

The Living Church

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

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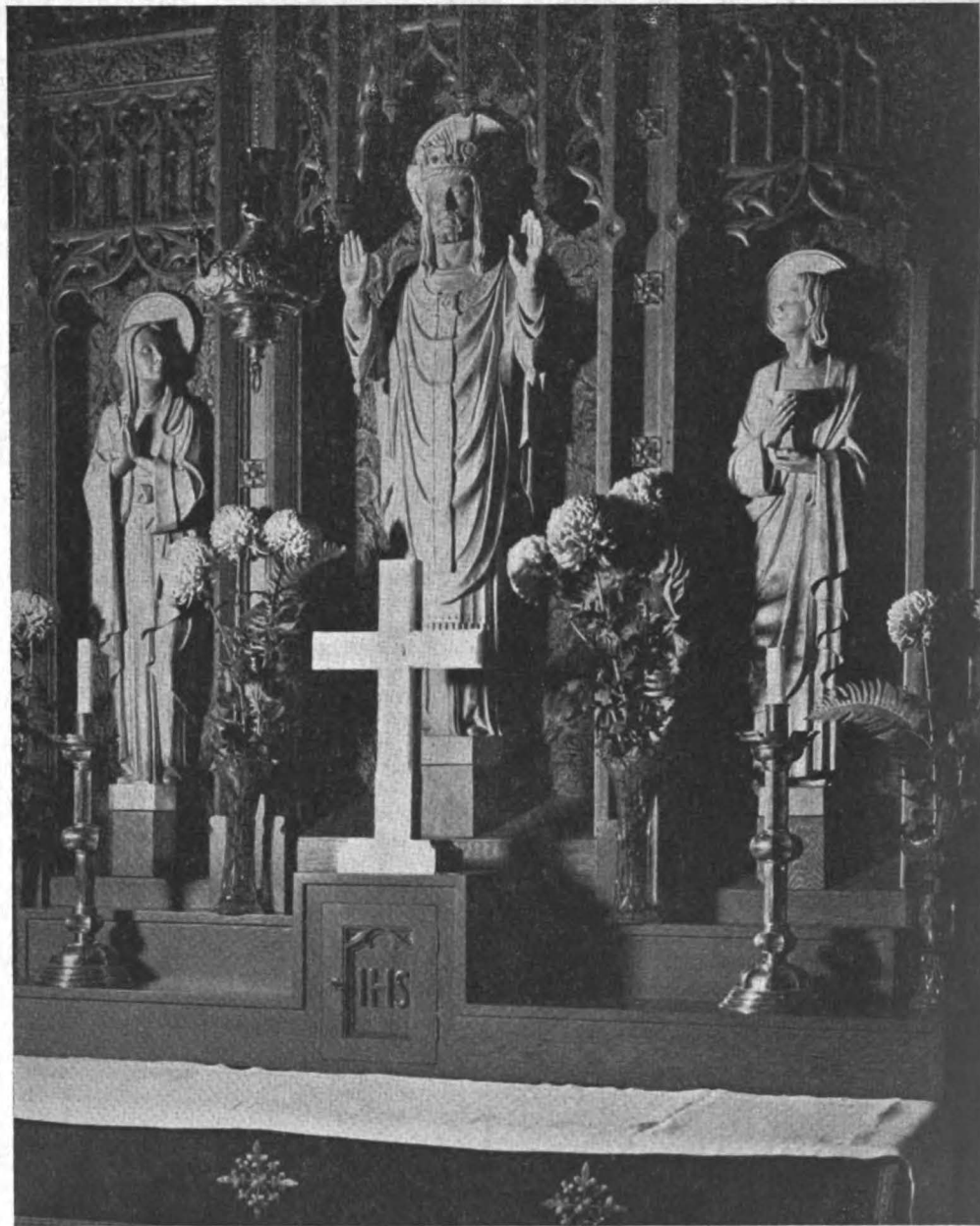
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The Question Box



CANON MARSHALL M. DAY, EDITOR

• A speaker at a recent public gathering stated that his studies in the ancient Greek language had convinced him that the translation "charity" was in error, and that the correct word should be "good-will." Have we Greek scholars in the Church who could verify or deny the speaker's interpretation of the Greek for "charity"?

There are many scholars in the Church with much more knowledge of Greek than our question calls for; in fact the ordinary parish priest would have it.

The King James Version uses "charity" to translate the word "agape," a word not found in ancient Greek and as far as I know not in any other form of the *koine* (the popular written and spoken Greek of the post-classical period) except the Septuagint and the New Testament. Its root does appear in two ancient verbs, from either of which it may be derived. In the Old Testament it is used simply to mean "love" in any sense. The New Testament seems to restrict its use to the highest, most spiritual and unselfish love, as that between the Persons of the Godhead, or between God and man.

The word "charity" was borrowed from the Latin for the express purpose of signifying this highest sort of love, a sense which still survives in many phrases. The modern tendency to make it mean "alms" is robbing the Church of one of its verbal treasures. The revisers, both English and American, give it up and translate simply by "love." Perhaps in many passages "lovingkindness" gives the best sense. In any case, "good-will" seems to me a pale understatement of the richness of the concept of Christian love.

• A bishop writes to object to my statement in the Question Box of September 30th, that the rector of a parish has absolute authority over the manner of conducting services, etc., on the ground that this would make our Church a congregational one.

I do not see how this was implied by my statement. The question was not on the rector's rights as against the law of the Church, but on the right of a visiting or supply priest to depart from local usage. The bishop himself quotes my words that this right of the rector is "a matter of ecclesiastical law." Surely this implies that the law gives the authority, and therefore controls its exercise; so that the rector must act in conformity to the canons, the rubrics, and the "godly admonitions" of the bishop. But within his cure the rector is the judge, administrator, and interpreter of this law, and not any external clergyman. Any appeal from his interpretation must be to the higher authorities that have

jurisdiction in that place, and not to a visiting clergyman officiating by his permission. So I still maintain that in officiating in another priest's cure I must adhere to his practices so far as I know them, unless he specifically releases me from my obligation.

• What is the perpetual diaconate? How is it related to the ministry of laymen?

There used to be a canon governing candidates for deacon's orders only. They were given a very simple canonical examination, and then ordained. They were not expected to give up their secular employment, and were "perpetual" in the sense that they could only be advanced to the priesthood after passing full examinations. These men were called "perpetual deacons," though the term was not, I think, used in the canon.

At present a man over 32 years old, who has shown capacity for leadership in his regular business, can be ordained deacon with a minimum of canonical examinations, and after two years in the diaconate can be advanced to the priesthood. Men ordained in this manner may continue in their secular business.

A deacon is an ordained clergyman. He is styled "The Reverend A. B.," and may "assume the dress appropriate to clergymen ministering in the congregation." In addition to what a lay-reader can do he is empowered to read the Holy Gospel in Church, to administer the Sacrament consecrated by a priest, to baptize infants, to preach, if licensed thereto by the bishop, to administer the religious education and poor-relief of a parish, and under the direction of a priest may have charge of a congregation.

• Where can I get a copy of the "Traveler's Guide to Mass" referred to in a recent Question Box answer?

I do not know if, or by whom, this is at present published. I suggest that you write to the Secretary of the American Church Union, the Rev. William P. S. Lander, Rosemont, Pa.

• Is Whitsunday or Maundy Thursday the birthday of the Church?

The birthday of the Church is not determined by any established teaching of the Church, but is merely determined by analogy, so that many different incidents might claim the title.

Whitsunday is normally considered the birthday. On that day, with its essential equipment completed by the gift of the Holy Spirit, the Church first emerged into the world, proclaiming the Gospel.

SUNDAY NEXT BEFORE ADVENT

GENERAL

RADIO

Church of the Air

Bishop Pardue of Pittsburgh will be the next speaker on the Episcopal Church of the Air. He will speak from Pittsburgh over Columbia Broadcasting System network at 10:00 A.M., December 23d. His subject will be related to the Christmas observance.

RECONSTRUCTION

Subscriptions Urged

With a goal of \$8,000,000 sought for the Reconstruction and Advance Fund to meet the needs of rebuilding the Church's work abroad and advancing it both abroad and at home, the national Division of Promotion of the Church is urging the wide-spread use of weekly pledges.

Discussing "A Single Offering Is Not Enough," Robert D. Jordan, director of Promotion, said that that is true for two reasons. "If the Fund is to have a real meaning, it must be important to those who give as well as to those who receive. With a single offering its importance is confined only to those who attend church on the day the offering is taken. Those who are absent have no investment and as a result, have little interest.

"From a financial standpoint too, a single offering is not enough. For the past five years in most parishes a single offering has been taken each year for the Army and Navy Commission. By this plan approximately \$400,000 has been raised annually throughout the entire Church.



R.N.S.
OVERSEAS RELIEF: *Thousands of churches and other agencies are using this poster in the campaign for relief of millions of people overseas. The Church Committee on Overseas Relief and Reconstruction, with headquarters in New York, is sponsoring the appeal.*

The minimum goal for the Reconstruction and Advance Fund is over 12 times this amount. The Church hopes to raise at least 20 times this amount."

To facilitate effective giving, pledge cards and offering envelopes for use on 25 Sundays are being distributed.

Christmas Packages on Way

Christmas packages, 32,000 of them, have left New York for Asia, the first of 160,000 cartons which American non-Roman Churches are sending to Europe and Asia.

The appeal for the packages was presented to the Episcopal Church by the National Council's Division of Christian Social Relations. The Rev. Vinton E. Ziegler, head of the Material Aid Committee of the Church Committee on Overseas Relief and Reconstruction, said that the communions contributing the most packages included the Episcopal, Methodist, Presbyterian, Baptist, Evangelical and Reformed, and Disciples.

Of the first shipment, 8,000 packages are on their way to Burma, 8,000 will reach Manila early next month, and 16,000 are consigned to Shanghai.

VISITORS

The Dean of Canterbury In New York City

By ELIZABETH McCracken

Seldom has a visitor from the Church of England aroused more interest among people of many divergent religious beliefs and political opinions than did the Dean of Canterbury, the Very Rev. Dr. Hewlett Johnson. His stay in New York was brief. His plane, which was expected at La Guardia Field on the afternoon of Monday, November 12th, was forced by thick fogs to land at Presque Isle, in Northern Maine. A Church worker from that place informed interested New Yorkers that the Dean, in order to reach New York by train, would be obliged to travel by four different roads, changing, with waits, three times. He came as far as Boston by three trains, then, the fog lifting, took a plane to La Guardia Field, arriving on Tuesday afternoon, November 13th, with just an hour to spare before flying to Washington. The Dean came back to New York on Wednesday, in time for the rally at Madison Square Garden that night. On Thursday morning, November 15th, he addressed an assembly in Calvary Church and then flew to Chicago.

CALVARY CHURCH

The meeting in Calvary Church was of greatest interest, both to religious and to other people. The invitations to the assembly were sent out by the Presiding Bishop, to whom acceptances or regrets were to be returned on the card and in the

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The Living Church

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DEAN OF CANTERBURY: "I am doubtful of any stories hostile to the Soviet Union."

International.

envelope accompanying each invitation. That invitation read: "The Presiding Bishop of the Protestant Episcopal Church and a Committee of Welcome cordially invite you to meet the Very Rev. Hewlett Johnson, D.D., Dean of Canterbury, at a private gathering of the Ministers of Greater New York." After mentioning the hour and the place, the invitation added: "The Dean will describe his extended trip this summer through the Western and Central Asiatic Republics of the Soviet Union, his interviews with Patriarch Alexei and Generalissimo Stalin, and give his impressions of the religious situation in the USSR."

Long before the hour, Calvary Church was filled with about 600 ministers and 300 lay people, both men and women. The Presiding Bishop was not present, having an engagement in Chicago of long standing. The Rev. Dr. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, presided. He opened the meeting with prayer, and then briefly introduced the Dean, who mounted the pulpit and spoke for almost an hour, holding the close attention of everyone throughout that time. He said in part:

RUSSIAN TRIP

"I shall plunge straight into my subject, which is 'The Soviet Union.' I am glad to speak to my ministerial brethren about it. I went to Russia because I wanted to know many things—primary and final. Most of all I wanted to know what kind of individual the Soviet Union produced. You know how the Soviet Union suffered in the war. They had 14 losses to our one. We must remember that when Russia seeks extra security against another war. Their recovery has been wonderful. I could not help contrasting Leningrad with London. After more days of bombardment, Leningrad is practically restored.

London is still full of rubble and empty places. . . .

"How have they done it? The Russians have a tremendous enthusiasm for work. Why? It is bound up with their new order. They all feel that they are working for themselves and also for others. The two basic instincts in man are the egoistic and the altruistic. Both are satisfied in the Soviet Union instead of being in conflict. This is the result of a collective life. . . .

PATRIARCH'S CROSS

"The religious question is the most important. I got acquainted with the leaders of all Churches. The Patriarch Alexei I saw first on Victory Day, in Moscow. I went to a Church of England service earlier on that day. It was austere, very quiet. I was glad to be there with my English brethren and their associates. Mrs. Winston Churchill was there. It was a beautiful service—very English. Then, I went to the Patriarch's Cathedral. It was a huge place, packed tight with rejoicing crowds, while hundreds stood or knelt outside. It was on that day that the Patriarch gave me this pectoral cross. [The Dean lifted the large gold cross, gorgeous with diamonds, which he wore on a heavy gold chain.] He put it around my neck, and then bestowed upon me the fraternal kiss. . . .

"Not only the people, but the Church owes a great deal to the Soviet Union. I learned about a new organization which links the Church up to the state. The Patriarch has his own house, and they are building a new and better one for him. The Orthodox Church has its own printing press, where it can print whatever it likes. It has its own theological seminaries. To enter one of these a student must first have passed the government educational test. The reason for this is that the seminary training is paid for by the

state: on the principle that all education is free, theological training is education, therefore it too must be free. . . .

"I saw the Archbishop of Leningrad next. He is a monk, living very simply and frugally. I asked him if he were at liberty to print the Bible and Prayer Book. He opened a Bible and showed me the title page, showing that it had been printed in Leningrad. They are free, he said, to print any of their religious books.

"Next, I went to the election of the Catholicos of Armenia. There were people of many countries present. The Soviet Union allows its friends to go anywhere. I later saw the Catholicos consecrated with a ritual that predated the Council of Chalcedon, in a church built in the fourth century. Both the election and the consecration were held at the expense of the Soviet Union.

"I saw a new Catholicos of Georgia, and attended a service at his cathedral. A young priest officiated, the service being Morning Prayer. My interpreter there was a young girl, a Communist, and an unbeliever. She dropped on her knees before the altar. When I showed my interest, she said: 'I wanted to see some of the architecture that I couldn't see otherwise.' But I thought she had a deeper reason. All the people said that they were free to practice their religion. In their university they are now founding a chair of Church history. . . .

THE CHILDREN

"Walking in the streets of Leningrad, I compared it with the city of 20 years ago which I saw. At that time, disease and dirt prevailed. Now, it is a beautiful city, with children playing in its streets. Repeatedly, the children came up to me, and seeing the cross given me by the Patriarch, they kissed it. Who had taught them? Only five children may be taught religion at a time. But the priests have many groups of five. The children are learning religion. . . .

"I went to the Baptist church. The Baptists put up a fight in the early days of the Soviet Union and won many converts. The service that I attended was the occasion for a collection of money to meet the needs of the children of the Soviet Union.

"I went to see the Jews in Moscow. I had a message to them from the Jews of Whitechapel, London, with a fund for medical aid. The Jews have separate schools. Among them, there were permitted whole schools of children, where the Jewish religion might be taught. The explanation given was that the secular and the religious history of the Jews is so intermingled that you cannot teach one without the other. I saw not the slightest evidence of anti-Semitism. The Jews mingle with the Russians as the Scots mingle with the English in England. The Scots are Scots—and proud of it; and the Jews are Jews—and proud of it. I am doubtful of stories of anti-Semitism in Russia.

"I am doubtful of any stories hostile to the Soviet Union. The repercussion of what is happening in Russian is immense in England. There is so much rampant anti-Soviet propaganda in my country of England. The friends of Russia who know

are trying to explode that propaganda. Stories come through the English soldiers in this way. The German girls want chocolate, for which they are hungry. They try to gain the sympathy and the generosity of the English soldiers by telling them untrue stories of the way the Russian soldiers are treating them. There are bad men in every army. War brutalizes; its whole tendency is brutalization. So persistent were these untrue stories that an Englishman went through the Russian lines, with their consent, to learn the truth. He found conditions as good as they were anywhere, and better than in some parts of Germany under other than Russian control. . . .

COMMUNISM AND RELIGION

"I had a 50-minute interview with Generalissimo Stalin. Of the Church he said: 'The Church has its history, and the state has its history. There have been excesses on both sides.' The antagonism is gone; friendliness has taken its place.

"There is no more fruitful soil for real Christianity than the young Soviet people today. There must be real faith in God. What does that mean? It means trust in the world we live in, trust in other people, trust in the whole of things. That is what Communism has taught me: trust in the whole of things. That kind of faith is found in Communists who call themselves atheists; it is true faith. They hold it because they could not believe in the God presented to them by the Church. They gave up that God. I found deep faith everywhere: in the Orthodox Churches, in the other Churches, among the Jews, among the Moslems, among the Communists who call themselves atheists. They all believe in the whole of things."

There were a few questions after the Dean's address. The first had to do with evil treatment of Roman Catholics by the Russians, in Poland. The Dean said in reply: "I went to Poland and attended Roman Catholic churches. I heard nothing about persecution in Warsaw or Krakow—not a word."

THE ATOMIC BOMB

The second question was about the atomic bomb: should the secret be shared with Russia now? The Dean replied: "We should share everything. The atomic bomb should be shared in a great international organization. To do that would dissipate some of Russia's present suspicion. Reverse the position, and see how you would feel. As for myself, I should like to see the atomic bomb put away and never seen again [Cries of 'Hear! Hear!']. Let us share and use atomic energy for peace, for constructive purposes. Let all countries have equal chances to have the opportunities you in the United States have: your power, your security, your resources—have made it possible for you to use atomic energy for peace."

Other questions were in pursuit of fuller details as to the Orthodox Church. In this connection, one speaker made a brief speech, saying: "The Dean is mistaken in saying that the Soviet Union pays for theological education. The seminaries are entirely supported by the Orthodox

Church, and so is that Church itself." The Dean replied merely: "I am so glad to hear that."

