if we were God? We should despise the “mean” earth, and we should particularly despise those impudent midges who imagine themselves to be gods. But we learn nothing about God by trying to imagine what we should do if we were in His place. Thank God, He is not what we expect Him to be! “God so loved the world that He gave. . . .” He is a *giving* God rather than a *taking* God. This is another aspect of the Divine Humility, and next week we shall examine it in connection with our Lord’s Coming in power. Our present point is that God is *down-to-earth* in the vast reach and range of His love. Nothing is beneath His notice and concern, least of all the creatures who bear His image and likeness (St. Matthew 10:29-31).

Now, men must know this about God if they are to be saved. They must know something of His indefatigable, undiscour-

ageable love, if they are to be able to trust in Him. God is humble like the father in the story of the Prodigal Son (St. Luke 15). Here is a perfect picture of the Divine Humility. The father's rightful authority has been outraged by the rebellious son; but he is not too proud to welcome home the chastened and penitent wanderer. That father could have asserted his "dignity" and stood upon his "rights" and slammed the door in the prodigal's face; but then he would not have been like God.

LOVE OF GOD

If Jesus had failed to make this clear to us beyond all doubt, namely that God is like that father, He would have failed of His purpose in coming. Men would have gone on thinking of God as they always had, and they would have died in despair. In the *Odyssey* there is this beautiful picture of the gods upon Olympus: "Saying this, clear-eyed Athene passed away, off to Olympus, where they say the dwelling of the gods stands fast forever. Never with winds is it disturbed, nor by the rains made wet, nor does the snow come near; but everywhere the upper air spreads cloudless, and there the blessed gods are happy all their days." It is an enthralling vision. But this conception had to be changed, and for two reasons: first, it isn't true, and second, men cannot love a God, or gods, completely remote from them. They will love only a God who is capable of being touched by the feeling of their infirmities. And such a God must be an humble God, down-to-earth. Then, being assured of Him, meek souls who know they are of-the-earth may lift up their hearts unto Him. He does not despise them. Though His throne be in heaven He is down here in the valley of humiliation to raise them high and to exalt the humble and meek.

It was to give us this vision of God that Jesus came in great humility. "He that hath seen me hath seen the Father" (St. John 14:9). He came to reveal God to men.

But He came also to reveal men to themselves. He stands before us as the perfect man, that is, the complete man. He alone is without sin or flaw. He came to show us what we are meant to be.

He hath a daily beauty in his life
That makes us ugly.

In his book *The Realism of Christianity* A. E. Witham makes this point imaginatively and well: "The Word was made flesh, and flesh is real. 'I will show you how to do it,' said God. 'Let Me have your tools, the little stage of your workshop, surround Me with your identical temptations, add the malice and suspicion of men, narrow the stage to the dimensions of a dirty Eastern village, handicap Me with poverty, weigh the scales, crib and cabin Me in a little Eastern land, and there at that point where you have failed in the flesh, just where you have suffered defeat, I will produce the fairest thing earth has ever seen; I will give to the world the dream come true.'"

He demonstrated that *man can be master of his environment*. There is a widespread modern dogma that he cannot, that we are creatures of our environment. Actually this is one of the most ancient

of errors. Men have always blamed unfavorable circumstances for their faults and failings. In one way of shifty rationalization or another they have justified themselves by attributing their sins to "circumstances over which they have no control." Jesus as the perfect exemplar of human living achieved His perfection despite a most galling environment. We know then that we are without excuse when we blame our circumstances for our sins.

But not only were His circumstances humble; what is far more important, *He* was humble. "I am meek and lowly of heart." And we are bidden to emulate His great humility.

What shall we say about humility as a quality of human character? There is a fierce and universal prejudice against it, even among people of high ethical standards. The classical Greek and Roman moralists who bequeathed to us so much of lasting value saw no health in humility. They extolled the "high-minded man." Homer praises him who strives "to be always the first, and to outstrive the rest." Aristotle calls him high-minded who "being worthy of great things likewise considers himself worthy of great things." The "high-minded" man, then, will insist upon recognition of his virtue and will call attention to it if necessary. The moral pillars of Israel in our Lord's day manifested the same attitude (St. Matthew 23:6-7). Jesus repudiated this whole conception of high-mindedness. "I receive not honor from men" (St. John 5:41). He was a servant to His disciples (St. Luke 22:26-27; St. John 13:4 f.). Among the "Gentiles," He observed, there is one rule of greatness: there the greatest "exercise lordship." "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Lowly service is the law of greatness and badge of "high-mindedness" in His Kingdom, and the King surpasses all in His majestic humility.

What a scandal this law has been, from

the day of its promulgation to the present! Nobody except the "fools for Christ's sake" take it seriously. After Prince Bismarck had been dismissed from an office of state he declared "I cannot agree to such a thing," and then added, to the delight of his sympathizers: "I lack the necessary Christian humility." That registered as a manly, honest sentiment. To this contempt of humility the world adds suspicion and ridicule. "Lowliness is young ambition's ladder"—so beware of lowly people. Uriah Heep, that most revolting rascal, is made "umble" to accentuate his rascality.

We must beware of perversions and caricatures of humility as we try to judge it. Fortunately, some wise words have been spoken and some noble lives have been lived in impressive witness of its beauty and power and worth. Arnold Bennett has remarked, "It is only people of small moral stature who have to stand on their dignity." And an anonymous beatitude turns the joke upon pride: "Blessed is he that taketh himself seriously, for he shall create much amusement!" King Lear, who stands at the farthest remove from humility, is at first ridiculous and disgusting, then pathetic in his downfall. Genuine humility always appeals to the best in us. In the Harvard chapel there is a tablet bearing this inscription to Dr. Peabody:

His Precept was glorified by his Example
While for Thirty-Three Years
He moved among the Teachers and
Students of Harvard
And Wist not that His Face Shone.

Here is the essence of Christian humility. It is this sublime heedlessness of one's own virtue, this kingly assurance that one's goodness need not be advertised and that it will speak for itself. Consider Christ the King in chains before Pilate as St. John describes the scene (St. John 18:28-38). Read it thoughtfully and let the picture sink in, and there will be no need to say more of the majesty of His great humility.

DAWN RAIN

RAIN laid a spell upon me:
All the night
I longed for its healing fingers
to touch the fevered earth;
for I, who am earth,
thought of the breath that lingers
when the wind dies
over a pool
water-scented, fresh as the memory
of boyhood days, when birth
was not so far but I could feel the light
sweep of wings that fell upon me,
cool
as a water-lily that lies
on the oar-ripples, bright
as a June cloud. — Oh the rain
came down with the dawn, and I could breathe again!

CHARLES BALLARD.

Christmas Books

EACH year at Christmas time THE LIVING CHURCH publishes a special Christmas book number, designed to help Churchpeople in the selection of their gift books. This year we have enlisted the aid of numerous well-known Church leaders to help you select from a wide range of religious titles the ones most appropriate for your consideration.

Because we were interested in knowing what kind of religious reading some of our leading bishops were doing and what they would recommend for Churchpeople, we asked the Presiding Bishop, Bishop Dun of Washington, and Bishop Conkling of Chicago to state their views on some of the religious books published during 1944. Their recommendations appear on page 26.

If you are concerned about what volume to select for your godchild, for whose religious education you are in a certain measure responsible, Adelaide Case has given you the benefit of her knowledge and expert opinion in her article, entitled Christmas Book for Children.

Why are the clergy particularly fascinated by detective stories? The Rev. William G. Peck from London writes us his answer, revealing that even Archbishop Temple was a detective story addict.

Today there is a ground swell of public interest which has placed the religious novel in the forefront of popular reading. Perhaps it is because of the fact that war has stirred people to their very depths and they hope to find in the religious novel some guide for the present and some clue to a new salvation for a distraught civilization. You may not agree with what an English professor from Colgate University, Earl Daniels, concludes in his article on Religion and The Current Novel, but his comments on some of the recent novels will tend to make you evaluate again those works which you and so many millions of Americans have kept on the bestseller lists for so many months.

Because of limitations of space THE LIVING CHURCH has not been able to devote many of its columns to reviewing works of fiction, unless they have been books such as *The Robe*

or *The Apostle*. We welcome the opportunity this book issue gives us to recognize the fact that works of fiction do exist and that they do have religious significance.

Virginia Huntington's sympathetic treatment of the 17th century Thomas Traherne and his significance for the Anglican communion today, should open a new range of interest for LIVING CHURCH readers.

It is our hope that our staff of expert reviewers will help you to select your Christmas gift books so that you will be certain you have made the right choices.

Knowing God

WE CANNOT let this book number of THE LIVING CHURCH pass without calling readers' attention to two books, reviewed in former issues, which seem to us to be capable of filling an important role in American life. Like *The Practice of the Presence of God*, they shed light on the almost universally misunderstood subject of mysticism.

What is mysticism? It may be defined as direct, personal acquaintance with God, proceeding through various stages up to a goal of complete union with Him. Most Americans seem to look upon it as a kind of flummery engaged in by people who are psychological cases. And yet, we venture to assert that mysticism is actually as indigenous to the American scene as apple pie. There are thousands — perhaps even millions — who know and treasure a real contact with God, but do not know that this is mystical experience. Lacking acquaintance with the life and study of the great mystics of the past, they call their experience "a little religion all my own" and miss untold opportunities for growth along the mystical way.

The American Churches — Roman, Anglican, and Protestant — have not, it seems to us, given their members much guidance and help in this field. All too often, the American mystic does not look to his Church for contact with God, but for a moral guidance strangely disassociated from God; and his secret religious experience is a non-moral, non-rational, but fiercely treasured communion with the Infinite.

The Infinite is neither non-moral nor non-rational. Indeed, advancement in the mystical life depends in great measure upon advancement in moral and rational growth. And, in the last resort, the Church is the proper agent for fostering and clarifying human contact with God. Accordingly, we rejoice in the publication this year of *Spirit of Flame*, by E. Allison Peers (Morehouse-Gorham, \$2.00) and *Thomas Traherne*, by Gladys I. Wade (Princeton University Press, \$3.00). They are the biographies of two mystics as dissimilar from each other as any two men can well be — St. John of the Cross a 16th-century Spanish Carmelite of the extreme ascetic school, and Traherne a 17th-century English parish priest and household chaplain who frankly sought "felicity" as the great religious goal; but both men developed in and through their respective Churches and both drew a large measure of their spiritual sustenance from the Holy Scriptures. Both were poets and prose-writers of no little stature; both were accomplished theologians.

St. John of the Cross, friend and adviser of St. Teresa

The Collect

Second Sunday in Advent

December 10th

"THE SCRIPTURES." Every power of mind and body must be used if the Scriptures are to help us. Listen and read with careful attention, note well every point that can have meaning, and make all this knowledge an integral part of thought and life. The Scriptures are given us that we may establish for ourselves the Church's teaching as to our faith. This verification will strengthen our understanding of what God has done for us and what we must do if we are to achieve all that God has prepared for us in the life to come. The first Advent Collect emphasizes prayer as a way to rise to life immortal. Today's Collect bids the patient use of the Scriptures to establish our hope for that blessed life. As we make our Communion let us promise God to be standfast in our study of His Holy Word.

of Avila, is without doubt the greater figure in every way — as poet, as theologian, as mystic; his influence has been both wider and deeper than that of Traherne; but the Anglican mystic, whose rediscovery is one of the most fascinating pieces of literary detective work we have ever read, is just beginning to exert his milder influence, and perhaps it is he rather than St. John who can speak most eloquently the secret things of God to Americans of our day.

The rediscovery of Thomas Traherne shows the workings of divine Providence. Miss Wade has now performed a service perhaps greater than the discovery of the poems— she has brought back for the ordinary reader the full stature of the man: Mrs. Huntington's article (p. 13) describes this man, who had a message for our day which God permitted to wait in dusty libraries and second-hand stores until the world was ready to hear it.

