

The Living Church

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

Lent Book Number

Variety in Lenten Reading

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For a Cheerful Lent

Editorial

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THOSE who are "in Christ" are bound to serve God with their whole being; with their intellect no less than with their heart and their strength and their substance. They are distinguished from others, not by any difference in the strenuousness of their labors, but by their motive and aim. For them all that falls within human observation is a potential parable of spiritual realities, through which a fresh vision may be gained of the glory of God. They will be the keenest of men to watch for the dawn of new ideas. For them there can be no despondency and no indifference. They bring to the Lord the first-fruits of all that He has lent to them, and commit their gains to His keeping.

— Bishop Westcott, in
Christian Aspects of Life.

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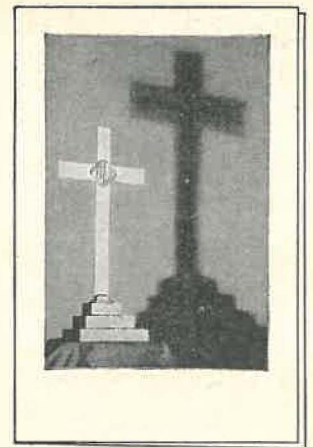
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Why Lift Up the Anchor?

TO THE EDITOR: This letter is first of all to thank you for the excellent editorial comment upon my article on the Prayer Book in your January 20th issue. It brings to the Church and the Liturgical Commission precisely what the commission desired, good common-sense reaction to its tentative proposals. As such comment appears from the Church papers and individuals we may get a better notion of what the Church wants. I can assure you that the Liturgical Commission has no desire to drag the Church into further revision. Indeed as I endeavored to make clear, what we are trying to do is to show what kind of a revision seems to be demanded and to ask whether the Church wishes to undertake it. You have however, (to come to my second point) somewhat misinterpreted the Liturgical Commission's function. No one in that body is rash enough to suppose that revision when it comes would be left in the hands of the Commission alone. The Commission is too small in any case. It was originally fifteen but when it was established by canon was reduced to nine on the ground of expense. We have a considerable number of associates but we cannot pay their expenses to meetings. One or two are good enough to come as volunteers.

COMMISSION'S FUNCTION

But the function of the Commission was in the mind of those who proposed it, when the old Revision Commission was discharged, to give to the Church some continuing body which could advise on liturgical matters. I know, because Bishop Slattery and I drew up the resolutions. There was no group to which any one could turn for help, no body to keep in order and sort out the endless suggestions for amendment, nor one which as part of its regular task could deal with the questions of Lessons and the use of the Psalter. If the Prayer Book was ever to be revised it would seem better to have that revision come, not because some individual (as in 1892) or some diocese (1928) pushed it along; but because a responsible body felt that there was enough demand to make it worth while to raise the question. To 'collate' is a meaningless task if the results are to be kept stowed away in the files of the Commission. All we have suggested (and so far it is only a suggestion) is that we open our files and ask the Church what it thinks of the situation.

When the time of revision comes, the

matter of appointing a commission to do it would be up to General Convention. It would, I suppose, be obvious that the nucleus of such a commission would be the men who have been in touch with the situation officially. I can say that because obviously I shall be 'out of it' long before such a decision is made.

My point may be summed up in a single phrase: It is precisely the responsibility of the Commission to keep abreast of liturgical matters and advise the Church upon them.

One other comment on a fairly unimportant matter. You refer to the 1940 report of the Commission and its remarks on uniformity. You do not note the context. You do not note the fact that that statement has sole reference to questions which might arise in the future in connection with the Unity Movement, and that it expressly disavowed its relevancy to our present problems.

Perhaps you would like to know that personally I like uniformity, personally I like to feel at home wherever I go to church, and one of my 'sorrows' is that I do not.

(Rt. Rev.) EDWARD L. PARSONS,
Retired Bishop of California.

San Francisco, Calif.

Editor's Comment:

We are happy to note that the Standing Liturgical Commission has changed its mind about being the body actually to prepare a revision since proposing in its 1943 resolution that it "prepare a systematic revision, . . . consider any further suggestions, . . . and submit its completed work for action by a later General Convention." We agree heartily that the Commission's "collected and collated material" as well as the ability and experience of its members are intended to be, and ought to be, a chief resource of the future Commission on the Revision of the Prayer Book. However, for the reasons given in our previous editorial, we hope that the Church will not at present divert its energies into this all-absorbing channel.

Recordings of Services

TO THE EDITOR: I note with interest Mrs. Richardson's question as to whether phonographic recordings of Morning and Evening Prayer or the Holy Communion are available for use in private homes [L.C., February 3d].

Whether they are or not I do not know. Your comment that you will appreciate information of their existence, "not only for Mrs. Richardson but for any others interested in the question," deserves comment from other sources.

Certainly any services of the Church, heard in private homes over the radio or from recordings, cannot be in the spirit of corporate worship. Such services are well and good for the sick and shut-ins. But they can never serve as an excuse to able people for not attending public worship in the Church.

I suggest, therefore, that if records of services might be available, they be put in the hands of the clergy to be loaned to the sick and shut-ins only. Also, in the event of an Episcopal family or individual living where there is no Episcopal church within several miles, arrangements could be made for loans of records through diocesan offices.

(Rev.) FREDERICK G. WEBER.

Sistersville, W. Va.

Shoes for Holland

TO THE EDITOR: Some time ago you were good enough to publish a letter of mine, appealing for help for the Old Catholics in Holland. I received a most generous reply from your readers, for which I am very thankful. Pastoor Bakker has written me his deep appreciation of this generosity, and in his last letter he has told me of the great dearth of shoes in Holland. This shoe famine is largely due to the fact that thousands of Dutchmen are returning home from the East Indies, and there are not shoes enough to go around.

If any of your readers would care to send shoes to Holland, especially women's shoes, size 5 and 5½, the gift would be most gladly received. Shoes, food, and clothing should be sent directly to Holland, in packages weighing not more than 11 lbs. apiece. They should not be sent to me, as that would be unnecessary expense. The package should be wrapped securely and sent by "dispatch note" from a post office; there is no custom house declaration required for Holland. The address is: Pastoor Th. Bakker, Jr., O.K. Pastorie, Dam 30, Schiedam, Holland.

(Rev.) ALBERT C. LARNED,
Providence, R. I.

Churchmen in 86th Division

TO THE EDITOR: For over three years I have been with the 86th Infantry Division and very few rectors and families of soldiers have written about their men in our division. I have had names from the Army and Navy commissions of the dioceses of Massachusetts and Pennsylvania and a few letters from individual rectors. With our men constantly coming and going, and since our units are widely scattered, it would help if rectors would write as soon as they learn a man from their parish is in the division.

There are Churchmen who make very little effort to attend Episcopal services held in units other than their own despite the fact the unit chaplains have been very cooperative in announcing our services and in allowing them to be held in their units.

There is now another Episcopal chaplain in the division, Chaplain John H. Caton, 343d Infantry. He, and I at Division Headquarters, APO 450 c/o P.M., San Francisco, California, will appreciate the rectors and families writing to us and in turn we will try to get in touch with our men when and where possible.

(Chap.) ARTHUR B. COPE.

The Living Church

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

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VERY REV. VICTOR HOAG, EDITOR



The Lenten Mite Box

ONE OF the most vital opportunities in the year is the Lenten offering, yet hundreds of parishes pass it by with little or no efforts at promotion. It is all very well for a priest to say that he doesn't wish to have his school turned into a money-making machine in Lent. The truth is that the more money raised, the more interest and enthusiasm is created in the process. And the total is no mean portion of our total giving. When we recall that this single offering, raised in six weeks by children, is about \$400,000 (only slightly less than the much publicized UTO, raised by the women of the Church in a full year's efforts), we should not scorn even its financial power. Far from being a mere children's activity, it is a vital strand in the Church's program.

The average giving through the Lenten Offering is under 50 cents a pupil. And yet the gift of some parishes, by no means rich, is as much as five dollars a pupil. It is all a matter of planning, of making the offering a part of the whole school program. The following are notes on ways to promote the offering as a vital educational project:

1. Start early—now, if you haven't completed your plans yet. Every teacher and assistant should be present at a meeting to plan and carry through the method for this Lent. When the main scheme has been decided, let the children share in the planning. They often invent better ideas than the leaders.

2. Give out the boxes on Quinquagesima (March 3d) with some special service or ceremony, and have the project clearly explained. Here are some ways: Have all boxes on the altar, names already written on each, each class's tied together. The idea that the boxes come from the altar, and are to be brought back to the altar, appeals. Some parishes have a big white wooden cross which holds the boxes. They are given out from the cross, returned to it after Easter. This year a special message is provided for all teachers to read to their pupils. [I wish it had been blue-penciled by some one who understands children, before being issued.]

3. Have quotas for every class. These should be in reason, yet beyond former achievements of the school. Some dioceses set a goal, divided into local quotas. In most schools an average of \$2.00 can be aimed at. Thus, a class of 10 pupils is asked to strive for \$20. Starting early, and fully stimulated, they are as apt to raise 30 or 40 dollars. Most children are able to gather about a dollar in their own box by their own efforts. The rest comes from class projects, such as sales, teas, shows, etc.

4. Have a school contest. These are countless in form, and depend on the in-

genuity of the parish leaders. Have a special committee to invent and put this through. These have all proven successful: The airplane race—wires stretched across hall on which a model plane is advanced, as totals are reported week by week. The lighthouse: A keeper for each class (small figure) climbs the outer stairway. The hidden Bible text: Letters grow as the weekly reports approach 100%, by filling out block letters. Thermometers—one for each class on a cardboard, a huge one for the whole school in the main church. Red line is raised by crayoning.

5. Take weekly reports. Show the children how to mark their boxes on the bottom panel of the box. Tell them how to mark lightly with pencil. Then, after the first dollar, erase and start on the second. Their weekly reports, although inaccurate, are sufficient to keep the contest going. The actual count, after Easter, will be keenly awaited.

6. Tie it up with the study of Africa [our 1946 theme]. On the back page of "Sergeant Jones Discovers Africa" are given items which may easily be broken up into school or class objectives; e.g., salary of a nurse in St. Timothy's Hospital for one week, \$26; salary of a native teacher for one month, \$10.

In all this, once the general scheme for the school has been launched, the class teacher is the vital promoter. It is her great opportunity for activity teaching, such as the rest of the year may not afford. There are a few stock suggestions given in the units from Headquarters. These include: Make a map of Africa, of Liberia; Model of an African village; Write a broadcast, e.g., an interview with Sergeant Jones; Make posters, make a frieze of African characters, scenery.

OTHER IDEAS

To this might be added some of the older ones: Dramatize one or more of the stories for another class, or the whole department. Write a letter, imaginary, as if you were a pupil at St. John's School, to an American child, telling of your school life. Make a scrap book.

One or at most two such activities is all a class can manage during Lent. If to this is added some money-earning project, such as an African tea, you will have a busy and fruitful six weeks.

Let every class select an adult sponsor, perhaps a vestryman, and get him to take a mite box and fill it, too. And be sure every teacher has a box! It helps in every way.

This year some clergy express surprise, even indignation, that Africa was chosen instead of the well-publicized fields of China and the Philippines. But that's the price of our inter-church tie-up, and too-long-range planning. Let's make the most of what we have.

SEPTUAGESIMA SUNDAY

GENERAL

PENSION FUND

Clarence Michalis Heads CPFIC

Mr. Clarence G. Michalis, chairman of the board and president of the Seamen's Bank for Savings, has been elected president of the Church Properties Fire Insurance Corporation, affiliate of The Church Pension Fund. Mr. Michalis is a vestryman of the Church of the Heavenly Rest, New York City, treasurer of the Cathedral of St. John the Divine, president of the Seaman's Church Institute, and was deputy to the General Convention of 1943, and a member of the Program and Budget Committee.

BROTHERHOOD WEEK

Annual Observance Begins

Sunday, February 17th

The week of Washington's birthday will again be observed this year as Brotherhood Week, sponsored by the National Conference of Christians and Jews. This will be the 15th annual observance of the occasion.

Special services, radio broadcasts, and other media of emphasizing the concept that Americans can and do live side by side in peace and amity, whether they are of different religions and races will be used.

The Brotherhood of St. Andrew in the Church will observe the occasion in many parishes with corporate Communion of the men and boys of the churches.

RECONSTRUCTION

Speakers for R&A Fund

Address Meetings in Dioceses

Throughout the month of January the dioceses in the United States have been visited by members of the episcopate and clergy, who spoke on behalf of the Reconstruction and Advance Fund.

Bishop Haines of Iowa spent January 16th to 24th in the diocese of West Missouri speaking for the fund. At a mass meeting at Grace and Holy Trinity Cathedral in Kansas City, he emphasized the importance of spiritual as well as physical reconstruction for the Church. He stressed the opportunities open to the Church in the Philippines and China. Bishop Haines was also the featured speaker at meetings at Calvary Church, Sedalia; Trinity Church, Independence; St. Andrew's,

Kansas City; Christ Church, St. Joseph; Christ Church and St. John's, Springfield; Grace Church, Carthage; St. Philip's, Joplin; and at the annual meeting of the diocesan Woman's Auxiliary, Kansas City.

Bishop Dandridge, Coadjutor of Tennessee, toured the diocese of Harrisburg, January 6th to 16th, speaking at mass meetings in Altoona, Williamsport, Wellsboro, Sunbury, York, Harrisburg, Carlisle, and Lancaster, Pa. Bishop Heistand of Harrisburg, attended some of these meetings with Bishop Dandridge.

The Reconstruction and Advance Fund gained added impetus when Bishop Caruthers of South Carolina visited the diocese of Michigan. He spoke at All Saints', Pontiac; St. Andrew's, Ann Arbor; Grace Church, Port Huron; St. Paul's, Flint; All Saints', Detroit; and St. Paul's Church, Jackson. He also spoke at women's meetings in Detroit, and preached at services in Bloomfield Hills and Detroit, where he also addressed a mass meeting in St. Paul's Cathedral.

The Very Rev. Leland Stark, dean of Calvary Cathedral, Sioux Falls, S. Dak., gave a series of addresses in the diocese of Milwaukee. His schedule included talks in Lake Geneva, Kenosha, Watertown, Racine, and in Milwaukee, where he spoke at St. James' Church St. Paul's Church, All Saints' Cathedral, and at the DeKoven Foundation before the Milwaukee convocation.

Two nationally-known clergymen, the Rev. Dr. Arthur Lee Kinsolving, rector of Trinity Church, Princeton, N. J., and the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, Mich., addressed large gatherings in the diocese of Central New York from January 21st to 31st. Dean O'Ferrall addressed meetings in Oxford, Oswego, Endicott, and Watertown; and preached at Trinity Church and Christ Church in Binghamton, and at Christ Church in Oswego. Dr. Kinsolving preached at combined services in Syracuse, at a special service in Ithaca, and at Utica. He addressed meetings in Oneida and Elmira.

In the diocese of Southwestern Virginia a goal was fixed at the minimum of \$48,000 for the fund. The executive board also adopted a resolution recommending that an every member canvass be the normal procedure in the parishes.

The 1946 minimum apportionments for the parishes and missions in the diocese of Kansas for the Reconstruction and Advance Fund is the diocesan and general Church quota plus 25%. In St. James' Cathedral, Wichita, and Trinity Church,

Atchison, these quotas have already been oversubscribed by special givers.

ANGLICAN RELATIONS

Bishops of the Pacific to Confer

-By the Rev. C. W. WHONSON-ASTON

With the blessing of the Presiding Bishop of the Episcopal Church, of the Primate of the Church of England in Australia, and of the Primate of the Church of the Province of New Zealand, it is proposed to hold a conference of the Bishops of the Pacific in Honolulu in late November or early December, 1946.

This information is from the Bishop in Polynesia, the Rt. Rev. Leonard S. Kempthorne, who was deputed by a conference of missionary bishops of the South West Pacific to arrange it.

It will be attended by the Bishop of New Guinea, the Rt. Rev. Philip W. Strong, whose diocese is attached to the diocese of Queensland; the Bishop of Melanesia, the Rt. Rev. W. Baddeley; the Bishop in Polynesia, these two latter being extra-provincial to the province of New Zealand; Bishop Kennedy of Honolulu, who has been kind enough to suggest that the conference meet in his see city, and, it is hoped, Bishop Binsted of the Philippines.

All of these dioceses have seen the ravages of war, which has erased many of their landmarks and has made reconstruction an immediate necessity. All of them have similar problems that make them feel more deeply their kinship, and their pooled wisdom and coöperation will go far to expedite the solution of these problems.

A matter of importance will be to determine the attitude of our communion in the Pacific to the proposed International Conference in the Pacific, which has been called to discuss the formation of an "indigenous Church in the Pacific."

Our Church has taken the lead in the cause of Christian reunion on the lines laid down at the Lambeth Conference. Our sincerity might easily be doubted if we stand aloof, but there is a consensus of opinion, not only Anglican, that it is 50 years too soon to discuss the fusion of religious bodies working among peoples of divergent cultures.

The conference's first duty will be to make a survey of the whole of the Pacific scene and the relation of our communion to it.

It will have a romantic field to cover from the "fuzzywuzzies" of Papua, whose Christianity shone through the foulness of total war that brought them mar-

tyrs, both brown and white; through the Solomons, who suffered so much; on through the Fijis and the Polynesians, where they must face the problem of the contact with immigrant Asiatics; and on to the environs of Pearl Harbor.

The Catholicity of our communion will be evidenced when the bishops, American and English, find a basis for practical co-operation in matters of reconstruction, of education, in coördinating the training of personnel, in medical work and in recruiting workers for fields that are urgently calling for consecrated men and women.

These and other kindred subjects will fill an ambitious program and from it, it is hoped, will emerge a common front, not improbably previsaging an Oceanic Province with mutual problems and mutual ideas.

The world seems full of conferences of people all trying to arrange everyone else's business, but this is a domestic one within our own communion dealing with matters that are part and parcel of our existence. It is, without doubt, the most important getting together of our Church in the Pacific that has ever been mooted.

CMH

Work in "Average Parish"

The Church Mission of Help can be of constant practical assistance in an average parish; more parishes and dioceses should realize this, the Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago, told delegates and guests of the Church Mission of Help at its annual meeting held in New York, February 5th to 7th. Thirteen of the society's 15 diocesan branches were represented.

Membership on a CMH board can and should be a "stimulating adventure in adult education," Clarence King assured the gathering as he discussed the responsibilities of board and staff. Mr. King is professor of community organization and administration in the New York School of Social Work. Both he and the Rev. Dr. Almon R. Pepper, head of the Church's social relations division, emphasized the responsibility of CMH to help the community understand and solve problems of human behavior and to meet human needs. Others on the program were the Rev. Grieg Taber, rector of the Church of St. Mary the Virgin, New York, who led a meditation; the Rev. Seward Hiltner of the Federal Council, discussing religion and psychiatry; Mrs. Sallie Bright, National Publicity Council, speaking of interpretation and promotion; and Miss Daphne Hughes, executive of the Newark diocesan branch, who told of recent work in vocational guidance as a resource in case work with youth.

"Church Mission of Help renders aid in any problem of youth," Miss Edith F. Balmford, the national executive, stated. The diocesan societies have reached more than 8,000 young people during the year.