After the meeting, many of those present went into the parish hall to greet the Dean. Among them were some of the members of the Committee of Welcome, clergy of the Orthodox Church, and other Russians. Noticeable among them was Archbishop Alexei, the ambassador to the Russian Church in America, sent by the Patriarch Alexei.

The Committee of Welcome to the Dean of Canterbury consisted of the Presiding Bishop and of 34 other ministers of religion. They were, in alphabetical order: Archbishop Adam, Rev. Dr. Earl Adams, Archbishop Athanagoras, Rev. Dr. Henry A. Atkinson, Metropolitan Benjamin; Rev. Drs. John Sutherland Bonnell, W. Russell Bowie, Dwight Bradley, J. Henry Carpenter, Henry Sloane Coffin, Horace W. B. Donegan, Phillips Packer Elliott, Frederick L. Fagley, Very Rev. Dr. Hughell E. W. Fosbroke, Rabbi Sidney E. Goldstein, Rev. Drs. John H. Johnson, John Howard Lathrop, Henry Smith Leiper, Rt. Rev. Dr. William T. Manning, Rev. Drs. Clay Maxwell, J. V. Moldenhawer, Bishop Tiran Nersoyan, Rev. Dr. Eric North, Bishop G. Bromley Oxnam, Rabbi David DeSola Pool, Rev. Drs. George P. T. Sargent, Robert W. Searle, Guy Emery Shieler, Samuel Shoemaker, Ralph Sockman, William F. Sunday, Channing Tobias, Alfred Grant Walton, and Rabbi Stephen S. Wise.

AT MADISON SQUARE GARDEN

The Dean of Canterbury was one of the speakers at the rally held in Madison Square Garden, New York City, on the evening of November 14th, under the auspices of the National Council of American-Soviet Friendship. The rally was held to celebrate the 28th anniversary of the Russian Revolution and the 12th anniversary of the establishment of American-Soviet diplomatic relations. More than 20,000 persons crowded into the Garden, and many more were turned away for lack of room. The speakers were Under Secretary of State Dean Acheson; Nikolai V. Nivokov, charge d'affaires of the Soviet Embassy in Washington, the Rev. Stephen H. Fritchman, of the Unitarian Church; and Paul Robeson, the actor. It was primarily for the purpose of attending this rally that the Dean came to the United States.

The Dean made a much shorter speech than that he gave at Calvary Church, touching on the same subjects, and comparing his trip of last July with his trip to Russia 20 years ago. The other speeches were on various aspects of cooperation with Russia, based on mutual understanding.

At the beginning of the rally, messages of greeting were read from President Truman, Secretary of War Robert P. Patterson, General Dwight Eisenhower, Admiral King, Professor Albert Einstein, and Mrs. Franklin D. Roosevelt. At the end, a message was sent to Generalissimo Stalin.

The Dean spoke in several other cities in the United States and Canada under the

auspices of the National Council of American-Soviet Friendship. Chicago was the next city on his schedule.

UNITED NATIONS

Religious Leaders Urge Human Rights Commission

Formation of a Commission on Human Rights at the first meeting of the United Nations' General Assembly early in January was urged by the Committee on Human Rights of the Commission to Study the Organization of Peace. Provision for such a body was made in the United Nations Charter framed at San Francisco.

The recommendation has been forwarded to the American delegation of the Preparatory Commission of UNC in London, signed by a group which included seven prominent religious leaders.

They were: Dr. Henry A. Atkinson, general secretary of the World Alliance for International Friendship Through the Churches and the Church Peace Union; the Rev. John LaFarge, S.J., editor of *America*; the Most Rev. Robert E. Lucey, Roman Catholic Archbishop of San Antonio; Dr. O. Frederick Nolde, dean of the Lutheran Theological Seminary at Philadelphia; Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Bishop Parsons, retired Bishop of California; and Dr. Henry P. Van Dusen, president of Union Theological Seminary of New York.

The committee's statement suggested that a small group of individuals of "distinction and high character" from member nations make up the Commission. It urged leadership on the part of the projected body in effecting international cooperation "by states which remain jealous of interference in matters deemed by them to be essentially within the domestic jurisdiction."

Other recommendations on the nature of the Commission's activities included: formulating a declaration of human rights; stimulating public discussion and understanding of human rights through all available channels of the UNO and through conferences, official and unofficial; and obtaining and reporting current information as to the extent to which human rights and fundamental freedoms are respected and observed throughout the world.

Also, making recommendations to the Economic and Social Security Council for action in the field; and preparing reports for submission to the Council on matters which may require consideration by any of the organs of the United Nations or specialized agencies.

NATIONAL COUNCIL

Provincial Representative

Dr. Horace W. B. Donegan, rector of St. James' Church, New York City, has been elected by the Second Province as its representative on the National Council for three years. He will attend the meeting to be held in December, 1945.

JAPAN

Bishop Binsted to Visit

Bishop Norman S. Binsted, former Bishop of Tohoku, Japan, and now Bishop of the Philippine Islands, is flying from Manila to Japan to make a survey of the state of the Church in Japan. He goes at the request of the Presiding Bishop.

Faith and Hope

Faith and hope in the midst of suffering characterize the Church in Japan, according to Sgt. Murray Carroll, a candidate for Holy Orders in the district of Wyoming. Sergeant Carroll took part in the original occupation of Northern Honshu by American forces.

Subjected to persecution by its own government and severe material damage from bombings, the Nippon Seikokwai (Holy Catholic Church in Japan) is already making plans for rebuilding its work.

In a letter to Bishop Ziegler of Wyoming, Sergeant Carroll describes his impressions of Church life in Japan:

"I am now stationed in Aomori, Japan, with the garrison hospital. We left Leyte, P. I., in the early part of September and made the original occupational landing of northern Honshu Island. The whole operation has gone very smoothly. The Japanese people actually seemed to welcome us. There have been no incidents at all—in fact, the troops are getting along better here than in the Philippines.

"The city of Aomori was the center of commerce for northern Japan, but one fine bomb raid and a few carrier raids leveled the whole area, not only neutralizing it as a military and industrial target, but leaving the majority of the civilians homeless. They seemed to have lost all spirit until we arrived, but at present rebuilding operations are going ahead with all possible speed.

"The surrounding area is very delightful. The city is built on the slope between the mountains and the sea. A patchwork quilt of rice paddies and vegetable gardens starts at the city and extends to the very mountain edge. It is crisscrossed by many swift-flowing mountain rivers that enrich the land on their way to the sea. Apple orchards are seen everywhere. This is the apple kingdom of the empire, and in addition is one of the chief fishing ports—it is really the nation's bread basket.

CHURCH DESTROYED

"The Church had an extensive congregation and had accomplished a great deal in the area. The see city of the diocese is Hirosaki. I have been unable to contact the Bishop so far, but yesterday I spent the day with Bishop Sugai of South Tokyo. The local church, St. Andrew's, was well built, a brick building about the size of St. Mark's in Cheyenne. It was in the very center of the burned-over area and is about all that was left standing. The building was, of course, gutted by the fire so that the walls are all that are left. Bishop

Sugai doubts if they will be usable in the rebuilding, so actually it is a complete loss. In addition three of the four kindergarten and primary schools the Church had established were completely destroyed.

"The majority of Episcopalians resisted the effort of the Japanese government to unite all faiths other than Roman Catholic into one State Christian Church. They stood by their rights at a heavy cost. Bishop Sugai was just released from prison in June, and all our clergy and laity alike have suffered at the hands of the imperial government. In spite of the loss they suffered in the bombings, in spite of the persecutions of their own countrymen, they have managed to keep alive their faith, and to increase their flock.

"On All Saints' Day they plan to reopen the one school that is left. As soon as lumber can be had, they plan to build a chapel on the site of the church. They have not lost faith, they have not lost hope, and above all, they have not lost confidence in their home Church, in us. I think very few of us could undergo the hardships they have faced and come out with the same spirit.

PRESSING NEEDS

"I have started to obtain the necessary permits from the Army to help them as much as I can. The non-fraternization ban has been lifted, so I can move among them freely. There is a great deal they need to continue their work; I realize of course that the National Council will, in time, send help, but there are a lot of things that are needed now, a lot of the little things that go to make up a parish or a mission. . . .

"Bishop Sugai has no Communion vessels at all: the two churches left in Tokyo were missions and not equipped with their own sets. All of his library of Church periodicals, etc., is gone. He would particularly appreciate any "Forward" literature. The local kindergarten lacks nearly

all supplies, except for willing hands and hearts, and all of the local church fixtures were destroyed.

"I know that people will, naturally, be a little reluctant to send anything to Japan, but if they could see the faith these people have it would make them feel very humble. I never realized how important our mission work was until I arrived here. These people are the seeds for the new Japan we all hope to see; this is a means, better than any other, to help that seed develop. . . .

"Bishop Sugai said that he hoped to be able to reopen the theological seminary in Tokyo soon, as well as restore the university. St. Luke's Hospital, Tokyo, is being used as the main Army hospital in Japan at present, but I imagine it will be returned to the Church's jurisdiction soon."

Editor's Comment:

As previously reported, mail cannot yet be sent to civilians in Japan. However, we suggest that Churchpeople make plans for helping the Japanese Church so that they may act promptly when the time comes.

JERUSALEM

"Iesous — Aloth"

The tomb inscriptions near Jerusalem which caused a flurry of incorrect (and uncorrected) accounts in the secular press of the United States are described in a statement by Dr. E. L. Sukenik, the excavator, who is professor of archaeology at the Hebrew University. The Bishop in Jerusalem (Dr. Stewart) who has seen the inscriptions, agrees with the statement. Its text follows:

"Reports which have appeared in the local and foreign press have given rise to an erroneous belief that a tomb lately discovered near the Jerusalem-Bethlehem Road contained more or less extensive inscriptions alluding to the Crucifixion. To correct this impression the following facts are made public:

"The tomb contained 11 ossuaries (receptacles for the bones of the deceased), of which five were inscribed with names in Greek and Hebrew-Aramaic.

"Two of the inscribed ossuaries, the only objects which have given rise to speculation, bore the name IESOUS in Greek characters, followed in the one case by a three-letter word IOU, in the other by four letters spelling ALOTH.

"Both these words occur in the Septuagint version of the Old Testament: the former representing the name *Jehu*, the latter a Hebrew word for the aloë tree.

"IESOUS is the Greek form of the common Jewish name of Joshua.

"The ossuary marked IESOUS ALOTH was also marked, on each of its four faces with a cross, identical in form with the ancient Hebrew letter *tav* drawn in charcoal.

"A scientific study of the whole tomb and its contents will be published in due



JAPANESE CELEBRATION: *Chaplain Frank L. Titus, formerly rector of Emmanuel Church, Little Falls, N. Y., was celebrant Sunday, September 16th, at the first Holy Communion held in St. Mary's Holy Catholic Church, Hiratsuka, in many months (L.C., October 14th).*

course by the excavator, Prof. E. L. Sukanik. Until that appears it would be premature to assume any connection between this tomb and any known event or person in sacred history."

LIBERIA

Bishop Harris Enthroned

The *Weekly Mirror*, newspaper published in Monrovia, Liberia, carried in its issue of October 26th a front page story of the enthronement in Trinity Pro-Cathedral, of the Rt. Rev. Bravid W. Harris. Denominational churches had announced that their regular services would not be held, to permit their congregations to attend the service at Trinity, so that, as the *Mirror* comments, "the pro-cathedral was literally filled to overflowing, despite the recurring showers."

The President of Liberia, the Secretary of State, the Secretary of the Treasury, and other government officials, attended, as well as the United States minister to Liberia, the British charge d'affaires and representatives of the United States Navy.

The service, at which Bishop Harris preached, was followed by a reception and a program including addresses of welcome and the presentation of a pastoral staff to the Bishop and a chain to Mrs. Harris.

The *Mirror* referred to Bishop Harris' sermon with enthusiasm. "The text chosen was John 4:24. And in one of the most powerful, eloquent and soul-stirring sermons ever heard within the four walls of this 33-year-old edifice of a parish whose history runs back to colonial days, Bishop Harris held his listeners spellbound. So captivated was the congregation by the discourse, characterized by an effortless delivery without notes or manuscript, until when the ascription was pronounced after forty minutes, it seemed as if only a bare quarter of an hour had elapsed since the Bishop commenced to preach."

At the reception a speech was made by C. D. B. King, senior warden, suggesting certain specific things which Liberian Churchpeople hope will be given careful consideration by the new Bishop.

PHILIPPINES

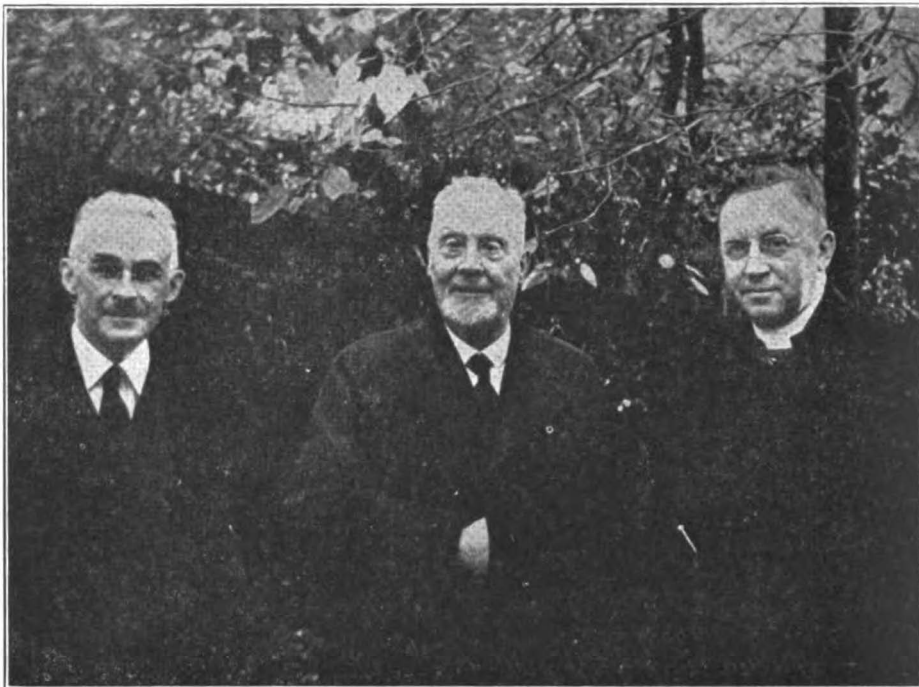
Clerical Spy

Spying ordinarily isn't part of the duties of a priest of the Church. But the exigencies of war put many of them in unusual roles in the steaming islands of the South Pacific.

One of those who served Church and country conspicuously across the Pacific was the Rev. Harry Taylor Burke, who recently arrived in Seattle. He told of taking an active part in spy activities from an internment camp in the Philippines, and spending tense days and nights sweating from fear of capture and torture.

"I had no training for intrigue," he said, "but I quickly learned to trust no one while carrying on secret negotiations with Philippine guerrillas.

"I was released from the camp once for eight weeks to carry on religious work. They suspected my activities were not all



GERMAN CHURCH COUNCIL: Dr. Samuel McRae Cavert (left), general secretary of the Federal Council of the Churches of Christ in America, Bishop Theophilus Wurm (center), chairman of the Council of the Evangelical Church of Germany, and Dr. S. C. Michelfelder (right), American

representative of the Lutheran World Convention and head of the Material Relief Section of the World Council of Churches, were present at Stuttgart, Germany, when the Evangelical Church of Germany was reconciled with the World Council of Churches (L.C., November 11th).

RNS.

peaceful. But before I was imprisoned again I established contact with guerrilla bands."

Using no go-betweens he carried vitally-needed medicinal supplies, information, and sometimes large sacks of money to guerrillas operating outside.

While he was interned, he used a "pig-pen route" to get out of the enclosure in order to meet the guerrilla agents in the hills. He would come back again via the pig pen with fresh food for his fellow prisoners.

"I probably owe my life to a Filipino agent who died under Japanese torture, but did not reveal his dealings with me," said the priest.

"It finally became too risky. When two others were caught I was afraid they would involve me when tortured. If they did, I thought I also might break down and reveal names of my friends, so I asked to be transferred to Los Banos."

Before the outbreak of the war, Fr. Burke was stationed at Baguio in the Philippines.

SOUTH WEST PACIFIC

Fiji's Little India

By C. W. WHONSON-ASTON

Folk with a bias have a tendency to jibe at British "oppression" in India, where the people are so exploited that an army of 14,000 rules 400,000,000 people; a people whose judicial proceedings are in the

hands of 10 Indian judges and only one British; whose laws are enforced by police officered by over 200,000 officers of whom only 200 are British, and has a civil service of a million and a half of which but 3,000 are British.

India is a great country and her problems are as great as she is, but they are problems the Indian people alone can solve. The country is too immense for the casual visitor to assess the position or do justice to any side of the subject.

On the other hand Indians have had their "dispersion" and they are to be found in quite big colonies throughout the British world. Each of these is practically an "India in microcosm," where you see the great majority of them, delightful old husbandmen, ploddingly tilling the soil unperturbed by the fussions of the politician. To them have come the Bombay tailor, the sandal-maker, the restaurateur, the jeweler, and the like, who have spread their crafts and their wares to catch the European as well. Hosts of Americans—mainly from Ohio—the 37th Division, the Americals, the Army Air Forces, have made close contact with this little India. Some have seen with interest the religious life which has followed the Indian out, for mosques and temples dot the landscape and the rivalries between Hindu and Moslem (and again within these bodies) never slumber.

Most interesting, though, are the "growing pains" of young India. Away from the disease-ridden dirt of miserable villages into the clear pure air of the

islands and with a plentiful food supply in a land that hardly knows famine, they are developing beyond the stature physical and mental of their fathers.

They have, though, a tendency to fail their traditional religions and Christianity does not come easily to them, for very often it seems an outcrop of the European, who himself, often in the tropics, seems to forget its standards, but likes to be married or buried in it.

EDUCATION

Their desire for education is insatiable. For this reason most of our approach to them is through education. In Fiji our main center is on the island of Vanua Levu in the sugarcane area of Labasa, where we have about six schools and are about to launch on a further expansion. All will be under the supervision of two Kelham (England) trained priests, with whom is associated Fr. Durgha Prasad Misra, who went to India for training and was ordained to the priesthood among his people in Fiji a few years ago.

A calamity has just overtaken the sisters, who hastened from church one recent Sunday morning to find their new girls' hostel, for which they had worked for years, a smoldering wreck in which they had lost all their possessions.