We must leave to Mrs. Huntington the detailed discussion and evaluation of Traherne; of Miss Wade's book, however, we are eager to say that it is a book to buy, to give, to lend, to discuss with friends. Wherever it goes, it will create a thirst for acquaintance with Traherne's own writings; and it is our belief that Americans with that secret interior communion with God which they call "a little religion all my own" will through him come to know that their "little religion" is a valid part of the great stream of the Church's life. The relation of the moral and intellectual elements in Christianity to the mystical element will be shown to be a vital and mutually supporting one; and the natural mysticism which Americans distill from the practical and individualistic character of our national habits of thought will be strengthened, deepened, and corrected.

Spirit of Flame is not for quite the same audience. It is a book which requires closer acquaintance with the Church and commitment to it. We recommend it particularly to those within the Church who have had little contact with the mystical element in religion. For St. John of the Cross is, according to Mr. Peers, one of the three greatest Christian mystics outside of the Holy Scriptures. After seven chapters of biography, there are six of interpretation of the significance of the saint for the world of today. These chapters form an excellent introduction to the mystical way of life, showing its firm Scriptural foundations, its essential rationality, and its attractiveness.

Much of our Lord's ethical teaching appears to be hyperbolic or even incredible until one meets a man who, like St. John of the Cross, has dared to carry it out and comes back to report the results. To St. John, all created things could be obstacles to perfect union with God—an idea which may seem foreign to us but was very familiar to Jesus. Created things are like crutches—helpful when needed, but harmful when used too long. The "detachment" from all human desires which is the purpose of asceticism is shown to be an essential precondition of the higher levels of mystical experience—and we have the testimony of St. John of the Cross and many another mystic through history that union with God is the greatest of all riches. It is the pearl of great price for which a truly wise man will sell all his other possessions.

Mysticism is, to a degree, the meeting ground of all religions. Certainly it is the meeting ground of all forms of Christianity—from Roman Catholicism to the extremest forms of Protestantism. The ignorant slander that the Catholic hierarchical and sacramental system intrudes something between the believer and God is disproved by the

Catholic mystics; the equally ignorant slander that Protestantism has no part in the dispensation of God's grace is disproved by the Protestant mystics. But it is true of all Churches, Catholic and Protestant, that they have sadly failed to develop that growing contact with God, issuing in union with Him, which is the only final justification of any religion. These two books, both simple and direct in their approach, may help to call the Churches of America back to their Scriptural heritage of helping men and women to know God as a friend, and finally to dwell in perfect union with Him. They have our vote as two of the most significant American religious books of 1944.

Correspondence with Moscow

THE EXCHANGE of correspondence between the Presiding Bishop and the Patriarchate in Moscow, which we publish elsewhere in this issue, will be of great interest to our readers. There is special significance in this correspondence, as it represents no mere formal exchange of greetings, but rather the initial stage in arranging for discussion of two matters of practical importance to the two Churches: The resuscitation of the Churches in war-torn Europe, and the clarification of the problem of jurisdiction within the Russian Orthodox Church in the United States.

Both of these matters have had a prominent place in the attention of the Patriarchate in recent months. The newspapers, both in the USSR and abroad, have reported speeches made by high Russian prelates addressed to the Orthodox churches of the Balkans, and even under German occupation the latter have given expression to their gratification at the restoration of a regularized Church administration in Russia. The Red Army has liberated Rumania, Bulgaria, and part of Yugoslavia, while the British have done the same in Greece. UNRRA has already gone to work in the Balkans, and within a few months the Christian Churches of the United Nations should find opportunity of bringing relief and assistance to and through the Orthodox Churches of these countries. Our National Council has funds for this purpose, and certainly more will be contributed when these Churches make known their needs and when we are assured of appropriate instruments for the administration of this relief. We do not know whether the Church of Russia will desire to participate in the material rehabilitation of the Balkan Orthodox Churches, but it is possible that there will be exchange of theological students, consideration of united efforts in producing liturgical books, etc. Here is a field in which our two Churches—Russian and American—may well plan and work together, and this is the purpose revealed in the Presiding Bishop's letter.

The second problem is that of the Orthodox Church situation in the United States. As the Presiding Bishop plainly states, this is essentially one for the Orthodox themselves, but the Episcopal Church, with its long record of friendship and current practical relationships with the Russian Church in the USA is sometimes embarrassed, or even likely "unwittingly to err" because of the delay in clarifying jurisdiction and relationship between the Russian hierarchy here and the Patriarchate in Moscow.

Metropolitan Alexei very properly requests that the delegation's visit be postponed until the new Patriarch has been elected. It is understood that a national Great Council will soon be called for this purpose, following an earlier meeting of the Council of Russian Bishops in the USSR.

Religion and the Current Novel

By Earl Daniels

English Department, Colgate University

CONTEMPORARY fiction is almost an industry, and to visit a bookshop or look over titles in publishers' announcements is to be a little appalled at numbers. It is to be a little disappointed too; for where there is much there is likewise little (so little!) more than meretricious, deserving of time and serious consideration. From the welter, how shall one select? Suggestions can be only tentative because much depends on taste and temperament, because my reading has been far from complete, selective in terms of my own temperament and taste. Perhaps the suggestions had better be random only—random observations on religion and current fiction.

One such observation is outstanding. Novels self-consciously religious are likely to be neither good as novels nor good as religion, for the curse of didacticism is danger to them. The novelist who sets out to transform Biblical narrative into psychological analysis, extending over volumes, usually ends in tedious ineffective-

ness. One who, taking a more obviously popular track, would water down religion, sentimentalizing responsibilities of faith to soft, easy expansiveness, may turn out a bestseller, but he will not write for those to whom belief is discipline and a striving. So, I can find little place for novels like Thomas Mann's Joseph series or Lloyd Douglas' *The Robe* [Houghton Mifflin, \$2.75], convinced that whatever they may be as novels, for religion they do more harm than good. They are substitutes: in one category, beauty and power of Biblical narrative is lost in mountain-masses of detail, and attention is deflected from a superior original; in the other—well, the other is only a substitute for the real thing, and a poverty-stricken substitute at that.

Two novels of the year, definitely religious in content, deserve particular mention: Somerset Maugham's *The Razor's Edge* [Doubleday Doran, \$2.75] and Aldous Huxley's *Time Must Have a Stop* [Harper, \$2.75]. Mr. Maugham

would have us believe he has written a record of what he would call spiritual experience. His hero is supposed to face life and to find solution in mysticism, especially in the secrets of Indian *yoga*. But there is something factitious about it. Mr. Maugham's mysticism is worn with less than ease, for he seems to understand barely the elemental, sensational things about it. The book has neither depth nor genuine spirituality. Written with Mr. Maugham's incomparable technical brilliance, *The Razor's Edge* is one more Maugham book, dealing with brittle, vacuous people, in a sophisticated society. Its garnish of the spiritual should deceive no one, blind no one to the fundamental emptiness. Mr. Huxley is different. He may have written a bad novel, and, as he almost always does, he has written a bizarre one. His frankness about sex, the animal morality of the characters will be offense to many. But no contemporary novel I have seen comes closer, in the end, to an understanding and Catholic faith.

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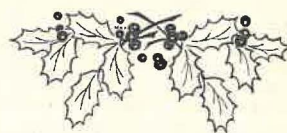
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Mr. Maugham plays with mysticism; Mr. Huxley is dead in earnest. He knows St. John of the Cross with an intimacy that will be either inspiration or stumbling. I believe the "Epilogue," occupying the last 30 pages, made up principally of extracts from Sebastian's diary, a record of his thoughts, to be at least an approach to profound spiritual truth; it makes for inspiring reading.

WAR NOVELS

A second observation deals with novels emanating directly or indirectly from war. Many are only ephemeral; a man would be rash indeed to predict permanence for any; and where there are so many one can find time for reading but a few. Of the few, two with European background, Franz Hoellering's *Furlough* [Viking, \$2.50], and Lion Feuchtwanger's *Simone* [Viking, \$2.50], will make more than passing impression. *Furlough* is the story of a Nazi soldier's return, on a stolen pass, to the Fatherland, and of what he finds at home. It is a drama of disillusion, loss of false faith in the Nazi creed, principally through the impact of a different faith, sprung from a sense of basic, imperishable human values—the faith of a girl whose spirit has not been defeated by Nazi brutality. The cult of the false gods is set over against the creed of a remnant. If the ending can be overlooked, the book is a moving if horrible picture of what may be the shameful living conditions, today, on Germany's home-front. Like Hoellering, Feuchtwanger has a tendency to over-write, to strain for emotion until most of the emotion passes over into mere theatricality. Still, his heroine, *Simone*, a French child dreaming herself the Joan of Arc of this war, has charm and appeal, despite the Feuchtwanger style. The attempt to parallel *Simone* and St. Joan of Arc almost comes off, impossible as it would, *a priori*, seem to be.

It has been enthusiastically received, but I cannot commend John Hersey's *A Bell for Adano* [Knopf, \$2.50], for it seems to be a tailor-made, deliberately designed to be just the bestseller it has succeeded in becoming. It is superficial and facile. By comparison, Mr. Hersey's earlier book, *Into the Valley* [Knopf (1943) \$2.00; Sundial (1944) 79 cts.], is a masterpiece. No one better than he has caught the incomparable spirit of the Marine Corps. No one has better made Marines live in their humanity as men—men whose human nature, stripped and bare, beautifully transcends the ugliness of war. The only war fiction I know, comparable in quality to *Into the Valley*, is Howard Hunt's *Limit of Darkness* [Random, \$2.50], a story of a single day in the life of fliers at Henderson Field. Like *Into the Valley*, it holds the reader by what seems to be transparent honesty, the absence of deliberate working for effect. The chapters which outline the civilian lives of the characters, probing thoughts and memories, as they wait to start on a flight from which some are not to return, would make for distinction in any novel.

But are these war novels in any sense religious? The question leads to a third observation about contemporary fiction, perhaps the most important observation of

all. Novels that are, in the first place, good novels because they keep faith with human experience are likely to be, in any meaningful sense of the word, the most genuinely religious novels, since the fountain of religion is truth. They will be faithful to life as a man with some vision, though it may not be our particular vision, has looked on life. They will report courage and faith, though it may not be our particular faith, with which the human spirit has encountered the issues of life and death. In some ways, I think Joseph Conrad was a great religious novelist. He himself would be the last to make such a claim for his novels. Yet they are permeated by the drama of human struggle,



C. S. LEWIS: *He is busy about fundamental matters of religion.*

in which elemental qualities of man's nature are pitted against mysteries of existence. Conrad said it best when he wrote: "The history of man on this earth since the beginning of ages may be summed up in one phrase of infinite poignancy—they were born, they suffered, and they died. But it is a great tale." If there is to be religion in fiction, the novelist must feel the greatness of the human tale. How much else we have a right to ask of him I am not sure. Precisely because few contemporaries understand or feel the greatness of that tale, because, instead, they are preoccupied with pettiness, meanness, defeat, with what they falsely call realism, the spirit of genuine religion is not easily discoverable in current novels.

I find that spirit in John Rathbone Oliver's *Victim and Victor*, which was almost awarded a Pulitzer prize. Though it was published nearly 20 years ago, I hope the publishers keep it still in print—along with Fr. Oliver's masterpiece in autobiography, *Four Square*—for it contains potentialities for deep and noble spiritual experience. Mention of *Four Square* leads me to commend unreservedly—though it also is not fiction, hence is outside the strict limits of these observations—another book which has not received the attention it merits: the *Autobiography of Eric Gill* [Devin-Adair (1941) \$3.50], the English artist and type designer, crusading soul and great Catholic. A friend has called the Oliver and Gill autobiographies two of the most honest books he has read.

I think he is right, for, as he puts it, "Neither Gill nor Oliver cheats himself." That is a virtue and a triumph.