At the business session which closed the 1946 meeting, the Rev. Dr. Charles W. Sheerin, rector of Epiphany Church, Washington, D. C., who presided, was re-elected president; Mrs. Kendall Emerson

and Dr. Walter W. Pettit, both of New York, were re-elected vice presidents. Two other vice presidents, newly elected, are Mrs. John E. Woodward, South Orange, N. J., and the Rev. John K. Mount, rector of St. Bartholomew's, Baltimore. The new treasurer is Arthur Atha of Brooklyn. Newly elected members of the CMH board of directors are Miss Martha Thompson of Rensselaer, N. Y., and the Rev. Hubert H. Cooper, rector of Christ Church, Short Hills, N. J.

CONFERENCES

Wellesley Date Set

The conference for Church Work will be held for the first time in four years, at Wellesley College in Massachusetts from June 24th to July 3d. Under the leadership of Bishop Keeler of Minnesota the program committee is arranging for a distinguished faculty to give special courses for laymen, women, young people, and clergy. H. Everett Titcomb will again be dean of the school of music. Because a large registration is expected, those who are interested are urged to write immediately for details to the Conference Committee, 1 Joy Street, Boston, Mass.

Provincial Auxiliary to Meet

The summer conference of the Woman's Auxiliary in the province of Washington will be held at Shrine Mont, Va., from June 17th to 21st. Mrs. Henry MacRae Pinner, of Suffolk, Va., the provincial president, announced the scheduling of this conference, which was discontinued for the duration.

FEDERAL COUNCIL

Plan March Meeting to Consider

Church and Postwar Problems

A special meeting of the Federal Council of the Churches of Christ in America, to convene at Columbus, Ohio, on March 5th, will consider the responsibility of the Churches in relation to immediate postwar problems. Some 500 leaders are expected to participate.

The three-day session will review present-day needs under five headings: World Order, Community Tensions, Returning Service Personnel, Evangelism, and Foreign Relief. These topics will receive detailed attention during the meeting with the view to drafting proposals for meetings the demands of the current situation.

Bishop G. Bromley Oxnam, president of the Federal Council, will preside. It is expected that Dr. Samuel McCrea Cavert, general secretary of the Council, who has been on leave in Geneva for the last six months assisting in the organization of the World Council of Churches, will return in time for the special meeting. Speakers will include Congressman Walter Judd of Minnesota, doctor and former missionary to China, who will talk at the Ash Wednesday service.

RELIEF

Checks for Displaced Europeans

A gift of \$2,000 designated for relief of suffering people in Europe through the Commission for World Council Services, has been received by the National Council. The letter accompanying the check said:

"Not long ago my son was in charge of a trainload of displaced persons being returned to Warsaw. The wails of the people rose above the noise of the old '40-and-8' cars and the sad and dreadful conditions made a deep impression on our boys. They gave their blankets and rations to some old women and children . . . very little, but all they could do.

"I hope all our churches together can come to the aid of these suffering people."

Another check for \$1,000 was given anonymously by a Churchman who has made two previous gifts for this cause, a total of \$7,000.

PUBLIC AFFAIRS

New York Resolution Opposes

Congressional Action on War Dead

The Social Service Commission of the Church in the diocese of New York by unanimous vote of the entire commission, and with the strong endorsement of Bishop Manning, issued a resolution in opposition to the bills, now pending in Congress, which provide for the return to the United States for reburial of the bodies of all war dead.

Voicing its deep sympathy for all bereaved families and its understanding of their natural desire that the bodies of these dead be brought home, the commission nevertheless believes that the plan, by its over-emphasis of the mortal body, is in conflict with the basic teachings of the Christian Church regarding death, burial, and eternal life. The commission further believes that the bills disclose great lack of realism and practicality, and points out not only the great difficulty, and in some cases the impossibility, of identifying and transporting the remains of victims of modern, mechanistic warfare, but also the fraud and deception made possible by the plan.

The resolution also stresses the enormous cost of the plan, urging that it is more truly Christian for our government to spend available funds to relieve the suffering of millions of people now dying from lack of food, clothing and shelter throughout the world.

Open Letter Asks President to

Oppose Return of War Dead

A protest against the return to this country of America's dead in World War II and a charge that it would be a costly pagan venture were made by a group of clergy and sent in an open letter to President Truman by the Massachusetts diocesan department of Social Service. The letter was made public several hours after

RELIGIOUS EDUCATION

Provincial Leaders Meet

"Specifications for a Sound Christian Education" was the topic significantly dealt with by a panel of distinguished leaders of Christian education of the Church at the midwinter gathering called together by the commission on Religious Education of the province of New York and New Jersey.

Dr. Daniel McGregor defined the objective of Christian education as "intelligent participation by an individual in the fulness of the life of the Christian Church—its teaching, worship, and fellowship."

Miss Deborah Vail of Central New York pointed out that even small children are in a state of tension and lack stability because of the paganism around them, and Miss Evelyn Spickard of the Chapel of the Intercession, New York City, stated that such tasks of overcoming tensions was a matter of leadership.

The Rev. William Grime of Great Neck, Long Island, made this emphasis, "If you can get facts and they can be repeated, that is assumed as the equivalent of Christian living. Unless you get facts translated into life and living, there has been no Christian learning. And this is not done immediately, it is a process."

Mrs. Harold Kelleran of New Berlin, N. Y., chairman of the panel, drew these matters together and pointed them up. It is a deep personal experience of worship and prayer interpreted by a sympathetic leader who understands the laws of learning. It also involves courses to teach, and a relationship to an organism such as the church that is in the community but not of it.

An afternoon session was given over to the topic "A Strategy of Christian Education in Face of World Needs Today." Prof. F. Ernest Johnson, D.D., of Columbia University, and executive secretary of the Department of Research and Education, Federal Council of Churches, spoke and answered questions from the floor.

Dr. Johnson pointed out that the Christian religion is an absolutist faith, operating on the basis of a body of given truth. He defined successful strategy in Christian education as the correct relating of this truth to our own age and the establishment of its relevance to this era, characterized as it is by an accelerating tempo of change.

At the business meeting of the commission on Religious Education of the Second Province, the following were elected: chairman, the Rev. Fenimore Cooper, rector of Trinity Church, Mt. Vernon, N. Y.; vice-chairman, the Rev. Frederick M. Winnie, rector of St. Luke's Church, Rochester, N. Y.; secretary, the Rev. A. Stewart Hogenauer, canon for Religious Education, diocese of Newark; treasurer, Austin S. Murray of Orange, N. J.

There were added to the membership of the commission by an election the following: the Rev. William Grime, rector of St. Paul's Church, Great Neck, Long Island; from the Panama Canal Zone, Mrs. David E. McGaw; and from Puerto Rico, Miss Ethel M. Robinson.



R&A FUND CHAIRMEN: Typical of meetings in dioceses and missionary districts throughout the Church, the executive committee and parish chairmen of the diocese of Missouri meet in Christ Church Cathedral, St. Louis, to carry through the Reconstruction and Advance Fund campaign. Samuel D. Conant, chairman of the parish campaign, is presiding. To his left is George W. Coombes, executive secretary for the campaign in the diocese, and to Mr. Coombes' left, with papers in his hand, is Charles Belknap, general chairman. Bishop Scarlett is at the extreme right.

an Associated Press story quoted a paper in San Francisco as stating that the Army had completed plans to bring the war dead home this spring if Congressional authorization is obtained, and that the estimated cost would be \$500,000,000.

Signed by 12 priests and winning the approval of prominent clergymen of several other communions, including the Greater Boston Rabbinical Association, the letter said in part:

"We beseech you, Mr. President, to use all of your prestige and authority to put an end to this costly, pagan venture and use the money to be allocated to it in the work of clothing the naked and feeding the starving and perfecting the machinery of peace."

The letter declared that "The war dead would certainly wish their bodies to serve as permanent promise that the world is truly one."

MISSIONARIES

Miss Cox Leaves for China

Miss Venetia Cox left Windham House on Monday, January 28th, to sail from Jersey City to Shanghai. From there she will go up the Yangtze River to Central China College, Wuchang. She left China in 1943 after having spent 27 years in the mission field. She has been taking graduate work at Windham House this past semester.

Two Enroll for Graduate Training

Miss Elizabeth Brown, a National Council worker who has been in Graniteville, S. C., and at several of the churches in Horse Creek Valley, S. C., and Miss Helen Boyle, who has been a missionary

in Japan, will take further graduate training at Windham House this semester.

BOOKS

Authors Offered \$7,500 Award
By Abingdon-Cokesbury

Abingdon-Cokesbury Press announces the establishment of an award for \$7,500 to encourage the writing of distinguished books in the broad field of evangelical Christianity. Beginning in 1947 the award will be made annually to the author of the book manuscript which, in the opinion of the board of judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Any unpublished manuscript whose purpose is in harmony with the award, except poetry and fiction, will be considered when submitted according to the rules. The award is open to all writers regardless of nationality, race, or creed. Only authors with contractual obligations to other publishers and employees and relatives of employees of Abingdon-Cokesbury Press are ineligible.

To the author of the manuscript selected each year by the board of judges, Abingdon-Cokesbury Press will pay \$7,500, of which \$5,000 is an outright award and \$2,500 is an advance against royalties. In event no manuscript is, in the opinion of the board of judges, worthy of the award, the award for that year will be passed and the \$5,000 outright award will be added to the award for the following year.

Authors desiring to enter a manuscript for the 1947 award must file not later than October 1, 1946, an official certificate which is published in the complete award prospectus. Copies of the prospectus are available upon request to the Annual Award Editor.

ENGLAND

Lambeth Conference in 1948

By the Rev. C. B. MORTLOCK

Barring unforeseen circumstances, on highest authority it is expected that the Lambeth Conference will be held in London in the early summer of 1948. The conference would have normally been held in 1940. Archbishop Temple was looking forward eagerly to presiding over the conference before his death, but there can be no doubt that the present Archbishop, Dr. Geoffrey Francis Fisher, will fill the presidency admirably, as he is regarded as an incomparable chairman.

A small *ad hoc* committee of clergy and laymen is formulating plans to hold concurrently with the Lambeth Conference a great exhibition in London showing every aspect of the Church's work in all parts of the world. The plan is to stage it at Olympia, the largest exhibit hall in Britain and the home of world famous exhibitions, with the idea of attracting the non-church-going man in the street. The project has been approved in principle by a representative meeting of the principal Church organizations but is at present tentative and unofficial.

Consecration in Liverpool

Liverpool Cathedral, still in process of building after a quarter of a century, will be the scene of an episcopal consecration on Sunday, April 7th, when Canon C. R. Claxton is consecrated by the Archbishop of York to be the Bishop Suffragan of Warrington.

It is an occasion of extreme rarity for a bishop to be consecrated elsewhere than in Westminster Abbey, Canterbury Cathedral, St. Paul's Cathedral, or York Minster. It is also unusual for a consecration to be on a Sunday.

JAPAN

British Mission Proposed

It is hoped that when the delegation from the American Church visits Japan in May, a corresponding delegation from the Church of England will also visit that country. The Canadian Church has a similar intention, and it is possible that the Church in China may likewise send a delegation.

Kagawa Favors Emperor System

Dr. Toyohiko Kagawa, noted Japanese Protestant leader, has gone on record in favor of continuance of the emperor system in Japan.

He made his views known in a statement on the suggested merger of the two leading teachers' unions in Japan. Dr. Kagawa is opposed to the merger on the grounds that the union which he heads, the Japan Educators Union, cannot agree to the opposing union's opposition to the emperor, inclusion of communists in its ranks

and its policy of strikes. Dr. Kagawa's statement was made in an interview with Jiji Press, independent news agency in Tokyo.

The two unions are the National Teachers Union and the Japan Educators Union. The former is anxious to merge itself with the latter for the formation of a single, unified, nationwide teachers' union. The Japan Educators Union, however, sees no necessity for the merger.

Dr. Kagawa told the Jiji Press that his union was pledged to safeguard the Tenno system and will take in no members who advocate removal of the emperor. He also indicated he was not interested in popular front movements with the communists, which movements, he explained, "would only result in strengthening the communists." [RNS]

YUGOSLAVIA

Americans and English

Ostracized Since War

By the Rev. C. B. MORTLOCK

It is a political crime in Yugoslavia, states a diplomatic correspondent of the London *Church Times*, to associate with British or Americans, and it is sufficient for a charge to be laid by a member of "the party" before a procurator who is officially appointed by the government for this purpose. After arrest, all the property of the accused is confiscated.

Recently a girl was visited by the leader of the Young Communists in Belgrade.

He accused her of learning the English language and said that, in order to justify her action, she must report to him as much conversation as she could of the English officers stationed in Belgrade. But first she must join the Young Communists and "be disciplined." The girl postponed her decision and was reminded that a friend of hers had vacillated. The friend had disappeared a few days before.

ANOTHER DISAPPEARANCE

A Yugoslav medical officer who invited a British doctor, accompanied by a Tito official, to visit his clinic for an interview likewise disappeared.

The correspondent writes: "Britain and America, who provided not only moral but all the military support and supplies of the Tito forces, are both at a discount: within one week of the close of the war in Europe the United States and British military missions were peremptorily asked to leave. Soviet forces in Yugoslavia have gradually been increased, and the rich agricultural land north of the Danube is occupied by several divisions of Russian troops.

MEMORIAL SERVICE FROWNED ON

"All pictures and slogans relating to Britain and America have been removed, and the state authorities refused to support a memorial service for President Roosevelt." Despite this refusal a solemn liturgy for the dead was sung in Belgrade Cathedral at which not only Serbian but Russian priests officiated, and the building was packed to overflowing.



RNS

ST. ANDREW'S CHURCH, YOKOHAMA: *The church was burned out in the firing of the city by U. S. Superforts. Only five churches of all communions remained undamaged in Yokohama after the war.*

Variety in Lenten Reading

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

Professor of New Testament Literature, Nashotah House

IT IS trite to point out that the Lenten summons, "Come ye yourselves apart . . . and rest a while," is a call not to ease and sloth but to the opportunity for developing one's religion, both individual and corporate. Throughout the centuries Christians have found books one of the means whereby they may go on toward such development as members of the Body of Christ in the visible world. For some persons this has meant largely the perusal and study of specifically devotional or meditative writings; but increasingly we are coming to see that one may also with profit read and ponder less definitely "religious" books as well. The demands for Christian witness are, and ought to be, growing in this present age; and the validity of the witness may frequently be heightened as the Christian becomes more aware and better informed concerning a wide variety of elements in our civilization and cultural heritage that call for a Christian solvent.

For this reason we have included several books in this survey which are not especially designed for the Lenten season. Yet we recognize the great importance of books that have been so designed and shall begin with them.

AVOWEDLY LENTEN READING

An excellent book for family use during the forthcoming season is Father Andrew's *Christ the Companion* (London: Mowbray, and New York: Morehouse-Gorham, 1945. Pp. 160. \$1.40). Here is sound meditative material calculated to keep one in close awareness of our Lord's presence during the days of Lent. For every day of the season there is an announced theme, a verse (or verses) of Scripture, and a two- or three-page devotional commentary. There is here none of the painfully subjective, ivory-tower sort of escape-devotion. It is integrated to the contemporary world of reality, beauty, and tragedy. Similar material is offered for certain of the great holy days, such as Easter, Ascension Day, Whitsunday, the Annunciation, Corpus Christi. The last six pages of the book are given to suggested prayers, many of which are appropriate to a time of war, but most of which might well be used at any time. This valuable little book is an undoubted aid to an individual seeking to improve his spiritual life, although I think its use by a group would be most profitable.

W. Norman Pittenger is the author of this year's Lenten Booklet sponsored by the Church Congress (*The Divine Action*. Hartford, Conn.: Church Congress in the United States, 1946. Pp. 48, 25 cts.). There is not a great deal in it that is new in idea. Those who have read Dr. Pittenger's *His Body the Church* (Morehouse-Gorham) will find many familiar thoughts in *The Divine Action*. There is much in it also that is reminiscent of other recent

writings on the Liturgy. This is not said by way of adverse criticism. One may be glad that the author has made available in popular form and phrase many important matters that might otherwise escape the general reader. It is good to be reminded of these matters in Lent; such as the ministerial priesthood, Christ's analogy of the Vine and the Branches, the centrality and social nature of the Eucharist, "deep and

BOOKS REVIEWED IN THIS ARTICLE

Father Andrew. *Christ the Companion*. New York: Morehouse-Gorham, 1945. \$1.40.

Pittenger, W. Norman. *The Divine Action*. Hartford, Conn.: Church Congress, 1946. 25 cts.

Sperry, Willard L. *Those of the Way*. New York: Harpers, 1946. \$1.50.

Stillman, Mildred Whitney (translator). *Spiritual Letters of Fénelon*. Cornwall-on-Hudson, N. Y.: Idlewild Press, 1945. \$1.50.

Shrigley, G. A. C. *In His Name*. Great Neck, N. Y.: The Pulpit Press, 1945. \$1.50.

Scherer, Paul. *Event in Eternity*. New York: Harpers, 1945. \$2.

Bower, William Clayton. *The Living Bible*. New York: Harpers, 1946. \$1.50.

Tawes, Roy Lawson. *The Global Christ*. New York and Nashville: Abington-Cokesbury, 1945. \$1.

Religious Communities in the Episcopal Church and in the Anglican Church in Canada. Compiled by the Poor Clares of Reparation and Adoration. West Park, N. Y.: Holy Cross Press, 1945. \$1.

zu Loewenstein, Prince Hubertus. *The Lance of Longinus*. New York: Macmillan, 1946. \$2.

Bauer, Ludwig. *The Quest*. St. Louis: Concordia, 1945. \$2.50.

d'Usseau, Arnaud, and Gow, James. *Deep Are the Roots*. New York: Scribners, 1946. \$2.50.

Petry, Ann. *The Street*. Boston: Houghton Mifflin, 1946. \$2.50.

abiding faith in the God-Man," and the "charity such as was distilled once-for-all on Calvary's hill" (p. 13). There are occasional sentences too long and wordy for a popular booklet, and certainly a needlessly untranslated Latin sentence (p. 4) is out of place in a work of this nature. But there are also occasional phrases that are arresting and very satisfying, such as one that recurs frequently, "the en-Christed life." There is appended a brief list of suggestions for further reading. One wonders why *This Means of Grace* (by John Higgins) and *The Shape of the Liturgy* (by Dom Gregory Dix) are not included.

A book written specifically for Lenten reading has come from the pen of Dean Willard L. Sperry of the Harvard Divini-

ty School, *Those of the Way* (New York: Harpers, 1946. Pp. 146. \$1.50). Although the sub-title reads "Being a Series of Meditations for the Lenten Season," I incline to the opinion that *reflections* would be a better word. These admirable chapters are studies rather than meditations. They all bear evidence of the author's reverence and intellect: his learning and sanepiety.

Anyone who has read the Acts of the Apostles will recognize that the title of the book is derived from the designation used for the disciples of our Lord before the coining of the word *Christian*. This, in a sense, gives the point of departure for Dean Sperry's reflections and inquiries. He tries, with considerable success, to analyze, to clarify, and to adapt to the 20th century situation, those elements of Christianity which caused it to be rightly designated as a *Way*. One may gain much that is spiritually helpful from reading these chapters. One cannot classify them on the basis of degree of benefit to be derived, but one may be permitted to mention those which seemed most useful and helpful to oneself.