It is an interesting commentary on the patient work that has won respect that the Indians near by raised about \$400 together with food and clothing to help them. There was bitter persecution of those who had any contact with Christianity for some years, but understanding is slowly dawning.

THE CONTINENT

Full-Time Bishop?

The Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island, now in Europe representing the Presiding Bishop in visits to the American Churches in Europe, said in Rome recently that he believe there is urgent need for an American bishop to be permanently assigned to Europe. He expects to bring the matter before General Convention in 1946.

EAST INDIES

"Holy War" in Java Causes Hundreds of Christian Casualties

Indonesian nationalists are waging an Islamic "holy war" against native Christians in Java and already there are hundreds of casualties, the World Council of Churches has been informed in reports from Javanese missionary circles to its headquarters in Geneva, Switzerland.

Terming the reports "extremely disquieting," Dr. W. A. Visser 't Hooft, general secretary of the World Council, told Religious News Service that "the life of the Javanese Christian Church is at stake." He said the 60,000 native Christians in Java comprise the world's largest group of Christian converts from Mohammedanism.

English Churchmanship and Reunion*

By the Rt. Rev. A. E. J. Rawlinson, D.D.

Bishop of Derby

THERE are three well-marked traditional types of Churchmanship or schools of thought within the Church of England. All three, if their distinctive outlook is allowed to degenerate into partisanship, can and do become very tiresome. Yet all three have contributed valuable elements of positive witness whereby the life of the Church as a whole is enriched.

First of all there was the contribution made by the Evangelical tradition with its emphasis upon the primacy and freedom of the Gospel. That is all-important. The Gospel must come first. "Woe is me," said St. Paul, "if I preach not the Gospel." There really was a stage in medieval Christianity at which the freedom and the dynamic spiritual power of the Gospel were infringed and snowed under by what had come to be the spirit of religious legalism. The Reformation, especially perhaps in its Lutheran form upon the Continent of Europe, stood for the recovery of the primacy of the Evangelical movement in Christianity.

Secondly, there was the Catholic element and the Catholic movement in modern Anglicanism which had contributed the recovery of the sense of Churchmanship of disciplined devotional life, of liturgy, of sacramental life and worship—the recovered inheritance of all that was best in the Catholic past.

And in the third place, there was the contribution of what in England used to be called the Broad Church Movement, sometimes no doubt arid, highbrow, lacking in religious depth (as it might seem), yet at its best, standing for the spirit of candor and intellectual freedom, for the service of God with the mind, the recognition of the necessity and obligation to relate ancient tradition to new modes of thought and of expressing the gospel in terms intelligible to the contemporary mind.

What was needed in our seminaries and in our theological life was a true synthesis of the positive contributions of all three schools of thought and the avoidance of all temptation to partisan emphasis on the part of any of the three in isolation.

THE CHURCH UNIVERSAL

But further, as we look out upon modern Christendom, it is of importance to set our whole Anglican tradition in the context of the wider life of the Church Universal. In Christendom as a whole, and in the historical working out of the Christian inheritance in various lands, there have emerged and persisted at least four main confessional traditions.

There is first the Orthodox tradition of what we in England know as the Christian East—the Churches of Greece and Rus-

sia and Rumania, of Jugoslavia and the rest. Here we have a Christianity continuous in unbroken tradition from the days of the New Testament, rich and positive and impressive in its witness to the supernatural, and in the glory of its splendid worship. It is a Christianity which knows nothing of what in the Christian countries of the West has been meant by the great names of Augustine, Aquinas, Luther, and Calvin. If we are to understand Eastern Orthodoxy we must make abstraction from all that our own religion owes to these great names and to the men who bore them. And yet the Christianity of the Orthodox Church not only bears its witness to the continuity of a Catholicism never subjected to Rome, but has its own distinctive spiritual tradition, its distinctive ethos and glory.

Then next there is the witness of the Latin type of Christianity, finding expression in the modern Church of Rome. International, falsely claiming to be the whole, or to be all that is legitimate, of that Christendom of which in reality it is but a part; a type of Christianity involving errors against which we still must take our stand, and yet rich in the heritage of spiritual life and sanctity—so that from the Roman tradition at its best, we still have much to learn, though our learning must be discriminating and critical.

And then let us not forget that there are things to be learned also from the Lutheran and from the Calvinist traditions, differing the one from the other, but persistent alike in their likeness and in their differences. There are great Calvinist and great Lutheran Churches, widespread in Christendom, and likely to endure, constituting great massive spiritual factors in the complex and varied life of the Church Universal, as it has been worked out in its historical manifestations.

With all four of these great confessional types—the Orthodox, the Latin, the Lutheran, the Calvinist—we must reckon in our approach to the problem of Christendom and to the problem of Christian unity. Our own Anglican tradition and our Anglican communion has points of contact with all four, which is the reason why it is widely recognized as being called to play increasingly a reconciling and mediating role in the ecumenical Christian movements of our time. It is in the context of that wider vocation and in the setting of that wider Christendom that we must seek to apprehend and to work out the problems of theology and of Churchmanship, as we confront them in the life of the Church today.

*An address delivered by the Bishop of Derby in the chapel of the Philadelphia Divinity School after receiving honorary degree of S.T.D. November 8th.

The Book Editor Goes Browsing

By the Rev. Hewitt B. Vinnedge, Ph.D.

Professor, New Testament Language and Literature, Nashotah House

OF LATE years there has been a great revival of historical (or quasi-historical) fiction. At its worst this tendency is manifested in such books as *Forever Amber*, at its best in such as *The Nazarene* and *The Apostle*. Some of the most worthy examples of this type of writing have, as a matter of fact, dealt with the period of our Lord's lifetime or with that which immediately followed it. Along with Sholem Asch's great books, *The Robe* and *The Scarlet Lily* are noteworthy in this field; and even more significant as a piece of solid and serious literature is Florence Marvyn Bauer's *Behold Your King*, which is reviewed elsewhere in this issue [page 23].

"NEWS SUMMARY" OF HOLY WEEK

The Rev. John Evans, an Episcopal priest who has for many years been the religious and educational editor of the *Chicago Tribune*, has recently made a unique contribution to the literature dealing with this period. His little book entitled *I Beheld His Glory* (Chicago: Willett, Clark and Co., 1945. Pp. 47. \$1.00) purports to be a newsman's account of the events of Holy Week. The putative author is Cornelius the Centurion, who is presented as an eye witness of the events which is recording. Here are no flights of fine writing, no embellishments of the story, no straining for effect. It is a simply and straightforwardly told narrative, such as Fr. Evans, with his wide journalistic experience, is well qualified to give.

The book opens with a prologue, in which Cornelius is an ambitious young Roman in the employ of a Jewish merchant whose caravan rests for a night in Bethlehem on its way to Jerusalem. That is the night of our Lord's nativity. The sequence of the book begins on Palm Sunday and continues through Easter Day. Fr. Evans, aided by a broad and careful scholarship in the field, has succeeded admirably in picturing the age and the region. He also has successfully depicted the mingling of restraint and wonder with which the pagan Cornelius observes the memorable and tragic events. There are many realistic touches, such as his amusement at certain aspects of the driving of the money changers from the Temple, when Cornelius catches himself "chuckling over the temple concession operators' expert form as they dived for rolling shekels or skiddled across the pavement in their dash for the fleeing lambs' hind legs" (p. 18). An epilogue gives the story of the conversion of Cornelius through St. Peter's preaching.

The various portions of this small book originally appeared as a series of front-page news articles in the *Tribune*. Reader response created a demand for their publication in more permanent form. Fr. Evans has done an admirable piece of work in re-telling (from a quite fresh

viewpoint) the "old, old story." He has done sacramental Christianity a real service by the unobtrusive way in which he has made the Eucharist central and commanding, both in the sequence and in the epilogue. One hopes that this volume will be widely read. It is an aid to devotion; it is a good story; it is a successful essay at putting first things first.

LIFE IN MORMON UTAH

Quite different from the above is Richard Scowcroft's *Children of the Covenant* (Boston: Houghton Mifflin Co., 1945. Pp. 292. \$2.50). This is a modern novel whose only connection with religion lies in the fact that it deals with Mormons of the present age. It affords a skillfully worked out presentation of inevitable conflict between the older tradition in Mormonism as a fighting crusade and the younger generation's tendency to take it as a matter of course. All religions or expressions of a religion (if they endure long enough) inescapably face such a conflict. The Christians of the fourth century were a less "peculiar people" than those of the first or second. The mature and civilized Moslems of the 12th and 13th centuries were less on fire with the zeal of the Prophet than were the faithful of the seventh and eighth. The Methodists of the 20th century are less militant and methodical (as their spiritual ancestors understood the adjective) than were those of the 18th or early 19th.

Similarly Mormonism has matured and hardened. The middle-aged and young Mormons of these times do not have the fire and the drive of those two generations who carved a community out of a desert. They still have a missionary enterprise. Their young men (and many of their young women) still spend two years of their youth "on mission"; but sometimes they question their own motives and validity. There is a yearning for compromise with the world of their age, even though they may themselves deplore that yearning as a tendency toward worldliness.

At least, Mr. Scowcroft gives one the impression that something of the sort has taken place in Mormonism. He ought to know. He is a young faculty member at Harvard, all four of whose grandparents were converts who journeyed from England to help build the promised land in Utah. He presents the elements of the conflict through characters which are authentic and convincing. Notable among these is the stern mother, Esther Burton Curtis, daughter of a Mormon pioneer, who is willing to do anything for her children except to allow them to lead their own lives—a hateful individual, broken and disillusioned in the end because no one will quite be her automaton. Her second son, Burton, is also convincing as a person. Recently returned from his two-year mission in England, he struggles to keep his religion, and yet to be emanci-

pated from certain of its shackles. He longs to please his mother; yet he must make his own choice of wife and occupation. These and others work out their destinies in the framework of 20th century Mormonism in the Utah which has become typically American. It is a well told story.

A PLEA FOR NATIONAL UNITY

The Houghton Mifflin Company has done the cause of national unity a real service in the publication of *One Nation* (by Wallace Stegner and the Editors of *Look*. Pp. 340. \$3.75). It is a tragic fact, as nearly everyone knows, that while we have been contending successfully in a military way against certain of the vile principles exemplified in the policies of our enemies, those same principles have been nurtured at home and have subtly insinuated their way into the thinking (or what passes for thinking) even of many of our allegedly intelligent citizens. We have fought to the death the concept of a "Greater East Asia Co-Prosperity Sphere," only to be confronted by a blatant "America First" or "America for Americans" movement at home. We have fought to the death the unspeakable Naziism which reduced Jews to a sub-human existence, only to see the deepening determination on the part of a large portion of our own citizenry to keep many Jews, and all Negroes, on a sub-human plane of living.

Forward looking persons, men of good will, are rightly convinced that if these tendencies continue, the war is won in vain. It has, in fact, been lost, if these same vile principles are to prevail; and our enemies might as well have won a military victory. It makes little difference which side is victoriously vile. *One Nation* is a right good blow against racial, religious, and regional prejudice.

Since the prejudice which it attacks is against all reason, a mere appeal to reason, a merely intelligent approach, would not be sufficiently weighty to make any impression where it is most needed. Herein lie the usefulness and value of such a book as *One Nation*. This is not to say that it is an unreasonable or unintelligent book. On the contrary, it is constructed with a genuinely reasoned intelligence. But the appeal is to the eye and the imagination, and will therefore get home to a large number of people to whom mere facts and figures would have little meaning. The truth is presented in striking story and arresting picture, and so may well reach those millions who would rather look at a magazine or book than read one.

Thus, by picture and story, the case is made for "The Unaccepted." One is made dramatically aware of the horror and tragedy that follow upon an exclusive attitude toward any of the minority groups living in the United States. Among "the unaccepted" to whom the authors have

devoted a chapter each are the Pacific races (Filipinos, Japanese, and Chinese in America), Mexicans, Amerindians, and Negroes. The final chapter, which deals with religious prejudice, treats Roman Catholics and Jews. One wonders why the most numerous religious body in the United States (the Roman Catholic Church) should be regarded as a minority group which needs special pleading or consideration. It seems to this reviewer that here the author leans backward to dispense special favors. Thus the Roman Catholics are spoken of as constituting the Church, other religionists as a sect or a church. (Note the upper and lower case.) Certainly it seems a little odd to treat the religious organization which has a tremendous plurality as if it were a struggling minority in need of the same kind of protection as the racial groups mentioned.

But this does not condemn the book—far from it. Reluctant as I usually am to say that a book ought to be read by everybody, I am tempted to do so concerning *One Nation* because of the timeliness and urgency of its theme.

PREJUDICE IN ACTION

Some of the disability, despair, and futility caused by prejudice and divisiveness are poignantly expressed in *A Street in Bronzeville*, by Gwendolyn Brooks (New York: Harpers, 1945. Pp. 57. \$2.00). So distinguished a poet and critic as William Rose Benet calls this slender volume "the work of a remarkable young poet." In excellent verse she has sung of the repression of her race in the Black Belt of Chicago, and of other matters, too. Here is good poetry that deserves to be read as such on its own merits; but here also is a social document that ought to bring shame to white folk. She pulls no punches in writing of the foibles of members of her own race, nor does she gloss over the way in which the cards are always stacked against it in a society that is under white domination. "At the Hairdresser's" illustrates the former type of frankness; the "Ballad of Pearl May Lee" exemplifies the latter.

Miss Brooks has an enviable command of language and great versatility in verse construction. In this book one finds "painting with a broad brush" on her lyric canvas; there are also lilting ballads. There are swift and incisive vignettes which portray by subtle suggestion; and there are delicately chiseled sonnets. She is thoroughly at home in traditional rhythm forms, and is yet willing to experiment in the patterning of verse.

THE CHURCH AND MODERN CULTURE

To the Press and Publication Board of the Church Assembly (English) we are indebted for the recent publication of a remarkable document entitled *Towards the Conversion of England* (Westminster, 1945, Pp. 172. One shilling). On the title page we are informed that this is the "report of a Commission on Evangelism appointed by the Archbishops of Canterbury and York, pursuant to a resolution of the Church Assembly passed at the summer session, 1943." Under the terms of reference we are told that the Commission was charged "to survey the whole

problem of modern evangelism with special reference to the spiritual needs and prevailing intellectual outlook of the non-worshipping members of the community, and to report on the organization and methods by which such needs can most effectively be met."

The Commission was composed of 50 persons (under the chairmanship of the Bishop of Rochester), drawn from many elements in the population: lay and clerical, civilian and military, male and female. The result of their joint labors is a study of deep and penetrating analysis, a program of statesmanlike vision, and recommendations of far reaching potentialities.

We have here a factual discussion of the ills of society in a modern great state, with an honest attempt to appraise their causes, symptoms, and cures. The contemporary scene is extensively surveyed, as related to urban and rural situations, commercial and educational activities, various age-groupings of the population, and many other elements through which the problems may be studied in specific detail. The shortcomings and failures of the Church are frankly faced; and there is intelligent effort to integrate Christianity (both as religion and as institution) to contemporary civilization. Because the problems in England seem to be basically the same as they are in the United States, this book may well be carefully studied by all planning, strategic, promotional, and evangelistic agencies in our branch of the Anglican communion, as well as by other bodies of Christians in America.

HELPS FOR PREACHERS

The new volume of the annual book of suggestions for sermons and of sermon outlines, which the Pulpit Press has been issuing for some years, is now ready for distribution (*The Pulpit Manual and Ministers' Guidebook*, 1946 edition. Edited by Thomas H. Warner. Great Neck, N. Y.: The Pulpit Press. 1945. Pp. 96. \$1.00). While the jacket makes a compromise with liturgical practice by listing the Sundays of the Christian year under their traditional names, the book itself follows the suggestion of the Federal Council. In addition to a sermon topic and outline for every Sunday of the year, there is a list of suggestions for talks to children, based on the Book of Proverbs. There are also six evangelistic sermonettes (on texts from the Psalms); seven Lenten sermonettes (drawn from the first three chapters of Revelation); numerous outlines for funeral addresses; and a few sermons for special days. I suppose a book of this sort is invaluable to the clergy of non-liturgical communions. There are some splendid ideas in it that might be useful and suggestive to anyone.

The same publishers have recently sent forth *Preaching In Time of Reconstruction*, by Andrew Watterson Blackwood (pp. 63. 50 cts.). In this little book the professor of homiletics at the Princeton Theological Seminary has made a study of 13 preachers who have spoken with power and persuasiveness in times of crisis and reconstruction. The 17th century is represented by John Bunyan; the 19th by such as Henry Ward Beecher, Phillips Brooks, and Dwight L. Moody; the 20th by such as Harry Emerson Fosdick, Karl

Barth, and Arthur J. Gossip. In each case Dr. Blackwood has analyzed those elements in the man's own life, his time, his method, and his message, which have made him a great preacher.

CHURCH "REUNION"

The English firm of Adam and Charles Black has published a most useful book of reference for the student who would inquire into the history and present status of efforts toward unity among Christian bodies (*Unity and Reunion, a Bibliography*. By Henry R. T. Brandreth. London, 1945. Pp. 159. 12s. 6d.). Fr. Brandreth has here made available to such student the results of years of painstaking search for all documents dealing with various phases of the subject. Books, sermons, bibliographies, magazine articles, proceedings, resolutions, even prayers, have been sought out and appropriately listed. Careful classifications are made preparatory to the listings, taking into account historical periods, plans, schemes, denominations, etc. He has, moreover, written an interesting and instructive introduction. One is pleased to see how disproportionately influential the American Episcopal Church has been in recent decades, largely as a result of the Chicago-Lambeth Quadrilateral (which originated in the General Convention of 1886), and of the Faith and Order movement (which derived from a resolution passed in the 1910 General Convention). The book is well indexed by subjects and by persons.

PRAYER WITH AN AXE TO GRIND

The clew to the evil in one of the newer books on prayer is set forth in the title, *Change Your Life Through Prayer* (by Stella Terrill Mann. New York: Dodd, Mead & Company, 1945. Pp. 148. \$2.00). The whole purpose of prayer, as here set forth, is self-betterment—almost, if not quite, self-aggrandizement. It attempts to show (even as the jacket blurb declares) "how prayer and faith can be translated into health and finances." It is a most dangerous book in the hands of one who does not know that man is a sinner. It begins nowhere and arrives nowhere, leaving the way strewn with false ideas of sinlessness. There is no knowledge of redemption, nor conscious need for it. One might think that the soul is to be satisfied with little more than temporal well being.