I also find that spirit in Richard Llewellyn's *How Green Was My Valley* [Macmillan (1940), \$2.75, (1941) \$1.39], though this recommendation must not be extended to his later *None But the Lonely Heart* [Macmillan, \$2.75]. And I find it unmistakably in a novel of this year which has every mark of popularity, the recipient before publication, of the MGM Novel Prize: *Green Dolphin Street* by Elizabeth Goudge [Coward-McCann, \$3]. This is a full-bodied tale of adventure and love. It begins in the quaintness of the Channel Islands, moves through the wilds of primitive New Zealand, to return to the Channel Islands at the end. And that end is, essentially, the triumph of beautiful and abiding faith. *Green Dolphin Street* is "a tale which holdeth children from play, and old men from the chimney-corner."

Out of the Silent Planet [Macmillan, \$2], and *Perelandra* [Macmillan, \$2], by C. S. Lewis, adventures on the moon and on the planet Venus, respectively, are superficially cousins germane to the Jules Verne romance. Possibly they are hardly to be classed as fiction. Certainly only a casual reader will be content with the Jules Verne comparison. For if Mr. Lewis writes romance with his left hand, crowding wild adventure on adventure, with his right hand he is busy about fundamental matters of religion; the problem of good and evil, and their eternal war. In *Perelandra*, he has, for the discerning reader, redramatized the epic of *Paradise Lost* in a New Garden of Eden. There are deeps of spiritual truth beneath the strange fairytale surface. These books, and Mr. Lewis' earlier *Screwtape Letters* [Macmillan, \$1.50], deserve a place on many Christmas lists.

But why, after all, contemporary fiction, when the wealth of the past is at our disposal, for gifts at Christmas, or at any season? I know a lieutenant in the Marine Corps, and an ensign in the Navy, who have discovered Jane Austen. She has brought joy, and a renewal of experience, on shipboard, and on a coral atoll in the Pacific. One declares, "She is as real as real! Her characters are real because they are us!" If a book can so catch and distill the essence of life, be breathing, living still, after more than a hundred years, offering the incomparable experience of recognition, perhaps the novel's supreme art, surely it is small matter whether or not it carry on it the superficial marks of religion. Let us first ask for simple truth; other things will probably then be added. Nor does time matter much; ancient and modern are only convenient tags. Good novels can bring refreshment of spirit in our feverish, troubled days; for they are "as real as real." But only good novels can do this. Christmas would be a better Christmas for a wholesome revival of Jane Austen—and of the other perennial great ones. And for those who give Jane Austen, there is a final suggestion. Give also that altogether charming book about Jane, *Speaking of Jane Austen* [Harper, \$3.00], written by those two confirmed Janeites, G. B. Stern and Sheila Kaye-Smith.

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Ourselves and Detective Tales

By the Rev. William G. Peck, S.T.D.

I HAVE never been able to understand the enormous vogue of the detective story. When Edgar Allen Poe wrote his *Murders in the Rue Morgue*, when Eugene Sue was writing in France and Wilkie Collins in England, even when Conan Doyle fascinated the world with Sherlock Holmes, there was no expectation that the detective tale would ever become one of the dominant fictional forms. Yet for many years its position has been nothing less than this. We have seen it advancing to new refinements of manner, associating with itself the sciences of psychology and medicine, and assuming the art of social commentary. The Americans have made notable contributions. They are well-known and highly rated in England. At present we are all reading the works of Georges Simenon, the Frenchman to whom one of our leading literary critics recently devoted the whole of his chief weekly article.

One of the most perplexing features of this fashion lies in the fact that while all sorts of people read detective stories, they seem to be the particular pabulum of high-brows. True, there are a few of my acquaintance whose brows are so abnormally elevated that their noses merely sniff when Dorothy Sayers or Ellery Queen, or any other master in this *genre* is mentioned. One or two, indeed, do not even sniff. They raise their eyebrows in polite interrogation, meaning to imply that the names of these writers are simply unknown to them.

But I know doctors, lawyers, university professors, who openly and unashamedly read detective tales. The clergy are particularly given to this form of relaxation. But learned clergy openly display upon their book shelves the volumes issued by the Crime Club. The dean of a famous English Cathedral has actually written detective tales. I remember a conference of Anglican and Holy Orthodox theologians at Mirfield, where I heard a bishop, arrayed in canonicals, deliver a most erudite address in the morning; while in the afternoon I discovered the same bishop, dressed in flannels and smoking an ancient pipe, poring over the latest volume of Agatha Christie. I once found my dear friend, the late Dr. Frank Gavin, similarly engaged. I may be allowed to recall something more. Mrs. Temple, when Dr. Temple was Bishop of Manchester, once asked my wife if I was a reader of detective tales. My wife told her that I was, and Mrs. Temple confided to her that Dr. Temple had the same habit.

Why is this so? Why do we do it? Why has this kind of book flooded the market? Why have we so many extremely able people devoting their powers to the writing of it? These are questions to which the answers must derive from the fields of literary judgment, psychology, and sociol-

ogy—and perhaps, as I have suggested, even theology is not to be left out of the discussion. But I cannot undertake to supply the answers. I will speak of myself. What is my reaction to a well-written and logically constructed detective tale?

Those of my friends who possess really powerful and gigantic intellects, and at the same time are readers of detective fiction, tell me that they enjoy matching their mental powers against those of the author, and discovering the murderer or the thief in the first few chapters. This occupation does not intensely interest me. I have sometimes been successful in spotting quite early the person upon whom the author eventually fastens the guilt. But my perverted mind often gets involved with another question. I see that the author intends to bring home the accusation to a certain member of the house party, or to the butler, or to the plausible cousin. But I wonder if, in spite of all the evidence supplied, and even of the evidence so subtly half-concealed, this person is really guilty. Have we *all* the facts before us?

And if I should meet the author and tell him this; and if he were to reply, "Why, you silly fool, this is not a police report; it is a work of fiction which I created," I would reply to him that he was lacking in faith in his own powers. I would explain that I had accepted it, while I was reading it, as factual truth, as of course he intended that I should. I would explain to him that I wondered whether he knew all the evidence, and whether he had rightly interpreted all that he did know. When the butler was seen by the boot-boy to point to some white powder, and urge the cook to "put it in the coffee," does the author know for certain that it was the millionaire's coffee that the butler was talking about and that he was not urging the cook to commit suicide?

At any rate, I hold myself justified in asking whether, on the evidence, the guilty party might not be some other person than the author makes out. There have been miscarriages of justice in courts of law. I doubt not that there have been at least as many in brilliant detective tales. Upon what slight chances the discovery of truth sometimes depends! Is the reflective reader always to assume that the writer has drawn the correct deductions, even from the evidence which he has himself concocted? Let us then sympathize with the detective in real life who is not allowed to concoct any evidence, or to pretend that he has the whole of it when he has only scraps, and possesses no idea of who or where the whole is. Truth is large, many-sided, and elusive. I was deeply shocked by this thought the other day, on hearing of certain events which recently occurred in a seemingly innocent residential town in England.

A lady living a few miles away took

her small son to the town, to buy him a new pair of shoes. They reached the shop, and the boy was soon suitably fitted. He obviously admired his new shoes, and asked if he might be allowed to wear them on the way home. His mother agreed, and the two made their way to the bus stop. A small knot of people were awaiting the bus, including a lady and a soldier. Neither of these showed any sign of acquaintance with the other. Suddenly to the amazement of the bystanders, the lady smacked the soldier's face, smacked it again, kept on smacking it. The soldier, at first surprised and bewildered, at length began to smack the lady's face. They were soon fighting publicly and disgracefully.

A policeman arrived, besought them to desist, and as they declined to do so, marched them both off in custody.

The bus arrived. The people entered. The little boy sat thoughtfully by his mother's side.

"Mother," he presently asked, "do you think that soldier will have to go to prison?"

His mother did not know, and relapsed into silence.

"Mother," he asked again, "do you think that lady will have to go to prison?"

His mother did not know, and again he resumed his reverie.

"Mother," he said at last, "you know, I did not like that lady."

"Why not?" his mother asked.

"Well, you see," he carefully explained, "she trod on my new shoes, and so I pinched her."

The policeman who arrested the soldier did not know this important piece of evidence. But if I had read this incident in a detective tale which really gave me the illusion of its reality, I should have been thrilled at first by the great sleuth's neat vindication of the soldier's innocence. I should have studied with excited interest the detective's tracking down of the little boy, and the subsequent interrogation. How satisfying a solution! But inevitably I should have gone on to wonder whether after all the soldier was not the real culprit, and the little boy merely an outrageous little liar and exhibitionist, pretending for his own self-glory that he had done the pinching.

Well, perhaps I am exhibiting my own imbecility. I come back to the problem of why we read detective tales. I say I cannot answer it. But I sometimes wonder whether the fundamental reason is that we fallen creatures, knowing in the depths of our hearts that we are guilty, are fascinated by the struggles of the guilty man to evade the sure, tracking steps of the detective, seeing in the latter some mortal symbol of God, or at least of conscience. Or whether we who are sinners, yet not totally depraved, and having something of the divine image remaining in us, rejoice to see injustice overtaken, exposed and conquered, knowing within ourselves that the discovery and exposure of our most cherished sins is the only possible beginning of our salvation. That although we are poor creatures, we yet understand that to be on the side of justice is the last defense of our manhood, and therefore that the Detective who seeks us out is our Deliverer.

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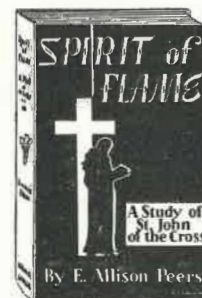
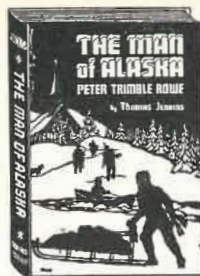
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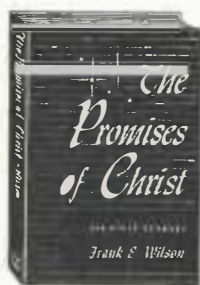
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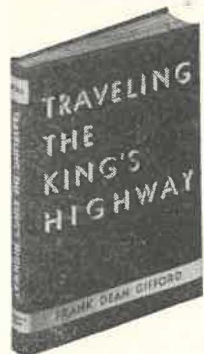
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BOOKS



JEAN DRYSDALE, EDITOR

Book Recommendations by the Presiding Bishop, Bishop Dun of Washington, and Bishop Conkling of Chicago

¶ Below is a list of religious books pub-
lished in 1944, which makes up the
Christmas book suggestions of three of
our Church leaders. They were asked
to select from a list of some 75 odd
religious publications the books they
would recommend, or highly recom-
mend, as Christmas gifts for Church-
people. Their suggestions follow:

RECOMMENDED BY ALL THREE

The Church Looks Forward. By Wil-
liam Temple. Macmillan. \$1.50.
*The Christian Way in a Modern
World.* By Norman Pittenger.
Cloister Press. \$2.50.

RECOMMENDED BY THE PRESIDING BISHOP AND BISHOP DUN

*The Varieties of New Testament Re-
ligion.* By Ernest F. Scott. Scribner.
\$2.75.
This Created World. By Theodore P.
Ferris. Harper. \$1.50.

RECOMMENDED BY THE PRESIDING BISHOP AND BISHOP CONKLING

Marriage is a Serious Business. By
Randolph Ray. Whittlesey House.
\$2.00.

RECOMMENDED BY THE PRESIDING BISHOP

The Doctrine of the Trinity. By Leon-
ard Hodgson. Scribner. \$2.50.
[Highly recommended for the theo-
logically minded.]

RECOMMENDED BY BISHOP CONKLING
Christian Behaviour. By C. S. Lewis.
Macmillan. \$1.00.

The Altar and the World. By Bernard
Iddings Bell. Harper. \$1.50.

The Church and the Papacy. By Tre-
vor Jalland. Morehouse-Gorham,
SPCK. \$7.50.

RECOMMENDED BY BISHOP DUN

The Romance of the Ministry. By Ray-
mond Calkins. Pilgrim Press. \$2.00.
[Highly recommended.]

On Beginning from Within. By Doug-
las V. Steere. Harper. \$1.50. [High-
ly recommended.]

*The Vitality of the Christian Tradi-
tion.* By G. F. Thomas. Harper.
\$3.00. [Highly recommended.]