Chapter II ("The More Excellent Way") offers, among other things, a wise consideration of missionary problems. Chapter V ("The Seductions of the Wayside") considers the temptations to let down in one's effort to follow the Christian Way. Chapter VI ("The Two Ways") has some useful thoughts on the subject of conscience; it also contains this succinct paragraph:

"All religion is, in some form or other, a matter of correspondence between man and his enviring world, of communion between man and God. Paganism is the correspondence of the natural man to the world of nature around him. Humanism is the correspondence of social man to his fellow men. Christianity is the correspondence of moral man to the character of God" (p. 56).

Chapter IX ("The Narrow Way") conveys a reasoned and timely warning against sentimentality in religious thinking. I venture the opinion that no practicing or aspiring Christian will read this volume without profit.

AIDS TO THE PRACTICE OF CHRISTIANITY

A new volume which is perhaps on the borderline between devotional material and practical advice is the *Spiritual Letters of Fénelon* (translated by Mildred Whitney Stillman. Cornwall-on-Hudson, N. Y.: Idlewild Press, 1945. Pp. 122. \$1.50). Its "borderline" status has doubtless been shared by many books throughout the long history of religious literature, for it is quite possible that the division between these two categories is never so clearly marked as our compartmentalized thinking would tend to make it.

This little book contains only 48 of the great spiritual director's letters: 40 of

those which he wrote to the Countess of Gramont, and eight of those addressed to a soldier, whose identity is not certainly known. All were written during the 11-year period between 1686 and Fénelon's departure from the court of Versailles in 1697. There is, of course, nothing new to be said about these famous letters. Only two pertinent remarks come to mind. The first is that in reading them one is made newly aware of the timeless value of spiritual counsel which is based on the love of God and of people. The other is that Mrs. Stillman has done a splendid work of translation, one which amply justifies the confidence displayed by Dr. Charles F. Whiston (professor in the Church Divinity School of the Pacific and author of the Foreword) in suggesting the task to her.

In an earlier issue of *THE LIVING CHURCH* (January 6, 1946) there was a notice concerning Dr. G. A. C. Shrigley's new book of prayers, *In His Name*. It is mentioned here again as illustrative of the type of publication which can be of great usefulness in the development of one's private devotional life. Here are prayers of petition and praise, of thanksgiving and aspiration, all tending to bring to oneself greater love for God and deeper sense of His presence. Most of them are couched in language which unobtrusively directs one's thoughts toward Him; there is none of that striving for effect that too often characterizes some so-called devotional literature. One wishes that the book contained more prayers of intercession and was not so largely occupied with merely individual spiritual growth.

THE BIBLE IN WHOLE OR PART

No program of Lenten reading would be well rounded unless it contained a book or two that would advance one's knowledge of the Holy Scriptures, or of some part thereof. One such, which is worthy of careful reading and study, is Paul Scherer's *Event in Eternity* (New York: Harpers, 1945. Pp. x, 234. \$2). It is not at all a cause for wonder that Dr. Scherer has become the favorite "writing preacher" among many clergy, and laity as well, regardless of their denominational connections. In this his latest book are found all the commendable characteristics that have come to be associated with his writing. Among these are the occasional delightful sallies of humor, a gift for prose which at times becomes almost poetry, a seemingly unconscious faculty for turning a bright and felicitous phrase, and the capacity for translating the message of Holy Scripture into the idiom of contemporary problem and appeal and action.

Event in Eternity came into being as an outgrowth of what must have been long and prayerful thought in the reading of Deutero-Isaiah, as well as loving concern about the tragedies of our own age. The result is an interpretation of the Prophet of the Exile in terms that are applicable not alone to his own time of captivity but to every age in the long life of the people of God, especially to our own tragic and blundering era. That is what makes the preaching of Deutero-Isaiah an "event in eternity."

All this leads Dr. Scherer to penetrating pronouncements on a number of subjects. Of the Bible, for example, he is led to say

that it "is not supposed to discover lost things or to stop bleeding noses; . . . or to hold out personal favors; or to provide us with proof texts for prohibition or pacifism; or with blueprints of a new social order. . . . It is not a celestial code setting forth what the best people do; or how to win friends and influence people" (p. 50). "Let us then put it bluntly: The Bible reveals God. . . . If we ask it any other questions, we are asking it questions which it does not have to answer" (p. 53).

He is led also to a merciless taking apart of any travesty of religion which is egocentric, and he shows how dangerous is such an intrusion between God and man. He is similarly critical of tendencies toward reaction, in religion or in other matters. "We are not here to set the years right-side-up again on the same bottom they had before the bottom dropped out! We are not struggling now to restore something we used to have and liked and want to have back. God pity us if this is really what we are about: we shall never get it. We shall get tomorrow, not yesterday. But if we are done at last with the things that have brought today, that tomorrow will be God's tomorrow!" (pp. 113-114).

The book's concluding chapter, *The Divine Vocation*, contains a frontal attack on the whole idea of the "white man's burden," especially as it is being piously propounded by the protagonists of a post-war neo-imperialism. But on the positive side of the chapter is an eloquent plea for Christian people to take up the burden of mediating God and His will to a troubled world. Dr. Scherer would have us not fail, as Israel and Judah failed, and so be visited by a more dreadful exile.

A book about the Holy Scriptures in general is *The Living Bible* (by William Clayton Bower. New York: Harpers,

1946. Pp. 229. \$1.50) This is not a new piece of work; it is the revised edition of a volume which appeared ten years ago. There is a deal of scholarship and learning in this book, but one should be prepared to find in it the extremely Liberal Protestant point of view. Since Martin Luther's time Protestantism seems to have come almost the full circle from bibliolatry to the point at which such an assertion as the following is possible: "As a book of external authority, approached in the frame of traditional attitudes, it would appear that the time-honored Bible will occupy a decreasing place, not only in our general culture, but in the experience of genuinely religious persons" (p. 5). Again, one may well object to the so-called Liberals' notion of prayer as "a technique for securing rapport with that behavior of the universe personally conceived of as God" (p. 20). The book contains also a number of irritating assertions such as this: "The author of the Fourth Gospel and the three brief letters that bear his name was a Greek Christian residing in Ephesus" (p. 139). As a supportable (and supported) opinion that might be all right, but it is rash and unscientific to put it down as a flat statement. One may gain from this book, however, a great deal of information about the social and cultural milieu in which the various books of the Bible were developed.

A LITTLE BOOK OF SERMONS

There are persons who enjoy reading sermons; they may very likely find satisfaction and spiritual stimulation in *The Global Christ* (by Roy Lawson Tawes. New York and Nashville: Abingdon-Cokesbury, 1945. Pp. 127. \$1). One may well suppose that these sermons, by the youngish pastor of an important Methodist parish, were extremely effective from the pulpit. They do not, however, make

ADULT BAPTISM

Properly licensed to call You *Lord*

(In the Name of the Father and of the Son and of the Holy Ghost),

Scarcely I dare to speak the word

That of all words I had longed to utter most,

As the new husband (let no man put asunder),

When the guests depart, and he crosses the sill of his home,

Feels the first time the weight of the wonder

And in dread of profaning, fears to utter her name.

CHAD WALSH.

very smooth reading. What may have seemed staccato emphasis in the spoken word becomes abrupt and choppy in print. Mr. Tawes has, however, a fine gift for epigram, and for articulating ancient statements of truth to contemporary living. And before the great dogmas of Christianity he seems reverent and orthodox. The sermons in this collection which are particularly suitable for Lenten reading are "When It Is Hard to Forgive," "The Passion of Pain," "Mary's Gold Star," and "His Last Word Until Easter"; all draw upon texts relating to the story of our Lord's Passion and death. The title of the volume derives from the first sermon in the book, which has for its text "And I, if I be lifted up from the earth, will draw all men unto me," which is also a fruitful thought for Lenten pondering.

MANUAL OF RELIGIOUS ORDERS

"Why, I never knew there were monks and nuns in the Episcopal Church!" I wonder how often one has heard this, or something like it, from the lips of a non-Anglican. This exclamation from without may be matched by a frequently expressed wish from within our own Communion: "I wish there were some place where I could read about our religious orders—what they are and what they do." The exclamation and the wish both find their answer in a new publication of the Holy Cross Press, West Park, New York: *Religious Communities in the Episcopal Church and in the Anglican Church in Canada* (compiled by the Poor Clares of Reparation and Adoration. Pp. 132. \$1). After a Foreword by Presiding Bishop Tucker, Part I briefly discusses the religious life, answering such questions as "What is it?", "Who can belong?", "What does the Episcopal Church say about it?" Part II gives an account of each of the nine communities for men, of the 13 communities for women in this country, and of the two women's communities which exist in Canada but not in the United States. Part III consists of a short glossary and an adequate index. If one includes the purpose to be a better informed Churchman among one's Lenten intentions, this little book will help admirably in acquiring information about an important phase of the Church's life and work.

RELIGIO-HISTORICAL NOVELS

I have two suggestions for those readers who delight in fiction that is based upon events in Palestine at the time of our Lord's earthly ministry. There must be many such readers, if we are to judge by the quantity of books of this sort which have been appearing during the past few years.

One of my suggestions is *The Lance of Longinus* (by Prince Hubertus zu Loewenstein. New York: Macmillan, 1946. Pp. 166. \$2). Those who like this type of fiction will doubtless enjoy the book. There is a certain satisfaction in recognizing familiar events in the course of an imaginary narrative. Beyond this there is little to commend the book. Somehow the story just fails to come off, and too frequently it moves at pedestrian pace. Despite the author's sincerity and reverence, characters too often fail to come alive. There are needless historical and geographical

errors, such as the assertion that the chief priests and elders in control of the Temple were "mainly Pharisees" (p. 55), or that the Holy Family was "from some town in Samaria" (p. 70). Moreover, a supposed journey of that family to Italy (during the childhood of Jesus) seems utterly gratuitous. Motivation at times is inadequate, especially that for the great climax of the conversion of Longinus, after he has thrust his spear into the side of the Lord, at Calvary. One is left wondering what converted him, and is not quite sure to what he was converted.

The other book to be suggested is quite different. In Ludwig Bauer's *The Quest* (St. Louis: Concordia, 1945. Pp. 240. \$2.50) we have a much better told story. There are occasional geographical vagaries, to be sure, such as the placing of Jericho and Bethany in close proximity (p. 118 and elsewhere). And one does not quite see how the shepherds could have possibly told Herod where the infant Jesus was, at a time considerably after the Presentation in the Temple, presumably some weeks after the flight into Egypt. (Much of the motivation in the story hinges on their refusal to reveal this secret to the despotic king.) It is possible, however, that Mr. Bauer is governed by the strict Lucan account of the Infancy, and so assumes that the Holy Family went to Nazareth immediately after the Presentation.

But these occasional lapses, in so far as they are lapses, do not stand out glaringly in *The Quest*. One is carried along by the sweep of a moving story excellently told. It purports to be an account of the life of the Bethlehem shepherds after their stupendous experience of the first Christmas. The figure of Christ Himself rarely appears in the narrative; the thought of Him is never far away. So far as the years of His ministry are concerned, He comes on the scene but once: this is on the occasion of His greatest miracle, the raising of Lazarus. With great skill and artistry this is integrated into the pattern of the novel.

To read *The Quest* is to enjoy good fiction; it is also to have a devotional experience. There is a somewhat sentimental element in the story, to be sure; but who is to say that honest sentiment has no place in fiction—or in religion—or in Lent?

SOCIAL DYNAMITE

Perhaps some readers will wonder at my placing the text of a current Broadway hit in a list of Lenten suggestions. But there is social dynamite in *Deep Are the Roots* (by Arnaud d'Usseau and James Gow. New York: Scribners, 1946. Pp. 205. \$2.50). It is my considered opinion that the reading public is indebted to the publisher for making it available, and that, too, in time for Lent. This is the season of the Church year in which we especially dwell on the sufferings of the Crucified One and when, as we approach the shadow of the Cross in Holy Week, we bear in mind that He was lifted up to draw *all men* to Himself.

Surely, then, it is appropriate to read and ponder a play that deals with the long crucifixion of a race, the American Negro. Surely it is appropriate to see that respectable white culture has been crucifying the Divine Humanity in its attitude (and its

brutality) toward His brethren whose skin is more heavily pigmented than that of some others. Here is a play to make one squirm uncomfortably for any share one may have had in that crucifixion—to make a white person ashamed of the sins of his race in the body politic. And repentance for social sins (as well as for individual) is not an unwholesome feeling in Lent, or at any time. No, I have no hesitancy in recommending this play, along with more technically religious books, unless one would insist that St. Paul was not talking about Christianity when he said that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

While we are on the subject of race, it is not amiss to mention a new novel by Ann Petry, *The Street* (Boston: Houghton Mifflin, 1946. Pp. 436. \$2.50). Lest any Northern white should rise from the reading of *Deep Are the Roots* and smugly and pharisaically thank God that "we do not treat Negroes like that up North," let him read *The Street* as a corrective. In trying to say something about this Literary Fellowship Prize Novel I am tempted to go on an adjectival spree and call it moving, powerful, poignant, tragic, stark, etc. There is certainly nothing religious about the book, except in the sense above mentioned in connection with *Deep Are the Roots*. There is much in it that is ugly. Hard and harsh words and situations will be found which to some minds may border on the vulgar or obscene. But all are set forth in the interest of an honest realism that gives integrity to the story. That is to say, there is no deliberate straining after dirt for dirt's sake, as one may seriously suspect about certain best sellers.

Miss Petry has great powers of characterization. Lutie Johnson, the attractive and upright young mother who is the story's heroine, is a person hard to forget, as she struggles intelligently to fight for a chance to better the lot of her loved little son. Bub, the son, is a fine stalwart figure of a boy, who comes to disgrace and misfortune through an innocent, but misguided, effort to show his love for his mother by trying to help her out financially. Inexorably the street on which they must live in Harlem drives them to ruin and misery and tragedy—the street and all that it symbolizes and embodies.

It is a book difficult to put down, once it is begun. Throughout one hopes (sentimentally, perhaps) that things will work out for this honest and virtuous young woman and her son, but the doom approaches steadily, with an inevitability that one feels helpless even to postpone, and with a relentless sequence that reminds one of the classical Greek tragedies. *The Street* is a first-rate social document. One must "read it and weep" at this fresh presentation of what we have done (and are still doing) to millions of our brethren who are made in God's image and are "called to be sons of God."

I trust that it is not "out of order" to suggest books of many different kinds for one's study and development in Lent. I trust that the readers will agree that secular books which may inform the social conscience have their place along with religious books. It must be so, if one would seek variety in Lenten reading.

For a Cheerful Lent

IT USED to be taken for granted that reading books was an enjoyable pastime for those who had both the time and the inclination. Nowadays, however, the books reflect the confusion and dismay of our age. Novels are about helpless suffering souls caught in the grip of war, or race prejudice, or some other vast and hateful force. Books of ideas are about mankind's dilemma of moral infantilism and scientific precocity, symbolized most luridly by the atom bomb. Of late, books on international affairs have occupied the center of the non-fiction stage; sometimes they give comfort by framing handsome castles in the air; sometimes they courageously build bridges into the darkness of the future; but none give real assurance of building a solid bridge from the present to a future of freedom and peace for the world.

On the surface, this world-wide unease is obscured in our own country by the general prosperity—that is, by the excess of spending money over things to spend it on which we call prosperity. The nation as a whole is engaged in a scramble to see who can get the most of all kinds of material goods and services. The industrial disputes and strikes are symptoms of an attitude of mind which almost all of us hold in common: a passionate concern of everyone to get as much as possible for as little as possible.

All of us need to look up from our scramble; to face our inadequacies of body, mind, and soul; to take stock of our spiritual resources and set once again before our eyes the pattern of whole and triumphant manhood which is Christ.

This recalling of ourselves from the things of this world to the things of God is the purpose of Lent. And a good Lenten rule is one which applies intelligent self-discipline to every department of life—the bodily, the mental, and the spiritual.

To assist THE LIVING CHURCH FAMILY in preparing a good Lent, each year we publish a Lenten Book Number, con-

taining articles, reviews, and lists of recommended books on the basis of which a personal Lenten reading program can be planned. This Lent, it is interesting to note that an emphasis on religious reading, while it is a kind of self-discipline, will actually result in a more cheerful diet of books than a concentration on current secular publications, whether fiction or non-fiction. As the world vacillates between abysses of destruction and morasses of futility, a religious viewpoint is almost indecently optimistic. Even if the world is at the end of its rope, God has prepared for those who love Him such good things as pass man's understanding.

Lent calls, frankly, for a withdrawal from preoccupation with worldly interests—even benevolent interests—for the purpose of recharging our spiritual batteries. This does not mean that we can throw aside our current responsibilities, even such responsibilities as standing in line to get a pair of nylons for one's wife; but it does mean pushing these things to one side of the center of our attention, to make room for the things of God.

Ash Wednesday is late this year—March 6th. Accordingly, we were able to make this Lenten Book Number our Septuagesima issue and still provide reviews of the important new books of the season. There is good time to discuss Lenten reading with rectors and spiritual advisers and to order books from the publishers.

A selection from certain famous devotional books for everyday living—such as *The Imitation of Christ*, *The Practice of the Presence of God*, etc., as well as such present-day books as Knowles' *Practice of Religion*, and *Forward—day by day*—should be represented in every layman's Lenten program. THE LIVING CHURCH will provide a noteworthy contribution to thought and meditation about the person of Christ through Fr. Pittenger's Lenten series in our Everyday Religion department, beginning with the First Sunday in Lent. Add to these a meaningful program of Lenten abstinence from luxurious foods and activities, and a firmly-kept rule of attendance at special services; and the result will be an increase in quiet confidence which every Churchman badly needs in these unquiet and frightened times.

Lent this year should mean not only a restoration of spiritual vigor but a renewed sense that "the eternal God is thy refuge; and underneath are the everlasting arms." Those same arms that locked power in the atom will not let it be released without guiding it to the fruition of His loving purpose.

Afterthoughts

LIVY THE OFFICE CAT brings us this report from one of his operatives in Roswell, New Mexico.

The local bus station has a telephone number of 222 and St. Andrew's Church has 322. Late one Saturday night at St. Andrew's a voice asked, "What time does the first morning bus go to Artesia?" "I don't know," said the rector. "Isn't that the bus station?" "No ma'am, this is the St. Andrew's station, on the New Jerusalem railroad. We run a passenger train at 11 A.M., and would be happy to have you for a passenger." With a silvery laugh, the lady said, "That is very interesting, but I have to go to Artesia."

ANCHORED

LET the winds blow;
 Let the storm clouds gather;
 Let the rain descend upon me;
 And let the thunder roll around me;
 I do not care, for I am securely anchored
 In the calm of God's love.

Let the whispers of temptation
 Rustle in my spirit's ear;
 Let the earth be blanketed
 With the night of sin's darkness;
 I shall not fear, for I am securely anchored
 In the calm of God's love.

Whispers, darkness, winds, rain clouds—
 These shall not keep me from my God;
 Truth, light, faith, justice, love—
 These unite me with my God;
 I shall walk the way of life,
 And at the end of its rainbow
 Find the fold of God's open arms, welcoming
 smile and love.

DELANA HEWITT.