LITURGICAL PRACTICE

From the Canadian Cowley congregation there continues to issue forth a stream of useful and valuable booklets. The latest is *Readiness and Decency*, by Roland F. Palmer, SSJE, and John W. Hawkes, SSJE (Bracebridge, Ontario: The Cowley-Bracebridge Press, 1945. Pp. 63. 60 cts.). The sub-title, "A Simple Method of Celebrating the Holy Communion" is suggestive of its function. Text and illustrations (the latter are by Fr. Boyd) are exceedingly clear, and should be helpful to the young priest, or to the deacon who is preparing for his first Mass and wishes to celebrate smoothly. The basis for the book's production is sound: ceremonial should become so definite and nearly automatic that the celebrant's mind may be clear for devotion, praise, worship. While the booklet is based on the Canadian liturgy, an American also may find it useful.

Recent Religious Poetry

By the Rev. James Dyar Moffett

Rector, St. John's Church, Worthington, Ohio

THE MOST engaging introduction to contemporary poetry, and itself a delightful example of the art, is an *Essay on Rime* by Karl Shapiro. The 18th century title is fitting to the mood and manner of the book. Although serious in understanding and sensitive in appreciation, carrying his burden of knowledge like a gentleman, Mr. Shapiro has made a thorough and lively survey of the modern poets, and his enthusiasm in their achievement brooks no denial. He has many things to say on the way, apart from his major concern in their craftsmanship; one of these incidental considerations is religious faith:

"All rime more or less

"Has a religious ancestry, for man,
"The evidence says, is a believing being.
"Nor does it follow that the civilized,
"The secular and the profane in art
must fail
"For lack of faith—thus too the evi-
dence.
"What here pertains is the solicitude
"Of modern artists for their missing
gods,
"Our attitude of nervous self-defence
"Against the emotions roused by great
belief. . . ."

That "more or less" is as tantalizing as it is true; it defines the initial difficulty in thinking about religious poetry. The question is not only how much or how little religion makes a poem religious but further what sort of religion and how it enters the poem.

Most of the recent poets have tried their hand at religious poetry; that is, they have written about religious matters. Their verse is evidence enough of their religious predilections, what with all its Christian imagery and intimations of Christian truth. These poets take their religion seriously—even publicly—but is their poetry religious? Is it not "less" religious than we expect? Mr. Shapiro has these words to say against such efforts:

"Our purely literary use of Christ
"In any cynical neo-Christian sense
"Or even with that perfunctory good-
will
"Which characterizes Tolerance."

All recent poetry, therefore, which takes religion as its subject is not religious. Robert Frost cannot be called religious when in his *Masque of Reason* he allows God to counsel Job in this fashion: "Next time you find yourself pressed on to one (of the committees) for the revision of the Book of Prayer, put that in if it isn't already: 'Deliver us from committees.'" Neither is John Crowe Ransom a religious poet in writing, with his usual discrimination and wit, of "Our Two Worthies," Jesus the Paraclete and Saint Paul the Exegete. Religion in these poems provides only the subject material.

To write about religion, then, is not enough. Indeed, religious poets seldom do that. Young men, when they fall in love,

do not talk about love but their beloved; so religious poets spend their time on the object of their religion and not on religion itself. The poet chooses the particularities of experience for his field of work. Furthermore, poetry is religious by what it

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Eliot, T. S. *Four Quartets*. New York: Harcourt, Brace, and Company, 1942.

does as well as by what it says. What it says is not meant to be heard as much as to be overheard. The temper of mind and discipline in imagination which are of religion must inspire and inform the religious poem.

Lord David Cecil has chosen and edited in the *Oxford Book of Christian Verse* the religious poetry of England during seven centuries. It is the best in a distinguished series of anthologies, not a page being squandered to inferior ability, with representative pieces from the various schools of sentiment and periods of religious thought, all the way from the plain piety of the 13th century, through the 17th and its sophistications, through the middle years of the 19th century and its attempt to make religion a poetry and poetry a religion. It is a slender volume, a reminder of the difficulty in writing of holy things. The 75 pages given to contemporary Christian verse—the most generous space given to a generation, save the age of Herbert and Donne, the golden day of English religious literature—is high praise for what our contemporaries have been able to do. They have paid their price of admission into such company, and they take their places with assurance.

The generation before them can claim

CHURCH CALENDAR

November

- 25. Sunday next before Advent.
- 30. St. Andrew. (Friday.)

December

- 1. (Saturday.)
- 2. First Sunday in Advent.
- 9. Second Sunday in Advent.
- 16. Third Sunday in Advent.
- 19. Ember Day. (Wednesday.)

only one poet of their rank, Force Stead. After him, in talent as in time, are Hillaire Belloc and Chesterton. It is not until we reach the *Testament of Beauty* by Robert Bridges and the later poetry of T. S. Eliot that we recognize the 20th century. Both of these poets are Catholic in the English way, and their work, far superior to the Christian verse of the last century, has been a major influence in the direction their younger colleagues have taken.

T. S. ELIOT

Mr. Eliot, the founder and undisputed leader of the modern movement in poetry, has given his talent to the Church as few poets of our tradition have done. (Perhaps Dryden is nearest to him in devotion to the Church.) He has defended the Church in tract and broadside; he has defined the Church's mind in lectures and essays; but it is in his poetry that he is at his best. There he expresses in his broken, haunting music the truths of his faith. He has brought to religion his talent as well as the skills he has mastered in other and earlier poetry. He might be called a devotional poet if we use that term with care, for he has devoted himself, limited his verse, to the Christian tradition: his words, metaphors, and even his rhythms come from the Church, its Bible, its liturgy, its classics. He has found in them the images equivalent to his emotions. Fastidious, tense, oblique, his poetry is the sure reflection of his orthodox religion. *Four Quartets*, his most recently published poetry, continues in the same style, but seems to be an advance in religious feeling and insight; in these he has gone to the early mystics, especially to St. John of the Cross, for his imagery.

RUTH PITTER

Next to Mr. Eliot in recent religious poetry is Ruth Pitter. Her verse is delicate and slight, at times plain and bare of ornament and at other times packed with obscure references and highly colored words. She lives far away from the main road of poetry, and few will find her, but the effort will have its own reward. Her fine feminine insights, her sense of freshness and wonder in religion, her subtle transitions from the material to the spiritual and from the earthly to the heavenly—these make her poetry similar to that of Crashaw and four or five of her poems among the most appealing of our day.

Norman Nicholson in his *Anthology of Religious Verse* has gathered together in a little paper-bound book of the Pelican Series about 100 modern religious poems and has edited them under topics such as "Praise," "Man," "Prophecy," and the like. The arrangement is rather forced, and fully a dozen of the pages have no merit. However, the book is the first attempt to recognize the present occupation with religious verse, and it offers the first opportunity for a synoptic review and

By WALTER L. NATHAN

critical assessment of what our contemporaries have done. The reader will find here the best of the modern poets at their best, and the religious man will find encouragement and renewal of his faith.

At times the verse is light and the sentiment gay:

"God, you've so much to do
 "To think of, watch and listen to
 "That I will let or else go by
 "And lending ear and eye
 "Help you to watch how in the combe
 "Winds sweep dead leaves without a broom."

At other times the poetry is a prayer (a form common among recent poets); the only difference between it and our other prayers is the terseness of its language and its expression through imagery:

"Give us hearts of flame
 "To burn against the cold
 "To burn against the old, the mortal chill
 "The quenching thrill
 "Of the fast-flooding tide.
 "Thou art Fire and Light
 "(Give us hearts of flame!)
 "Make us to burn like beacons
 "In defiance of ancient night.
 "Make us braziers in the cold streets of the cities
 "Make us lamps in Thy sanctuaries,
 "Make us candles to the Sacred Heart.
 "The world is lost, and is looking for the way."

A few months ago there was published a little book of Christmas poems, which would make glad the heart of any man who loves poetry and religion and who delights to see them together. It is another anthology, *A Wreath of Christmas Poems*. Tastefully printed and inexpensive, it would serve as an ideal gift. Opening with strong, contemporary translations of Virgil and Dante, it immediately selects the best of the nativity poems of Chaucer, Herrick, Ben Jonson, and Christina Rossetti, and concludes with five contemporaries. With such a collection at hand we can judge the better of the recent effort in the light of the past. The poetry of the last ten years does not seem out of place. Read this of Kenneth Patchen (and then read Christina Rossetti or Robert Herrick in comparison and contrast:

"I have lighted the candles, Mary . . .
 "How softly breathes your little son.

"My wife has spread the table
 "With our best cloth. There are apples,
 "Bright as red clocks, upon the mantel.
 "The snow is a weary face at the window.
 "How sweetly does He sleep.

"'Into this bitter world, O Terrible Huntsman!'

"I say, and she takes my hand—'Hush,
 "You will wake Him.'"

"The taste of tears is on her mouth
 "When I kiss her. I take an apple
 "And hold it tightly in my fist;
 "The cold, swollen face of war leans in the window.

"They are blowing out the candles,
 Mary . . .
 "The world is a thing gone mad tonight.
 "Oh hold Him tenderly, dear mother,
 "For His is a kingdom in the hearts of men."

This is a sample of the younger poetry of our day, poetry indigenous to our soil,



Jan Van Eyck (c1385-1441):
 The Annunciation

Courtesy, National Gallery of Art, Washington, D. C.
 (Mellon Collection).

speaking our language, in the tone and mood of the times. It must be judged as poetry: that is the first and final test. No matter how religious it is in either intention or effect, it must meet the demands of its craft: it must qualify as poetry. Poets now are bringing their skills and disciplines to the service of religion; it will be a loss if religion does not give them due attention.

JAN VAN EYCK had the rare good fortune, among artists, to find recognition and honor in his own lifetime. The famous Flemish painter, together perhaps with his brother Hubert about whom we know very little, perfected the technique of painting with oils which gave his works a brilliance far surpassing anything produced by earlier artists. For more than a century after his death northern European painting remained under the influence of his achievement.

The beautiful *Annunciation* in the National Gallery in Washington, D. C., is one of the finest examples of his art. Flemish painters have been criticized for often losing sight of great pictorial forms in their devotion to realistic detail. They are, indeed, at their best in intimate scenes such as this, where every carefully recorded detail has its place in the symbolism of the whole, and helps create a mood of solemn dignity.

The angel's gem-studded garment of shimmering red and gold brocade, his crown, scepter, and rainbow-colored wings are fitting attributes of a heavenly messenger. Mary, in contrast, is dressed in a simple robe and mantle painted in a lovely shade of blue. The church interior with its fine perspective, richly decorated columns, and tiled floor with signs of the zodiac and scenes from the stories of David and Samson, has significant meaning as a setting for the scene.

It is almost as if the artist wants us to linger in admiration of all these delicate beauties of detail which are so exactly observed, and painted with so much skill. He seems to be gently leading us around the two figures into the dark recesses of the stately arches so that, instead of rushing in, we may witness from a respectful distance the infinitely mysterious meeting.

We see the dove, symbol of the Holy Ghost, descend on golden rays toward Mary who listens to the smiling messenger, and with humble gesture says: "Ecce ancilla domini—Behold the handmaid of the Lord." The painter has piously set down the words of the angelic greeting and Mary's answer, the latter in reverse to indicate the direction of speech.

Who can tell the thoughts that pass through Mary's mind? Devotion and reverence are mirrored in her face, and the whole jewel-like picture echoes the quiet joy that fills her heart in this exquisite moment of the coming of Grace.

Of Many Books

“**O**F MAKING many books there is no end.” Frequently, when this quotation is used by someone, the implication is that it expresses a regrettable state of affairs. There are too many books; there is too much printer’s ink going to waste, and too much precious stock.

Perhaps there is some truth in the implication; but it seems a small enough price to pay for a free press. How much better it is to have too many books than it would be to have someone tell us that we could not print certain books, or distribute others after they were printed! It is far better to have a plethora of books (even if some of them are not worth reading and were not worth printing) than to have tyrannical restrictions upon the output of publications.

The LIVING CHURCH, through its “Books” department, tries to take cognizance, week by week, of some of the books which may be of interest to the FAMILY, and to tell a little about them. As a periodical, we are grateful to the persons who read such books and write their opinions of them. Sometimes the name signed to a review is one that is great and well known throughout the Church; sometimes it is that of an obscure and slightly known person. In either case the reviewer has given an honest estimate of a book and is pass-

ing his view along to the rest of the FAMILY. Sometimes a member of the FAMILY agrees with what has been said; and we are so informed promptly by mail. But the mails carry all kinds of opinion; sometimes a member of the FAMILY heartily dislikes what has been said about a book.

All this is as it should be. It would be a dull family in which all members thought uniformly. It must be a dull Church in which there is no divergence in view. Certainly it would be utterly foreign to the genius of Anglicanism!

This week we are offering the opinions of our reviewers on an especially large number of books. We hope these opinions will be found interesting, stimulating, and useful. Perhaps they may give some help in the impending task of Christmas shopping.

In addition to the reviews, there are special articles by the Rev. James Dyar Moffett and the Rev. Hewitt B. Vinedge, book editor, as well as a timely discussion of books for children by Kathrin V. Johnston. All in all, the issue contains comments on more than 60 books. Add to these THE LIVING CHURCH, THE ANNUAL, the Bible, and the Prayer Book and your selection of religious publications for yourself and your friends at this season will be tolerably complete!

A Newspaper Looks at Religion

¶ *Newspaper editorials on religion are rare enough, but newspaper editorials of the religious penetration and insight of the following from the Antigo, Wis., Daily Journal for September 14th, are even rarer. Churchmen take pride in the fact that the editor, Earle S. Holman, is a communicant of St. Ambrose’s Church, Antigo, whose religion finds effect in his secular profession.*

Church Membership

CHURCH membership in the United States has reached an all-time high of 72,492,699 persons, an increase of 3,991,483 in two years, according to the yearbook of American Churches.

The gain has been hailed with expressions of gratification by many clergy and laymen, and rightly so, but it may give rise to unjustified optimism and even deadening complacency. Membership gains do not necessarily reflect corresponding gains in vitality or in Christian zeal. When membership is accepted lightly and permitted to become perfunctory, when it is sought for social advantages or under the supposition that it confers “respectability,” rising membership figures have little significance.

There are other tests adherents of Christian churches can apply to them which would be much more revealing

of their status, progress or decline. Here are some:

Are church members showing increased consciousness of the obligation as well as the privilege of regular public worship, and that the obligation derives from the first part of the Summary of the Law; “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind.” “And thy neighbor as thyself” is too often the only part remembered. If the first part is habitually ignored the second is not long heeded.

Are church members showing increasing discontent with the minimum of religious knowledge imparted to them in childhood, much of which has been forgotten through failure to build anything on it; and striving to grow, both in knowledge and discernment?

Are more of them working out the implications of Christian doctrines, accepting them, not only for living the personal life, but as well for the moulding of the social, economic and political orders?

Do church members show more realization that self-discipline is required for the sustenance of a devotional life; that religion can yield no joy where its obligations are evaded; that the responsibilities of self-discipline are increased as church discipline is relaxed?

Are pride, covetousness, uncharitableness and self-righteousness recog-

nized as sins not inferior in the sight of God to the sins of the flesh?

Is there greater recognition that when there is no growth in the Christian life decay has set in, and that disinclination to extend Christian privileges to others reveals either doubt of their value, or selfishness?

Is what we boast as “tolerance” only indifference, or real appreciation of good in another’s differing faith with desire to yield it, and its adherents, their just due?

In the Christian congregations are the responsibilities of office, choir, Sunday schools and organizations being more widely shared through rotation, or does a small group have to shoulder them year after year because no one else will assume them, and the faithful few can be depended on not to let things drift?

Does support of the church bear some appreciable relation to personal expenditures for self-gratification in luxuries and entertainment and to dues for secular organizations, or does the church get what is left over after all these have been attended to?

No body of Christians can come off with a perfect score on these tests, and it is not expected, but when they are tempted to “rest at ease in Zion” with eyes closed to their shortcomings and take too much comfort from membership gains self-examination is wholesome.

Juvenile Literature in 1945

By Kathrin V. Johnston

Greenville College, Greenville, Ill.

IT IS interesting in a survey of a new season's juvenile books (or of other types of literature, for that matter) to look for any trend which may be evident among them. *Trend* is, of course, a word to be treated with wariness. Let a man find but two similar pegs on which to hang his deductions, literary or otherwise, and he is off on the scent of a *trend*. However, there is no doubt that the juvenile publications which are just now making their appearance do display a certain *harmonious confusion, an order in variety where, though all things differ, all agree*. And the golden thread of that order is, without question, social awareness.

For a good many years, of course, children's books have reflected the general tendency toward realism. Many an adult who spent precious childhood hours with Grimm and Hans Christian Andersen has lamented the fact that the child of today meets all his magic through the practical wonders of the machine. These adults will be delighted to know that two of the five titles to appear this season in *The Illustrated Junior Library*, Grosset and Dunlap's new exquisitely illustrated series of juvenile classics, are Andersen's *Fairy Tales* (Arthur Szyk, illustrator), and Grimm's *Fairy Tales* (Fritz Kredel, illustrator). They will also rejoice over *Old Peter's Russian Tales* (by Arthur Ransome, New York: Thomas Nelson, 1945. Pp. 334. \$2.00). But this newer tendency toward social awareness shows the child that he and his contemporaries dwell in a very large world, a world in which he is important, but neither more nor less important than everyone else around him. Even the very youngest child may look at the interesting pictures in Esther Brenn's *Book For Baby* (New York: Macmillan, 1945. Pp. 40. \$1.00) and see his prototype not only eating and sleeping but also *getting along with other children*. If he is a bit beyond the baby age he will enjoy *This Is the Bread that Betsy Ate* (by Irma Simonton Black, New York: Wm. R. Scott, Inc., 1945. Pp. 32. \$1.25) which traces the loaf of bread on his table back to its origin in the ground and introduces him to the farmer, the miller, the baker, and many other fellow human beings on whom he is dependent. But the best of the socially conscious books for the very young is *Let's Do Better* (Monro Leaf, Philadelphia: Lippincott, 1945. Pp. 80. \$1.50). Here the five year old sees a melancholy picture of primitive people in a cave all frightened because of what some stronger people may do to them. Very vividly, with his characteristic simplicity of line and vocabulary, Mr. Leaf depicts the history of man through his various experiments in government and through his unhappy experiences with war. The last picture is of another cave—the cave where we shall all be obliged to live again because of fear of falling bombs unless

we learn to get along together and do better next time. It is not only the five year old who meets a challenge in this book; the adult who reads it to him finds that it is written for his benefit as well.