Christianity and Democracy. By
Jacques Maritain. Scribners. \$1.25.

*People, Church, and State in Modern
Russia.* By Paul B. Anderson. Mac-
millan. \$2.50.

Say I to Myself. By Phillips E. Os-
good. Harvard University Press.
\$1.75.

Rebuilding Our World. By W. L.
Sperry. Harper. \$1.75.

Can We Still Believe in Immortality?
By Frederick C. Grant. Cloister
Press. \$1.25.

The Church and the War. By Karl
Barth. Macmillan. \$1.00.

The Predicament of Modern Man. By
D. E. Trueblood. Harper. \$1.00.

Science and the Idea of God. By W. E.
Hocking. U. of N. Carolina Press.
\$1.50.

Slavery and Freedom. By Nicholas
Berdyayev. Scribner. \$2.75.

Peabody of Groton. By Frank D. Ash-
burn. Coward-McCann. \$5.00.

REVIEWS

Speaking to Our Age.

THE RELEVANCE OF THE PROPHETS. By
R. B. Y. Scott. Macmillan. Pp. ix-237.
\$2.50.

This is not an ordinary book of the
"Introduction to the Prophets" type. The
purpose of the author, as he states it, is
to show the importance of the prophets
for the religion of today, and he succeeds
extraordinarily well in his attempt. After
making a careful distinction between the
office of prophet and that of priest and
of teacher the relevance of the former is
set forth; "not that they foresaw the
course of events in the modern world, . . .
they do not speak of our age they do speak
to it," and therefore, they "can disclose
the reality and nature of our crisis when

speaking of their own" (p. 14). In the
same first chapter we find a good descrip-
tion of what prophecy is and what it is
not. Generally the critical position as re-
gards questions of date and authorship is
that commonly held today; the reviewer
would, however, reject the writer's em-
phasis upon the ecstatic element in the
writing prophets, and would not concede
any association of their work with the so-
called prophecies of Egypt and Babylonia.
The author does not especially stress these
points, but appears merely to follow what
has become more or less conventional with
certain modern writers; Peet, we may
note, to whom he refers on the latter
subject, does not support him, but classes
the Egyptian literature as "Wisdom," and
says the similarity to Old Testament
prophecy is "purely external." This may
seem a minor criticism for, on the whole,
the book is free from the idiosyncracies

which mar so many of the more recent works on the subject, and the author is discriminating in his choice of references to these.

Later we find a not too strong statement of the uniqueness of Hebrew prophecy; it "is the supreme element in what differentiated Israelite religion from other contemporary religions, and gave it a survival value which they did not possess" (p. 40). We would add to prophecy as the "supreme element" the Monotheistic faith which it set forth. Chapter two gives a careful and excellent, though necessarily brief, sketch of the development of the social and economic conditions, and of their inevitable effect upon the religion; a sketch which is indispensable for the understanding of the prophets and their work. If the prophet's apprehension of God "as a present and active participant in life" (p. 115), "a present reality and vital factor" (p. 117), is the right apprehension of God, then there can be no question of the relevance of the prophet's words for all time—"calling for action" (p. 119). In connection with this we would call particular attention to chapter eight, "The Prophets and the Social Order"; there they are described as "social revolutionaries because they were religious conservatives" (p. 172). We may ponder long over the author's words—"Yahweh, the integrating force within Israelite society, had become a disintegrating force" (p. 175); may it not be true today for the same reason as then, that God is vitally concerned with the social order? And that modern communities have fallen into a state of "moral lassitude," and will not hear a message which demands "attention and response" (p. 196)?

It is a most suggestive book. There will be room for it in a comparatively large library, on the subject; for the small library it is imperative. The only real criticism we have to make is the date assigned Ezekiel, "the end of the Persian period" (p. 83); but this, of course, in no wise affects the main point of the author's argument; Ezekiel would have been as "relevant" then, doubtless, as at the date conventionally assigned him.

F. H. HALLOCK.

Bampton Lectures

THE CHURCH AND THE PAPACY, A HISTORICAL STUDY. By Trevor Gervase Jalland, D.D. S.P.C.K., Morehouse-Gorham. Pp. xii+568. \$7.50.

Fr. Jalland begins his Bampton Lectures by putting side by side two contrasted phrases, both historic and both enigmatic. The first is Archbishop Haynald's remark to Bishop Dupanloup on the train on which they left Rome to avoid the final public session of the Vatican Council: "*Monseigneur, nous avons fait une grande faute.*" Had they erred, to the Hungarian prelate's mind, in opposing so long the definition of papal infallibility, or in not continuing their opposition to the end? The second is the statement, several times endorsed by Lambeth Conference Committees, that there can be no fulfillment of the Divine purpose in any scheme

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of reunion which does not ultimately include the great Latin Church of the West. Did the Lambeth Fathers expect that ultimately all will accept some belief in the divine mission of the Papacy, or that some time the Roman Church will "rid itself of the incubus of papal authority"? Their words logically imply one or the other; both seem equally remote from the present situation.

Current interest and the progress of research have made the time ripe for a fresh survey of the place of the Papacy in the whole course of Church History. Fr. Jalland has provided a solid one, soundly based on familiarity with the original sources and with recent relevant studies, especially for the patristic period. It may be enough to mention here some of the places where he traverses familiar ground freshly and helpfully. In the New Testament he finds evidence for the importance of the visible universal Church, and some for a central position for Peter in it. The transition from Peter's death at Rome to the claim of the Popes to represent him to later ages remains the most obscure point in papal claims—the later history probably determines the minds of most whether to accept it as providential or denounce it as a usurpation. Some light may be thrown on the puzzling early history of the local Roman Church by the theory that it was for a time led by a plurality of *episcopi*. In the two centuries before Constantine Jalland sees more evidence for Roman leadership than some would admit. In dealing with the later Roman Empire, the period of his own most detailed studies, he shows how the imperial government tended to absorb the still loosely-organized Church into its administrative system, and how both the growth of Canon Law and the more energetic activity of the Papacy functioned as measures of protection against this danger. In this important section one may specially commend the author's success in rising above the spirit of controversy. He reminds us of the debt which the Church owed in the conciliar period to the sane orthodoxy and the sense of order for which Rome stood. If it is disappointing to find that the result of these inquiries is neither a smashing argument for the papal claims nor a triumphant refutation of them, one can only say that such a balanced answer often results when we put modern questions to ancient history. The medieval and modern periods are surveyed more briefly—in fact some episodes, like the 15th century Councils, receive surprisingly sketchy treatment, and there is perhaps an excessive concentration on moments of attack on and defense of the Papacy, to the relative neglect of the normal functioning of the institution. Finally the discussion returns to the Vatican Council, where it started, with a careful analysis of the proceedings and final decisions of that assembly.

Dr. Jalland's conclusion is that, in spite of all historic failures, the Papacy has exhibited "in its long and remarkable history a supernatural grandeur which no mere secular institution has ever attained in equal measure" (p. 543). But in ad-

ressing Anglicans he neither longs vainly for the Papacy of the past, nor argues in favor of that of the present. Rather he looks to the future for "the perfect integration of the idea of the Papacy with the doctrine of the Church . . . in the light of a fuller knowledge of God's purpose." One may note that the Vatican decrees, perhaps providentially, are only a fragment, incomplete without the definition of the Church and its functions of which the treatment of the Papacy was meant to be a part. For the moment we must be content with the endeavour "to understand the outlook of others." The interest of contemporary theology in organic concepts of the Church, the living Mystical Body of Christ, may be preparing the way for reconciliation and progress in the future.

E. R. HARDY, JR.

Dr. Cronin's New Novel

THE GREEN YEARS. By A. J. Cronin.
Little Brown and Co., Boston. \$2.50.

This is the very interesting story of Robert Shannon, an orphan suddenly confronted with the alien environment of a small Scottish town where everything about him—his name, his clothes and his religion—was unwelcome.

Exposed to constant ridicule and petty persecution, he finds in old Cadger Gow, his irresponsible, amorous, and vainglorious great-grandfather, a friend who gives him much sage advice and repeatedly acts as a buffer between him and his persecutors.

Gow, despite his manifold indiscretions, is a lovable old reprobate, in whom however nobility of character is by no means wanting, as becomes evident before the story ends.

All the characteristics that go to the making of a successful novel are here—humor, pathos, excitement, skilful delineation of character—all combined to create an interest which never flags.

In *The Green Years* Dr. Cronin sustains the reputation established through his previous books of which the best known are *The Citadel* and *The Keys of the Kingdom*.

E. AINGER POWELL.

Redemption and the Resurrection

THE CROSS AND THE ETERNAL ORDER.
By Henry W. Clark. Macmillan. \$2.50.

Dr. Clark, a veteran scholar—he was born in 1869—is one of the most distinguished theologians among English Congregationalists. And his book is in a sense a summing up and restatement of his theological position as a consistent whole, in which the death of Christ has a necessary and organic part of the whole cosmical significance of His redemptive ministry; Christ the Creator is also Christ the Redeemer; His death "restores the life-movement whereto God had in the beginning of things committed the world." All theories which exhaust the meaning of the Cross as bringing pardon are therefore

inadequate. Latin theology erred by dealing with fallen man too much "as in a legal sense criminal, not as a nature in the spiritual sense fallen from a pure and lofty state"; it was concerned rather with sins than with sinfulness and dealt too much with the penalties of the first rather than with the correction of the second. And traditional evangelicalism, although it recognized the difference between sins and sinfulness, likewise centered too exhaustively on Christ's death; by that, it taught, the Atonement was effected completely and "it remains only for man to claim his share in the benefits of Christ's 'finished work' and plead it before a God who turns from wrath to favor." The result once more is that "juridical status, not spiritual state, is the primary interest."

Redemption must include more than forgiveness and Christ's redemptive acts were not completed by the Cross; the full redemptive process began with the Resurrection. To bring fallen man back to God a life-dynamic is essential; "it is only in a Christ who is very God of very God that a life-dynamic can reside: it is by Christ's dying and rising that the life-dynamic becomes and is proved universal and enduring." In Dr. Clark's contention, that is, the Cross instead of being central was a preliminary step to the Resurrection, the step by which the local manifestation of Christ in His earthly life was freed from the limitations of space and time and made available to all men everywhere and forever.

There is good Biblical support for this position and Dr. Clark appeals primarily to the missionary speeches in Acts, in all of which the appeal is to the Resurrection and never to the Cross. Critics however will remonstrate that there is other New Testament material to which Dr. Clark has not done justice, especially in Hebrews and such passages as Revelation 7: 14. The fact of course is that no single theory of the Atonement ever is or can be wholly adequate; the New Testament writers themselves treated only separate aspects of the doctrine, with no attempt to set it forth as a whole. And similarly Dr. Clark has treated only one separate aspect of the doctrine. But this aspect he has treated with great skill; with such skill, in fact, that although his discussion moves chiefly within the range and terminology of traditional evangelicalism, readers of very different points of view will find much that they can endorse and adopt.

BURTON SCOTT EASTON.

Biography of Bishop Freeman

GRAND MAN OF GOD, JAMES EDWARD FREEMAN. By Van Rensselaer Gibson. Llewellyn Publications, Yonkers. 1944. Pp. 132. \$3.00.

The many friends of the late Bishop of Washington ought to be happy to be able to obtain at this early date this life-story of one of the great leaders of the American Church. The early years, the Yonkers, Minneapolis, and Epiphany, Washington periods of his parochial ministry

are well treated by a former associate and beloved admirer throughout the years. The book has especial value for its many pictures of Dr. Freeman, his parishes, projects, and friends. Numerous letters are included or quoted, and the author has kept the flavor of biographical interest throughout the telling of his story. Washington clergy and the many who have so richly benefitted by sojourns at the College of Preachers will enjoy this biography of the man to whom they owe so very much. The whole work is one of enthusiastic admiration. One can forgive a less objective approach until time has given the necessary perspective for a longer study of Bishop Freeman's life than is possible so shortly after his death.