Four Fronts For Peace

Introduction

By John Foster Dulles

Chairman of the Commission on a Just and Durable Peace

¶ *The Commission on a Just and Durable Peace was instituted in 1941 by the Federal Council of the Churches of Christ in America to study the bases of a lasting world order. This introduction and the article following it on the Inner Front are the first of a series appearing in THE LIVING CHURCH that deals with Christian Action on Four Fronts for Peace, the commission's outline of a general strategy for the post-war period.*

NOW IS a critical time in the making of a lasting peace. What is done today will largely determine the direction of the future. Christians have a special responsibility to see that this direction is toward the prevention of war. The Commission on a Just and Durable Peace has set forth a general strategy for this effort in its statement calling for action on Four Fronts for Peace.

The commission was formed five years ago to do general staff work for the Churches in relation to peace. Its initial campaign was designed to bring about a world organization. That campaign was launched in 1941. At that time, as Mr. Welles' diary now reveals, even President Roosevelt doubted that such a general world organization would receive public support. Early in 1943 the commission issued its Six Pillars of Peace Statement which specified the kind of organization which, in its opinion, should be sought. Now UNO not only exists but it is much the kind of organization the commission sought and it is empowered to seek peace in ways which Christians advocate. The Churches of America were a potent influence in bringing that about.

Now the world moves into a new post-war phase and there is need for a new over-all program. That is supplied by the commission's Four-Front program. Each of these will be discussed by an eminent American in a series of articles to appear weekly in THE LIVING CHURCH.

The first front is the Inner Front. As

the first concern of an army is the physical fitness and the morale of the individuals who compose it, so the first concern of Christian forces must be the character of the individual. The war created much

deals with organization. It begins with the individual and his local church and parish and goes through and up to the World Council of Churches. The objective is to get the non-Roman forces so well organized and coordinated that in every land they may strike powerfully toward the same goal at the same time. Also we seek parallel action by Roman Catholics and Jews.

The third and fourth fronts are the fronts where the forces of Christianity go into action for peace. One of these fronts is the Peace Treaty Front. There the objective is peace settlements which will be just and which, unless they are just, cannot be durable. The commission lays down applicable principles and it calls for general peace conferences to implement these principles. It believes that high principles will be more apt to prevail in that environment than in the private negotiations of three or four great powers.

The fourth front is the United Nations Front. UNO is an organization which can do much to promote peace. But it is not an automatic self-operating mechanism. It is a tool which will be ineffective unless skillfully used. We do not believe that UNO can keep peace merely by force. We do believe that UNO can keep peace by bringing the nations together in the fellowship of common effort so that it is unthinkable that any major war should occur. Christian peoples are peculiarly qualified to help to use the UNO in that way.

The Statement of Action on Four Fronts for Peace is an over-all program designed to be a guide for several years. As such it deals with general strategy more than with particular applications of that strategy. But no one can read the statement without realizing that its policies will confront much opposition. If the Churches respond, as I am sure they will, that opposition will be overcome and the new statement, like the commission's earlier statements, will do much to mold the future.

A Summary of The Four Fronts

- I. THE INNER FRONT. Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a right spirit within us.
- II. THE CHURCH FRONT. Let us seek unity of effort, by all men of good will, at home and abroad, in order that their influence may accomplish the task that lies ahead.
- III. THE PEACE TREATY FRONT. Let us seek peace treaties which embody principles of justice and which will promote the general welfare.
- IV. THE UNITED NATIONS FRONT. Let us seek that the United Nations Organization develop its curative and creative functions so that, through common effort against the common threats to mankind, the peoples of the world may find fellowship.

emotional fervor, some uplifting, some degrading. The uplifting has tended to evaporate. There is much apathy and morale is low. That needs to be changed and quickly changed. There is imperative need for Christian soldiers who possess clear visions, serene minds, and understanding hearts. Above all is needed the righteous faith that compels action.

Even the best of soldiers are ineffective unless well organized, so the second front

I. The Inner Front

By Bishop G. Bromley Oxnam

President, The Federal Council of Churches

SOMETHING must happen to the hearts of men if world order is to be established.

When Augustine left Africa, his friend Marcianus who knew that the sensual and the spiritual were struggling for the mastery of Augustine's soul said, "This day that brings another life to thee, demands that thou another man must be."

The new world needs new men. The

command of Christ, "Ye must be born again," takes on new and compelling significance. Man seeks to create the institutions that will bring power under democratic control. He seeks likewise to establish justice by democratic process. But a new spirit must rule the individual if a new spirit is to infuse society.

It was Hitler who said, "I want to see the gleam of the beast of prey in the eyes

of my youth." In the terrible necessity of destroying the beast of prey, men whose normal instincts have called for brotherhood were themselves forced to kill and to destroy, and in the heat of battle hatred entered many hearts. The shocking and revolting necessities of bombing and blockade became impersonal routine in the life and death struggle. Something did happen to the hearts of men. Victory has come,

and something more must happen to the human heart.

It must be cleansed of all hatred and the spirit of revenge. The good-will that leaps from love and expresses itself in the acts of brotherhood must rule the heart. A man can hate and drive a bayonet into an enemy. A man cannot hate and build a brotherly world. It is a property of hate to destroy the object hated. But the day of destruction has passed. It is rebuilding that confronts us, and the attitude of brotherhood is prerequisite to construction.

A Nazi victory would have meant the enslavement of democratic peoples. Our victory must not mean the enslavement of the vanquished. Justice by all means; a

Nuremberg trial, the de-Nazification of Germany, yes. But not the hunger and suffering of women and children if we can prevent it. Long-term policies must be determined by reason and the practice of the moral law. With justice must go forgiveness.

We must become new men in Christ Jesus. Brotherhood must come alive first in such great relief endeavors as UNRRA, but also in the relief of our former enemies. "If thine enemy hunger, feed him." Brotherhood must live in the United Nations Organization in such fashion that the family of God may be protected from the unbrotherly whose greed threatens the peace. But it cannot live in the common life

unless it lives in the hearts of the individual. "This day that brings another life to thee, demands that thou another man must be."

"Ye must be born again," said Jesus. "Treat one another with the same spirit you experience in Christ Jesus," said the Apostle Paul.

A combat soldier wrote home, "The coinage of war is life not gold." In war, the purchase price of victory is life. World order cannot be bought with gold. It calls for coinage of another nature. Peace is purchased with the attitude of brotherhood, and brotherhood comes of a "pure heart, a good conscience, and a sincere faith."

The Ideal Religious Book

By the Rev. Warren M. Smaltz

Missionary of the Church Mission to the Deaf
Dioceses of Bethlehem, Harrisburg, Pittsburgh, and Erie

LITTERATEURS have for long beguiled themselves with attempts to delineate the form and content of the Great American Novel, when and if such a work should ever appear. Various and ingenious have been the canons of criticism which they have evolved for recognizing and evaluating such a hypothetical book. They assure us that it would contain the best of Washington Irving and Nathaniel Hawthorne; of William Dean Howells and Herman Melville; of Mark Twain and Henry James; of John Steinbeck and Sinclair Lewis; in short, of every native author who in his time contributed something true and enduring to the total panoramic portrayal of the American scene.

It will constitute a harmless pastime, possibly productive of some resultant good, if we indulge ourselves in the equally impossible dream of an Ideal Religious Book. What would such a book be like? What would it contain? What characteristics would justify us in calling it ideal? Would it have the form of a novel, a sermon, a dissertation, a poem, or even a prayer?

At this point somebody will be sure to remark that the Ideal Religious Book already exists in the form of our English Bible. But strictly speaking, the combined Old and New Testaments constitute a library rather than a single work. Their 66 *Biblia*—little books—are the product of many authors in different periods of history, not the literary effort of any one individual in a single generation. Therefore, we will have to rule the Bible out from consideration for our present purpose, just as we would rule out an anthology of American literature in any discussion of the Great American Novel.

The one uniform characteristic of all great novels is that they have captured with lifelike fidelity and have preserved for posterity the distinctive culture of a given people in a given locale at a given time. The reader in a subsequent age is thus enabled when perusing such a book, to recreate in his own mind a vivid mental picture of an era long past. The success

with which a novel portrays and preserves a period of history with arresting objectivity constitutes the chief measure of its lasting worth. Although graceful prose, narrative interest, subjective and psychological processes, and various other elements enter into the picture limned by the novelist, they are always subservient to his main endeavor.

Authentic religious books, on the contrary, are not primarily concerned with objectivity but are distinctively subjective in character. Augustine's *Confessions* could never qualify for honors if judged by the same criteria that govern fiction, yet it is certainly one of the great religious classics of all time. We might do worse than to start off with a consideration of the formula which he himself propounded. *Veritas pateat, veritas placeat, veritas moveat*, was his dictum; "Make the truth plain, make the truth pleasing, make the truth moving."

The emphatic way in which Augustine writes *veritas* three times clearly suggests to us that in his estimation Truth will be the invariable subject of a great religious book—the Truth that reveals the love of God in Jesus Christ His Son; the Truth that liberates weary millions from the bondage of superstition, error, and fear; the Truth that quickens unto eternal life; the Truth that was the constant theme of Jesus and John and Paul. In all ages Truth has been the central interest of every great religious book, from the Bible itself to the *City of God*, from the *Imitation of Christ* to the most recent work still wet with the printer's ink. Equally it would be the chief concern of the Ideal Religious Book.

Quite apart from the subject matter itself, however, the first function of any

book—of all books, in fact—is to instruct. Now, every teacher knows that instruction is effective in direct ratio to the plainness and simplicity with which the subject is presented. "Oh, rather give me commentators plain," said exasperated George Crabbe long ago. However, in every age there are vast numbers of people who seem constitutionally unable to endure the penetrating light of truth unless it is first vitiated and dimmed, very much as we view the sun through a piece of darkened glass. Mankind is easily affronted at the revelation of its own frailty. The path of human progress is strewn with the bleaching bones of countless martyrs who dared in their day to teach the truth as they saw it. Society may suffer, even condone, the truth-seeker who soft-pedals and hedges, but it is more apt to crucify the one who bravely speaks out in clear and unmistakable accents.

Clarity in the presentation of truth therefore demands fearlessness as a prerequisite; and that is why so many books that treat of religious, social, and economic problems fall far short of greatness. They lack the bold forthrightness of an Amos, or the singleness of purpose of an Isaiah. Their authors prefer to speak about "enlightened self-interest" rather than call it greed; of "free enterprise" instead of industrial slavery; of "the capitalist system" rather than Mammon; and of "ecclesiastical disunity" instead of fanatical hate. They invent newer and better euphemisms and circumlocutions with which to disguise the evils spawning injustice and discord on every side, and seldom muster the courage to project their own God-given inner light.

Inertia born of fear has shackled religious leaders and authors with the result that wrong continues to propagate wrong, error begets error, and economic injustice persists anachronistically behind a protective mask of piety. No wonder that for the Christian Church every age has been an age of fearful crisis. Unable to obtain its solace in the eternal verities of God as vaguely expounded and opaquely presented by successive obscurantists, the mass of

CHURCH CALENDAR

February

17. Septuagesima Sunday.
 24. Sexagesima Sunday.
 25. St. Matthias.*
 28. (Thursday.)
- * Transferred from February 24th.

mankind becomes an easy victim to the blandishments of the newest ism, from atheism to communism.

People are hungering for the bread of the Word today, preferably fresh from the 1946 oven. What they too often receive instead is a stone. Aye, some of their inept and fear-filled shepherds even try to nurture them upon an appalling concoction of theological and doctrinal leftovers guaranteed to turn the stomach of even the most inured child of God. People rightly expect organized religion to possess at least the virtue of consistency. What they see, however, is "economic royalists" and "malefactors of great wealth" getting preferential places at the Lord's Table; and they have yet to hear of a single ex-communication in the case of multi-married movie stars. They conclude cynically that the prospective donor of a stained glass window or of a fat contribution to liquidate the church mortgage will not be held accountable by the Church for his sins of commission and omission. Emphatically, the Ideal Religious Book would not stoop to the practice of spiritual sidestepping, but would point the finger of reproach at every ecclesiastical, social, and economic error.

Castor oil can have its bad taste partially concealed by combining it with a chocolate soda, without thereby diminishing its cathartic effect. But Truth is not like castor oil. When it is obscured in euphemisms, it commonly loses not only its unpalatability but also its therapeutic value, so that it is no longer able to purge error. Or to change the metaphor, the way in which to present unwelcome truths is not by clothing them in diaphanous habiliments, like a harlot, to make them tantalizing and alluring. That practice merely debases them, without at all commending them to one's respectful attention.

Though the average religious book conscientiously tries to meet the second portion of Augustine's canon of criticism by being pleasing, yet the method by which it frequently seeks to attain that end is generally wrong. Edification implies both a pleasing and a constructive process, far removed from the mere presentation of a mystical piety that refuses to come to grips with the realities of existence. Mysticism is entitled to its proper place, but to no more than that. We cannot all of us withdraw to the cloister so long as humanity has to be fed, clothed, and sheltered from the elements. A religious book, to be worth the paper it is printed on, must frankly concede this very pressing world we live in, and yet itself be utterly unworldly. But its very unworldliness implies the promulgation of embarrassing and unwanted truths which the world itself would gladly have us all forget.

JESUS' METHOD OF TEACHING TRUTH

One successful method for teaching unwanted truths in a pleasing manner was practiced by Jesus Himself, when he employed short symbolic anecdotes which we call parables. By their help He was able to impart some extremely unwelcome precepts without engaging in **personalities**, as in the parable of the Good Samaritan. The late Henry Van Dyke employed this method in *The Mansion* to blunt the barb

of the stern moral taught therein—a moral assuredly unpleasant to many of his "philanthropic" contemporaries. James Russell Lowell's *Vision of Sir Launfal* and countless other works have become classics by employing this same principle.

The use of allegory is still another means whereby important truths can be taught in an unoffending manner. *Pilgrim's Progress* and the *Divina Commedia* are illustrious examples of this technique. It is found in the Old Testament where the Book of Jonah constitutes an absorbing fictional narrative designed to teach Israel the undesired truth that God is concerned for the welfare of other people besides the sons of Abraham, and even for cattle.

The danger of the method is that at the hands of a highly gifted and imaginative author it can be overdone. That is what occurred when the great Dean Swift, recoiling from the economic stupidities and sins of his day, penned *Gulliver's Travels*. Such is the intrinsic excellence of his narrative that it has obscured for successive generations the social teaching which he tried to impart. Again, few persons realize that Oliver Wendell Holmes' famous "one hoss shay" was likewise meant to be allegorical in its purpose. The rollicking humor with which he describes the sudden disintegration of the deacon's masterpiece was intended for a painless way to emphasize the utter collapse of the Calvinist system of theology. Even Catherine Drinker Bowen appears to be unaware of this intriguing fact, for in her excellent *Yankee from Olympus* she fails to mention it.

Truth, even unwelcome truth, can be made attractive. The devices for accomplishing it are many and include not merely methods of literary indirection but also the personality factors of the author as revealed in his work,—qualities such as humility, sincerity, spirituality, and a

genuine love of and respect for mankind. The author who yearns profoundly for the salvation of all humanity needs not to be told about Augustine's third criterion of perfection, for he will spontaneously try to inspire his readers to strive for a better way of life.

From a practical point of view it is an impossibility to analyze that quality in a written work which enables it to move or inspire the reader, just as it is impossible to resolve into constituent parts the unity of the Holy Spirit. If God is love, then the Spirit of God also is love, for the Spirit is God. It is His Spirit which inspires the hearts and minds of men, and an author not thus quickened and elevated will never be able to produce an inspiring book, be he never so diligent.

Love seems to be the determining factor that makes inspiration, and therefore genius, at all possible. It is surely noteworthy that a spirit of hate has never, in all history, produced a truly great book. Underlying the genius of Dante and Milton, and even of Shakespeare and Hugo and Goethe, there is a robust love of mankind and a deep veneration of God. An author who has not himself been profoundly moved will never succeed in his efforts at moving others. Lacking the inner promptings of the Holy Spirit, Augustine himself might have been a great philosopher, but an inspirer of countless generations of men he would emphatically never have been.

Granted a book that truly instructs, edifies, and inspires, it will inevitably possess a timeless quality that will commend it to the hearts and minds of men in every age. Such in full measure are the individual Books of the Old Testament, and the Gospels and Epistles of the New, which is precisely why they came to be included in the Canon of Holy Scripture. If now, in addition, a book also possesses timeliness, then it will become in its day a best seller as well. The mere quality of timeliness alone can, in fact, create a best seller, as witness Wendell Willkie's *One World* or Sumner Welles' *The Time for Decision*, but without the other qualities enumerated such a work would never become a classic. Therein lies the reason why so many popular books of yesteryear are the neglected rubbish of today.

From the standpoint of the book reviewer all these various criteria assume practical importance. The reviewer is confronted often by a book which is very timely in subject but largely lacking in one or more of the other requisite attributes of a worthwhile religious work. Shall he recommend such a book at the risk of disappointing the religious reader; or shall he reject it and possibly suffer ridicule if its timeliness boosts it into a best seller? When, however, a book is both timeless and timely the reviewer's predicament is mitigated; and when in addition it also can pass Augustine's three tests with flying colors, then it is destined for immortality.

The Ideal Religious Book would possess all these attributes in complete measure quite regardless of whether it were a novel, a poem, or some other literary form. Such a book, alas, probably never will be written, but at least we are permitted to dream of it.

THE LIVING CHURCH RELIEF FUND

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Children in France

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Mrs. Wm. C. Perkins and family	16.00
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The Presiding Bishop's Book for Lent

THE TRINITY AND CHRISTIAN DEVOTION.
By Charles W. Lowry. New York:
Harpers, 1946. Pp. 162. \$1.50.

THE ANNUAL appearance of the Presiding Bishop's Book for Lent is an event of interest to all reading members of the Episcopal Church, for it comes to them with the official assurance of our chief pastor that here is a book worth reading. This year our interest may well be heightened because the Book was chosen (its writing assigned, indeed) by the late Archbishop of Canterbury, Dr. Temple, as the 1946 Lenten Book for the Church of England. One may assume that "it had to be good" to be chosen by Dr. Temple and for that choice to be concurred in by Bishop Tucker. One would approach it *a priori*, therefore, with a favorable opinion of its worth and value.

It may be safely said, however, that if *The Trinity and Christian Devotion* had not been suggested for Lenten reading by

of a great Christian thinker with small and easy-to-come-by adjectives.

It is because the book has so much of learning and wisdom and reverence in so brief a number of pages that I shall make no attempt to summarize or survey its contents, as I think may usually be done with propriety in trying to acquaint the public with the nature of the Presiding Bishop's Book. The reasoning is so close, and the field covered so extensive, that the volume is itself a sort of summary, an *argumentum* of what might well be a broadly conceived Christian philosophy. In one sense, as a matter of fact, the book is somewhat of a *Summa*, although one *in parvo*. Into his synthesis Dr. Lowry has brought much of past philosophy, the historical treatment of the Trinitarian doctrine, the thought of such modern scientists as have a philosophy, and judgment informed by the conditions in contemporary world society.

The reader of this review must therefore be content with having pointed out to him certain salient features of the book that seem outstanding to the reviewer.

One would be the author's great aptness in analogy. (This is not first in importance, but one must begin somewhere.) This gift is to be expected in anyone who would presume to write on the Trinity. Yet Dr. Lowry's perhaps most apt analogies are not necessarily drawn upon that theme. One of the most striking, for example, is that between orthodox Marxism and primitive Christianity (in Chapter I): The one which I found most challenging is that between play and work (in life at large), and worship and action (in the life of religion). Thus he says: "Worship is to religion what play or recreation is to ordinary living. It is the moment of pause, or rest, of renewal, of the recharging of the currents and energies of the soul. It is recreation in the supreme form" (p. 147).