SOCIAL HISTORY

History, with all its social implications, is being made palatable to the juvenile. *Our Country's Story* (Frances Cavanah, Chicago: Rand, McNally and Co., 1945. Pp. 72. \$2.50) is designed for the five to nine year old, with vivid characterizations of prominent figures in United States history. And the role of the individual in government is brought down to the understanding of the ten year old in *We Are the Government* (Mary Elting, New York: Doubleday Doran, 1945. Pp. 96. \$2.00). This book makes legal activity in Washington fascinating. And if the adult in the house is not certain as to how a bill becomes a law or what the Federal government does about conservation, he might do well to borrow the book from Junior.

Juvenile books about great historical characters appear perennially, of course, and have done so since long before Parson Weems thrust his unctuous little George Washington upon the youthful citizenry of the United States. But there is no undue sense of moral inference in the 1945 biographies for children. They follow the demands of the new type of adult biography by being accurate and full of human interest. Bobbs-Merrill, Indianapolis, is presenting a series called *Childhood of Famous Americans*. There are already 19 biographies in this series with the promise of more to come.

Henry's Lincoln (by Louise A. Neyhart, New York: Holiday House, 1945. Pp. 50. \$1.50) is another heartwarming story and it has very definite social implications. It can hardly be classed as biographical, although it does concern one afternoon in the life of Abraham Lincoln, the afternoon of August 27, 1858, when he debated Douglas in Freeport, Ill. Young Henry goes to the debate wearing a Douglas button. But in the course of the speech-making, he realizes that men, no matter what their color, should never be in slavery to other men. And when he returns home to tell his parents about the debate, he is no longer wearing the Douglas button.

CHILDREN OF OTHER LANDS

Stories about children in other lands or about foreign children who have come to the United States have been written for many years and have always touched, at least, the theme of social awareness. But these tales have been told primarily for purposes of entertainment or of giving color to geography. There is certainly no lack of entertainment value in *The Very Good Neighbors* (by Irmengarde Eberle, Philadelphia: Lippincott, 1945. Pp. 96.

\$2.00), and it makes the young reader conscious of the geography of the southwestern part of the United States. But it is not simply a tale told to depict the quaint customs of the Mexican people. It is the story of a very real Mexican family as seen against a United States background. And it presents and solves the problem of living together with a tolerance, wisdom, and simplicity that might well inspire our diplomats who are grappling with the same problem. *Petar's Treasure* (by Clara Ingram Judson, Boston: Houghton, Mifflin Co., 1945. Pp. 186. \$2.00) is another book which interprets foreign-born children who take their place in an American scene. This small book is a lesson in racial understanding, if there ever was one. For young Petar, a Dalmatian, comes to Biloxi, Miss., and is charmed by the first American he meets, a small Negro boy known as G.W. Their friendship is rich and wholesome, as all such interracial friendships could be if there were no definite education in intolerance.

Another book in this category which appeared this autumn is *Nick and Nan in Yucatan* (by Alan Crane, New York: Thomas Nelson and Sons, 1945. Pp. 32. \$2.00). The story is trivial, but it leaves a pleasant warmth of interracial understanding to the reader. And the illustrations (lithographs done by Mr. Crane) are lovely enough to make the book a treasure. Pearl Buck has again done her part in making us conscious of the human qualities of our Chinese neighbors. She presents *Yu Lan, Flying Boy of China* (New York: John Day, 1945. Pp. 60. \$1.50) to young readers and they may discover that he, just like ten year old boys in this country, is passionately in love with airplanes. *Hilla of Finland* (by Geneva de Malroy, New York: Thomas Nelson and Sons, 1945. Pp. 287. \$2.50) and Elvia of Panama in *The Forgotten Finca* (by Christine von Hazen, New York: Nelson, 1945. Pp. 164. \$2.50) are two more foreign friends who arrived on the bookshelves this season and who should help toward international understanding in their own way.

MISCELLANEOUS

There are many titles which defy all effort to make them follow a trend and yet they must, by virtue of their quality, creep into any article on 1945 autumn juveniles. One of the most delightful of these is *The Mudhen* (by Merritt Parmelee Allen, New York: Longmans, Green, and Co., 1945. Pp. 201. \$2.00). This is a series of hilarious tales about prep school life that no teen age boy should miss. In fact, the chuckles in this book should not be restricted to any age or gender; anyone who seeks amusement may find it herein. And perhaps this is not so far afield from the *trend* toward social

wareness after all. Where better could individuals learn the art of cooperative living than in a democratic preparatory school? *The Mudhen* is full of good sportsmanship, fair play, loyalty to friends and school. For the teen-age girl *Bramble Bush* (by Marguerite Dickson. New York: Thomas Nelson and Sons, 1945. Pp. 270. \$2.00) should be well toward the top of her Christmas list. The heroine of this story is a rather bad-tempered young girl who learns by trial and error that she is a much happier person if she does something for someone else than she is if she sits at home and mopes. And every little girl between the ages of eight and thirteen should read *Sibby Botherbox* (by Mabel Leigh Hunt. Philadelphia: Lippincott, 1945. Pp. 174. \$2.00). Any child who has ever had an imaginary playmate will recognize Sibby at once. The parents of an imaginative child would do well to read this book, too, because there is a beautiful characterization of the sort of adult who really understands children. Both boys and girls will enjoy *The Black Spaniel Mystery* (Betty Cavanaugh. Philadelphia: The Westminster Press, 1945. Pp. 221. \$2.00), and if its reading starts a youngster on the path that makes him a detective story fan, who is to deny that he will meet the most intellectual of companions when he arrives?

A non-fiction book which will be fascinating to the adolescent girl is *Future Perfect* (by Bernice Bryant. Indianapolis: Bobbs-Merrill Co., 1944. Pp. 232. \$2.00). The subtitle of this book is *A Guide to Personality and Popularity for the Junior Miss*. Mrs. Bryant herein tackles all the common problems of girlhood from health and cleanliness to good table manners and does it with such a light touch that her reader enjoys it—even the reader who would turn a deaf ear to the same advice from mother. "Good manners are kindnesses," emphasized Mrs. Bryant, "and the first place to practice them is at home!" And it doesn't sound stuffy—not in the way in which she says it. This book should prove a blessing to the distracted parents of the 15 year old girl who is having a difficult time with the process of growing up.

Another blessing to both parent and child is Caroline Horowitz's *Child's Treasury of Things-To-Do* (New York: Hart Publishing Co., 1945. Pp. 192. \$2.50). Between the covers of this book are the instructions for more than 100 things that can be done by children of all ages. Every activity described can be done with materials on hand in the ordinary household. There are "things-to-do" for the very young, for the bigger child, for the child who is sick in bed; and all are fun. Any one of them should keep the children busy long enough for mother to write a letter or read a chapter in a novel or, perhaps, to do both. This is a book which, definitely, should be awarded some sort of prize.

All the books so far discussed have been secular in theme. A small book which also is secular, but which has very warm spiritual overtones is *Turkey for Christmas* (by Marguerite de Angeli. Philadelphia: Westminster Press, 1944. Pp. 46. 75 cts.). The author captures the joy of being part of a family, the fun of sharing everything, even poverty. This is a book

for a happy child; a lonely child would grow lonelier still with the reading of it.

Another book, quite different in quality, but also on the borderline of the secular, is *The Redcrosse Knight* (by Sister Mary Charitina. New York: Sheed and Ward, 1945. Pp. 125. \$3.00). This is Book I of Spenser's *Faerie Queene* rewritten for children. Any adult who found Spenser rather difficult to read (and are there not many such?) may find to his amazement that the great classic is really very charming. Both child and adult will like the 40 lovely illustrations done by Jeanyee Wong. The book is designed for the eight to 12 year old. His younger brother or sister will enjoy another Sheed and Ward offering, *New Six O'Clock Saints* (by Joan Windham, 1945. Pp. 150. 75 cts.). This is a happy little book which makes the business of Being-a-Saint very practical and not at all impossible. "But it is a happy thing to be near to God" said St. William when he was reproved because he was not solemn nor long-faced enough. "It is a lovely thing and a glad thing, and I couldn't be solemn and grave." Nor could the reader who meets the joyous saints presented in Miss Windham's little book.

The last title to be considered in this brief survey is *The Book of Books* (edited by Wilbur Owen Sypherd. New York: Knopf, 1944. Pp. 450. \$3.00). This is an abridgement of the King James version of the Holy Bible, designed "to make it better known and better understood by English-speaking boys and girls." There is much rich and understandable editorial comment by Dr. Sypherd which helps to interpret the more difficult passages. And the absence of chapter and verse divisions adds greatly to the readability of this book. There is no doubt that many a young person who might never open a Bible except by official compulsion will enjoy reading *The Book of Books*. In this volume we certainly meet the trend toward social awareness that was discussed in the opening paragraphs of this article. All the roots of social consciousness, all the rules for living together are herein presented. It is indeed a gratifying evidence of good will toward the young reader when a scholar and a publisher collaborate in the presentation of such a work.

Wars have been fought for a number of reasons—not the least of which is the lack of understanding which may exist between peoples who are obliged to live near each other. Today everyone is our neighbor, and misunderstandings that seemed of small importance yesterday take on a new and terrifying relevance. Wars may be fought again because of these same misunderstandings. But it is evident that the writers of our children's books are going to prevent them if they can. Nowhere can propaganda be used more effectively than in juvenile publications. So long as this propaganda directs our children toward the understanding and appreciation of his fellow human beings, let us be grateful to the makers of books. And let us give their wares to our children at Christmas time. They are more enduring than the tanks and guns that have found their way beneath the Christmas tree these past few years. Besides, our children have no need for tanks and guns now. The trend is toward peace.

Wartime Mission in Spain 1942-1945

BY CARLTON HAYES, FORMER AMBASSADOR TO SPAIN

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All God's Children

BY ARMOND E. COHEN

A young American rabbi explains simply and candidly who the Jew is and what he wants, describes his religion, customs, and attitudes. Here are the facts which can provide a basis for interracial understanding. \$1.50

The Coming Great Church

BY THEODORE O. WEDEL

Believing that ecclesiastical isolationism, like that of nations, is doomed, Canon Wedel of Washington Cathedral reexamines the history and doctrine of the Church, seeking a road to Christian unity. \$2.00

A Knight There Was

BY MARY ENGLAND

Rare beauty and universal appeal mark this story of a young British soldier, his death in battle, and his mother's and father's search, through pain and bewilderment, for understanding. \$1.00

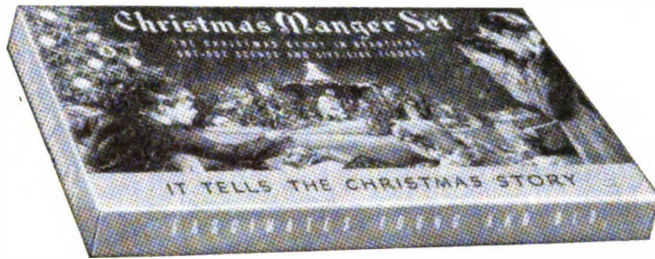
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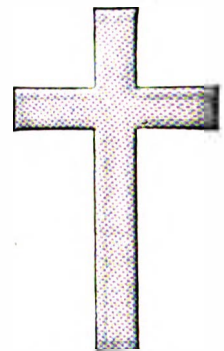
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WHERE ART THOU?

By C. AVERY MASON

This book by the recently consecrated Bishop Coadjutor of Dallas contains six constructive essays on the very important problem of freedom. What true freedom involves in terms of man's relation to man, and to God and Christ is lucidly discussed. Dr. Mason's book is commended to all those who recognize that the well-being of the world depends upon the establishment of a world order based upon freedom and righteousness. \$1.00



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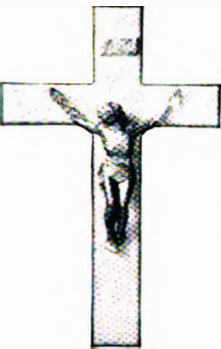
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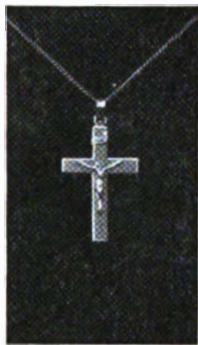
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BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

A New Biography of Our Lord

THE HUMAN LIFE OF JESUS. By John Erskine. New York: William Morrow and Co., 1945. Pp. 248. \$3.00.

It seems impossible that John Erskine is in his mid-sixties; there has always been and still remains an indestructible youth about him which makes one forget the years necessary for the flowering of his great scholarship in literature and music, those years as professor at Columbia, those later labors for the Juilliard School, his directorship of the Metropolitan Opera, his amusing if somewhat shocking novels about Helen of Troy and Eve and Galahad, his many critical essays; makes one think of him still as "a young man of tomorrow." Despite the care and scholarship in this, his latest work and his first religious book, it is that same note of youth, of eager interest, which characterizes *The Human Life of Jesus*.

This is the first impression. A more careful reading shows that behind this *Life* there are long years of Bible reading and careful weighing of the same by an experienced literary critic. One recalls that at one time Dr. Erskine was superintendent of the Sunday school of St. Agnes' Chapel and later a warden of Trinity Parish, New York. But even superintendents and vestrymen do not always read the Gospels much; nor are many of them able to bring to their reading such an acute intelligence as John Erskine's; nor do many men possess his gift of writing vibrant and wholly unaffected prose such as makes this book move as fast as any of his novels.

He is concerned with the human life of our Lord, but he makes plain on the very first page that "the central doctrine of Christianity is the Incarnation"; this is the human life of God. Dr. Erskine is a complete kenoticist. He believes, in other words, that in His human life the incarnate Son utterly divested Himself of the prerogatives of deity; that Jesus shared all limitations that are essential to us, including our ignorance; that in His manhood, as He grew, He discovered (so to speak) His preëxistent and eternal godhood. There are those who deem this to be heresy; but hardly any dispassionate student of the Gospels can think otherwise; and it is a doctrine logically compatible with the Nicene Creed. At any rate, this is no "humanist" book, but a book written by a believing Catholic layman, though certainly by no uncritical one. One might wish, perhaps, that Dr. Erskine had not slipped over the Last Supper so hastily. The resultant sense of his having here too much in mind the fact that his readers would be both Catholics and Protestants, is the one chief flaw in the book. What he has written at this point will please those of no school of thought.

A good book it is, careful, reverent, without being mawkish or sentimental, with comment that is clarifying but never preachy, with no desire on the author's

part to adorn the tale by fictional interludes or other literary tricks.

This reviewer has no hesitation in saying that he knows few books on the life of Our Lord as good as this for reading by modern laypeople, especially men. As for the clergy, they will find here fresh material for use in sermons.

It is too bad that the book is priced so high as to appeal only to "the carriage trade." Morrow and Company, whose first venture in religious books this is, do not perhaps quite understand their market. Pricing it at \$2.00 they would have had five times the sale, at least, that they will get at \$3.00. Perhaps before too long we may have a reprint at a lower price. One hopes so, for the book will have a long sale.

BERNARD IDDINGS BELL.

God Reigns in Changing World

GOD IS NOT DEAD. By Bernard Iddings Bell. New York: Harpers. Pp. 185. \$1.50.

These are very old lessons, but they were perhaps never more needed than they are in the 20th century age of general wars. So fast does this modern world move, that they are clearly more needed now than they were five months ago when Fr. Bell wrote his preface and handed this little book to his publisher.

Fr. Bell is one of a very few semi-popular writers whose voice is a serious voice. He recognizes that ours is in many ways an evil time and that the traditional, the Christian, the eternal methods of treating evils are not less applicable to our modern world, and even to God's country, than they were to the world of our ancestors 30 or 60 generations ago.

The miracle which brought a considerable part of the people of the world to profess the Christian faith was apparently achieved without any concessions to the empire of sports and luxury, pride and idolatry, triviality and irresponsibility that the Roman empire presented in the first three centuries of our era. According to every worldly recipe for success, Christianity historically should have been a failure. In his book, Dr. Bell suggests that modern civilization—which now encompasses the entire globe—is hardly less trivial and irresponsible, hardly less worldly, frivolous, and proud than the Roman civilization under the empire. Modern civilization is saved from idolatry, as it prevailed in the time of Augustus, only by the faith that was then born into humanity. The price of retaining this redeeming feature of the modern world, Dr. Bell seems to suggest, will be no less high than that paid for the spread of Christianity in the early centuries of our era. The modern world can be redeemed only on the same terms as the classical world—terms that run counter to the habits bred in man by modern industrialism, with its advertisers and its schemes for winning friends and influencing people.

"Between modern civilization and Christianity there must be, if the Church is to be faithful to God in Christ, not a series of easy compromises and polite 'cooperations' but rather a dialectic opposition."

It is a hard doctrine. Yet the historian who suggests that the course of history supplies valid reasons for espousing an easier one, would be, in my judgment, a charlatan.

DOUBLE-EDGED SWORD

Dr. Bell writes as a Christian. His sword is double-edged. He spares neither the common run of Churchman nor the good agnostic. As a Christian, writing in the hope of the advent of a Christian society, yet writing for a popular audience, he should not be asked to cast a wider net than he has thrown; he should not be asked to reduce to simplicity a world vastly more complicated than it is bound to appear in a work of the kind he has written. One hopes that his readers will be many and that they will be carried on by his words to probe more deeply into the work of the mind during the last 50 years, some of which has an important relation to Dr. Bell's doctrine. Consider what has happened during this half century, since the youth of T. E. Hulme, of whom Dr. Bell speaks with admiration in his preface. Consider what has happened not in terms of newspapers, receiving sets and pictures that you read, hear and see—these will tell you none of all this, for never perhaps have the thought and art that matter been cut off so completely from a public as they are the American public today. The "best informed public in history" is in many ways the worst informed public on matters of the mind. Consider what has happened rather in terms of the seekers after truth. In spite of the inanity, the frivolity, the war and destruction, seekers after truth remain. Their search has been rewarded with much rich fruit, though few have seen it, fewer still have tasted it, and almost none has digested it.

In philosophy, with the later Bergson and his two great pupils, Hulme himself and Maritain, with Gilson in his more philosophical writings, the conception of metaphysics has been changed fundamentally. After four centuries of increasing confusion, the line of tradition concerning metaphysics, broken after the Renaissance, has been restored. In letters, the late Paul Valéry managed to achieve, in spite of his religious uncertainty, a measure of the certainty, integrity, and finality which he sought with an ardor greater perhaps than almost any of his predecessors for several centuries. In the fundamental natural sciences, the conception of the universe which had persisted since the time of Newton, has been overturned by the basic discoveries of the past 50 years. They have shown the folly of taking it for granted that the universe of matter, space, and time is ultimate.