F. H. O. BOWMAN.

Dr. Fosdick's Sermons

A GREAT TIME TO BE ALIVE. By Harry Emerson Fosdick. Harper. \$2.00.

This book contains 25 recent sermons by the "Dean of the American Pulpit." As its title indicates, the sermons are concerned with the personal and social problems which confront Christians and Christianity today, together with the lines of their solution in Christ. It could be observed that the author has given us nothing new, and that he has said almost the same things before; but a Cremona is still worth the listening, even if it plays the same tune with variations. After the last war, a book was published entitled: "Preachers Present Arms." Its material was gathered from some quite important pulpits of America, and it recorded certain super-patriotic utterances delivered in the heat of non-combatant fury. Not the least compliment to Dr. Fosdick's book is the prophecy that he will not need to take back one sermon a decade or so from now!

J. S. HIGGINS.

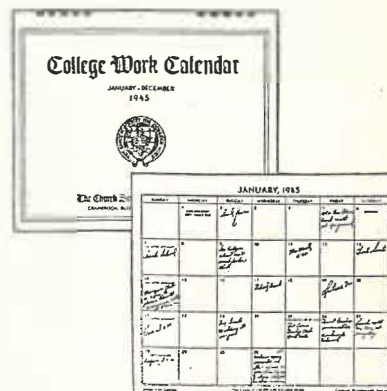
Kierkegaardia

EDIFYING DISCOURSES. By Kierkegaard, Vol. II in a series of four volumes, translated by Mrs. Swenson on the basis of notes left by her husband, the late Prof. David F. Swenson, and issued by the Augsburg Publishing House. \$1.50.

The Edifying Discourses which Kierkegaard published in groups of two or more during the years 1843-44 were soon after gathered into one volume entitled *Eighteen Edifying Discourses*. It is these that the Augsburg Publishing House is now issuing peaceably at the price of \$1.50 a volume, which makes \$6 for the set—in contrast to the price of \$3 for which a book of the same size, such as *Training in Christianity*, can be bought from the Princeton University Press. It is deplorable that when other publishers are reducing the prices on SK's works Augsburg augments them. It would be much more handy to have all these discourses in one volume instead of in four—which cannot be made to look thick enough without using (in war time!) extravagantly heavy

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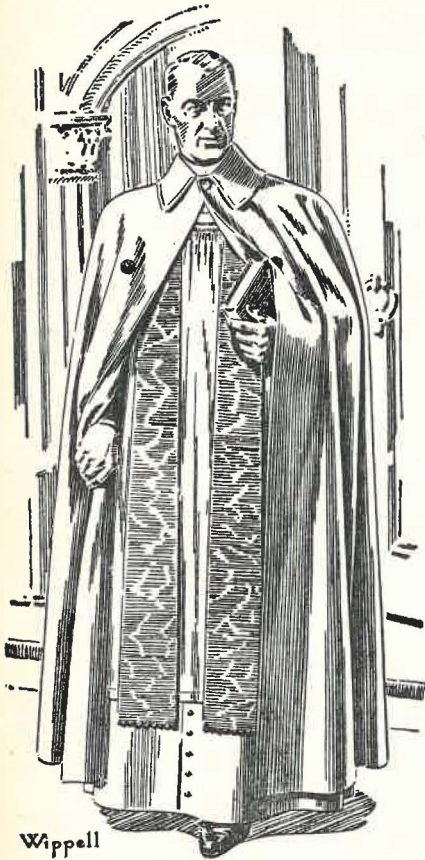
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paper. Indeed in this second volume SK's Discourses are contained in only 82 pages, so that to pad the volume 22 pages of front matter were added, including a biographical introduction (as though that sort of thing were still needed to preface every translation from SK!) and a frontispiece which depicts SK's father as a young man (than which nothing could be more irrelevant). It is also deplorable that the publisher allows about a year to elapse between the production of every volume in this series.

Although I am scandalized at the cost of this publication and indignant at the delay, I welcome each new volume, and I applaud the zeal with which Mrs. Swenson has labored to complete her husband's work. Although these Discourses were among the first things SK wrote, they are among the last to be published. Indeed nothing of SK's vast "literature" now remains unpublished except the two dilatory volumes of this series and the big volume containing *The Works of Love*, translated by Mrs. Swenson, which the Princeton Press promises to issue next spring. That, too, belongs to the category of Edifying Discourses, of which there were 82 in all. They are far from being the least important things that SK wrote. Indeed, Martin Heidegger, whose "Existential Philosophy" was frankly dependent upon SK, affirms that the Edifying Discourses are more meaningful for philosophy than are his professedly philosophic things, which are too Hegelian in their terminology. But do not be affrighted by this. The Discourses were written for the people, and they are simple even when they are profound.

To those who have religion at heart nothing is more heartening than the observation that the Edifying Discourses, which in Germany were generally ignored and very tardily translated, make so strong an appeal to Britons and Americans that eight persons have labored to translate them and five publishers have united to bring them out, whereas only five persons were engaged in translating all the other works, which are incomparably more extensive, and only two publishers have produced them.

WALTER LOWRIE.

Act of Faith

CHRISTIANITY AND DEMOCRACY. By Jacques Maritain. Scribners. Pp. 98. \$1.25.

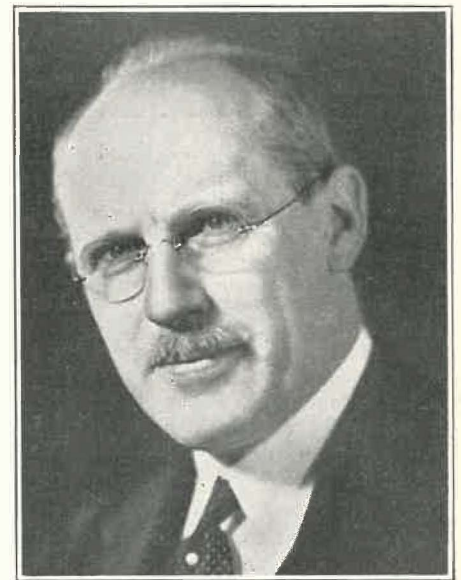
It seems a pity to write disparagingly in review of anything from the pen of a great man and a brilliant Christian like Jacques Maritain. No student of contemporary Catholic philosophy and social thought will question his eminence. But honesty forces me to wonder whether "pot boiler" is after all too strong a phrase to use in describing the present little volume.

After a short description of the collapse of middle-class civilization into another war, through a "coalition" which was "effected between the interests of the ruling classes" who could not rise above a "blind fear of Communism" (remember that Maritain, a Frenchman, saw France

fall), he argues that Christianity is not linked to democracy but that democracy is linked to Christianity, if it means to survive. His main point in this little book is to expose the fatal errors of humanism and liberal individualism, by criticizing them in terms of the Gospel's law of love. Incidentally the chapter on the "problem" of Communism is again (I mean once more as in former books) a good deal more reasonable than the Roman hierarchy shows any signs of becoming.

The essay (it is nothing more) was written in 1942, perhaps the darkest stage of the war for lovers of democracy. The book therefore represents a splendid act of faith by Maritain, but it says nothing not already published by him in more elaborate, lucid and persuasive form. It's a little book for devotees, not for inquirers.

JOSEPH FLETCHER.



DR. HENRY S. LEIPER.

Freedom from Prejudice

BLIND SPOTS. By Henry Smith Leiper. Friendship Press. Cloth, \$1.00; Paper, 60 cts.

No life is free or full that is clouded by some conscious or unknowing prejudice. One of the most dangerous blights on human personality today is that of race consciousness. The point of view of this book is that every follower of Christ can become free from all prejudice, if he will seriously undertake to analyze his prejudices.

The author has had abundant opportunity to study the racial problem at first hand. Most of Dr. Leiper's life has been spent in the field of race relationships in one way or another. Many will recognize this book as a revised edition of one published in 1929. The present edition discusses the more modern aspects of racial inhumanity in connection with the present conflict.

Whenever a discussion of the Negro problem or similar racial issues arises in

The Living Church

this country there is usually one representative of the school which says in defense of inequalities, "Well, would you like your daughter to marry a Negro?" (or a Japanese, or German, etc.). Exponents of this attitude will be greatly helped by reading this book. The discussion of this proverbial red herring is extremely fine.

Dr. Leiper's whole approach is of interest. He approaches the problem of racial prejudice from the point of view that all individual prejudice of this kind is a type of mental disease. He goes on to point out specific means to be taken to bring about a cure. No honest reader can help but discover his own prejudices, and by the very fact of discovering and admitting them he moves that much nearer to curing them. This book at its very reasonable figure should be required reading for all discussion groups studying the problems of peace.

NORMAN L. FOOTE.

Faith Under Fire

CHRISTIAN COUNTER-ATTACK. By Hugh Martin, Douglas Newton, H. M. Wadams, R. R. Williams. Scribners. Pp. 125. \$1.50.

The full history of the 20th century Christian martyrs has yet to be written. When it is done it may well prove to be as inspiring, if not more so, as that of the early Christians who gave their lives for the Faith.

This little book is an excellent beginning to the chronicling of the story of the faith under fire. It is a straightforward account of the way in which real Christians have met and defied the onslaught of paganism as epitomized in Nazism wherever that philosophy has come in conflict with Christian philosophy. There is no propaganda here nor any bloody details of the Nazi persecution.

The book makes me a little ashamed of our soft, sentimental and easy-going religion. It left me feeling that American Christianity had better get on its knees and practice a bit of flagellation if it expects to be as virile as that which shall eventually arise in Europe.

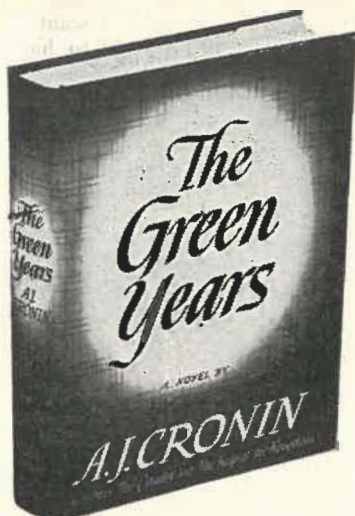
GORDON E. GILLET.

Pacifist Reasoning

PEACE IS THE VICTORY. Edited by Harrop A. Freeman. Harper. Pp. 253+x. \$1.50.

Here are 13 essays by leading American pacifists, carefully worked together as a unified discussion of how to pattern the peace which will ultimately decide whether we have won the war. Most of the authors are well known as Protestant ministers: Devere Allen, Harry Emerson Fosdick, John Haynes Holmes, E. Stanley Jones, A. J. Muste, Kirby Page, Albert W. Palmer, Clarence Picket.

Although these papers were written before the conference at Dumbarton Oaks issued its proposals it is clear that the writers will not agree with any such plan for world security organization, (a) because the pacifists advocate disarmament of the nations (although Dumbarton Oaks



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THE distinguished author of THE CITADEL and THE KEYS OF THE KINGDOM writes the deeply moving story of young Robert Shannon, striving, against staggering odds, to salvage his own soul. It is inspiring in its spiritual overtones, which give its most poignant episodes a warm, comforting glow.

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The Solemn Joys of Advent.

SOLEMN joys? Sounds paradoxical, we suppose, to this jitter-bug age in which we live. But, thank God, it is all as clear as the tones of a bell to Christian Churchmen, for to them those days of Advent leading up to The Nativity of Our Blessed Lord do take on both the solemnity and that joy which every Christian experiences when he contemplates the Feast upon which God Our Father gave unto us His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.

Don't you just love the stately and deep-reaching Collects for Advent, and especially the one for the First Sunday, which must be used every day until Christmas—and that great one for the Fourth Sunday, too? And the hymns! We simply cannot sing them unmoved, and when the old traditional No. 66 (we simply cannot get used to the numbers in that new hymnal) "O Come, O Come, Emmanuel" breaks forth, if you don't want to sing, just get out of the way of a man we know who does—and, Friends, we mean SING! And that goes for old Numbers 55 and 56, too. And for "Bible Sunday", the Second Sunday, be sure and sing lovely, simple old No. 59. A lot of those jingly, noisy, showy processional and recessional leave us cold, musically and every other way, but those quiet, simple little collect-like hymns thrill us to our spiritual cores. Don't they touch you, too? They are quite priceless.