Another element in the book which I found significant and stimulating is what might be called a deft historicity. In a few brief paragraphs, for example, there is a fine summary of Arianism and the course it ran (pp. 56, ff.). Similarly there is a short and clear sketch of the history of attempted solutions of the great problem posed by the idea of Trinity in Unity: "How can this be?" (pp. 88, ff.).

It can never be less than extremely hard going to discuss or define or "explain" (God forbid!) the Trinity. Yet on the whole one must say that Dr. Lowry has done a superb job. He has avoided the pitfalls of material analogy quite successfully. He makes of it something far more than a proposition or dogmatic position, and reveals it as a living, dynamic, social entity. There might be some persons who would try to sniff out heresy in certain of his more bold and courageous sentences;



FR. VINNEDGE

but they would soon see (or ought to see) that there is no heresy of thought, only the seeming heresy of vocabulary—and how can that be avoided when the vocabulary is finite and the theme Infinite? One must bear in mind the saying attributed to a friend of Abelard: "Everything that was ever written on the Trinity is heretical, barring the Athanasian Creed; and it escapes only by immediately contradicting every statement it makes."

May I be permitted to give one example of what I mean in the above paragraph by "more bold and courageous sentences":

"Whence arose this question and how is it that God is within Himself *not sheer unity* but a *complex* and *manifest* being, the union and communion of three Divine persons?" (p. 104; italics mine).

Certainly that is rather far from classical Trinitarian vocabulary. But let no one judge that sentence until he has read it in the context of the entire book! And that Dr. Lowry has learned the lesson set forth by Abelard's friend may be judged by this excerpt from the same page:

"In the beginning . . . rather from before all beginnings . . . He was both One and Three. He was alone—the only, awful, invisible, unapproachable, inconceivable ground of all things and abyss of all being. Yet here He was not alone—not blank existence, not an immovable, everlasting fixture, not a lifeless absolute or an impersonal structure of universal order."

But the Presiding Bishop's Book for Lent is *The Trinity and Christian Devotion*. I have not space to discuss what is written of the second half of the title. I must say, however, that while the portions on the Trinity are intellectually exhilarating, those on devotion are practical and sound, reverent and pious, in the best sense of those words. In the fifth chapter the reader will find an emotionally, psychologically, and intellectually satisfying rationale of devotion as an activity of man; an extraordinarily lucid analysis of what devotion is; a reasoned undermining of the saccharin piety and mere "Jesuolatry" of much "popular" devotionism (both



DR. LOWRY: "Worship . . . is recreation in the supreme form."

anybody, if it had been the choice of no primate, its publication would still be a matter of importance. It is important not alone (or even chiefly) to the reading public within the Anglican communion, but to Christian thought and to the history of theology. For this is no "light" religious book, no mere application of the principles of Christian faith to modern times. I am reluctant to call it profound and timeless, for I would not frighten away from it those who prefer to read a book which is recommended as appealing and timely. But one must not slight the work

Catholic and Protestant). There are also valuable suggestions for devotion along the lines of meditation, Bible reading, prayer, and the Christian freedom that leads to peace.

I suppose one would have to define Dr. Lowry's Trinitarianism as essentially Augustinian, although there is in it that greater sociality from which St. Augustine

"shrank back." (It is not unlikely that the findings of modern dynamic physics may have been an influence in modifying, or adding to, his Augustinianism.) And he demonstrates that only the Blessed Trinity, Who is in Himself Love, Communion, and Society, can call forth the full religious response and devotion of man made in His image. H.B.V.

Social Analysis by a Christian Liberal

Reviewed by the Rev. Bernard Iddings Bell, Litt. D., LL. D.

Consultant to the Bishop of Chicago in Education

THE LIBERAL TRADITION: A Study of the Social and Spiritual Conditions of Freedom. By William Aylott Orton. New Haven: Yale University Press, 1945. Pp. 317. \$3.50.

A decade ago the late Albert Jay Nock wrote a book called *Our Enemy the State*, a brief but powerful manifesto not against the State as conservator of order, fairness, and freedom among men but against the State in its modern assumption that it is the only effective form of human association and dictator of man's economic, his cultural, and eventually his religious concepts and ways of living. What that manifesto stated, Mr. Orton in this book has proved and documented. This is one of the wisest and most Christian books published in this century on the present disintegration of civilization, its causes, and its possible (though by no means certain) cure. It ought to be a matter of satisfaction to thinking Churchmen that the author is an Anglo-Catholic, by conversion in maturity, though in this book there is no appeal to dogma, or to any other authority than history and reason and present fact, yet the humility and courage, the sense of man's greatness as a spiritual being and of the tragedy of his present state, reflect an adult, Catholic, and Liberal piety. We see a great social scientist and philosopher who is also a practical mystic—the same combination which characterized in a former era the life and work of St. Thomas Aquinas.

Mr. Orton deals with only one problem, the relationship of man's freedom *qua* man to the increasing exactions and debasements of man by a State which has forgotten the personal integrity of human beings, which has reduced man to a sub-human level, and which promises even more effectively to degrade him until his creative abilities, his scientific knowledge and technological achievements, even his aspirations toward fraternity, move the race toward self-destruction. This one contention the author deals with in elaborate profusion of scholarship well digested.

He first traces the origin of the modern nation-state, and shows how, and why, the classical foundations and the Christian synthesis of the same have been slowly undermined and then torn down until in place of a desired fraternity of co-workers, persons, we have largely become creatures of a Frankenstein. This monster we have

brought into being, Mr. Orton maintains, because with the collapse of religious sanctions—and with the cause of that collapse he deals probably—we have lost not only creative imagination and therefore personal dignity but even a desire for them. "Modern life has become largely a tech-



Blackstone.
DR. BELL: "One of the wisest and most Christian books published in this century."

nique for the deliberate evasion of moral responsibility. . . . In its restless and centrifugal tendency, the absence or denial of critical standards, the shortness of public memory, the shallowness of popular convictions, this evasion is manifest."

It is impossible in a brief review to present or critically to examine the historical part of this book—there is too much of it for that; but those, and they are many, who know we are in an awful mess economically, politically, internationally, fearful and unhappy and near despair, but who cannot quite understand how we got that way at the very moment when (so we were persuaded) the millennium was about to dawn, simply cannot afford not to read it.

It is not easy reading; Mr. Orton makes no concessions to superficiality. For this one must honor him, though one wishes at times that he had a greater love of simple

words and a greater patience with readers unused to technical terms; but he seems to sense the difficulty and, when the going gets too hard, he lets in a shaft of humor, flashes an epigram. A few of these—I listed 172 of them that struck me as mighty good—are these:

"We are tacitly invited by the modern utilitarians to assume that the greatest good of the greatest number is an adequate substitute for the common good of all" (page 5).

"It does no good for the liberal to stand amid the rain of bombs peddling pin-up pictures of the brave new world" (page 10).

"The [contemporary] *mystique* of democracy, at its best, as in the work of MacLeish, suggests rather the ballyhoo of a popular news-reel than anything Walt Whitman would have recognized—and Whitman was no stranger to ballyhoo" (page 189).

"The drive is toward death"; but "people find a kick in it. The modern cathedral is a battle-ship" (page 196).

"No human failing can quench the Light that shineth in darkness; but not all the darkness is outside the walls [of the church], and many a little sacristy contains a good extinguisher" (page 198).

It would be hard to get much better from the pens of G. K. Chesterton or G. B. Shaw; but unlike those gentlemen, Mr. Orton uses wit as a garnish not, as is too frequent with them, as a substitute for solid meat.

It is in the last few chapters, however, on the present situation and the plight of "the liberal"—the believer in man's dignity and freedom—that the reader will probably find the greatest interest.

The national state, based as it is upon an assumption that security insured from above is better than freedom which has its origins within, founded on determinism and buttressed on force, can not make for peace, does not really desire peace. Mr. Orton, realizing the what and the why of this, takes the United Nations Organization for a ride. "If you pretend that peace, freedom, justice are going to be secured by an international assemblage of bombing planes, then you merely multiply the occasions on which physical force may plausibly be invoked and invite a perpetuation of that political chicanery of which, this past quarter century, all decent men have had a belly-full. To suppose that the tangible aims and purposes of the [three] great powers will be subordinated to ideal ends by the creation of an international assembly that they themselves convoke and control is naïve in the extreme."

Mr. Orton is no pacifist; he merely thinks that America, Russia, and the British Empire are out for all they can grab or control by the device of satellite nations, and that we, their citizens, poor gulls, are content to be used, manipulated, controlled—fed and clothed and housed (maybe), and periodically slaughtered by one another because we have not wit enough to perceive our functional (rather than political) interrelationships.

Why fool ourselves, he asks. In the UNO every "great power" can by veto block anything; the UNO will have noth-

ing really to do, except perhaps to act as a *front*. It is a safe guess that the internal relationship of the vast system known as the British Empire will never be placed under the control of such a body; and the Russian Empire will see to it that affairs in the Euro-Asian continent, no matter how threatening to world peace, receive no UNO consideration; and it is inconceivable that the American Empire will permit the UNO to interfere in our domination of the Western hemisphere and so over-ride the Monroe Doctrine. "We are back in a world of great powers, satellite powers, and spheres of influence. . . . It is better to realize that that is the only sort of world in which nation-states live, move, and have their being. All nation-politics is power politics. . . . International community lies on a different plane from international politics; and those who seek the road to it must carry not a gun but a cross."

THE COST OF BEING A LIBERAL

By that phrase Mr. Orton means not some pious sentiment but rather that he who would save man from self-destruction must expect to pay the price of resistance to corrupted *mores*. The Liberal is one who fears the State's encroachments on creative freedom, fears them whether from "the right" or from "the left," who resents and resists and denounces regimentation, who believes in no dictatorship either from tyrants or from mobs, who knows man's dignity and will fight for it in man's name and God's. The Liberal defies Statism, Fascist or Communist or "Democratic," because he knows that "the political state as an agent of widening human community is fatally handicapped by the fact that it is not, and cannot be, *human enough*." He who adopts that position must expect to take it on the chin, as did our Lord.

Also, as in first century Palestine, he must expect to suffer chiefly at the hands of "the intelligentsia," the scribes and the Pharisees and the Sadducean apologists, for "their function is to reflect and articulate what is already in the public mind in more or less inchoate and latent form." If one steps out of line "he will incur a double odium. He must expect no further remuneration or esteem; he will cease to be respectable; . . . and his fellows in the trade will see in him a disturber and a rogue, seeking only to push them off the bloody treadmill on which they earn their economic and psychological living. His only consolation will be that in so far as by the sweat of his brow he unearths a facet of truth, the people will someday see it for themselves; his only hope will be that some may look before it is altogether too late." That is what Mr. Orton means by "carrying not a gun but a cross," by being a Christian, by being a Liberal.

Buy this book, say I; read, mark, learn, digest it. It advocates a Christianity not as the world understands it, not alas! as the Church seems to understand it at the moment, but a Christianity in the mood of the Gospels, a Christianity understood by the saints, a Christianity relevant to today and to a tomorrow of increasing disillusionment.

The Publishers' Lenten Lists

IN ACCORDANCE with its annual practice THE LIVING CHURCH this week is offering to its readers the 1946 lists, both Catholic and Protestant, of suggested Lenten readings issued by the Religious Publishers Group. It is to be understood, of course, that these lists bear no word of approval or disapproval from THE LIVING CHURCH; they are passed on merely as informational reference lists.

Those who follow the Book Department will recognize that many of the books on each list have already been reviewed in its columns during the past few months; several more are considered in this issue.

The Rev. John S. Kennedy, who compiled the Catholic list, says that the criteria which he used in his selection were readability, ready intelligibility, virtues of style, and adaptability to purposes of meditation. The compiler of the Protestant list, the Rev. Halford E. Luccock, says that he desired to make his selection reflect variety and balance, with his attention ever on the great need for spiritual stability and understanding in a puzzling and unstable world.

Mr. Linden Morehouse, president of Morehouse-Gorham Co., served on both the Catholic and Protestant committees, acting as the liaison between the two groups which arranged for the publication of the lists. However, the slant of the Catholic list is, of course, distinctly Roman.

The Roman Catholic List

Behold Your King. By Florence Martyn Bauer. Bobbs-Merrill, \$2.75. The identity, authority, life, and teaching of Christ have been grievously misrepresented in certain novels. This one, readable and enjoyable, does not tamper with fact.

No Dreamers Weak. By Michael de la Bedoyere. Bruce, \$2.50. The root causes of the wars which recur to the destruction of our civilization are examined and the remedy for them is prescribed.

Augustine's Quest of Wisdom. By Vernon J. Bourke. Bruce, \$3. Life story of the towering saint and an analysis of his intellectual development, achieving as exhaustive a study of Augustine as is possible in popular form.

We Offer Thee. By John P. Delaney. America Press, \$2.50. Short, pointed, elevating pieces which may profitably be used throughout Lent for daily reflection. Practical and edifying.

Mind the Mass. By Joseph A. Dunney. Benziger, \$2.50. A practical aid to better appreciation of the central action of Christian worship and the fountainhead of Christian living.

Our Father's House. Edited by Sister Mariella Gable, OSB. Sheed & Ward, \$3. Short stories of particular interest to Catholics. Each is first rate fiction; many convey [Roman] Catholic teaching with dramatic force.

Forming a Christian Mentality. By Kilian J. Hennrich, O.F.M. Cap. Wagner,

\$2.75. Adroitly demonstrates the Church's means of readying men and women for living holy, happy lives in the midst of secular surroundings.

St. Ignatius. By Christopher Hollis. Sheed & Ward, \$2.50. The founder of the Jesuits discerned against the background of his tumultuous age. One of the finest biographies in English.

The Flowering Tree. By Caryll House-lander. Sheed & Ward, \$2. Christ present and powerful in the life of the humblest is the principal theme of this meaty and memorable work in beautifully wrought "rhythms."

My Spiritual Exercises. By John Kearney, C.S.Sp. P. J. Kenedy, \$2.25. Primarily for religious, this survey of the means to perfection will prove apposite and helpful to the laity, too.

Personality and Successful Living. By James A. Magner. Bruce, \$2.75. A Christian philosophy for everyday living is outlined, and specific application of it to everyday problems is made.

Adventures in Grace. By Raissa Maritain. Longmans, \$2.75. Mme. Maritain relates what she witnessed of the spiritual flowering in France between the wars. A magnificent work.

The World, the Flesh, and Father Smith. By Bruce Marshall. Houghton Mifflin, \$2.50. Zestful comedy and brilliant wit are in this luminous novel, combined with an appreciative inventory of the Church's resources in her ministrations to weak, struggling men.

Too Small A World. By Theodore Maynard. Bruce, \$2.50. The astonishing career of one of the great religious founders of our time, Mother Cabrini.

Enjoying the New Testament. By Margaret T. Monro. Longmans, \$2.50. Here are proposed a fresh attitude to the New Testament and a sound method of mining its treasures.

John Henry Newman. By John Moody. Sheed & Ward, \$3.75. Newman's life ably and attractively rehearsed by a distinguished convert in a kind of telescope which brings the great Cardinal close to the average man.

Basic Writings of St. Thomas Aquinas. Edited by Anton C. Pegis. Random House, \$7.50. Intellectually exhilarating, this superb work puts Aquinas into the hands of many who know nothing of him save his name and reputation.

God Speaks. By Charles Peguy. Pantheon Books, \$1.50. Peguy's poetry, simple and strong, is instinct with faith and an almost irresistible specific for spiritual sloth or mediocrity.

The Soul Afire. Edited by H. A. Reinhold. Pantheon Books, \$3.50. Excerpts from the writings of the mystics of many centuries gathered and organically arranged by a discriminating authority.

Mitri. By Daniel Sargent. Longmans, \$3.50. Biography of the Russian Prince Gallitzin who became a pioneer priest in the Pennsylvania wilderness. A lively, ad-

mirably literate adventure story on both the supernatural and natural levels.

Seven Words of Jesus and Mary. By Fulton J. Sheen. P. J. Kenedy, \$1.25. Pithy pieces in Monsignor Sheen's most felicitous vein. Excellent help to meditation.

No Greater Love. By Francis J. Spellman. Scribner's, \$2. The Cardinal's experiences and observations during a tour of the battlefronts are used to illustrate and underscore the causes and cures of the world's ills.

Spiritual Problems of Our Times. By Luigi Sturzo. Longmans, \$2. An acute intelligence is brought to bear upon some of the most crucial questions of the age. Wide-ranging and original.

Chungking Listening Post. By Mark Tennien. Creative Age, \$2.50. How missionaries met the disorder and danger occasioned by brutal and sustained warfare in China.

The Heart of Man. By Gerald Vann, O.P. Longmans, \$2. The hunger of the heart characteristic of the modern world is knowingly described and the answer winningly set forth in what is probably the best spiritual book of the year.

The Splendor of the Rosary. By Maisie Ward. Sheed & Ward, \$2.50. A history of this popular devotion and reflections on all 15 mysteries. Prayers by Caryll House-lander and pictures by Fra Angelico. Informative and devotional.

The Cleansing of the Temple. By Theodore Wesseling, O.S.B. Longmans, \$1.75. Social disintegration and renewal treated in relationship to the Liturgy of the Church in a profound essay indicating the way to a new harmony and order.

The Protestant List

Revised Standard Version of the New Testament. Nelson and Sons, \$2. This is the event long awaited with eagerness, a fresh translation of the New Testament, on which a company of distinguished scholars have been at work for years. A "must" on anyone's list.

Event in Eternity. By Paul Scherer. Harper and Brothers, \$2. Superb achievement in the highest tradition of Biblical exposition, of chapters 40 to 66 of the book of Isaiah. Written with insight, warmth and glow, and with close relevancy to our life and times.

In Him Was Life. By Robert H. Beavan. Abingdon-Cokesbury, \$1.50. In this short book the ancient truths of the Christian faith are set in the stream of modern life. Clear, simple in style, yet firm in its grasp of the things that are vital in religion.

They Found the Church There. By Henry P. Van Dusen. Scribner's, \$1.75. It would be hard to imagine any array of facts and recent history of greater sheer interest than is to be found in this graphic portrayal of the discovery by the armed forces of the United States, of the work and effects of Christian missions throughout the world. Told in narrative form, based on hundreds of letters, this book gives a thrilling reading experience.

Bringing Our World Together. By D. J. Fleming. Scribner's, \$2. A striking ex-

position, in terms of world trends and needs today, of St. Paul's affirmation that God hath made men of one blood to dwell together.

A Christian Global Strategy. By Walter W. Van Kirk. Willett, Clark and Co., \$2. The No. 1 task of our generation and



DR. VAN KIRK: Author of *A Christian Global Strategy*.

century, the achievement of world community, arrestingly portrayed, Christian statesmanship on a world scale is persuasively delineated.

Justice and the Social Order. By Emil Brunner. Harpers, \$3. One of the most influential of living theologians here turns his attention to the social problems of the post-war world and gives his conception to the bearing of the Christian revelation on the social order.

Strength for the Day. Norman E. Nygaard, editor. Association Press, \$1. Assembling of thoughtful short meditations by many Church leaders, on the dependable resources of the Christian faith for daily living. Arranged for daily reading. Suggestive and stimulating.