Under our very noses the whole structure of art and science that we took for granted has been replaced by foundations for a new structure. The revolution for which Dr. Bell hopes is being prepared, though few heed the preparation. The price of that revolution is the same that Fr. Bell thinks must be exacted in con-

ection with the ordinary run of Church-an and the good agnostic.

The price is a reconsideration of all the commitments that go with the vocations we follow, as writers or teachers, as journalists or financiers, as labor union or political leaders. Each of us will have to consider what he does, not on the assumption that it is right because it pays, wins approval, or publicity, fits in with the customs of his associates and with his own training and habits, but on the assumption that it is for these reasons wrong. If and when men are able to act in the belief that machinery and mechanics have liberated them from the cultural, educational, social, and economic consequences of machinery and mechanics, they will have taken a decisive step toward understanding each other, toward making humanity a single family and toward the redemption upon which all the rest depends.

JOHN U. NEF.

The Peace That Is Yet to Begin

WEAPONS FOR PEACE. By Thomas P. Neill. Milwaukee: Bruce Publishing Co., 1945. Pp. 234. \$2.50.

THE ANATOMY OF PEACE. By Emery Reves. New York: Harpers, 1945. Pp. 275. \$2.00.

BRINGING OUR WORLD TOGETHER. By Daniel Johnson Fleming. New York: Scribners, 1945. Pp. 155. \$2.00.

AMERICA'S PLACE IN THE WORLD. By Nathaniel Peffer. New York: Viking Press, 1945. Pp. 277. \$2.75.

Booksellers report that books on "the peace" are selling better now than they were while the wars were still being fought. This is not to be wondered at, for only when the shooting was over did many people wake up to the fact that the nations are without a strategy for peace, as child-like in approaching it as they were in the interim between World War I and World War II. The revelation of new weapons and the realization of the carnage wrought thereby, culminating in the terror-provoking atomic bomb, brought home to vast numbers, whose whole attention had been concentrated on "winning the war," the fact that a "next war" means bitter destruction of civilization and possibly obliteration of the race. Add to the imminent threat an understanding of the real character of the much touted United Nations Covenant, and it is no marvel that such books as those here under review are being read with growing avidity, and talked about and preached about.

Dr. Fleming's book (*Bringing Our World Together*) is full of the highest sentiments, of hope for peace to be promoted chiefly by an Ecumenical Church (with Roman Catholicism conveniently overlooked) which will give a word of blessing while natural man moves inevitably into the millenium. The trouble with this lately retired professor in the Union Theological Seminary is that to him the problem of peace seems much more simple than in fact it is. He ignores the growing power of secularism, the decreasing authority of a Christianity denatured by

compromise, the dreadful reality of human sin; he feels sure that since all peoples are coming to know one another better in this "one world," they will inevitably come to love one another more. For this belief there is no evidence. Dr. Fleming's trust in the goodness and ever betterness of man blinds his eyes to manifest facts about international life today; and this renders the well-meant book scarcely more than a belated echo of Liberal Protestantism, of what was once but is no more the current mood at Union.

The Anatomy of Peace is very different. It has one contention, well developed and argued for, namely that the nation-state is as outworn and dangerous to man as would be survival into our day of the shotgun government of the vigilantes on the American frontier. It is essentially lawless, says this penetrating journalist, to allow a nation to make unilaterally its own law for governance of its international conduct. There must be, in an integrated world like ours, the establishment of a law which will govern all nations alike. If a reign of law cannot come about by common consent and democratic methods, then it must and will come by conquest. "The modern Bastille [which must be stormed] is the nation-state, no matter whether the jailers are conservative, liberal, or socialist." Communism, Mr. Reves insists, is not revolutionary; Russia is only old fashioned nationalist with a new yell and a new flag. Naturally from these premises Mr. Reves reasons that the United Nations Covenant is dangerous rubbish. It assumes that a nation has the "sovereign right" to do as it pleases if it can get away with it; such a covenant is provocative of war. "We have played long enough with internationalism. What is needed is universalism, a creed and a movement clearly proclaiming that its purpose is to create peace by a legal order between men beyond and above the existing nation-state structure."

Mr. Reves' book deserves to be read by those who form Christian opinion; there is grave danger that the Church will confuse the United Nations Covenant with the Christian Gospel. Suppose Mr. Reves is right; suppose the new Covenant collapses like the old League. One recalls Sir Alfred Zimmern's remark that when the Church confounded the League with Christendom, as once it seemed to do, it "confused politics while the alliance lasted and prejudiced religion when the dream was broken." This is distinctly a book to be read; it is ahead of the times, but the future may be shorter than we think.

COLD SHOWER

If one deems Mr. Reves perhaps a bit rhetorical, one should turn to Dr. Peffer (*International Relations at Columbia*) for a good cold shower of facts. Not that he disagrees with Mr. Reves; they agree utterly; but Dr. Peffer is as specific and as unexcited as Mr. Reves is general and urgent. America has four choices, so Dr. Peffer thinks (and establishes by sound argument): 1. We can repeat 1919, "sign the peace treaties, bring the boys home and withdraw" from world politics. This easiest course means merely another futile



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war to fight a few years hence. 2. We can become *really and truly* isolationist, much on the modern Russian model, with a self-contained economy run by an iron bureaucracy. Dr. Peffer thinks we had better not try that one out; a world integrated economy will smash such regimes in America, in Russia, wherever they may be. 3. "The way to power." We can resign our minds to "the inevitability of war," arm ourselves to the teeth, adopt peacetime conscription, build the largest navy, capitalize our advantages of the moment in weapon technology, go in for military alliances and counter-alliances. That way ends in chaos; but there are many who advocate it despite atomic bombs. 4. "The way of prevention" is the only sane alternative to adopt, the way of world security organization.

But to Dr. Peffer, as to Mr. Reves, the United Nations Covenant is a "phoney" world security organization. "The irreducible minimum" in such an organization is the right "to inquire into any international situation . . . to deliver judgment against any nation . . . and to exact obedience from all other nations in carrying out whatever sentence is passed"; in other words, "sovereignty" must go, and America ought to insist that it go.

Dr. Peffer says, in short, that of the four possible courses which America faces, two are absurd, the third is suicidal, and the fourth is utterly unwelcome to our ways of thinking. No, this is not a "cheerful" book; but it is truth that he has written.

POLITICS AND THEOLOGY

Professor Neill (University of St. Louis, History), in his misleadingly named *Weapons for Peace*, points out what none of the other three touch upon, that political organization is always a reflection of some theory of man, his nature and destiny; that politics stem from theology of one sort or another—deistic, theistic, pantheistic, or atheistic. Echoing Carleton Hayes, he points out that nationalism is a "secular religion made possible largely by the void in men's hearts and minds created by the wide rejection of all supernatural religions. When the skepticism of the Enlightenment pushed the God of the Christians aside, the national state was quickly placed in the niche." This happened not merely in France, Germany, Russia, Italy. Soon "the American and the Englishman were given to selfish economic activity and all the world was their prey [and the object of their contempt]. Such an attitude was perhaps not so immediately provocative of war as the nationalism of a German or a Frenchman, but in the long run it proves equally detrimental to the good will and mutual trust on which international cooperation must be based." Peace can come and remain only if men rediscover their dignity and their equality before God across natural, imperial, racial lines.

Professor Neill traces the historical development of Nationalism through the Renaissance, the Reformation, the Revolutions political and industrial. He examines the two "solutions," Communism and Naziism (his analyses are brilliant); and

At the end he shows what is involved in the application of Christian theology to the problem of supernatural relations. Of course all of this has been said over and over again by modern Christian sociologists, a fact of which the author is somewhat naively unaware. He is astonishingly and particularly ignorant of Anglican and Protestant thought on politics, as for that matter is his master Carleton Hayes and that other brilliant Hayesian, John Hughes, whose *The Church and the Liberal Society* appeared last year. Such ignorance of the literature, hard to condone, mars otherwise brilliant work.

Of these four books this reviewer would recommend that readers of THE LIVING CHURCH can hardly afford to miss *America's Place in the World*; that they will profit from *Weapons for Peace* and *The Anatomy of Peace*. A careful reading of them will prevent a deal of foolish talk of "Peace! Peace!" when as yet there is no peace in sight.

BERNARD IDDINGS BELL.

Religion and the Postwar World

RELIGION IN THE POSTWAR WORLD. Edited by Willard L. Sperry. Cambridge: Harvard University Press, 1945. Four volumes at \$1.50 each; \$6.00 the set.

Under the editorship of Dean Sperry of the Harvard Divinity School each of four slender volumes presents a sort of symposium upon the subjects of Religion and our Divided Denominations, Religion of Soldier and Sailor, Religion and our Racial Tensions, and Religion and Education. Five different authors, impartially clerical and lay, contribute their views to each book, thus presenting the opinions of 19 men and one woman who are eminent in their respective fields, upon pressing problems which confront the Church for solution in the postwar period.

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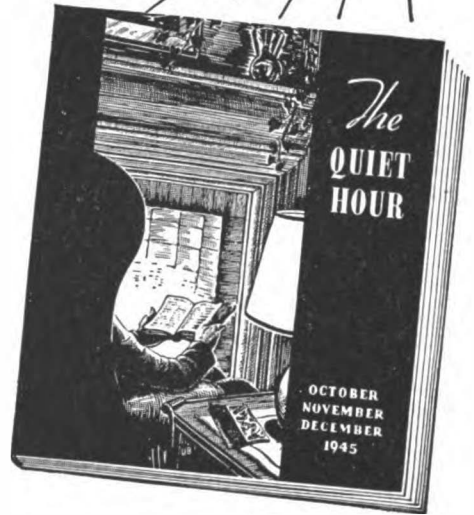
Here are four thought provoking volumes, each of approximately 100 pages, that will assuredly raise far more questions in the mind of the reader than they attempt to answer. The first volume emphasizes the need for Church unity as seen through Roman Catholic (Fr. John LaFarge, S.J.), Protestant (Prof. John T. McNeill), and Jewish (Rabbi Louis Finkelstein) eyes. In the opening chapter Dean Sperry expresses the hope that "since freedom from the dictates of the state leaves the field open for unlimited trial and error . . . it may well be that America will be able to work out some solution." No prospective solution is actually offered, however, except in the final chapter on Humanism, where the Hon. Archibald MacLeish suggests that what organized society requires for its salvation is "a rebirth of belief in ourselves as men." To religious minded people that will seem pretty much like trying to lift ourselves by our own bootstraps. Nevertheless, this volume performs a needed service in stressing the "total picture of ecclesiastical disorder appalling to behold," and in urging that the inertia of the past be dis-

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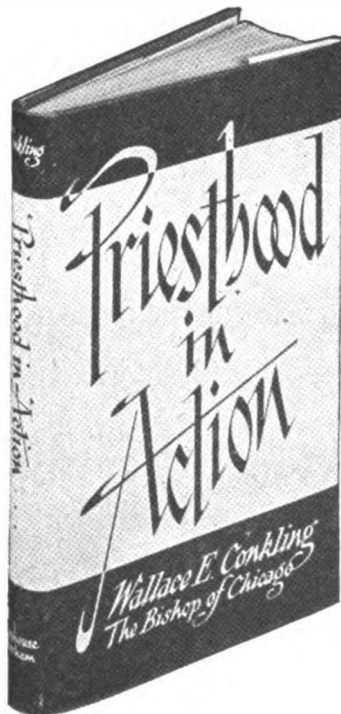
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RELIGION AND THE ARMED FORCES

The second volume is the most factual of the series and presents an informative picture of the efforts made to bring institutionalized religion to the men in our country's armed forces. Chaplain John E. Johnson ably describes this work as it is conducted by the Navy, and Chaplain William D. Cleary performs a like service with respect to the Army. Two disillusioned chapters deal with such activities during the First World War (ex-Chaplain Paul D. Moody), and with conditions during the period connecting it to the Second as seen through the lay eyes of Lucien Price. Such statements as "the profit system of private ownership, now euphemistically (and falsely) known as 'free enterprise,'" or the dictum that "Fascism is capitalism gone nudist," may cause the more zealous champion of capitalism to gag a bit. The book concludes with a thoughtful chapter contributed by a wounded veteran of the recent war, Lt. Elisha Atkins of the U. S. Marine Corps. Whether the 10,000,000 veterans who will return home from the unparalleled savagery of the late war will be cheerful supporters of the *status quo*, or sullen and disillusioned—whether they will leaven our society for better or for worse—none of the authors of this volume presumes to say.

RACIAL PROBLEMS

Volume three takes up the pressing problem of racial tensions with an opening discussion of the myth of race superiority by Prof. Clyde Kluckhohn. The right of each individual to cultivate his own distinctive personality is ably defended by Everett R. Clinchy of the National Conference of Christians and Jews. The color problem, more especially as regards the Negro, is discussed by Edwin R. Embree of the Rockefeller Foundation and Julius Rosenwald Fund. Margaret Mead views through the dispassionate eyes of an anthropologist the operation of our American melting pot. In the closing chapter by Bradford S. Abernethy the efforts of numerous agencies now engaged in the attempt to solve the vexing problem are described in detail. This book accurately portrays the past attitude of the Church upon these questions in an unfavorable light, in spite of the truism that "religion can no longer endure in a nation half haters and half hated."

RELIGIOUS INSTRUCTIONS

The final volume in the series deals with the glaring inadequacy of contemporaneous religious instruction. It is recognized that this condition is partly due to our separation of Church and state; and partly to sectarian prejudices that impel our public schools and tax-supported colleges and universities to forego such instruction in all but name. Alexander Meiklejohn argues that we are still in a period of transition from the time when the Church was the teacher to the time when education is recognized as a function of the state. Payson Smith believes that it is possible

to keep religious instruction in the public schools, while at the same time excluding sectarianism; and he points out that morals are now being taught. Whether a mere knowledge of morality will eventuate in moral behavior is a question that, significantly, he evades in silence. Howard Mumford Jones contends that university students may show a lack of interest in institutionalized religion because "after being lectured to by expert men, however dull these men may be, the student is likely to find the ordinary sermon, Catholic, Protestant, or Jewish, singularly unsatisfactory." This presupposes that religion is a matter of the head rather than of the heart, a thesis in which very few will concur. Victor L. Butterfield argues persuasively that professorial specialists in our liberal colleges should cultivate an intellectual interest in fields outside of their own narrow specialty, including the field of religion. Whether such widened interests would be communicated from faculty to students by a process of "contagion," as he calls it, is more than doubtful. The concluding chapter of the book, by the Rev. Theodore P. Ferris, reemphasizes the teaching mission of the Church, and demands that the ancient faith be redressed in modern habiliments for presentation to modern eyes. As to how a modern Nicaea can be convened for the purpose we are left wholly uninformed.

Throughout these four volumes there is tacit concurrence that religion constitutes an integral part of each individual's personality, and that the Church as an institution is indispensable to organized society. Because the Church successfully solved a wide range of dilemmas that racked it in the past, it is hopefully suggested that it can continue so to do in the future. It is taken for granted that the Church in the postwar world must continue to exercise a vital influence over the minds of men, and therefore over the coming civilization in which they will live. But to do that successfully requires of it a large measure of realistic leadership, and a setting in order of its own house, before it can hope to commend itself to all men. In that expectation these four books present frankly and thoughtfully some of the more urgent problems demanding postwar solution. For frail souls who shun reality we do not recommend these books. But to all who are concerned with the progress and direction taken by our American democracy—to all who have the future welfare of the world at heart—to all, in short, who are not afraid to employ whatever stations in life they occupy for influencing popular opinion favorably in Church and state—these books should be required reading.

WARREN M. SMALTZ.

The Lutheran Hour

CHRIST SET THE WORLD ARIGHT. By Walter A. Maier. St. Louis: Concordia Publishing House, 1945. Pp. 377. \$1.75.

Dr. Maier publishes in this book his radio addresses over the Lutheran Hour for the first five months of last year. The Lutheran Hour is probably the most widespread religious program on the radio.

broadcast by at least 540 stations in 26 countries. That this program is effective is attested by as many as 27,000 letters received in a single week. This alone should tell the book.

Nevertheless the reviewer found it heavy going. The centrality of the Cross, the Bible, the saving blood of Jesus, man's miserable estate that binds him hand and foot with the withes of original sin, these facts are reiterated on almost every page. Thoroughly orthodox, evangelical, and sincere, it gives one an almost morbid reaction, and the word "crossthumping" comes to mind.

Dr. Maier mentions, but fails to grasp, the spontaneous joy of the early disciples and of the true Christian everywhere. Perhaps we need to be reminded that Christianity is a serious business. If so, the book is excellent. One quotation will summarize its message: "There is only one Mediator, Jesus Christ; only one errorless, divine volume with the whole truth of Heaven for salvation, our Bible; only one Gospel, the message of redemption through faith in the crucified Saviour; only one blood to cleanse us from all our sins—that shed on Calvary's cross; only one faith to justify us in God's sight, the trust which looks only to Jesus!"

G. CLARENCE LUND.

A Novel of the Time of Christ

BEHOLD YOUR KING. By Florence Maryvyn Bauer. New York: The Bobbs-Merrill Co., 1945. Pp. 408. \$2.75.