Solemn joys! Aye, and as The Great Day nears, God grant that we all may be found on our knees in a quiet corner of our churches, making good confessions to our Priests, of all our frailties, our sins, our meannesses—those ugly sides of us that we guard so jealously from our friends and loved ones, but which God The Father, through Mother Church and that marvellous Sacrament of Holy Penance, will gladly take from you, if penitent, and will give you through His Agent (your priest) the absolution and remission of all your sins. "He pardoneth and absolveth all those truly repent, and unfeignedly believe His Holy Gospel."

Let's make this Advent Season truly one of solemn joy and preparation for Christmas, in our hearts and our lives, and to give Jesus through our church, the largest offering of money ("they brought unto Him gold—remember?) that we ever have made unto Him before. That offering, plus your cleansed heart, will be just exactly the Christmas gift which The Blessed Lord Jesus would most love to have from you, especially if the money part came as a sacrifice and from self-denial.

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does not exclude disarmament as an eventuality): and (b) because the authors want the vanquished, the Fascist nations, to have a part in planning the security. Neither of these requirements stands much chance of operating in the real-life building of the postwar order.

Some of these essays evoke the reader's genuine appreciation of their quiet intelligence and integrity. Others seem more logical than practical. One's agreement or disagreement will depend on how much he sympathizes with the statements of principle elucidated at the beginning by Holmes, Page, and Muste. I know of no recent publication which gives interested readers as much of the "cream of the crop" as this one. Among other questions it raises this: Why are these men more realistic about the economic factors of peace than many who claim (I believe correctly) to be more realistic about the fact of power in world relations? It is a pity that the book is not indexed; otherwise it might have been a handy reference for up-to-date pacifist reasoning.

JOSEPH FLETCHER.

Ayer Lectures

THE ARTS AND RELIGION. By Albert E. Bailey, with Kenneth John Conant, Henry Augustine Smith, and Fred Eastman. Macmillan. Pp. 180. \$2.50.

This book, which is the Ayer Lectures of the Colgate-Rochester Divinity School for 1943, is a brilliant summary of the relations of the arts to religion and their expression of religion.

The introductory essay on "The Antiquity and Universality of the Arts" is both sound scholarship and good reading. Professor Bailey's conclusions will give some pain to those who think that Christian worship started as a brand new thing, totally disconnected from either Hebrew or Gentile antiquity.

For those familiar with the ground work he is covering, there will be much satisfaction with his careful distinction as to what was the ethos governing each type of worship. He makes several original observations that are worthy of note: One, the *introspective* quality of Plainsong; two, the constantly increasing liturgical tempo of the Litany.

The first chapter entitled "The Expression of Religion in Painting and Sculpture" is well documented and superbly illustrated. Professor Conant, of Harvard, does the section on architecture. His own vast learning and appreciation of Orthodoxy result in as fine a statement on Byzantine art as this reviewer has ever read. By close and careful connection with the Church's theology, plus the changes resulting from experimental building, the conclusion of all architecture is seen in strict conformity to the whole life of the people.

H. Augustine Smith does the section on music. The historical background is charmingly done. He divides his treatment into tonal structure, expression, schools of music, and a brief but interesting summary of Church music in this country. Again

it is to be noted with pleasure that the magnificent Orthodox liturgical music of the Russian Church is treated with intelligence and understanding. His appreciation of the solid Lutheran tradition and the little-known Calvinist tradition, plus a careful distinction between good plain-song and degenerate floridity show the touch of the expert.

The section on drama is done by Dr. Fred Eastman of the faculty of the Chicago Theological Seminary. The clergy are extremely easy about "the drama of the Eucharist," but unfortunately the word "dramatic" is frequently used when what is meant is "theatrical." Eastman complains, not only of the lack of "good theater" in our services and in our preaching, but also of a more serious lack in the parson's failure to appreciate the drama in which he and his people are involved.

Applied to worship, his rules are most helpful, chiefly through his insistence on the fact that it is offered to God and must be judged by its total effect. His observations on what announcements do to the continuum of the service will delight the heart of every liturgist.

The conclusions, while of course concerned chiefly with Protestant worship, are invaluable and distinctly worth heeding. Too often, in our irritation with the sheerly theatrical, we forget that all drama requires expert stage management. This is not so much to *impress* the people as to prevent minor irritations from *depressing* them and interfering with the Church's corporate life of prayer.

The book is well illustrated, its bibliography and indices most satisfactory.

EDWARD N. WEST.

The New Testament

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated from the Vulgate by Ronald A. Knox. Sheed and Ward, 1944, pp. vi+573. \$3.00.

Ronald Knox has been a prominent figure of English Church life for an entire generation, and one of that group of religious wits who have done so much to make Roman Catholicism fashionable and attractive to intellectuals. It was at the request of the Roman hierarchy of England and Wales that he undertook the present translation, on which he has spent four or five years. The result is a thoroughly competent piece of work, from the viewpoint of both New Testament scholarship and English composition.

The language is modern but dignified, and the publishers' advertisement tells us that Monsignor Knox aimed to use words which are equally good usage in the 16th and the 20th centuries. Frequently the translation is felicitous: "Thou shalt not put the Lord thy God to the proof" (St. Matt. 4:7); "Believe me, they have their reward already" (6:2); "in the place which belongs to my Father" (St. Luke 3:49). "What can his drift be, this dabbler?" (Acts 17:18). On the other hand, this reviewer objects to "beam" in St.

Matt. 7:3; too many people take it to mean a ray of light, not a timber or plank. In St. John 8:25 the better rendering is to be found in Knox's footnote, not in the text.

Monsignor Knox keeps the Greek constantly in view and does not bind himself to the Vulgate textual content and rendering. Thus, in Rom. 5:13 he does not say that "in Adam" all men sinned. A discriminating judgment comes out both in the translation and in the footnotes, which are numerous but yet do not overload the book. He believes, for example, that St. Paul probably did have Titus circumcised (Gal. 2:3-5), and translates the *episkopoi* of Phil. 1:1 as "pastors," thus supposing with St. Chrysostom that the word includes presbyters also. He does not insist on calling the presbyters of Ephesus "priests" (Acts 20:17).

Of course it is only to be expected that his interpretations will be within the framework of the Roman Church's doctrine and its official judgment in critical matters. No reference is made to the textual insecurity of St. John 7:53-8:11, while the canonicity of St. Mark 16:9-20 and the authenticity of the Latin interpolation in I John 5:7f, are defended. St. Matt. 1:25 is held not to impugn the perpetual virginity of Mary; our Lord's brothers were cousins (St. Matt. 12:46); Christ was on the Cross for but three hours, despite St. Mark 15:25; in Rom. 3:26, He "imparts holiness to those who take their stand upon faith in him"; and the note on St. Matt. 12:32 interprets blasphemy against the Holy Spirit as "resisting the known truth."

This reviewer frankly prefers modern translations which are not trammled by ecclesiastical prejudgments, but such versions are not open to devout Roman Catholics for devotional reading, and Monsignor Knox has done them a great service in providing them with the best fruits of his Church's noble scholarly tradition.

SHERMAN E. JOHNSON.

On Using and Understanding the Lectionary

THE AMERICAN LECTIONARY. By Bayard Hale Jones. Pp. ix+163. Morehouse-Gorham, New York. 1944. \$2.50.

"This book is designed to further the understanding and facilitate the use of the new official Lectionary of the Protestant Episcopal Church in the United States of America, adopted by the General Convention in October, 1943. . . . Its primary motive is to furnish to the clergy of the Church a convenient guide to the choice of suitable sets of lessons . . . in the plural alternatives of the Sundays of the Christian Year."

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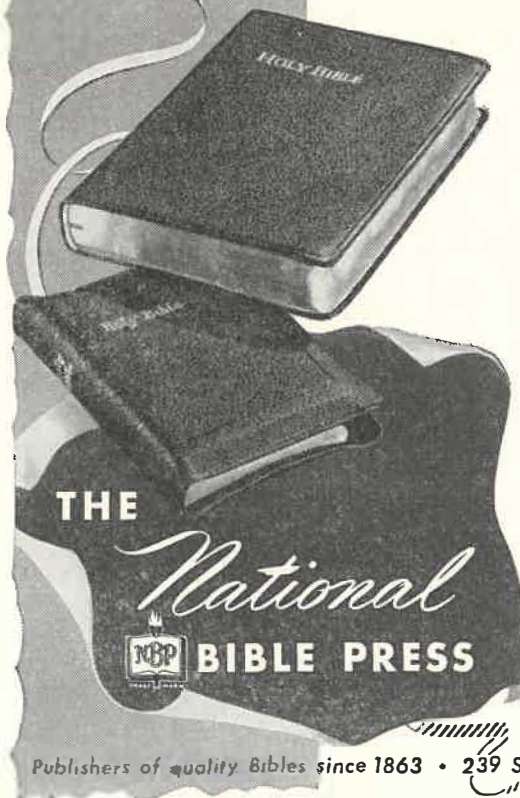
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BOOKS

Social Ethics

JUSTICE AND WORLD SOCIETY. By Laurence Stapleton. Chapel Hill: University of North Carolina Press. Pp. 150. \$2.00.

Miss Stapleton is an English teacher at Bryn Mawr, which shows itself in a lucid style; her training at the London School of Economics is revealed in the critical way she handles her material; her experience in the Massachusetts Public Employment service is a guarantee of practical judgment. All of this is important to explain about her book because the book, in its quiet way, is an important treatment of a fundamentally important problem in our day; namely, on what basis can we possibly regard one kind of society as "better" than another? Is there any criterion for social policy, in the last analysis, other than the subjective and therefore ephemeral standard that "value thinking" provides?

Men once found authority in the Law of Nature, the *Lex naturae* of the Stoics and the moral theologians, the belief which is both explicit and implicit in the Constitution of the United States. This writer is clear enough that we can't condemn Nazism or any other ism if there is no universally valid idea of justice. It existed once, until liberalism buried it. As things stand now we can, at best, only choose to dislike some social policies and "prefer" others.

Miss Stapleton sees that in discarding the Natural Law concept because of its naive accretions in the past we have thrown out the baby with the bath water. One could quarrel a bit with her view that the concept was in the Middle Ages more particularized than was actually the case. But that's minor, and even theological critics are bound to agree with her that no mere revival of Natural Law criteria will serve this age's need of a guiding principle of social ethics. What is needed, as her orderly chapters demonstrate, is a re-hearing of the principle itself, and that need seems to be dawdling on a hopelessly and haplessly pragmatic generation of social philosophers.

The recent work of Jacques Maritain (*The Rights of Man and Natural Law*), a Protestant treatment like Horton's in *Christendom* last year, and now a non-theological study like this one, all these fit together as straws in the wind.

JOSEPH FLETCHER.

What to Think About the Bible

THE RELEVANCE OF THE BIBLE. By H. H. Rowley. Pp. 192. Macmillan. \$1.75.

This book will not bring to the average Anglican cleric a great amount of new material or new thinking which he has not already accepted in his own training and thought. However, it will provide a valuable review of the main problems of Biblical study coupled with a wealth of illustrative material. The main point of Professor Rowley's book is to determine what attitude should be adopted today toward the Bible. He rejects the funda-

J. S. HIGGINS.

mentalist position in a thoroughly devastating manner. He also feels that the purely scientific approach to the Bible is insufficient. This does not mean that he does not accept with gratitude the work of higher criticism. He accepts with praise but feels that the scientific approach often misses completely the spiritual meaning of the passage being studied. Professor Rowley feels that the Bible should be regarded preëminently as a book of religion, neither all on one level of spiritual revelation nor yet as a mere scientific text book. The applications to modern life are quite brief, but their quality is excellent.