The Significance of Silence. By Leslie D. Weatherhead. Abingdon-Cokesbury, \$2. Discussion of the cultivation of the inner life of the spirit, by one whose ministry in this realm of experience has proved of great worth to large numbers of readers.

Personal Crises. By Clark Heath Kopf. Macmillan, \$2. Remarkably practical and helpful first aid in the management of life in experiences of personal crises, beginning at birth and extending through many of the vicissitudes of living in a day of confusion and turmoil.

The Story of the Christian Year. By George M. Gibson. Abingdon-Cokesbury, \$2.50. Readable and informative account of the observance of the Christian year, from its earliest beginnings in apostolic times to the present. Also suggestive ex-

ploration of the possibilities of the Church year for worship. Meets a real need.

When Life Gets Hard. By James Gordon Gilkey. Macmillan, \$1.50. Skillful and arresting application of the resources of Christian faith and experience to various situations in which life today is hard to millions of people. Will be found timely and helpful.

Those of the Way. By Willard L. Sperry. Harpers, \$1.50. Written specially for this year's Lenten reading, this book presents short, thoughtful, and incisive meditations on Christian discipleship as a "traveler's way" through life.

Experience Worketh Hope. By Arthur J. Gossip. Scribner's, \$2. One of the finest preachers of our times here brings 20 unique sermons of the sort which have won for him so great a debt of gratitude from large numbers of people. It brings the Gospel into living relation to individual need.

The Dark Night of the Soul. By Georgia Harkness. Abingdon-Cokesbury, \$1.50. A very helpful work of specifically pastoral service, bringing religious faith to the point of need in overcoming depression, loneliness, frustration. Drawing both on Christian history and present day experience, it offers concrete help to a widespread need.

The Light of Christ. By Evelyn Underhill. Longmans Green, \$1.75. A short but rich legacy, consisting of eight addresses given at spiritual retreats, by one of the great interpreters of Christian mysticism in our time.

The Great Divorce. By C. S. Lewis. Macmillan, probable price, \$1.50. This year's "Lewis" will find—and deserve—a large audience, among those who have enjoyed *The Screwtape Letters*. Fascinating narrative in the form of a dream lighted by humor and spiritual penetration, it appeals for clear cut ethical and spiritual choices, for a "divorce" between heaven and hell.

Pathfinders of the World Missionary Crusade. By Sherwood Eddy. Abingdon-Cokesbury, \$2.75. Engrossing panorama of many of the pioneers in the world-wide expansion of Christianity. Chiefly devoted to those working since 1890, and full of intimate personal recollections by the author.

What Is Christian Civilization? By John Baillie. Scribner's, \$1. The contemporary chapter in the age-old story of the conflict of Christianity and paganism, forcefully presented by a great theologian and Churchman. Can be read in little over an hour and remembered for many years.

God Is Not Dead. By Bernard Iddings Bell. Harpers, \$1.50. Provocative discussions of spiritual problems of people of today, based on statements of over 40 men and women in all walks of life. Frank and vigorous.

The Two-Edged Sword. By Norman F. Langford. Westminster, \$2. Anyone who has been in the habit of lamenting the "passing of expository preaching" should read this book. He will thank God and take courage. Here is rich interpretation of the Scripture.

The Christian Answer. By Paul Tillich, Theo. M. Greene, George F. Thomas,

Edwin E. Aubrey, and John Knox. Edited by Henry P. Van Dusen. Scribner's, \$2.50. This book is not a substitute for an afternoon nap. It calls for vigorous exercise of the mental muscles. But there is gold in these pages, in which five religious thinkers face the world's predicament and bring a Christian answer.

The Light of Faith. By Albert W. Palmer. Macmillan, \$1.75. A fresh and stimulating "walk" around the bulwarks of Christian conviction. "Hard writing" and the skill acquired by a lifetime of effective ministry have made this book "easy reading" on large themes.

Great Writers as Interpreters of Religion. By Edwin Mims. Abingdon-Cokesbury, \$1.50. Examination, from the rich background of many years as a teacher of literature, of the light thrown on religion by some of the great works of English literature mainly in the 19th and 20th centuries.

Narrow is the Way. By William E. Park. Macmillan, \$2. These unconventional, frank, and original sermons, dealing with religion in contemporary life and experience, gain pertinence and point from their origin as addresses to students in colleges and preparatory schools.

REVIEWS

Lutheran Lenten Book

THE SPIRIT OF LENT. By Theodore Heimark. Minneapolis: Augsburg, 1946. Pp. 162. \$1.50.

This is a group of 11 sermons emphasizing Lent as the season for critical reflection and self-examination. The theme is very personal in tone and represents an attempt to convey to the individual the need for meditation and a renewed apprehension of the redemptive work of Christ's Passion and Death on the Cross. The central ideas of each sermon are, for the most part, sequentially developed to fit the overall pattern. However, the "Lent and Self-Examination" chapter, I believe, should have been placed further towards the front, perhaps just after the chapter on "Jesus and our Scheme of Things."

The chapters are easy reading, the thoughts are illustrated with various stories and allusions typical of good Protestant sermons. Some of the sermons are far superior to others both as to construction and development. For example, "The Garden in Lent" is an illuminating treatment of prayer and contemplation. "We are busy people. We all know that. The weekly schedule of most families precludes much standing around waiting for something to happen. . . . Be that as it may, we must confess that dignity, purpose, and quiet confidence in an eternal destiny have all fled and have given place to fuss, flurry, and fidgeting." . . . This situation could be remedied "if we made wise use of 'the margin.'" By margin is meant "the margin of time each is free to spend as he pleases. . . . It is what people do during these free periods that is decisive for estimating and molding individuals and society. . . . Our Lenten season is

intended to underscore quiet and contemplation and prayer. It is planned to hint at the possibilities of a right and good use of 'the margin' in life."

The work appears in many places to lack the potential strength to carry through the development of the points to a conclusive end. For instance, the chapter on self-examination is not final at all in regard to the approach to a self-critical attitude. A good method of preparation for making a meditation would fit in here and help the individual better to "confront self with Christ."

As long as the trend of thought remains on the activity of the Christian soul in regard to deeds, the book presents no question of bias or prejudice. "Rites, seasons, symbols, ceremonies, and sacraments have always carried within themselves the bacteria of disease and putridity" appears to me to be a prejudice. The fact is that they are within themselves good, but it is the way they are handled by men that gives cause for disease and putridity. "Absurd medieval rites" is a phrase belonging to that class of propaganda known as 'glittering generalities' and we all know that a phrase of this kind, instead of stimulating thought, stupefies it.

The approach to the Lord's Supper is ry's confession to Pope Gregory VII outside the gates of Canossa, besides lacking a background of development leading to the incident, is irrelevant as an illustration to the preceding query, "Has Christ ever been niggardly?" Stories, such as this, which are told as isolated events create a false impression to the entire sequence of Church History.

The approach to the Lord's Supper is along the lines of cordial fellowship and judgment therein. The invitation to the Lord's Table, however, "is not lightly issued, and must not be lightly accepted. For no one can approach the Lord's Table without entering into judgment."

The contrast between Christianity and humanitarianism is more thorough. "Many of the world's laws and codes are formulated under the influence of Christian love and mercy, but it can not be understood in any sense to be Christian. No, it is humanitarian. It has as its interest the best welfare of people, but Christianity has as its first and chief interest the glory and honor of God. . . . More and more the Church must assume responsibility for a community or family life that is filled with the warmth of a relationship that is forgiving, loving, sympathetic, and cheering."

POLAND H. MILLER.

Early New England Sermons

PREACHING IN THE FIRST HALF CENTURY OF NEW ENGLAND HISTORY. By Babetta May Levv. Hartford: American Society of Church History, 1945. Pp. 215.

This scholarly study well merits the Brewer Prize which it won. It carefully explores a limited, new field. Many misconceptions are corrected. Most works on New England preaching deal with later periods and students have too readily assumed that the "Hell-fire" sermon was

always characteristic of the Puritan pulpit. It probably never held quite the place that tradition has assigned to it. Certainly in the sermons preached by the first generation of New England ministers, all of them trained in one of the English universities, "horrific descriptions of the fate of the unelect are infrequent."

The most common theme was, of course, Christian theology according to John Calvin. There were also many sermons voicing the age-old complaint about the evils of the present generation in contrast to the good old days. Catholicism was a boon (it always has been) to these rugged Protestants, for, when other sources of inspiration failed, a good, rousing, anti-Catholic sermon could always win attention. Incidentally, contrary to another myth, this book shows that "all was not rapt attention" when the Puritan congregation listened to the sermon.

This fine peace of research is written in an attractive style. There is a good bibliography.

W. FREEMAN WHITMAN.

Early Christianity to a Pharisee

THE GOSPEL ACCORDING TO GAMALIEL. By Gerald Heard. New York: Harper and Brothers, 1945. Pp. xii, 154. \$2.

When one is swimming in a swift moving stream he must be careful not to be carried away by the current. In like manner a reader of Gerald Heard must take care not to be carried away by his excellent style and vivid descriptions; for together with some fine original ideas there are interjected at times thoughts of which one must beware.

Yet in this unique presentation of the closing years of our Lord's life and the beginnings of the Christian Church, Mr. Heard has given us a book well worth reading, and some excellent meditation material. We receive as if from the pen of Gamaliel, the teacher of St. Paul, the impression our Lord must have made on the average Jew of His day. The trial before the Sanhedrian marks one high point in the narrative. There is also presented to us that sudden change from Saul the persecutor to Paul the follower of Christ. And a description of that important meeting of the Apostles at Jerusalem to decide how much of the Jewish law should be laid upon Gentile converts brings the work to a dramatic close.

There are minor points on which I would disagree with the author, but there is one quotation put into our Lord's mouth to which I take open exception. Our Lord is speaking: "As the Jordan water touched my forehead, I knew my mind had been opened as Isaiah's mouth was opened by the coal from the altar. I knew who I was." This is no place to discuss the kenotic theory, but in the opinion of this reviewer, our Lord knew who He was (the Son of God) before his baptism. And an otherwise fine ending to the book is marred by an imaginary speech of St. Peter, who says, just before leaving for Rome, "Thither I go in the name of my Master. I am his Vicar. Thither I go to found the true priesthood of our Mes-

siah. I am the first true Pontifex Maximus. I go to take Rome."

But read the book for yourself. You will not regret it.

ERWIN A. THOMAS, SSJE.

Poetic Interpretation of Genesis

EXILE IN THE STARS: A Book of Hours.
By James J. Donohue. New York: The Macmillan Company, 1945. Pp. 56. \$1.50.

"A book of hours for the first Sunday in Advent," *Exile in the Stars*, presents a poetic interpretation of the book of Genesis reverently patterned after the progression of the Divine Office. For the assurance of Roman Catholic readers, especially those who follow the Liturgical Movement, a fly leaf bears the imprimatur of Archbishop Francis J. Spellman. Yet this book is not a section of a breviary. Neither is its poetry limited to one day's reading. Form and content naturally commend it to Catholic readers, whether Roman or non-Roman, but there is much in power and beauty to attract, delight, and satisfy the lover of poetry to whom *liturgy* and *breviary* are mere dead words in the dictionary.

It is difficult to choose among the many fine sonnets. This reviewer would like to quote from *Sexte* the sequence concerned with Eve's creation; from *None* the sequence of the temptation; from *Vespers* the sequence of banishment and promise; or, turning to the earlier hours, the sequence in "praise of engineers" from the Second *Nocturne*. Space permits a single poem, in the lovely sequence of the days, the sonnet of the seventh.

"Ant. 9. God made the sabbath:

'This is for clay. Six mornings of creation

Will satisfy the plans I have for dust,
And flesh will share My moment of cessation

Though engines idle and the weapons rust.

This is for clay. Not fire shall outburn *spirit*,

Your pride is scarcely shorter than My law:

Nor light outshine the vision that can bear it,

I am the only measure of your awe.

There is a time for recess, time for sleeping,

Holiday, intermission, and parole;

There is a pause from planting, rest from reaping:

This is for clay—no respite for the soul.

Cain in his stronghold is not fancy-free,

Nor shall Augustine ever rest in Me.'

Ant. God made the sabbath, and he rested.

V. Now God is templed in His holy place,

R. Peoples and lands be still before His face."

This sonnet has been chosen from the Third *Nocturne*.

PORTIA MARTIN.

Development of the Old Testament

THE OLD TESTAMENT: ITS FORM AND PURPOSE. By Lindsay B. Longacre. New York - Nashville: Abingdon-Cokesbury Press, 1945. Pp. 264. \$2.

Here in the sole volume dealing with the whole Old Testament from his pen, Dr. Longacre, 30 years professor of Old Testament literature and religion in a Methodist seminary, has provided in compact form for layman or reviewing student a reliable summary of what sound scholarship has to say in the field of Old Testament criticism according to the school of historical investigation. The book is free from any use of those technical terms which so easily bewilder an untrained reader. And wisely, for such a reader who wants to know what scholars have to say but is not interested in what scholar says it, the book is not encumbered with extensive footnotes nor laden with textual references to names and works. Yet the trained student will readily recognize numerous undesignated sources. For those whose use and understanding of the Bible is predicated upon the tacit assumption that it was all written in English in 1611 A.D. by men whose names its several books bear, this volume affords a desirable and enlightening corrective.

When it comes to significances and meanings, the author seems to fit nicely into the liberal Protestant group. Considering the number of men such a teacher would likely instruct during 30 years, the perusal of this book affords a credible explanation as to how those ministers who belong to the large company among whom trinitarian doctrine steadily wanes got that way.

For to Dr. Longacre, the Old Testament is just the dependable record of the several ways in which men of old time found God, ways in which He may as readily and as surely be found today and in all days to come. There is no suggestion of any God progressively revealing Himself to men who by their own unaided searching could never find Him out. The idea is not that men through preventent grace respond to God revealing Himself in various ways, but rather that God responds from afar to men when they seek Him by such means and methods as are universally available on the human level alone. Those who are unable to discern any intimations of the Holy Ghost in the Bible until they come to the second chapter of Acts will find the author's views quite agreeable.

And the meanings of Old Testament scriptures are, in the author's view, such only as may be found by the critical techniques applicable to any ancient documents—no whit otherwise. There was and is no import behind, above, or beyond that of which the speaker or story-teller was himself at the time quite aware. Everything of a "miraculous" character, or that seems under historical analysis legendary, is explained as credible to those who told and heard it only because they were then ignorant of modern physics, chemistry, and astronomy, and of no important significance beyond that. One supposes that there

are indeed many who now think that since nuclear fission has been produced on a considerable scale by human agency, we shall have to reconstruct all our religious thinking!

If you do not already know how we got our Bible, this is a good book from which to learn concerning the Old Testament. But for its meaning and significance, this reviewer earnestly hopes you will go elsewhere.

BENJAMIN W. SAUNDERS.

An Aid to Worship

MEDITATIONS FOR MEN. Brief Studies of Religion and Life. By Daniel Russell. New York and Nashville: Abingdon-Cokesbury Press, 1945. \$1.

The title of this book is misleading, for the contents do not belong to the field of mental prayer, as Churchfolk understand the term "meditations" to mean. Nor is there an attempt made by the author to supply material for mental prayer. His purpose is to provide a year's devotional reading in compass small enough to be slipped into a pocket or a desk drawer.

There is a manifest wealth of experience behind the book. The author is pastor emeritus of Rutgers Presbyterian Church, New York City. To those, for whom the *Forward Day by Day* booklets have become effective spiritual pabulum, the style, arrangement of the text, and the subject-matter will have appeal. There are 365 numbered units of reading material; each is calculated to require approximately five minutes of reading time. For each of these units, there is a definite pattern: 1. a succinct title (*e.g.*, *Doctrine and Life, A Garden Grave, Wages Versus Gifts*); 2. a quotation from Holy Scripture, usually of only three or four words; 3. a neat and straight-forward consideration by the author; 4. a stanza from a poem or hymn, or a few lines of prose quotation. At the end of the book, there are units of reading for special days; *e.g.*, New Year's Day, Palm Sunday, Easter, Mother's Day, Memorial Day, Labor Day.

It is regrettable that the "For Men" phrase was included in the title, although that alone may be sufficiently provocative to insure a wide circulation amongst feminine readers. There is nothing especially "For Men" in the religion presented in the book, nor in the ethics and activities of life set forth by the author. Perhaps women readers, with tongue in cheek, might recall St. Teresa of Avila's exhortation to her nuns: "I want you to be strong men. If you do all that is in you, the Lord will make you so manly that men themselves will be amazed at you" (*Way of Perfection*, VII). And there is a goodly representation of devout ladies, whose hymn verses are used; as aforementioned; such as Elizabeth Clephane, Anna Warring, and Dora Greenwell. The present reviewer does not recommend that godparents choose the book as gift material for little boys.

One hopes that the publishers do not attach any religious significance to the purple hue of the staining for the book's edges,

the dust wrapper, and the ribbon marker! Yet manufacturers of popular Easter cards may have been successful in associating purplish colors with religious subjects. Most men would have voted for blue or red for the book's adornment. The printing is clear and pleasant, the set-up of the page is neat, and the format, otherwise, is most commendable.

There is a special group of people for whom the book can have a practical value (not intended by the author, it would seem). Seminarists and clergy will find in it more than 365 germ-ideas for sermons. The author's direct and admirably simple style is an antidote to pulpit persiflage. So freighted with meaning are his sentences (there is no padding or *virtuoso* writing), that they can be readily expanded by the sermon-writer. The book is decidedly a clean and competent piece of work.

R. D. MALVERN.

Christianity and World Community

WHAT IS CHRISTIAN CIVILIZATION? By John Baillie. New York: Scribner's, 1945. Pp. 59. \$1.

Early Christians took no responsibility for secular government, not that they did not recognize the benefits of pagan law and order, but they were a tiny minority who also believed the End would shortly come. The idea of a Christian civilization did not occur to them. The situation changed after Constantine, and the laws of the latter and of Justinian evidence the growing influence of Christianity on public opinion. But there was still no attempt to effect any radical change in society, only to permeate society with the Christian spirit. In his dual attempt to evangelize and civilize the Franks and Saxons, Charlemagne adopted the Church's principle of integration, while Hildebrand carried that same principle to its logical conclusion by subjecting the temporal to the spiritual power. It was Christianity by compulsion, and all under excommunication lost civil and political rights as well. Nor did the reformers, Luther and Calvin, have any idea of an "open" Christianity, which did not make its appearance until two centuries after the Reformation.

The Enlightenment and the concurrent Industrial Revolution caused a profound disturbance of community life and the appearance of a new phenomenon in which millions of people neither professed nor practiced any religious belief.

The Christian solution is not for the Church to separate from the world, nor to accept as inevitable the present situation. Nor is the solution to return to "compulsive" Christianity. Christians should observe that such standards as society retains are Christian standards, for the Faith *has* permeated society to an extent of which we are not always aware. "A society has not ceased to be Christian until it has become positively something else." But the present vague faith in ideals must be supported by beliefs just as a tax program must be supported by assessments. "Ideals need reality to climb on." Furthermore, we must know that the "Christian conscience of the West" cannot long sur-

vive its present disseverance from its original setting of belief and its original nourishment of worship. . . . There must either be some return to the integrity of the Christian outlook or a still further disintegration. Because Christians put their trust in something more than civilization and something outside history, they must therefore strive to bring community life to an approximation of the Christian ideal. At the same time they put their ultimate trust in "the hope of the City of God," and not in the city of man. If this world is to be made more like the ideals we hold for it, it will be done by men of faith in God, for "in proportion as a society relaxes its hold upon the eternal, it ensures the corruption of the temporal."