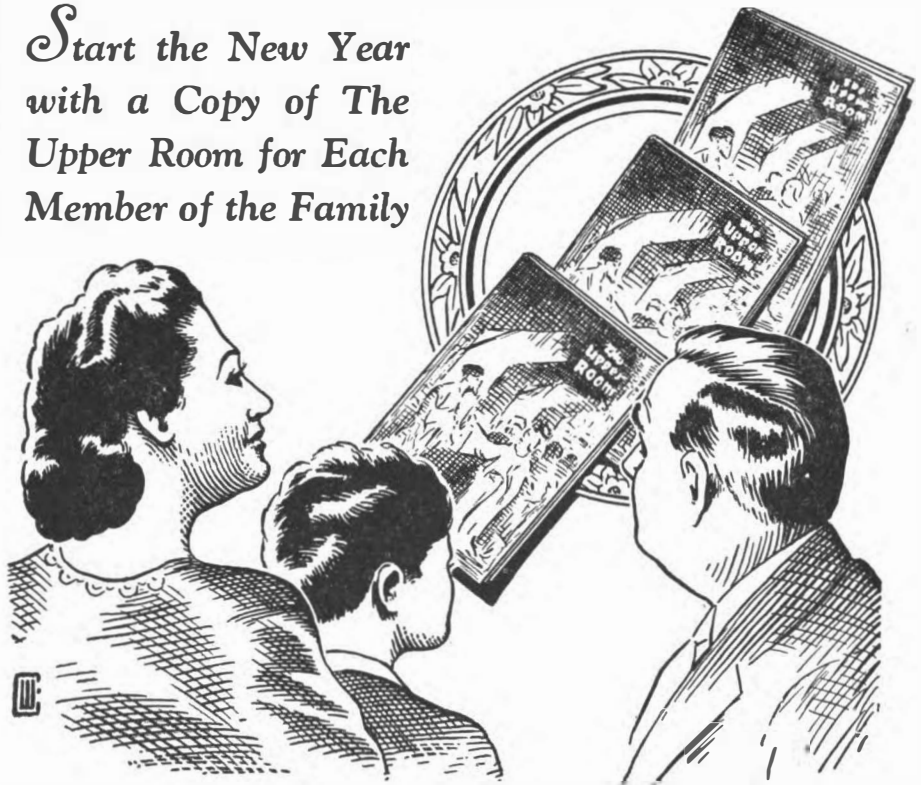
To the writing of biblical novels there seems no end. I believe, however, *Behold Your King* should be placed in the higher grade bracket, because of its interesting and well written story, as well as its vivid description of characters and places.

The story is of Jonathan ben Simeon, son of Ezra, who in the early years of the first century of the Christian era, leaving his native land of Cyrene to further his studies in Jerusalem, goes to live with his uncle and aunt, Joseph of Arimathea and Hannah. The latter, who is his mother's sister, suffers from an affliction which has bent her poor frail body into a right angle. As the couple is childless, it is almost certain that Jonathan will eventually come into a large inheritance.

Shortly after his arrival in Jerusalem, Jonathan accompanies his uncle on an expedition to the Jordan Valley for the purpose of hearing a strange new preacher, John the Baptizer. On the return journey they are captured by the robber band of Bar Abbas on the Jericho road. Much to Joseph's consternation there had accompanied the caravan three ladies: Joanna, wife to Chuza, steward to the tetrarch Herod; Elizabeth, her sister; and Judith, daughter of wealthy Amos ben Jabez. Joseph and Jonathan are released because of the former's generosity toward others, as is also Judith (for a reason disclosed later in the story). The others must pay ransom.

It is shortly after these exciting events that Jonathan first sees Jesus, the occasion being the cleansing of the Temple the first time. (The Johanne narrative is followed, and two cleansings are given.) Im-

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mediately Jonathan is strangely drawn to Him. There is that display of righteous indignation by this Rabbi from Nazareth, followed immediately by a calmness and serenity never shown by any man hitherto; there is a dignity to His person and He speaks as one having authority. On this same occasion Jonathan rescues Elizabeth when she is almost killed by an escaping young bullock.

Jonathan is now caught up into the epoch-making events of the next two years. His betrothal against his will to the lady Judith; his deepening love for Elizabeth; and his increasing interest in Jesus whom he finally believes to be the Messiah, thus incurring the anger of his Uncle Joseph, all combine to form a story realistically told in an artistic manner. We meet other well known personages: Mary and Martha, Lazarus, Jarius and his daughter, Nicodemus—to name only a few—all of whom fit into a proper place in the right proportion to form a beautifully constructed mosaic of the times.

Although the story is not as fast moving, perhaps, as that of a recent popular novel of about the same period, it is better written and of greater worth. One lays down the book feeling almost that he has lived in the time of our Lord. One has impressed upon one again, as it was upon Jonathan, that "we are tabernacles of the Holy Spirit of God, dedicated to carry His cross, the subjection of our wills to His Mighty Will in all things, even to death."

ERWIN A. THOMAS, SSJE.

Panorama of Philosophical Findings

PHILOSOPHICAL UNDERSTANDING AND RELIGIOUS TRUTH. By Erich Frank. New York: Oxford University Press, 1945. Pp. 209. \$2.50.

From the horizontal level of his mental foxhole the embattled man in the street is apt to view philosophy as an ill-advised attempt by finite minds to evolve a simple and inclusive formula for explaining the varied and complex phenomena of an infinite universe. The same man, having been weaned intellectually upon the axiom that the whole is greater than any of its parts, has concluded long since that neither a complete apprehension of infinitude, nor a full and adequate apperception of God in all His incomprehensible comprehensiveness, can ever be compressed into the cramped confines of a human cranium, however erudite its contents. This attitude of his he believes to be completely rational.

Accordingly, he conceives philosophy to be a system of intellectual acrobatics invented for the amusement of highly articulate fools who, he suspects, are all atheists at heart. He is mindful, moreover, that in the past philosophy has occasionally been a serious retardant to the rapid unfolding of truth, as in the case of the Aristotelian system which delayed the flowering of modern science by many centuries. However erroneously, he has also

associated philosophy in his own mind with legal hair splitting and with ecclesiastical casuistry. For these and other reasons which to him seem sufficient, he regards its operations with a jaundiced eye.

Something of this must have been in the back of his mind when Dr. Frank, currently a research associate in philosophy at Harvard and formerly a professor at Marburg, compiled his present book. He tacitly proceeds from the standpoint that hostility to philosophy needs to be overcome, and to that end he adopts a winning tone. Originally a series of lectures delivered under the auspices of a lectureship at Bryn Mawr College, the book betrays that fact in its format. Each of six chapters is followed by a section containing notes which, not only in their quantity but also in interest and inherent worth, rival the main argument of the book. One could wish that Dr. Frank had embodied much of these notes into the main subject matter, both to increase its interest and to facilitate ease of perusal. For instance, the interest of the casual reader will certainly be aroused to learn that Mussolini derived much of his Fascist ideology from Bergson through Sorel, and in turn influenced the thought of Hitler; yet to discover this fact he is compelled to thumb through a section of notes not particularly inviting in appearance.

The first five chapters of the book present a panoramic view, in miniature, of the findings of philosophy upon such questions as the nature of man; the idea of

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od; the concepts of creation, time, truth, and imagination; and the nature of history. Nothing in all this is particularly new. In the final chapter some contribution to present day thought is made by showing that St. Paul transcended even the best modern philosophers in his conception of creative freedom, and in his use of the metaphor of letter and spirit.

Throughout his book Dr. Frank adheres to the use of philosophical terminology with little attempt at definition, so that the average reader, probably already prejudiced, will not likely find the work to his taste. This is unfortunate because a sincere and worthwhile attempt has been made to harmonize the concepts of philosophical understanding with accepted religious truths. The book has no bibliography other than that incorporated in the text and, therefore, not readily at hand. The index is adequate.

WARREN M. SMALTZ.

"In Every Nation"

RELIGIONS OF MANKIND. By Otto Karrer. New York: Sheed and Ward, 1945. Pp. 291. \$2.75.

Christianity is unique. Its essence is that which is novel in it. It is not just a combination of the best in other religions; not the best yet. Yet, "It is unreasonable to believe in a special revelation in Christ if we refuse to believe in a universal revelation of God to the human race." The resolution of these seemingly paradoxical views is the theme of this work, and it is done in a masterly fashion. This is not just another "History of Religions," but a study of the history of religion and religions in which the author refreshingly and frankly admits that he is not being purely objective because he can't be. He is a Christian and proud of it. In the course of the book Dr. Karrer deals with the range, origin, development, and comparison of religions starting from the notion of God and touching on all the great religions and a host of the minor ones, historical and contemporary, primitive and sophisticated, pure and corrupt, in their real forms and in their real existence. Prayer, morality, science, philosophy, and their relation to religion are dealt with as they go along. And he very naturally ends with a discussion of the thorny questions of Revelation and Salvation outside the visible Church.

EVERETT BOSSHARD.

Plato for Our Times

DISCOVERING PLATO. By Alexandre Koyré. New York: Columbia University Press, 1945. Pp. ix—119. \$1.50.

In this small volume of the King's Crown Press series, the French refugee Alexandre Koyré outlines the technique of the dramatic form of the Platonic dialogue, showing the immediate relation of its form to the philosophic theories therein established. Thus, an understanding on the part of the "reader-auditor" of the general cultural background of the dialogues, and their specific intellectual attitude is necessary for an adequate ap-

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preciation of the conclusions Plato wishes to elicit. With keen insight, the secret of the Socratic maieutics is shown to lie in its clever use of questions and criticism. If the answers to the problems raised by Socrates are not explicitly stated, they are, in substance at least, patent to the properly equipped audience. Hence, the Platonic writings do not support an intellectual liberalism.

With this theme in mind, M. Koyré analyzes the principal contentions of the *Meno*, *Protagoras*, *Theaetetus*, and *Republic*. The first three, taken as a group, give material for the study of virtue and knowledge. The *Republic* carries the examination into the more expansive fields of politics and philosophy. In his own presentation, the author attempts to be faithful to Plato's thought and method. Yet, granting that Plato abounds in implications, it must be said that M. Koyré's treatment suffers from indirection, to say the least.

Two aims are foremost: an attack on "relativism," both intellectual and social; and a support of an intellectual elite. The contemporary political world is viewed as one of "imperfection and perversion, where the only critics are 'bad ones.'" Modern thought is little else than a skepticism which can at best revel in debunking. The salvation of our abject perversion rests with the philosopher and "what he must do, or at least attempt, is to educate the city, that is, to educate its elite, to give them or return to them respect for true values, love of justice, devotion to the

city, respect for law." In keeping with this, no comment or criticism is made of the conception of the masses as a brass and iron race, which is to be indoctrinated at the hands of a golden race by attenuated and weakened truth, by symbol and myth. Such is a typical example of the author's deceptive use of implied analogy. While the brunt of his attack is undoubtedly aimed in the direction of Fascism, the further implied criticisms of other political theories have a dangerously reactionary note. One reads this book with the conviction that M. Koyré's primary interest lies not in giving a guide to the study of Plato, but of "using" Plato as fitting propaganda for an academic attack on progressive thought.

The translation by Leonora Cohen Rosenfield preserves the fluidity and sparkle of the author's literary expression. The book has a foreword by Erwin Edman.

E. J. SMITH.

Life and Thought of St. Augustine

AUGUSTINE'S QUEST OF WISDOM. Life and Philosophy of the Bishop of Hippo. By Vernon J. Bourke. Milwaukee: Bruce Publishing Company, 1945. Pp. 323. \$3.00.

According to an old Spanish proverb, a sermon without Augustine is as a stew without bacon. All Christian thought in the West, whether Catholic or Protestant, is indebted to him. Many of the Prayer Book

collects (to say nothing of the Thirty-nine Articles) echo his teaching. Certainly in this Pelagian country and age, where men are quite convinced that man and the world can be saved by mere human effort, it is necessary to take lessons in theology from the great Doctor of Grace. There are many books dealing with phases of his life or teaching, but very few available books in English which attempt to give even an approximately complete account of St. Augustine. So this present volume is very welcome, both because it supplies this lack, and because, in spite of some defects, it is a very good book.

As a narrative of the events of St. Augustine's life it is excellent. Only occasionally is there that glossing over or inconvenient facts which so often mar the work of Roman Catholic historians (But it is, to put it very mildly, an understatement to write that Pope Zozimus 'reopened the case' of the heretics Pelagius and Coelestius. He did much more than that; he wrote that their faith was absolutely satisfactory.)

As a study of the thought of St. Augustine, his *Quest of Wisdom* the book is a little disappointing. In part this is because of limitations of space. It is probably impossible to deal with such a subject in a single volume. But this is not all. There are omissions, needless ones, which result in a real distortion of the theology of St. Augustine. The author manages to perform the difficult task of describing the "Anti-Pelagian Polemic" with only the vaguest references to such vital points as predestination and irresistible grace. The result is that the anti-Pelagian doctrine presented is the later, modified Augustinianism of later Western theology instead of the Augustinianism of St. Augustine.

In the chapters on "The Mature Mind of St. Augustine" three of his works are carefully outlined, the *De Trinitate*, the *De Genesi ad Litteram*, and the *De Civitate Dei*. Students will find these most valuable.

W. FREEMAN WHITMAN.

Restoring Religion to the Church

CAN THESE BONES LIVE? By Roger Babson and Dudley Zuver. New York: Harpers, 1945. Pp. x-254. \$2.00.

The famous statistician who served from 1936 to 1938 as moderator of the Congregational-Christian Churches of the US joined with an Episcopal priest of the diocese of Newark in the production of this pungently written challenge "to restore religion to the Church."

Analyzing the religious education situation, the authors maintain that the Sunday school approach is outmoded. "The inescapable effect of teaching children in exclusively juvenile groups, their morals and religion is to transform these into matters which are irrelevant and unreal." Mr. Babson is particularly hard on theological professors. "The faculties of theological schools are staffed almost universally with scholars and linguists. In addition to being experts in highly occult disciplines, these men are further handicapped by the fact that the sciences, wherein they

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ire trained, do not matter anyhow and can claim but meager relevance to practical life."

Especially anathema to the authors is 'the ecclesiastical mind,' though they admit it is not peculiar to ecclesiastics. 'What church officials most fear is an issue that cannot be shelved, a valley of decision that cannot be skirted, a crisis that they cannot smother, a cause that is not merely an item in the day's business.' Because of its endowments the Church is too much entangled with a system it is supposed to criticize and guide. "We declare that no religious body should want to hold stocks, bonds, or any income-producing property."

The book's lone compliment is offered to the Church of England for the alertness of its current leaders "to direct, not to thwart, tendencies demanding change." Orthodox Christians of all names, however, will discount the volume because of its inadequate Christology. In their admitted distrust of theology the authors are primarily interested in the ancient figure of Jehovah and in Jesus as His Messiah. There is no grasp whatsoever of the Incarnation. It is blithely brushed aside by saying that "official Christian theology has swung strongly to the Greek point of view." The final chapter, a plea for "The God of the Bible," might better have been called "The God of the Old Testament."

The book is full of crisp, vital sentences. "Idealism is a wet fuse." "Religion is no picnic in the woods, no breakfast in bed." "The stiffer the neck, the neater the job of the guillotine." Yet the development of the theme is labored. With vigorous sincerity the authors always seem to be on the edge of their chairs, but fail to keep the reader on the edge of his!

C. RANKIN BARNES.

The Old Problem of Suffering

God's ANSWER (Second Volume). By O. A. Geiseman. New York: Ernst Kaufmann, Inc., 1945. Pp. 192. \$2.00.

This is another of the many books appearing from the presses that attempt to find answers or solutions to the suffering and unhappiness rampant in the world at the present. The author is a Lutheran minister, "much in demand" as the jacket blurb says, who seems to have a facility in presenting God's comfort to his congregation. I say "seems" because it is always difficult to judge the effect of a sermon when it is written. Very often sermons that are written lose much of their power and effect, but if these sermons were as effective when they were delivered as they are in print, Dr. Geiseman's congregation is a fortunate one. It must be confessed that this reviewer has considerable doubts as to the merits of a good many Protestant preachers' value for Anglicans, but this is a book that cannot fail to be of value for most of our people, and perhaps even some of the clergy may find useful springboards for their own homiletic efforts. It is sincere and honest, effective in its simplicity and practicality. While the writer is certainly not Newman or Liddon, it cannot be denied

that he has an appeal that is as contemporary as was Newman's in his time. It has an evangelical fervor that should mark the preaching of Catholics.

The sermons themselves are based on "old line Gospel texts" for what corresponds to our Trinity season. None of them is overly long, yet they all cover the ground; none of them adequately answers the problem of pain and suffering—we know there can be no full and complete answer in this life in any case; yet all convey comfort and trust in God's mercy. A strict and trained theologian can find one or two shaky points of doctrine, but on the whole they are orthodox and sound. At least there is nothing of the modernist taint about them, and they are not of the saccharin "pie in the sky" type, so dear to the hearts of many popular Protestant preachers.

GEORGE F. KREUTLER.

Integration Through Religion

THE PSYCHOLOGY OF RELIGION. By Paul E. Johnson. New York: Abbingdon-Cokesbury Press, 1945. Pp. 289. \$2.00.

Dr. Johnson is professor of the Psychology of Religion at Boston University. He has accomplished successfully precisely what he sets out to do, namely, to integrate all the knowledge which has been discovered during the last 50 years. He realizes no one volume can do this but "one can aim to take a modest step toward meeting that need," in the hope more minds will be stimulated to study and to add to the general fund in this field.

The reader will find it refreshing to discover "the frame of reference" to be dynamic and interpersonal psychology, best exemplified in the Department of Psychology at Harvard. Freud is evaluated with fairness, to be quietly put in his place.

Chapter one has a splendid historical survey of the entire field which leads the author to examine religious awareness, emotion, and types of religious experience. He then traces experience from infancy to adulthood, continuing to the more general principles expressed in his chapter titles of Regenerative Powers, Prayer and Devotion, Worship, the Psychology of Belief, Religious Behavior, Normal Personality, and the Religious Community.

Dr. Johnson has wide learning in his field, and has done a remarkably objective and comprehensive work. He has, of course, written entirely from a Protestant outlook. There is grave lack of the Catholic ethos which would permit the author to apprehend confession as more than "catharsis." Or again he would write more fully on the psychology of sin and guilt if he included the Old Testament Scapegoat, which would help him to go deeper into hindrances to belief. Inevitably he would then not omit the New Testament Revelation, with the inherent sacramental objectivity.

Though one discovers these grave omissions, the book nevertheless is a valuable contribution, drawing together many loose threads. Eight pages of bibliography and a fine index add to the value of this study.

RICHARD T. LORING.

CATHOLIC OR PROTESTANT?

"The editorial 'Catholic or Protestant?' published in the current issue of *The Living Church* is a declaration for which I have been waiting 20 years."

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In response to these and many other requests we have reprinted the editorial, Catholic or Protestant?, which appeared originally in our issue of September 23rd (which issue, by the way, was exhausted shortly after publication!) as a pamphlet (7 3/8 inches by 4 3/4 inches), 12 pages, at 10 cents each, 7 cents each in quantities of 10 or more, and 5 cents each in quantities of 25 or more, plus postage.

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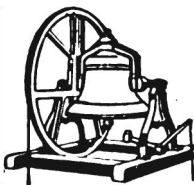
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WEST TEXAS

Mediation Proposal

With a statement that peace begins at home and that we must overcome domestic strife, San Antonio clergymen of all faiths met together recently and offered their services in settling industrial and other disputes in and around the city.