The standard of reference in matters of revelation should be the life of Jesus Christ. That is to say that, if the idea of God expressed in the Old Testament is at times cruel, vindictive, or unjust, that idea should not be accepted as a true picture of the character of God. Plainly then we should realize that God does not grow and change through the time span covered in the Old Testament, but men grow and change in their knowledge of God.

Unusually fine is the well reasoned discussion of "Sin in the Thought of the Bible." The application here to present day living, especially in relation to wartime problems needs to be said, not only in books but in the pulpit.

The book is well written and well reasoned. Fortunately it is lacking in the often overwhelming detail of technical terminology which has prevented many other books on this subject from being understood and read by the average educated man of our day.

NORMAN L. FOOTE.

For the Laity

THE MAN WHO WANTED TO KNOW. By James W. Kennedy. Morehouse-Gorham. Pp. 159. \$2.00.

This book is intended primarily for the laity and is based on the contents of a school of religion held in the author's parish and conducted by him.

In addition to an apparent verbatim transcription of the man's nine lectures, there is a thread of comment by a layman whose enthusiasm for a school of religion is rather dubious at first but rises almost to ecstatic heights before the book is ended. This hypothetical layman, "Mr. Jones," feels that the lectures have opened a way for broader understanding of the Church's life and is determined to dig deeper and look further for more of this vital knowledge.

Some of the subjects dealt with in the series are the Bible, prayer, creeds, sacraments, worship, Church history, and Church customs. Obviously, in such a wide field, the treatment is sketchy. The book's real merit seems to be that it was written for today and not with posterity in mind. A good boost is given to *Forward—Day by Day* by having a word about this important devotional manual referred to in a casual way.

It might have some real merit as supplemental reading for those preparing for Confirmation except for some rather seri-

ous theological defects that almost nullify its usefulness. The author in his zeal to simplify the Christian faith, makes a series of strange blunders—the most glaring being a quoted declaration that Jesus Christ was "created." His authority for this bit of peculiar heresy is W. M. Horton in his *Our Eternal Contemporary*. It is amazing that a priest of the Church would repeat a denial of the eternity of our Lord.

As a matter of fact this whole matter of historic Creeds of Christendom makes Mr. Kennedy pretty impatient generally and he explains away in one sentence "the descent into hell" and the "Resurrection of the body." There are other examples.

He quotes a creed he feels might help the modern man "to get at the eternal truths more easily than the ancient statements of belief. This "creed," to use a flattering term, is found in H. D. A. Major's, *The Creeds of Modern Man*. For those who have not seen it, and I dare say they are legion, I quote this nebulous, evasive bit in its entirety:

I believe in God, the Father of all and in Jesus Christ, Revealer of God and Savior of men:

And in the Spirit of Holiness, which is the Spirit of God and Jesus.

By which Spirit man is made divine; I acknowledge the Communion of all faithful people

In beauty, goodness and truth . . .
And I believe in the forgiveness of sins,
The glory of righteousness,
The victory of love, and the Eternal Life.

Little more remains to be said. I can only feel distress in seeing inexcusable errors mar what might otherwise have been a pleasant and somewhat helpful book. Perhaps if the author had not leaned so heavily on a melange of heterodox written references he might have made a more notable contribution to religious literature.

FREDERICK B. MULLER.

Prayer Book and Hymnal

BOOK OF COMMON PRAYER, with THE HYMNAL, 1940. New York. Oxford University Press.

In these days of flimsy books one is happy to see and to feel the new Oxford University Press edition of the Prayer Book, with Hymnal. In the edition before me (which is of the medium size), the binding is splendid in its leather; and the pages are thin and strong, of the kind one has not seen for a long while and scarcely expected to see soon again.

A word first about the Hymnal section. Here are all the 600 hymns of the 1940 book, both words and melodies; the Canticles of Morning and Evening Prayer pointed for Anglican chanting; the melody for all the Eucharistic music; an index of tunes and one of the first lines of hymns.

The Prayer Book (which is of course the 1928 book) has the new lectionary. This is so clearly set forth that it is pleasant to look up the lessons. There is no crowding of text. Morning Prayer and Evening Prayer lessons are not crammed on a single page, but are listed on parallel pages. The Psalter selections recommend-

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BOOKS

ed with the new lectionary are in a column beside the lessons; but in the Psalter itself the old system of day numbers is retained. (One may use, therefore, whichever system he prefers for reading the Psalms.) Lessons and Psalms for the fixed holidays and for special occasions are presented with similar roominess. All in all, it is a very practical and beautiful book.

The publishers advise that the medium and large sizes are now available, but that the small size edition will probably not be ready until some time next year.

HEWITT B. VINNEDGE.

Perspective on Time

THE BONE AND THE STAR. By Dorothy Donnelly. Sheed and Ward. \$2.25.

The title and the purpose of this volume are fascinating. Mrs. Donnelly is seeking to reconcile Sir James Frazer's *Golden Bough*, the writings of Freud, and the Book of Genesis. Her honest effort deserves attention. She consciously faces both Pithecanthropus and Adam. She has taken ahold of Freud without letting that master of suggestion get her in his grip. Her subtitle is "Two Perspectives on the Scene of Time." The sense of Time draws us in this century. We read *Time*, we discuss *Time and the River*, *Still Time to Die*, we hum "Time Waits for No One," etc.

Mrs. Donnelly is modest, and, in some ways, her book is useful from the very fact that it is not the product of a scholar. Her thinking strikes the level of most earnest Christians who try to keep up to date in their reading. Yet the book is not exciting reading. She handles her vast subject after the manner of a meditation. Much of the time, it has seemed to me she is addressing herself and is not inviting the attention of a reader.

But there are occasional flashes of strong writing. As she approaches her conclusion there is this paragraph.

"The fearful command, Go! which is stressed in Genesis, is now replaced by the invitation, Come. He that thirsteth, let him come. The neuroses brought about by fears are now dispelled, for again and again the king says to his children, Fear not . . . and in their place is the peace which accompanies love. The new commandments are, Abide in my love, and love one another. This means clearly the end of narcissism, the end of the fateful disintegration which began in the Garden."

FRANCIS J. BLOODGOOD.

Illustrated Negro Spiritual

WERE YOU THERE WHEN THEY CRUCIFIED MY LORD? By Allan Rohan Crite. Harvard University Press. \$3.00.

This book has 39 illustrations of the text of the famous Negro spiritual. It is dedicated to the memory of Fr. Powell, SSJE.

In strict accordance with the words of the spiritual—more words, by the way, than we are accustomed to—these are stunning black and white drawings, in which the then and the now are completely intermixed. The Via Dolorosa, for ex-

ample, runs down between small brick houses, factories, and tenements. The Blessed Virgin, St. John, and the soldiers are all in authentic costumes, but the bystanders will be in the dress of our own time. With complete consistency, all the figures are black—our Lord, the saints, the bystanders and the scoffers.

The drawings move with a deep liturgical spirit and one of the most effective illustrations in the entire book is the mysterious lighting of the Paschal Candle from the light coming through the wound in our Lord's hand.

For Crite, as for the ancient Church, angels are majestic beings of another world, not just humans with wings attached. There is a virility about his figures of Christ, which is a vast improvement on most iconography and when he arrives at spiritual movement, he manages to give just that impression. The change from the earthy to the heavenly, which starts with the Resurrection and continues through the Ascension, is marked.

The Ascension itself is superb. The figure of our Lord is diaphanous and has definite movement, both up and out, in the best ancient tradition.

Mention should be made of the splendid small decorations on the pages opposite the illustrations.

The book is not recommended for "people who like Negroes," rather it is commended to all people who wish to join a fellow Christian in sincere meditations on the Passion, Resurrection, and Ascension of our Lord.

EDWARD N. WEST.

Apologia for Subjectivism

SLAVERY AND FREEDOM. By Nicolas Berdyaev. Scribners. Pp. 271. \$2.75.

The word mongering in this book tempts me to describe it as a piece of social-theological gnosticism. We have here a curious medley of ideologies, including the "personalism" of Scholastic philosophers like Maritain, the newly publicized "I and Thou" philosophy of Martin Buber, and the mystical social emotion of Orthodox "sobornost" all rolled into one. Space limits will not permit enough amplification to make this description mean much to most readers of a church periodical.

The book was first published in England, as a translation from the French, as *Solitude and Society*. This is a better title. Put in a nutshell, Berdyaev has at last revealed his preference for the former! His steady regress through the years from social awareness and action to abstract thought and moralistic mysticism is now complete; his attempt to use the terminology of various and conflicting Western philosophies only confuses and distorts the simple world-rejection Berdyaev has achieved. It is significant that these pages were written in the midst of France's decay on the eve of the present war. They show to what extent that decay had entered into one of her most distinguished guests.

It is perhaps best to call this book an *apologia* for subjectivism. It represents a

recrudescence of the anti-rational attitude which in its religious form was developed by Meister Eckhardt, but with none of the latter's lucidity of expression. Its most recent secular form was found, of course, in Nazi "blood and soil" arguments. This is the revolt against reason, to be quite blunt about it, and this reviewer finds it just as unpalatable in a "religious" writer as in a fascist theorist!

Nothing I have seen in a long time so aptly illustrates the old saw that mysticism begins in mist, centers in "I" and ends in schism. It isn't Catholic or Protestant or Orthodox. No wonder Berdyaev shared

Bulgakoff's faint aroma of heterodoxy! Their Paris enterprise in "Action Orthodoxe" to develop the social side of their Church thought is now dead. Fr. Florovsky was right to mistrust Berdyaev's negative or mystical theology in which God Himself is eternally born out of a dark Abyss, *Ungrund*, divine Nothingness. The *Ungrund* has finally got Beryaev, and swallowed him.

Some readers may be curious enough to get and read a book that so successfully agitates a normally calm reviewer. Good luck to them. They'll need it.

JOSEPH FLETCHER.

WAR SERVICE

(Continued from page 10)

Letters to the Dean

By E. R. SCHAUFFLER

★ When a young man is in the army or navy in wartime and knows that he suddenly may meet death at any turn, faith in God, in prayer and in going to church often become very important to him. What in the past may have been a pleasant, half-meant gesture, which would please a fellow's mother, turns into a deep reality. Many young soldiers and sailors have written to Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral in Kansas City to tell him that in the years the United States has been at war.

Some of the letters are deeply serious, some are gay, all have a sincerity about them which is unmistakable. They come from a wide variety of men—those who have known privilege and those to whom poverty has been a constant companion. Some of them grew up as boys in Grace and Holy Trinity Cathedral, others were strangers to the big stone church at 415 West Thirteenth Street until the army sent them to school in Kansas City. Dean Sprouse is planning to publish excerpts from some of the letters in a booklet, because he believes they will help members of his flock.

Edward Cowell once was a bat boy for the Kansas City Blues, professional baseball club. He grew up in the neighborhood of the cathedral. From somewhere in the South Pacific he wrote to Dean Sprouse:

"I spent some time in New Caledonia and it was a very pretty island. Then I was in Munda for a while. I was really glad to leave there, as it was plenty hot. Could hardly rest at night on account of the Jap bombers.

"It is true about there not being any atheists in a foxhole. A guy really prays when they come over. Am still carrying the Prayer Book you gave me and read it often. Am looking forward to the day when I can again set foot in the church I love so well."

John Sullivan, who lived in Houston, Tex., when Dean Sprouse was rector of a church there, looked the dean up while serving here, and wrote him from North

Ireland, where he had become leader of an army division dance orchestra. He was lucky, Sullivan wrote, to have been able to keep up his music. He remembered a midnight Christmas service here two years ago, and he concluded, "After two years of war, I pray more fervently than ever that the time will come soon when peace in our time will again prevail, and I hope those in authority will make a peace pleasing to almighty God—the only way a lasting peace can be had."

Many letters show the deep concern of servicemen with what the peace is to be. The writers feel that they can win the war, but that they must leave to others the making of a peace that will endure. Dean Sprouse often has been consulted by soldiers who have qualms about killing. Frequently they say that if they met a German or a Jap walking down the street, they would not try to kill him. Dean Sprouse's reply is that the German and the Jap at war is not walking down our streets, but is trying to kill not only us, but all in which we believe.