JOHN HIGGINS.

A Lutheran on the Eucharist

THE PRESENCE. By B. von Schenk. New York: Ernst Kaufmann, 1945. Pp. 189. \$2.

Mr. Schenck is a Lutheran, a leader in the Sacramental and Liturgical Movement in that Church. In his Introduction he declares his beliefs about the Holy Communion at considerable length and with great clarity: "The Sacrament is the true Body and Blood of Jesus Christ . . . the same Body which was born of the Blessed Virgin and hung on the Cross. The Holy Communion is a memorial of the death of Christ . . . a thanksgiving . . . the continuation of the Incarnation." He even makes a cautious reference to its being some kind of sacrifice. He believes it is the bounden duty of every congregation to offer the Holy Communion on every Sunday and Scriptural holy day and looks forward to the time when all Christendom will use the ancient liturgy common to the Church before the 12th century. He says, "The Morning Prayer in the Anglican Church and the stunted Mass of the Lutheran Church . . . can hardly be pleasing to our Lord."

The body of the book consists of short homiletical meditations which constitute devotional reading of a very high type. They are vital, dynamic, vivid, and timely, and are written to tie up the Holy Communion in a practical way with several of the great dogmas of Christianity: the Incarnation, Divine Love, Man, Atonement, Sacrifice, the Resurrection. "We must keep in mind that God has focused the great truths of our redemption on a special place — at the altar, so that we can see, touch, taste, and physically realize them."

The first five-sixths of the book is excellent and in that portion there are only the most minor points with which an Anglican would disagree. But in Chapter III of Part V which deals with the Church there is a terrible letdown. The author seems to have gathered together here all the errors and inadequacies of Lutheranism. At the same time his style disintegrates and the book drags on through two more chapters to a depressing close. Even the doctrinal teaching which he had expounded so simply and brilliantly is disparaged and one is left with a feeling of emptiness.

EVERETT BOSSHARD.

Fascinating Yarns of a Double Life

OUT OF THE HELL-BOX. By Irwin St. John Tucker. New York: Morehouse-Gorham, 1945. Pp. 179. \$2.

Here is a robust book in which the author, in his dual capacity as a priest and a newspaperman, combines his own autobiography with a searching inquiry into the meaning of existence. Humor, eloquence, pathos, irony, reverence, wit—all are riotously blended into absorbing tales about editing, reporting, studying, preaching, picketing, soapboxing, hobbing, manufacturing, and even sculpturing. The result is a series of varied and rapidly changing pictures that are kaleidoscopic in their fascination and vividness.

"Friar Tuck," as the author is inevitably known to his fellow journalists, writes extraordinarily facile prose. To him the plant housing a newspaper is an "ink-blooded building," and the suburban districts surrounding a city are "parasite paradises." He has a few pointed remarks concerning the reverend clergy and smug parishes that will cause uncomfortable squirming in some quarters; and having once been a crusading socialist, he never quite forgets his social gospel.

As might be expected of an unconventional Episcopal priest who, like St. Paul, prefers to support himself (and his family) by working at a trade rather than from any salary for conducting a small parish in Chicago, there is not a dull page in his book. Incidentally, this situation enables him to write with engaging frankness, quite uninhibited by fears of the possible reaction of vestrymen and bishops. The book is full of brief but penetrating observations upon a wide diversity of topics. Altogether it is one of the most interesting and refreshing works we have encountered in a long while, and we recommend it without hesitation to every type of reader.

WARREN M. SMALTZ.

Prophet of Mormonism

NO MAN KNOWS MY HISTORY. By Fawn M. Brodie. New York: Alfred A. Knopf, 1945. Pp. ix, 476. \$4.

The publishers of this book awarded the author a research fellowship to enable her to do an authoritative biography of Joseph Smith. They have their reward in *No Man Knows My History*. This book will please both classes of readers with whose approval any biography must meet to be completely successful: namely, the critical readers, who look for such things as good documentation and sound historical method, and the general run of readers who expect the biographer to make his subject come alive in print. Both classes ought to be satisfied with this work.

Only a much better-informed student of Mormonism than I am could assess adequately its historical merits and demerits. But I can say that all the earmarks of sound scholarly procedure are in evidence. Mrs. Brodie is obviously a conscientious and careful historian. On the score of the book's liveliness and all-around readability I may speak more confidently:

from the first page to the last, Joseph Smith lives and schemes and dreams and marches on from one triumph—or fiasco—to another.

Whatever else the Mormon Prophet may have been, he was not stuffy. Not only did he live in exciting times: he was an emphatically exciting person. Mrs. Brodie makes the most of this and exploits the possibilities of her subject with remarkable skill. She neither burns incense to the prophet nor debunks him. He being the bundle of contradictions that he was, it is hard to see how anybody could do the one or the other. Like many a hero, he was a coward; like many a seer, he was a deceiver; like many a stern moral disciplinarian, he was something of a wag. The book is loaded with the kind of anecdotes that are needed to make a biography a truly human study. This reviewer was especially amused—and surprised—by the evidence of the prophet's wit, which was raw and rough but none-the-less the authentic wit of the wise. A man whose humanitarianism was tempered by the realization that "there are three kinds of poor: the Lord's poor, the devil's poor, and the poor devils"—deserves better recognition as a true-born American sage than Joseph Smith has received in the past.

Mormonism was but one of a number of truly prodigious religio-communal movements in pioneer America, and one of the splendid merits of this book is that it presents a vivid conspectus of the life and times of Joseph Smith. And tremendous times they were, when Emerson could write to Carlyle in 1840: "Not a reading man but has a draft of a new community in his waistcoat pocket."

No Man Knows My History is a commendable introduction to the Mormon Moses. It is to be hoped that Mrs. Brodie, or someone equally competent, will provide us now with the logical sequel: a similar study of Brigham Young, the Mormon Joshua.

CARROLL E. SIMCOX.

New Book on the Gospels

THE NATURE AND PURPOSE OF THE GOSPELS. By R. V. G. Tasker. New York: Harpers, 1946. Pp. 137. \$1.50.

One of an increasing number which approach the Gospels as theological rather than purely historical works, this book emphasizes on its first page the fact that the Gospels are not the earliest literary product of Christianity, having been preceded by the letters of St. Paul. Yet their doctrine is not solely concerned with the death of Jesus but largely with the life which gave it meaning. Moreover, the sayings of Jesus were highly valued as answers to the practical ethical problems confronting Christians in the world. The author summarizes the consensus of scholarly opinion regarding the mutual relations between our first three Gospels, pointing out that because of the obvious dependence of St. Matthew upon St. Mark, the only critical scholars who still uphold the traditional apostolic authorship are Roman Catholics. The latter are, of course, bound by the decisions of the Pontifical

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OSCAR J. F. SEITZ.

Toward a Philosophy of Justice

JUSTICE AND THE SOCIAL ORDER. By Emil Brunner. Translated by Mary Hottlinger. New York: Harpers, 1945. Pp. 304 with notes and index. \$3.

Christians are everywhere faced today with rampant injustices in the social order and there is, consequently, a very real need for them to become thoroughly familiar with the true conception of justice if the religion of the Incarnation is to be a determinative factor in shaping contemporary society. The distinguished Protestant theologian, Emil Brunner, has sensed this need and in his latest book answered it to a considerable extent. Justice, thinks Dr. Brunner, is something we all demand, but very few of us understand; with characteristic Swiss thoroughness and perception he has here endeavored to clear up the confused thinking of Protestantism on the subject. He writes, "While the Catholic Church, drawing on centuries of tradition, possesses an impressive systematic theory of justice, Protestant Christianity has had none for some three hundred years past. This may sound a bold statement; it can, unfortunately be proved. It is doubtless one of the main reasons why the Protestant Church is so unsure of itself in questions of the social order, economics, law, politics, and international law, and why its statements on these subjects are so haphazard and improvised that they fail to carry conviction."

The work falls naturally into two parts. In Part I the principle of justice is defined, and the history of it as a concept is traced from its beginnings in classical culture and Jædo-Christian thought; the author brings the light of his prodigious scholarship to bear upon the problems of quality and inequality, static and dynamic justice, the relationship between justice and the law of nature, and justice and the law of love. Despite the jacket blurb's pronouncement that the book is "in no wise academic," the average reader will, I think, find this section tough going; but, paradoxically, it is this part of the book which is the most impressive and intellectually rewarding.

In Part II the principle of justice as it has been practiced is examined, especially as it has pertained to man's economic and social environment. Here Dr. Brunner is concerned with the disintegration of the concept as a motivating force, due largely to the encroachments upon it of modern rationalism and skepticism. In tracing the

dissolution of justice specific questions of our own time are faced, *e.g.*, justice in relation to the family, to wages and property, capitalism and communism, nationalism and internationalism, etc.

It is this latter section of the volume which is disappointing; this may be no fault of the author, for much has happened in the realm of war and peace since September, 1943, when Brunner dated his manuscript. At any rate, Dr. Brunner—who has only recently disagreed with Karl Barth on social problems—betrays in many instances the obscurantism which has often characterized Barthianism. In his criticism of the Marxist viewpoint, for example, he has failed to provide a satisfactory substitute. Criticize the Marxist if you will, but he at least has a dialectic which follows through. In not propounding a Christian dialectic—indeed, in not being able to propound one—Dr. Brunner has inadvertently placed his finger on one of the great inadequacies of present day Christendom, namely, the lack of any real functional synthesis of its theology with its life. Here is a problem which ought to be faced, and soon; while it remains unsolved books such as this, helpful as they may be, cannot hope to bring order out of the chaos which now threatens to engulf the Church.

In any case, this is a work of major importance and should be widely read and discussed. It is a step in the right direction, despite some of its inadequacies. The author says in his Foreword “. . . this

book can be regarded only as a first step. I trust that the day is not far distant when Protestant jurists, sociologists, and economists will continue and improve on these inadequate beginnings. I shall be perfectly satisfied with their assurance that this book offers at least a useful basis for future work.” And with such seemly modesty, no one can disagree.

FRANK V. H. CARTHY.

On Some of the Chaplains

SOLDIERS OF GOD. By Christopher Cross. New York: E. P. Dutton & Co., 1945. Pp. 236. \$2.75.

Here is a collection of anecdotes concerning the work of chaplains during the recent war. It is disjointed and wholly without organization. It is not an important book by any means. True, there are some interesting stories, but one rather gets the idea that the Roman Catholic chaplains were the “Soldiers of God” and the others went along to write letters for the boys and arrange for their social activities.

Most of the chaplains featured in the book are carefully identified as to their religious affiliation: where they had served before the war, etc. I looked in vain for the identification of any Episcopal chaplain who might have distinguished himself in the service of God and his country. By deduction, and a hurried glance at THE

LIVING CHURCH ANNUAL, I did find that Chaplain Robert Core Clingman, the son of the Bishop of Kentucky, did match up with a chaplain mentioned on page 95. Now I would be the last to imply that a book on the chaplaincy could not be written without mentioning the heroic members of our Church, but it seems that the Episcopalians eluded the author with great success.

In talking to several chaplains concerning this book (No, not chaplains of the Episcopal Church) I find my feelings about this book borne out. It is not a book capable of giving a fair or proper appraisal of the great work done by the chaplains.

FREDERICK B. MULLER.

Returning Service Men

THE CHURCH AND DEMOBILIZATION. By J. Gordon Chamberlin. New York: Abingdon-Cokesbury, 1945. Pp. 117. \$1.

Gordon Chamberlin points with a sure finger to the heart of the Church's problem in the treatment of this subject. The returning soldier is a serious question, but only as part of a much larger issue, that includes those who have faced the difficulties of the soldier's absence during the war.

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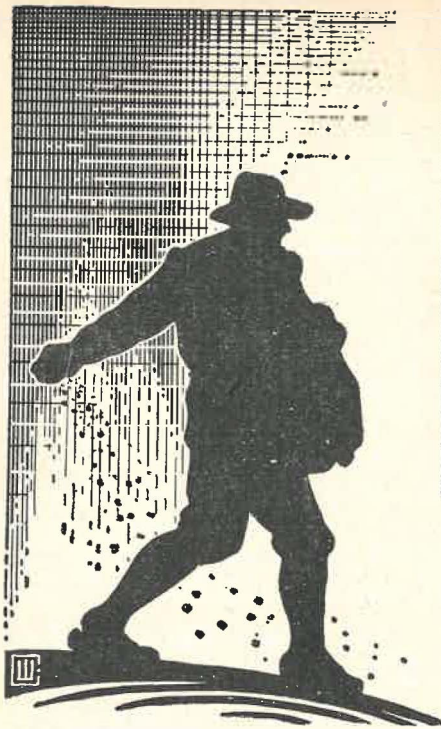
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G. CLARENCE LUND.

Prayer Life of Our Lord

JESUS, THE MAN OF PRAYER. By John Henry Strong. Philadelphia: Judson Press, 1945. \$1.35.

The structure of the book is very simple; it follows the prayer life of Jesus from childhood to Calvary with deep spiritual insight. Its faith is as simple as the course of a stream that takes its rise in the mountain and flows unerringly into the great ocean of God's life.

When he is so disposed Dr. Strong can cross swords with his opponents, but he prefers to appeal to the deeper instincts of human nature that respond instinctively to the appeal of Jesus. His book is an affirmation and not an argument. He follows the footsteps of the Master as He meets the issues of life with prayer as His sole resource, and thus touches upon the most profound subjects which challenge the human soul: Consecration, dependence, intercession, thanksgiving, submission. The book is useful for either consecutive reading or meditation, section by section. It opens vistas and it bends the knee.

DOUGLAS MATTHEWS.

Uniate Rites

EASTERN CATHOLIC WORSHIP. By Donald Attwater. New York: Devin-Adair Company, 1945. Pp. 224. \$2.50.

This volume presents a translation of the Byzantine (one form), Coptic, Ethiopic, Armenian, Syrian, Maronite, Chaldean, and Malabar Uniate liturgies and of the Roman Liturgy. There is a brief introduction about Oriental worship within the Roman Church in which the author lays some stress upon the great diversity of liturgies in use there. He points out that 2.6% of Roman Catholics do not use any form of Latin Mass much less the Roman Mass, and claims that nearly a million of these people are in North America. His objective is a purely popular one to arouse interest in and the devotional use of these liturgies. The book is adequate for this but is of no interest to the liturgical scholar. The translations are not from the originals but from other translations and much that the celebrant recites inaudibly is omitted. Of course, for reasons of space, all variable parts are omitted. It should be noted here that the difference between these Roman forms and the original Orthodox forms is negligible. In the case of those, such as the Armenian, which

are heretical in the original, necessary corrections of theology are made; but liturgical differences are still slight. If these warnings are kept in mind, the book may be useful as bringing together some sort of text of many of the ancient Eastern liturgies which are in use today.

EVERETT BOSSHARD.

**Juvenile Book About
New Testament Times**

THE SLAVE WHO DREAMED. By Maxine Shore and M. M. Oblinger. Philadelphia: Westminster Press, 1945. \$1.50.

This is a reading book on apostolic times intended for boys and girls from 10 to 15. It is written in a lively and attractive style and is full of adventurous incidents. Children will be sure to enjoy it. Obviously its purpose is to make later New Testament times so vivid that the Christianity of the New Testament may be more clearly understood and appreciated.

The hero is a slave boy, Lucius, whose Roman master lived first in Jerusalem and later in Rome. Lucius is really a young Briton and after many adventures, among them a meeting with St. Paul in Rome, he travels to Britain with Joseph of Arimathea and discovers his true identity and his long lost parents.

Reading books of this kind are very much needed. It is easy to find fault with this one. Fact and fiction are confused and a superstitious Christianity is presented as apparently quite satisfactory. But on the whole the book will do good and will send the youngsters who read it back to the New Testament with increased knowledge and heightened interest.

ADELAIDE CASE.

Union of People, Not Nations

TOWARD A DEMOCRATIC NEW ORDER. By David Bryn-Jones. Minneapolis: The University of Minnesota Press, 1945. Pp. vii + 288. \$3.50.

The chairman of the department of international relations, Carleton College, Minnesota, has in this book provided an earnest but dispassionate, stimulating, and constructive discussion of principles upon which might be developed a world-order new as the time requires, but democratic. It is excellent for use in discussion groups, particularly for leaders of such groups. The first three chapters are ponderous in style, but from that point, the book really comes alive.

The elucidation in chapter 4 of what actually constitutes the "will of the people" is much needed both by electorate and political leadership. The distinction between public opinion and the majority view is important, as it is up to the responsible executive to see that he is guided by the former, not merely by the latter. Here is what may distinguish the difference between leadership of statesmen and that of the merely political.

Now that talk about democracy, what it is, what should be expected from it, where it may indeed be presently found, has gone on for so long that principles and aims have become seriously obscured in

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many minds, it is well to be recalled to first principles, to see whence came these ideas and ideals we too easily take for just American, and to realize that the job of establishing democracy in terms suited to our age is not even really begun.

It was Captain Liddel-Hart, your reviewer thinks, who gave us that excellent statement: "The sole justification for the use of [military] force is to secure time for an idea." We have now gained the required time by such use. It is well for us to understand that that is all allied victory yet means: the chance to proceed that we came so near losing.

Now that the chance is here, it seems to this reviewer that in all the world no people appears less clear about what use of that chance it wishes to make than does our own nation. As Dr. Bryn-Jones makes clear, the political and social destiny of our time cannot in the nature of circumstances be decided in the manner of the New England town-meeting. Leadership will have to come from those strong and "big" enough to provide it, but with no deviation from the high ethical plane of his discussion. Somebody is going to furnish that leadership. It is not just now at all clear that the United States intends to do so.

The author shows his readers that the task ahead cannot be adequately handled by any resolute adherence to any past techniques. Not all the ideas, for example, of Woodrow Wilson now hold. Some of

them simply will not work in today's kind of world. There is less reason than ever, nevertheless, for any change of ultimate aim.

One lays aside this volume with a deep awareness that the answer does not lie in the UNO as at present constituted, that we have here a beginning with promise, but one in which fundamental changes will be required. In particular, the author strengthens any opinion you may share with your reviewer that some way needs to be found to establish the UNO upon the basis not of member nations, but of the people of the world without so much regard to nationalistic ideas, interests, and aims. For it seems clear that the most serious menace to realization of what must be the final fruit of so great sacrifice, and to proper handling of the great power now in our hands, is nationalism.

BENJAMIN W. SAUNDERS.

An Appreciation of Frank Nelson

FRANK H. NELSON OF CINCINNATI. By Warren C. Herrick. Louisville: The Cloister Press, 1945. Pp. 106. \$1.

Mr. Herrick's inspirational biography of a great pastor of vision, energy, and accomplishment leaves the reader definitely a better person, unwittingly challenged by a strong man among men, the fulness of whose radiant and useful life can never be wholly penned. In "Baconian" terms this

book is to be tasted, chewed, digested—then like this man of God, let the reader go about doing good as an all-absorbing purpose in life.

The late Dr. Nelson came to the downtown Ohio church at the turn of the century with a Christ centered mission and a passionate love for humanity. He was all things to all men, a veritable superman in flesh and spirit. For 40 years all Cincinnati was his parish, and called him "blessed."

HULDA FRITZEMEIER.