Plans for offering their help were made by a group composed of Roman, Anglican, Protestant, and Jewish leaders. Among them were Bishop Jones of West Texas, the Rev. P. D. Miller, president of the San Antonio Ministers' Association, Fr. J. M. Hayes of the Roman Catholic Social Action Committee, and Rabbi William Sajowitz of Temple Beth-El.

Ministers of all faiths have endorsed the plan. They offer to meet with the interested parties of any dispute and offer recommendations toward solution. The following quotation from the statement is explanatory of their program: "Our recommendations would bind no one to compliance; they would possess the force merely of a well-considered, prayerful, and, we hope, informed judgment on our part as representatives of religion in the community."

Among these points was one which called for a stop of waste of material and human resources caused by unemployment, work stoppages, depressed living or working conditions, group conflicts, or any other form of social maladjustment.

PENNSYLVANIA

Bishop Taitt's Estate

With the death of his sister, Mrs. Martin Aigner, on November 9th, the entire estate of the late Bishop Taitt, amounting to approximately \$68,000 is turned over to the Church Foundation of the diocese of Pennsylvania, as trustees of the Bishop Taitt fund for diocesan missions.

ATLANTA

Chapel Dedication

Ground was broken at an impressive service at the Cathedral of St. Philip, Atlanta, for the erection of the Mikell Memorial Chapel, the first unit of the permanent cathedral, at a cost of approximately \$30,000, and for the auditorium, the first unit of the Raimundo de Ovies Hall, the educational and recreational part of the cathedral proper. This will cost about \$125,000. The Raimundo de Ovies Hall will be a three-story structure to be used for the Church school, youth instruction, and recreation.

The Mikell Memorial Chapel which will seat 120 people, will be dedicated to the memory of the late Henry Judah Mikell, second Bishop of Atlanta, and Mrs. Mikell, the former Henrietta Bryan of Charleston, S. C.

Both structures will be built of the same stone which will be used throughout the

proposed cathedral project, thus creating an architectural entity. Construction of the two buildings is being delayed by the lack of critical material. It is hoped both will be ready for use by early spring.

CALIFORNIA

Auto Tragedy

The Rev. Cyril Gatward Leitch, vicar of St. Luke's Church, Hollister, Calif., was killed in an automobile accident near Watsonville on the evening of November 12th. The car was driven by the Rev. Allan W. Geddes, rector of All Saints' Church, Watsonville. The Rev. Mr. Geddes suffered a broken leg and severe lacerations and shock. He is confined to the hospital in Watsonville.

The Rev. Mr. Leitch was born October 9, 1893, in Bristol, England. He was ordained deacon and priest in 1933 in the diocese of Lexington. He held cures in Kentucky, New Jersey, Massachusetts, and Canada before coming to California in 1940. For a time he served as a LIVING CHURCH correspondent. He has been vicar of St. Luke's since April 1, 1943. He is survived by his mother, Edith Gatward Leitch, who resides in Hollister.

Burial services were conducted by Bishop Block from St. Luke's Church, Hollister, November 15th, with interment at Cypress Lawn, San Francisco.

MASSACHUSETTS

Semicentennial

Father Alan Whittemore, superior of the Order of the Holy Cross, will visit his home parish, All Saints' Church, Boston, on November 25th to be the preacher at a High Mass celebrating the fiftieth anni-

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versary of the consecration of the present building.

The parish's celebration, which began November 17th, will also include a reunion and buffet supper on November 27th, at which the Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York City, and also a former member of the parish, will speak. The program closes with a visit by Bishop Heron, Suffragan of the diocese, for confirmation on December 2d.

LOS ANGELES

Conference on Vocation

Over 50 interested men and women including three veterans, attended a conference on the ministry and professional lay work held in the diocese of Los Angeles October 26th and 27th.

Clergy and laywomen who are representative leaders in their fields presented the opportunities offered in the sacred ministry, Christian education, social service and parish work, college work, and the religious life.

WESTERN MICHIGAN

Memorial to War Dead

Christ the King, crowned and in eucharistic vestments, is the central figure of a memorial to 15 members of St. Luke's Church, Kalamazoo, Mich., who lost their lives in the service of their country during the war. Bishop Whittemore of Western Michigan dedicated the memorial in the chapel of that parish on October 28th.

The statues of Christ, the Blessed Virgin, and St. John were executed in wood by Alois Lang to be installed in the pediment, with the figure of Christ rising four feet above the altar cross in impressive majesty.

CHICAGO

St. Clement's Consecration

Bishop Conkling of Chicago will visit St. Clement's Episcopal Church, Harvey, Ill., November 25th to consecrate the church under the title, St. Clement of Rome. There are two black-letter saints named Clement in the Church Calendar, St. Clement of Rome November 23d and St. Clement of Alexandria December 4th. When discussion regarding which was to be commemorated came up, it was decided to ask the Bishop to consecrate the church in honor of the former saint.

The congregation had its beginnings in 1899. In 1937 the Rev. Arthur McLaurin was appointed by Bishop Stewart as priest-in-charge. Since then the congregation has enjoyed a steady growth. As the result of a mission conducted by the Rev. Bonnell Spencer, OHC, in October, daily services have been instituted. With the building of a rectory for the priest-in-charge, the congregation expects to be completely self-supporting.

DEATHS

*Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them.*

Frederick A. Foster, Priest

The Rev. Frederick Arthur Foster, for the past eighteen years rector of St. Andrew's Church, Amarillo, Texas, died at his home after a brief illness on November 11th. A requiem was offered and the funeral service was conducted by Bishop Fenner of Kansas, who is Provisional Bishop of North Texas, in St. Andrew's Church on November 13th.

Mr. Foster was born in Metheringham, Lincolnshire, England, May 3, 1883, the son of Charles and Sarah (Aisthorpe) Foster. Most of his education was gained in England. On coming to the United States he determined to study for Holy Orders and was trained at Seabury Seminary, Faribault, Minn. He was ordained a deacon in 1914 and a priest in 1916 by Bishop McElwain. His early ministry was spent in the diocese of Minnesota. From 1918 to 1927 he served as rector of Grace Church, Carthage, Missouri, and in 1927 began his long and fruitful rectorate in the Amarillo parish.

Survivors include his widow, Harriet Elizabeth Cheesman Foster; his son, Charles Vincent Foster, who was discharged from the Army two months ago; his daughter, Mrs. Sam Archambeau Boyer, of Borger, Texas; two foster sons, Lt. Norman F. Isaacs and Cpl. J. C. Isaacs; a grandson, James Arthur Boyer; and two brothers in England.

Philip J. Steinmetz, Priest

The Rev. Philip Justice Steinmetz, S.T.D., 71, died at St. Paul's Rectory, Elkins Park, Philadelphia, on November 13th after a short illness. Bishop Hart of Pennsylvania conducted the burial service in St. Paul's Church on November 16th, with the interment in the churchyard.

Dr. Steinmetz was a graduate of Harvard University and of the Philadelphia Divinity School, from which he received the degrees of S.T.B. in 1904 and of S.T.D. in 1918. He served as assistant at the Church of St. Luke and the Epiphany, Philadelphia, vicar of Epiphany Chapel, Philadelphia, and rector of Calvary Church, Summit, N. J., during his early ministry. In 1915 he became headmaster of the Episcopal Academy at the time of its merger with the DeLancey School. After holding that position for three years and seeing the united school through the period of transition, he returned to the parochial ministry on April 1, 1918, as rector of St. Paul's Church, Elkins Park, where he remained until his death.

Dr. Steinmetz was well known as a speaker and preacher. His services have been broadcast weekly by Station WIBG. For many years he served as chaplain of the Widener Memorial School for Crippled Children.

He is survived by his widow, Clara E. Humason Steinmetz, and two children, the Rev. Philip Humason Steinmetz of Montrose, Pa., and Mrs. Roy C. Barker. Three sisters and one brother also survive him.

November 25, 1945

How Is Your Blood Count?

In these days of advanced medical science many previously badly diagnosed ailments are proving to be diseases arising from either infections or disintegrations in the blood stream. We are learning that certain powerful, deadly germs so assail our health-bringing red corpuscles that we eventually find ourselves in a state of anemia, and anemia may easily be fatal; a certain type positively is. We have learned that we have two types of corpuscles, red and white, the former virile ones, the latter necessary but dangerous if allowed to predominate. So, a continual contest goes on in our very blood stream to prevent death-dealing agents seeking to devour that which is good and healthful and life-bringing.

We think this little touch of medical background serves an admirable purpose for a spiritual application. Let's enumerate some of our spiritual red corpuscles — Love, Purity, Forgiveness, Humility, Generosity, Diligence, Temperance (by which word we mean discipline and not restraint from hard liquor).

Where have you heard of this aggregation of virtues before? Those who have dug into their Religion a bit more than ordinary will recognize them as the Seven Godly Virtues. They are our spiritual red corpuscles. What are the deadly infections which seek to devour them? Envy (or hatred), Lust, Anger, Pride, Covetousness (or penurious-

ness), Sloth, and Gluttony. They are just as slinky sounding as they are in fact. Recognize any of 'em? Sure, most of us do, and we know from personal experience how vitiating, how deadly they can be, don't we?

Half of the battle in the modern medical world today is the success which has been achieved in preventive medicine—the quick, immediate grasp of the deadly problem involved, and the treatment of it, the killing of the germs before they get the upper hand. Envy, Lust, Pride (self-righteousness), Laziness, Covetousness, Anger and Gluttony are surely germs that can set up fatal infections in both the body and soul. You really cannot say that you do not know the treatment for those germs, for you have been in the hands of the Doctor ever since Holy Baptism. God has given power to His Holy Church to treat all such spiritual diseases (they are diseases, really, aren't they?). Wise indeed is the Christian who, like the man who early consults his physician, brings his sins to his Church and priest for the necessary prescription and treatment.

Sit down by yourself some evening, especially when you are preparing for your next Communion, and give your spiritual system a little going over. Check your condition in the light of the germs we have enumerated, and you will definitely be able to determine your own spiritual blood count.

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EDUCATIONAL

COLLEGES

New Admissions Policy At Carleton

Carleton College, Northfield, Minn., has embarked on a new admissions policy under which it will accept war veterans as regular students at four definite dates during the college year.

Men and women returning from military service may enter on September 20th, November 18th, February 3d, and April 14th. Regular semesters begin in September and February, and the November and April dates are at the mid-semester points under the new plan.

Students entering at the mid-semester dates will take two or three subjects intensively, completing a full semester's work by meeting classes in their chosen courses more frequently than other students. By so doing they will complete a semester's work in each course taken. Up to nine semester credit hours are possible in a half semester of residence.

First registration under the new program at Carleton College was held on November 19th.

SECONDARY SCHOOLS

Indian Enrolled

The first Indian student has been enrolled in St. Mary's School, Sewanee, Tenn. She is Ernestine McGhee, a member of St. John's Mission, near Atmore, in southwestern Alabama. She is of the Creek tribe.

Ernestine was enabled to attend St. Mary's by a partial work-scholarship provided by the Woman's Auxiliary of the diocese of Alabama, and is the first to be awarded the fund.

TRAINING SCHOOLS

Windham House Welcomes

Notable Guests

Scarcely a week goes by that Windham House, New York, national graduate center for women, does not have the opportunity of welcoming notable guests for dinner and an evening with the students. Dr. Henry Pitney Van Dusen, president of the Union Theological Seminary, and Mrs. Van Dusen; Dr. Cuthbert Aikman Simpson, professor of Literature and Interpretation of the Old Testament at General Theological Seminary, and Mrs. Simpson; and Mrs. Stephen F. Bayne jr., whose husband is chaplain of Columbia University, now on leave of absence in the United States Navy, were guests on Saturday evening, October 20th.

Among some of the visitors expected at Windham House for these informal evenings are the Rev. Russell Francis, chaplain to Episcopal students at the University of Pennsylvania; the Rev. and Mrs. Powel M. Dawley, General Theological Seminary; the Rev. and Mrs. Thomas Bigham jr., and the Rev. and Mrs. Mar-

shall Boyer Stewart, also from General Seminary; the Rev. and Mrs. Reinhold Niebuhr, the Rev. and Mrs. John Knox, and the Rev. and Mrs. Cyril Richardson, all from Union Theological Seminary.

PUBLIC SCHOOLS

Released Time

Granting of graduation credits in public schools for courses in religious education, according to Religious News Service, was defended as "not only legal, but proper and desirable" by Dr. Edwin R. Van Kleeck, assistant commissioner of education, at Albany, N. Y.

Referring to a petition submitted to the Education Department of New York by a minority religious sect urging that Rochester schools be ordered to stop giving credits for religious studies, Dr. Van Kleeck said the objection seemed to be based on "a completely erroneous reading of the Constitution."

"What the Constitution says," Dr. Van Kleeck declared, "is that State funds shall not be paid to denominational schools. This clause obviously has no application to public schools or to graduation requirements."

"The boards of education of the various school districts are fully within their rights in granting such credit. Moreover, it is customary to grant graduation credits for instrumental music instruction, and on the same basis of one-quarter unit per year of the four-year high-school year. Which is more important—the bass viol and the bassoon or the study of the fundamental of all disciplines, religion?"

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CLASSIFIED

ANNOUNCEMENTS

DIED

FOSTER, Rev. Frederick Arthur, rector of St. Andrew's Church, Amarillo, Texas for 18 years died November 11th. Survived by his wife Elizabeth, son, Charles Vincent Foster, daughter, Mabel Foster Boyer, son-in-law Dr. Archambeau Boyer, grandson, James Arthur Boyer, two foster sons, Lt. Norman F. Isaacs and Cpl. J. C. Isaacs, and two brothers Allan and Ernest Foster of England.

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CHANGES

Appointments Accepted

Burgreen, Rev. Alsace Lorraine, formerly vicar of St. John's Mission, Homestead, Fla., is now rector of St. Thomas' Church, Eustis, Fla. Address: P. O. Box 355, Eustis, Fla.

Doody, Rev. Hubert, formerly rector of St. Mark's Church, St. George, New Brunswick, Canada, is now rector of St. John's Church, Monticello, N. Y. Address: St. John's Rectory, Monticello, N. Y.

Gilbert, Rev. William Arthur, rector of the Church of the Nativity, Lewiston, Idaho, has accepted a call to be rector of St. Paul's Church, Walla Walla, Wash., effective December 1st. He will also be vice-president of the board and chaplain of St. Paul's School for Girls, which is connected with the parish.

Griffin, Rev. Herbert H., formerly rector of Trinity Church, Sharpesburg, and of All Saints' Church, Rosedale, Pa., will be assistant at the Cathedral Church of the Nativity, Bethlehem, Pa., effective December 1st. Address: Third and Montgomery, Bethlehem, Pa.

Pike, Rev. Harry Eugene, formerly non-parochial in the diocese of Albany, is now rector of St. Stephen's Church, Plainfield, N. J. Address: 725 Berkeley Ave., Plainfield, N. J.

Rice, Rev. Norman S., assistant minister of the Church of Our Saviour, Akron, Ohio, will become assistant minister of St. Luke's Church, Montclair, N. J., effective January 1st.

Military Service

Promotions—Chaplain J. Kenneth Morris from Major to Lt. Col. A.U.S.

Changes of Address—Captain Henry B. Hodgkins from U. S. Coast Guard Academy, New London, Conn., to 100 W. Strong St., Pensacola, Fla.

Separations—The Rev. Philip M. Brown, former chaplain (USNR), is now locum tenens at Calvary Church, Pittsburgh.

Canon Robert Littlefield Crandall, formerly Lieutenant, U. S. Naval Reserve, now on terminal leave, will return to the Cathedral of St. Philip, Atlanta, as canon on January 1st. Canon Crandall saw service in the Mariannas, Iwo Jima, Saipan, the Philippines, Okinawa, Morotai, the China Sea, and in Japan itself.

The Rev. **Albert M. Holloway**, former Army chaplain, will become rector of St. Paul's Church, Montrose, Pa., and will be in charge of St. Matthew's Church, Stephentown, and St. Andrew's Church, Springsville, effective December 1st.

The Rev. **Dean T. Stevenson**, former Army chaplain, will become dean of Leonard Hall, Bethlehem, Pa., on January 1st. New Address: 826 Delaware Ave., Bethlehem, Pa.

The Rev. **Frederic Witmer**, former Army chaplain, after four years of active duty with 16 months in the Aleutians and Alaska, is on terminal leave until December 26th. Temporary Address: 910 Allegheny St., Jersey Shore, Pa.

Resignations

The Rev. **Robert P. Kreidler**, for 33 years rector of St. Luke's Church, Scranton, Pa., has resigned, as of December 1st, and will live in Yonkers, N. Y.

Changes of Address

The Rev. **Charles D. Hering**, rector of Old Trinity Church, Tiffin, Ohio, formerly 9 Clinton Ave., is now living at 201 N. Washington St., Tiffin, Ohio.

The Rev. **G. Ralph Madson** should be addressed after December 1st as follows: Office, 318 Flint Ave., Albany, Ga.; residence, 1111 Palmyra Road, Albany, Ga.

Ordinations

Priests

Honolulu—The Rev. **Burton L. Linscott** was ordained to the priesthood at St. Andrew's Cathedral, Honolulu, on November 4th by Bishop Kennedy of Honolulu, who also preached the sermon. The Rev. Arthur Lyon Lyon-Vaiden presented the candidate. Fr. Linscott, formerly of the diocese of Maine, will take charge of Christ Church, Kealahouka, Hawaii.

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WANTED—Organist-Choirmaster, part time position. Music teaching opportunities or other employment could supplement Church duties. References requested. Reply the Rev. Louis Basso, Jr., Grace Episcopal Church, Traverse City, Mich.

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ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical and Prayer Book services. Sound musical and Church background. New England preferred. Reply Box H-3005, The Living Church, Milwaukee 3, Wis.

PRIEST, Unmarried, desires parish in the North or South, 33 years old, interested in youth work, will also accept position in a boys' school as teacher of English and History. Sound Churchman. Reply Box S-3008, The Living Church, Milwaukee 3, Wis.

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Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 p.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)

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; 12:10, Noonday Service
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

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Church Square, 9th Ave. & 20th St., New York

Daily: Morning Prayer & Holy Communion 7 a.m. Choral Evensong, Monday to Saturday, 6 p.m.

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

St. Mark's Church, Locust Street, between 16th & 17th Streets

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: 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 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church Shady and Walnut Avenues, Pittsburgh, Pa.

Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown
Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 12; Saints' Days, 11 a.m.

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 11:00 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, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; 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. 11 a.m. and 12 noon. 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. R. E. Merry, Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30, Wed.: 11

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