George E. Swope, once an employee of a local insurance corporation, wrote from Alabama:

"December 31—What a night that was . . . drier than a Martini with an olive. Now how is a soldier to celebrate New Year's Eve in such a fashion? It almost had me stumped for a while and finally ended up in going to the USO and attending a party. Entertainment was in the form of games, such as 'Drop the Handkerchief', 'Round the Mulberry Bush' (minus the bush), 'Spinning the Bottle' (empty, of course), but no 'Post Office.'"

"January 6—In addition to the usual duties I appeared before a board of officers to be interviewed for Officers' Candidate School. Dressed in my best olive drab and with a snappy salute delivered to the major, I was asked to sit down and tell them what I knew. Well, that didn't take long. The members of the board seized the opportunity to rid the post of me and graded my feeble efforts 'excellent.'"

Swope received a commission.

Alfred K. Louie, a Chinese corporal from San Francisco, is one of the dean's most constant correspondents. While in radio school he attended church regularly at the cathedral and was a dinner guest

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WAR SERVICE

at the Sprouse home. One day he appeared at church bringing another Chinese youth, also in the army, who never had been in Christian church before. Corporal Louie explained that he had won a bet from the other soldier by translating more code messages, and that the friend's church attendance was the result. From England Louie wrote:

"All around us we see people who need baths and a clean suit of clothes to make a good impression. These people have endured this hardship ever since the war began. Around our barracks the soldiers are all having a general discussion of this. They all think that folks never realize what these people have endured. The filth of the people here was not their blame. We can't find soap, sugar, meat, bread or even enough water suitable to drink.

"If Americans back home miss their morning coffee or ham and eggs, they would raise Cain or split hell with their morning cussing. But over here the folks just say another day means another day toward victory, and after that victory, they will be able to have all the coffee they want."

"Dean, did you receive my good luck jade lion? I want Widget (the dean's year-old granddaughter) to keep it in any possibility that I may not return. Keep it anyway for a remembrance of me. I will be praying for you and your family's health."

Louie joined the church while in Kansas City. Up to that time his mother always had been unwilling to have him do so, but she gave her consent shortly before he left for foreign service.

CHANGES

Appointments Accepted

Appley, Rev. Byrle S., vicar of St. Paul's, Spring Valley, and St. John's, New City, Rockland County, N. Y., became vicar of the Church of the Holy Comforter, Eltingville, and St. Ann's, Great Kills, Staten Island, N. Y., on December 1st.

Clarke, Rev. Robert, formerly rector of Grace Church, Jamestown, N. Dak., became rector of St. Mark's Church, Fort Dodge, Iowa, December 1st. Address: 1007 South First Ave., Fort Dodge.

Daley, Rev. Francis D., rector of Trinity Church, Pine Bluff, Ark., became rector of Calvary Church, Hillcrest, Del., December 1st.

Davenport, Rev. Stephen R., assistant at St. Paul's Church, Charlottesville, Va., will become priest in charge of St. Stephen's Mission, Oak Ridge, Tenn., on January 1st. St. Stephen's is a new mission and Oak Ridge a new city. Address: Inskip, Knoxville, Tenn.

Devlin, Rev. T. P., rector of St. Mary's, El Dorado, Ark., and priest in charge of St. John's, Camden, Ark., will become rector of Trinity Church, Pine Bluff, Ark., effective January 1st. Address: Box 308, Pine Bluff, Ark.

Dunton, Rev. Leslie D., canon at St. Stephen's Cathedral, Portland, Ore., has been appointed acting rector of St. David's Church, Portland. Address: 3926 N. E. Davis St., Portland.

Gutmann, Rev. Reinhart B., formerly assistant priest and history master at Hoosac School, Hoosick, N. Y., on September 15th became rector of St. Mark's Church, Green Island, N. Y. Address: 69 Hudson Ave., Green Island.

Jones, Rev. Robert Lewis, formerly rector of Zion parish, diocese of Washington, became rector of St. Luke's Church, Fall River, Mass., on November 1st. Address: 263 Stafford Road, Fall River, Mass.

Morgan, Rev. Harry R., formerly priest in charge of St. Mary the Virgin, Silver City, Panama Canal Zone, is now curate of St. Clement's Church, Philadelphia. Address: 2013 Appletree St., Philadelphia 3.

Peters, Rev. Harold B. W., rector of Epiphany Church, Richmond, Va., will become rector of Grace Church, The Plains, Va., on January 1st.

Sayre, Rev. Claude E., former rector of St. David's Church, Portland, Ore., has accepted an appointment to St. Barnabas' Mission, McMinnville, Ore. and St. Hilda's, Monmouth, Ore.

Scambler, Rev. John H., rector of St. Christopher's Church, Oak Park, Ill., will become rector of St. Peter's Church, Chicago. Address: 621 Belmont Ave., Chicago 14.

Track, Rev. Howard S., superintending presbyter of Yankton Mission, Greenwood, S. Dak., is now also vicar of Ascension Chapel, Springfield, S. Dak. Address: Box 65, Greenwood, S. Dak.

Vincent, Rev. Zachary T., vicar of St. John's, Jackson, Wyo., and the Chapel of Transfiguration, Moose, Wyo., will become vicar of St. James', Riverton; St. Luke's, Shoshoni; and St. Martin's, Missouri Valley, all in Wyoming, on December 17th. Address: Riverton, Wyo.

Walker, Rev. Frank E., rector of St. Peter's Church, Kerrville, Tex., will become priest in charge of All Saints' and St. Philip's Mission, Seattle, Wash. Address: 4900 Thistle St., Seattle 8.

Ordinations

Deacons

Erie—Clinton Jeremiah Kew was ordained to the diaconate on November 26th by Bishop Wroth of Erie in St. Clement's Church, Greenville, Pa. He was presented by the Rev. Paul L. C. Schwartz, rector of Christ Church, Meadville, Pa., who also preached the sermon. The Rev. Mr. Kew is now deacon in charge of St. Clement's Church, Greenville, and the Church of the Epiphany, Grove City, Pa.

Mississippi—William Stillwell Mann was ordained to the diaconate in St. Luke's Chapel, Sewanee, Tenn., on November 14th by Bishop Gray of Mississippi. He was presented by Dr.

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CHANGES

Fleming James, dean of St. Luke's Theological Seminary, and the Rev. Ernest Risley preached the sermon. The Rev. Mr. Mann graduated from the University of the South five years ago and will receive his B.D. degree March 1st, at which time he will become minister in charge of All Saints' Church, Tupelo, Miss., and associate missions.

North Carolina—Thomas James C. Smyth was ordained deacon November 12th in St. Paul's Church, Winston-Salem, N. C., by Bishop Penick of North Carolina. He was presented by the Rev. A. Stratton Lawrence, jr., and the Rev. James S. Cox preached the sermon. The Rev. Mr. Smyth has charge of St. Thomas' Church, Reidsville, N. C.

Rhode Island—Harold L. Hertzler was ordained deacon by Bishop Perry of Rhode Island in St. Stephen's Church, Providence, on November 8th. He was presented by the Rev. Charles Townsend and the Rev. Dr. Bernard Iddings Bell preached the sermon. The Rev. Mr. Hertzler will continue in charge of Calvary Church, Brooklyn, N. Y. Address: 966 Bushwick Ave., Brooklyn.

Priests

Chicago—The Rev. William James Gould was ordained priest November 19th in Emmanuel

Church, Rockford, Ill., by Bishop Conkling of Chicago. He was presented by the Rev. B. Norman Burke, and the Rev. James M. Duncan preached the sermon. The Rev. Mr. Gould is priest in charge of St. John's, Mt. Prospect, and St. David's, Glenview, Ill.

Michigan—The Rev. A. Shradly Hill was ordained priest by Bishop Creighton of Michigan on November 19th in St. Andrew's Church, Ann Arbor, Mich. He was presented by the Rev. Henry Lewis, rector of St. Andrew's, and the Rev. George P. Huntington, rector of Holy Trinity Church, Riverton, R. I., preached the sermon. The Rev. Mr. Hill came to Michigan on July 14th from the diocese of Rhode Island, becoming assistant minister in St. Andrew's Church on that date.

New Hampshire—The Rev. David Jones was ordained priest in the Church of St. John the Baptist, Sanbornville, N. H., on November 3d by Bishop Dallas of New Hampshire. He was presented by the Rev. Malcolm Peart, and the Rev. Robert H. Dunn preached the sermon. The Rev. Mr. Jones is now priest in charge of the Church of St. John the Baptist, Sanbornville; the Church of the Redeemer, Rochester; and All Saints' Mission, Wolfeboro. Address: Sanbornville, N. H.

Pennsylvania—The Rev. William Forbes was ordained priest in Holy Trinity Church, Juneau, Alaska, on November 19th, by Bishop Bentley of Alaska acting for the Bishop of Pennsylvania. The Rev. Mr. Forbes who is canonically resident in the diocese of Pennsylvania, has served during the past two years as the minister in charge of St. Philip's Mission, Wrangell, Alaska, and for a period of six months as the minister in charge of Holy Trinity Church, Juneau, Alaska. He is now priest in charge of St. Philip's Mission, Juneau.

CHURCH CALENDAR

December

3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
- 20, 22, 23. Ember Days.
21. St. Thomas (Thursday).
24. Fourth Sunday in Advent.
25. Christmas Day (Monday).
26. St. Stephen (Tuesday).
27. St. John Evangelist (Wednesday).
28. Holy Innocents (Thursday).
31. First Sunday after Christmas.



CHURCH SERVICES



CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40

Rev. James Murchison Duncan, Rector; Rev. Alan Watts

Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

Rev. Neal Dodd, D.D.

Sunday Masses: 8, 9:30 and 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones

Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons;

Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)

Rev. Vincent L. Bennett, associate rector in charge

Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols

Sun.: 8, 10 (H.C.), 11, M.P. & S., 9:30 Ch.S.; 4, E.P. Weekdays: Thurs & Saints' Days, 11 H.C.; Prayers daily 12-12:10

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NEW YORK—(Cont.)

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar

Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul T. Sargent, D.D., Rector

Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music, Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector

Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 8, 9, 10, 11 (High)

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:30, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

OHIO—Rt. Rev. Beverley D. Tucker, D.D., Bishop

St. John's Historic Church, 2600 Church Ave., Cleveland

Rev. Arthur J. Rantz, Vicar

Sun.: 8 Holy Communion; 9:30 Ch. Sch.; 11 (1st & 3d Sun.) Choral Eucharist, (other Sun.)

Worship & Sermon; Thurs.: 11 Holy Communion

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Crlot, Ph.D.

Sun.: Holy Eucharist, 8 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.;

Evensong & Instruction, 4 P.M. Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.;

Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. L. Dudley Rapp; Rev. Wm. M. Bradner, Associate Rectors

Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass: 7:30, 9:00, and 10:45 A.M. Daily: 7:30 A.M.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M.

Thurs. 7:30; 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30, Wed. 11



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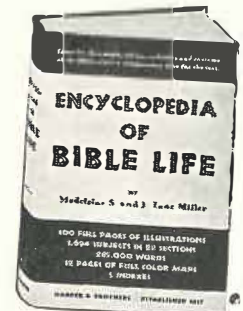
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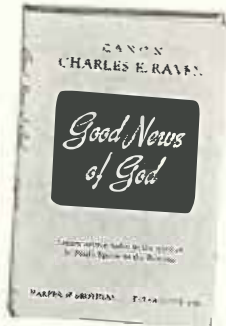


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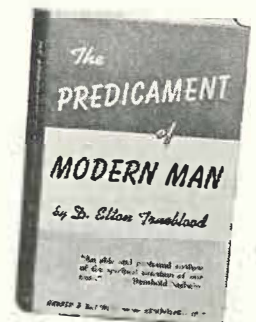


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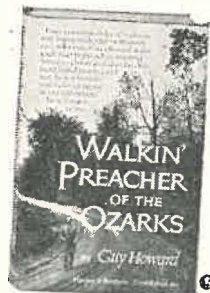


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