The Parker Question Again

THE CONSECRATION OF MATTHEW PARKER. By J. C. Whitebrook. London and Oxford: A. R. Mowbray & Co. Through Morehouse-Gorham Co. Pp. 131. 8/6 net.

The longer title of this thorough piece of documentary research to prove not only the actual consecration of Archbishop Matthew Parker, but that he was validly consecrated October 29, 1559, rather than December 17, 1559 (as the false registering of the act is recorded at Lambeth), is "The Consecration of the Most Reverend Matthew Parker, Archbishop of Canterbury, Effected by the Rt. Rev. Anthony Kitchen, called Dunstan; Monk of the Order of St. Benedict; sometime Prior of Students at Gloucester College, and Abbot of Eynsham, thereafter Bishop of Llandaff." The author, J. C. Whitebrook, a

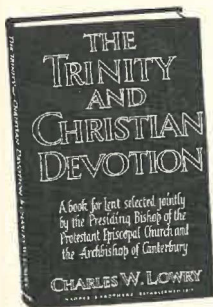
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layman and barrister of Lincoln's Inn, evidently is a man of competent legal training and special knowledge of the period of Henry VIII, Edward VI, Mary I, and Elizabeth. His work on this historical problem from 1892 to 1939 has all the evidences of a thesis well proved.

He adequately explains the motivation for obscuring the actual date of Parker's consecration by Bishop Kitchen, October 29, 1559, as well as giving plausible reason for the spurious registering of the act as having occurred December 17th of the same year.

What amazes the reviewer is the running down of so large a mass of evidence and its extraordinary organization into this 131-page study of the issue. Step XIV in his summation and Catechism of Proof very wisely declares, however, "If the consecration [of Parker] by Kitchen is admitted, what difference is made as to the controversy concerning Anglican Orders? Answer: The objections, founded upon the rite used from 1562-1662, remain. The historical objection to the acknowledgment of the validity of Barlow's episcopate becomes unimportant."

This disposes of the Nag's Head fable (well-disposed of before anyway), and it ought to clear up much of the confusion on this special period. This kind of thorough and carefully documented study will become a part of the historical research that ought to be available to all seminary students as collateral reading. The importance of such a study should be great for Carlton Hayes and other historians whose oversimplification of Anglican Orders does little credit to their standing as competent scholars.

F. H. O. BOWMAN.

In Brief

On Foot to Freedom (by Newton Chiang. New York: Friendship Press, 1945. 25 cts.) is the saga of a man and his family who fled before the fury of invasion in the early days of the Sino-Japanese War. Dr. Chiang was obliged to flee within less than a week after going to the Nanking Theological School to teach. While the story itself makes good reading, this reviewer gained most from Dr. Chiang's poetic interpretation of his experiences, to be found on the last page.

TOO SMALL A WORLD. *The Life of Francesca Cabrini.* By Theodore Maynard. Bruce Publishing Company: Milwaukee, 1945. Pp. 335. \$2.50.

Of the several "Lives" that have appeared this seems to be the most informative concerning the external activities of Mother Cabrini. But, like all the others, it gives curiously little about her inner, spiritual life. Unless there is available much more information on this than is shown by any of the existing biographies, her canonization must be well-nigh unique.
W.F.W.

The Cloister Press (Louisville, Ky.) is responsible for the publication of *Hey Buddy* (by J. W. Kennedy. 15 cts., or 75



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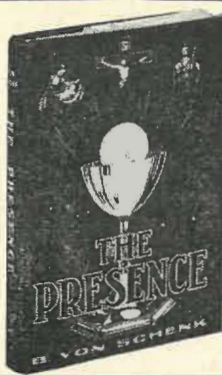
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by Father Andrew

CHRIST THE COMPANION

This little book, which has recently been imported from Mowbrays, London, contains meditations to be read during each day of Lent. Also included are meditations for special Holy Days. A selection of short prayers for special occasions makes up the final section. *Paper, \$1.40*

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Here the author explains what it means to be an Episcopalian—what responsibilities we assume when we become "members of Christ." Contents: At the Font, What to Believe, Learning to Pray, What to Pray For, Right and Wrong, How to Repent, Sacramental Power, The Ideal of the Church. *\$1.40*

For a complete list of Spring and Lenten Books, please refer to our Lent and Easter Catalog which will be off the press in early March.

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BOOKS

cts. in special gift edition). It purports to be a conversation which an older veteran has with a younger and disillusioned one. Using the medium of verse of informal metre and rhythm, it is a sane presentation of realities and values. One recommends *Hey Buddy* to be read by returning servicemen who are finding it difficult to make sense out of life and religion, out of God and people.

Through the Church Year is a new Christian Education unit issued by the National Council (25 cts.). It employs the principles of good pedagogy which are being increasingly used in Church school material. In addition to the subject matter suggested in the title, this manual offers instruction as well on the Prayer Book, the Creed, and the nature of the Church.

When You Marry (By Evelyn Millis Duvall and Reuben Hill. New York: Association Press, 1945. Pp. 450, with index. \$3) is a book which deserves wide circulation among later 'teen-agers who are growing conscious of the vast importance of dates, among those of the young set who are looking forward to marriage (with either general or specific hopefulness), and among those who are in the first year or two of their married life. As a matter of fact, those who have been married a long time might well read it with profit and help. It is a sound, scientific, honest survey of the relationships between the sexes. The authors have made their approach and their presentation along biological, psychological, and social lines. The book is not lacking in emphasis on spiritual and religious values and sanctions, although they of course are not placed in the commanding position which a devout Churchman might wish for them.

Strength for the Day is a new manual of daily devotion and meditation, edited by Chaplain Norman E. Nygaard (New York: Fleming H. Revell Co., 1945. \$1). For every day of the year it presents a verse or two of the Bible, a short meditation, and a prayer. There are additional offerings for certain special days, such as Palm Sunday, Good Friday, Easter, Labor Day. The prayers, which have been written by the clergy of many religious bodies, are of a generally high order.

From the same publisher comes *Young People's Prayers* (by Percy R. Heyward. Pp. 82, with index. \$1.50). One might properly call this a book of invitations to prayer and meditation rather than a book of prayers *per se*. It is to be commended in that it aims to develop in young persons a conscience about social matters as well as individual affairs and problems. While there are some sections of the book which do not fit into Anglican thinking and practice (e.g., "I Have Joined the Church," p. 69), it is on the whole to be recommended. A parent would make no mistake in sending it to a son or daughter in college.

PUERTO RICO

Sisters Arrive

Four sisters of the Community of the Transfiguration are now in residence in their newly constructed convent on the grounds of St. Luke's Memorial Hospital, Ponce, P. R.

Sister Superior Esther is connected with the Church of St. Mary the Virgin, Ponce. Sister Julia is connected with the Church of the Most Holy Trinity, Ponce. Sister Mary Elizabeth is in charge of occupational therapy at St. Luke's Hospital. Sister Faith is house sister and in charge of the Chapel of St. Luke connected with the hospital.



MISSOURI

Woman Elected Deputy

In an attempt to raise the issue of the eligibility of women to serve in the House of Deputies in such form that it cannot be evaded, the 107th annual convention of the diocese of Missouri on February 5th named a woman as the first member of its delegation of lay deputies to the forthcoming General Convention. She is Mrs. Randolph Dyer, of St. Louis. In the balloting in the election Mrs. Dyer received the largest number of votes and was one of two deputies named on the first ballot.

The diocese of Missouri by attempting to seat Mrs. Dyer challenges the interpretation that the word "layman" only refers to the male sex.

The convention voted strong endorsements for the movement for unity with the Presbyterian Church and for liberalization of the marriage canon. It also voted to memorialize the General Convention to make possible the translation of diocesan bishops.

In his convention address, Bishop Scarlett called for positive action for organic union with the Presbyterian Church at the General Convention, and urged support within the Episcopal Church for the Federal Council of Churches. If the decision is to push ahead at the Convention next September," he said, "I believe it will give an enormous impetus to the whole movement of Church unity and will accelerate the process all along the line. These are days when the religious forces of the nation, Protestant, Catholic, Jewish, should be drawing closer together."

Bishop Scarlett pointed to "three hopeful movements in our world today toward Christian goals." He said, "The Church should find herself at the very center of these movements towards world unity, racial equality, and industrial democracy."

The Rev. Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, was the speaker at a diocesan pre-convention mass meeting in Christ Church Cathedral on February 3d to inaugurate the diocesan part of the Reconstruction and Advance Fund campaign. Bishop Keeler of Minnesota spoke on the objectives of the fund after the annual

ARRIVALS IN PUERTO RICO: *The four sisters of the Convent of the Transfiguration, shortly after their arrival by Pan American Airways in Puerto Rico, confer with the bishops. Left to right: Sister Julia, Sister Faith, Sister Esther, the superior, Bishop Boynton, Coadjutor of Puerto Rico, Bishop Colmore, the diocesan, and Sister Mary Elizabeth. The picture was taken in the Bishop's Garden, Bishop House, San Juan, P. R.*

convention dinner in the Bishop Tuttle Memorial Monday evening, at which another speaker, an unexpected guest, was the internationally-known missionary figure, Sherwood Eddy.

The diocese of Missouri was made conscious throughout the convention that its see city, St. Louis, was the original headquarters of the first missionary bishop of the Episcopal Church, the Rt. Rev. Jackson Kemper, who began his work here in 1836.

ELECTIONS: Deputies to the General Convention: the Very Rev. S. E. Sweet, the Rev. Messrs. Presley Pound, J. F. Sant, C. D. Kean; Mrs. Randolph Dyer, Messrs. Ethan Shepley, J. M. Feehan, Dr. P. E. Rutledge. Alternates: clerical, the Rev. Messrs. C. L. Stanley, W. W. S. Hohenschild, J. E. Lichliter, C. C. Wilson; lay, A. J. Goodbar, Chester Brewer, Frank Berry. Standing Committee: the Rev. J. E. Lichliter and C. G. Stribling, Jr. Diocesan Council, Dean Sweet, and the Rev. Messrs. Frank Maples, O. V. Jackson; Messrs. Frank Berry, George Hawkins, C. I. Vandervoort.

ALABAMA

Convention Adopts Resolution For Relief and Action on Unity

Aid for all starving and homeless peoples, whether formerly called foe or friend, and instructions to deputies to ask General Convention for further action toward realization of union with the Presbyterian Church, were two of the important resolutions adopted by the 115th convention of the diocese of Alabama, meeting in the Church of the Ascension,

Montgomery, January 29th to 31st. "It is the sense of this convention that principles of humanity and Christianity dictate that all needy peoples of the world should receive all possible private and public aid from the population and government of the United States, and that all military, governmental, and civilian agencies should cooperate to this end" was the final form adopted, after extensive discussion of reports that relief supplies were not being permitted in the American zone of occupation in Germany, under an interpretation of the Potsdam agreement.

A petition for admission as a parish in full standing was received and accepted from the Church of the Holy Innocents', Auburn, with the Rev. William Byrd Lee as priest-in-charge. The appointment of a diocesan insurance consultant to compile data and advise vestries was approved.

"The family is the basic unit in society as God has created it," declared Bishop Carpenter in discussing world peace in his convention address. "In the family the work of world reformation must begin. Here the seeds of lasting peace must be planted." He called for a renewed emphasis upon family prayer as an essential in training all members of the family for their responsibilities as world citizens; and he declared that many times the few minutes which should be consumed by family prayer are spent instead each day in fault-finding grumblings.

"The opportunity to put into action the Faith we believe, demonstrating that we care for One who spent His whole ministry with the needy," was the characterization given the Reconstruction and Ad-

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Probable price, \$1.00

A Diurnal of Prayer for Lent

**The Sufferings
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BY SIBYL HARTON

This book of devotion for Lent provides an arrangement of daily prayer by which the soul approaches, ponders, and venerates the sufferings of Christ and seeks to apply them to itself and to the world. Each prayer is in itself short but its form is such as to provide material for meditation for those who desire to pray longer.

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vance Fund in the speech by the Rev. Horace W. B. Donegan at the diocesan banquet. Oscar M. Kilby, special gifts' chairman and fund treasurer, in introducing Dr. Donegan, urged the laity to support the campaign and oversubscribe the quota of \$80,000.

Algernon Blair, historiographer of the diocese, and the only living founding vestryman of the host Church of the Ascension, presented on behalf of the convention to its treasurer, a silver bowl inscribed: "In appreciation—50 years' service—R. H. Cochrane—Diocese of Alabama."

ELECTIONS: Deputies to General Convention: the Rev. Messrs. J. C. Turner, P. N. McDonald, R. R. Claiborne, W. H. Marmion; Messrs. Algernon Blair, O. M. Kilby, M. M. Baldwin, R. J. Williams. Alternates: the Rev. Messrs. J. L. Jenkins, M. E. Seifert, R. J. Kendall, W. S. Stoney; Messrs. C. A. L. Johnstone, J. L. Ebaugh, Jr., P. T. Tate, Dr. B. R. Showalter. Executive council, new members: the Rev. Messrs. J. S. Bond, G. C. Markel, J. H. Brettman. Standing committee: J. L. Ebaugh, Jr., succeeded J. F. Yeates.

Annual Meeting of Auxiliary

"The key to our salvation today is not the atomic bomb, but the man behind the bomb," were the challenging words of the Rev. Wm. Marmion, rector of St. Mary's Church, Birmingham, in the main address to the 1946 annual meeting of the Woman's Auxiliary of the diocese of Alabama, held in Mobile, January 16th and 17th. Mr. Marmion, who is chairman of the diocesan department of Christian Social Relations, continued: "A new man is needed for the new day. The small scale individual is the greatest obstacle to the realization of our dreams of world peace." He described the new man as needing intelligence, honesty, vision, and a converted character.

This theme was reiterated by one of his parishioners, Mrs. Douglas Arant, diocesan devotional chairman, in her meditation at the closing service, when she stressed two points: "Crucify your Self" and "Open your heart and mind so that the presence of God may flood your consciousness." Mrs. Arant has been appointed representative for the Fourth Province (Sewanee) to the National Board of the Woman's Auxiliary, the first Alabamian to be so named. She is one of the past presidents of the diocesan Woman's Auxiliary.

The Reconstruction and Advance Fund was presented by the Rev. J. Sullivan Bond, rector of the host Christ Church.

Bishop Carpenter spoke about various needs in the diocese, especially student centers or chapels at the university in Tuscaloosa, the College for Women in Montevallo, Tuskegee Institute, and the Alabama Polytechnic Institute in Auburn. At the later the housing is so acute that an architectural student sleeps on a couch in the study of the rector, the Rev. Wm. Byrd Lee. Breakfasts are being arranged by our Church people in Auburn, with funds contributed from the "Bishop's Dollar," which he stated had reached a new high in 1945, \$3,990 having been contributed by 2,999 members of the diocese.

The United Thank Offering received so far this Triennium was reported by

Mrs. Memory L. Robinson, custodian, as \$17,907.29, already nearly 40% higher than the previous three years.

The Huntsville Convocation (Tennessee Valley) will be hostess to the 1947 annual meeting, either in Huntsville or Decatur.

ELECTIONS: Officers for the next triennium are: President, Mrs. A. J. McLemore; vice-president, Mrs. Herbert Smith; secretary, Mrs. Richard Grayson; treasurer, Mrs. Frank Inge (retiring president); educational secretary, Mrs. William Stoney; UTO custodian, Mrs. H. C. Pannell. Mrs. McLemore and Mrs. Herbert Schroeter were nominated to the diocesan convention as Woman's Auxiliary representatives on the executive council. Delegates to the Triennial: Mrs. McLemore, Mrs. Inge, Mrs. Robinson, Mrs. C. P. Armbricht, Mrs. E. M. Chapman.

SALINA

Boys' Home Reports Progress

Having been successful in the raising of \$25,000 for the establishing of the St. Francis Boys' Home at Ellsworth, Kans., the district of Salina reports that a staff of seven persons is now ministering to 15 boys and that others will be admitted until the quota of 28 is received.

The Boys' Home was established with a particular interest in boys who have had to face the courts and with a view to bring them to the Home at low cost. These boys attend the Ellsworth public schools.

Spacious quarters for the Home are in a building, originally built by the county to house its aged people, which has been offered to the Church with 80 adjoining acres for \$10,000. The option given by the county commissioners for the Church's purchase of the property will have to be ratified by the county electorate next November. Meanwhile, the Church has a long-time option on leasing the property.

The Home was incorporated last September under the chairmanship of the Bishop of Salina as head of the trustees.

LOUISIANA

108th Annual Convention

The 108th annual convention of the diocese of Louisiana met at Christ Church Cathedral, New Orleans, on January 23d and 24th. The convention was opened by a celebration of the Holy Eucharist, with Bishop Jackson the celebrant. At this service the Bishop installed diocesan lay readers and was assisted in the installation by Harvey L. Marcoux, director of the Lay Readers League.

In his annual address, the Bishop called attention to the need for detailed planning in connection with meeting the needs of the returning veterans and the adjustments in the new world.

In an endeavor to plan adequately for the reception of returning service people to missions and parishes of the diocese, and to incorporate them into the full program of the Church, Bishop Jackson appointed a committee to undertake this work. Included on the committee are three former chaplains of the diocese; the Rev. Messrs. Iveson B. Noland, Julius A. Pratt, and Robert M. Man. They will be assisted by

laymen especially interested in this undertaking: Messrs. Otis J. Chamberlain, Stanton Dossett, Christopher Kelly, Harold Nathan, Lenton Sartain, and Robert Nelson Weigand.

Honored guest at the convention was Bishop Clingman of Kentucky, president of the province of Sewanee. Bishop Clingman addressed the congregation on the subject of the Reconstruction and Advance Fund. Later the roll of parishes and missions was called and each representative announced the goal of his congregation in the anticipated drive. A total of approximately \$41,000 was announced.

Two missions of the diocese, the Church of the Ascension, Lafayette, and St. Luke's Church of New Orleans, were raised to the status of parishes.

In recognition of his faithful service, the convention passed a resolution of high esteem for the Rev. Caleb B. K. Weed, retiring city missionary for the diocese, who served the diocese devotedly for the past 26 years.

The Church Club of Louisiana held its annual banquet in anticipation of the 108th convention. Featured at this dinner was the Rev. Richard M. Trelease, who spoke on behalf of the Reconstruction and Advance Fund.

ELECTIONS: Officers of the diocese reelected or continuing in office for 1947 include: Rev. Robert H. Manning, secretary and registrar; Otis J. Chamberlain, treasurer; A. Giffin Levy, chancellor; Philip E. James, Chancellor. Elected to the standing committee: the Rev. Girault M. Jones, president; Dr. Warren Kearny, secretary; the Rev. Philip P. Werlein, the Rev. William H. Nes, Alex G. Blacklock, A. Giffin Levy. Deputies to General Convention, clerical: the Rev. Messrs. Girault M. Jones, Philip P. Werlein, William H. Nes, Edward F. Hayward; alternates, the Rev. Messrs. J. Hodge Alves, Donald H. Wattley, Robert H. Manning, Howard S. Giere. Lay deputies: Dr. Warren Kearny, Messrs. Edmund M. Rowley, Philip E. James, Otis J. Chamberlain; alternates: Messrs. J. Hereford, Percy Milton Williams, Henry W. Palfrey, Alexander G. Blacklock.

SOUTHERN OHIO

Lenten Speakers Announced

The following speakers have been announced for the Lenten noonday services at Trinity Church, Columbus: the Rev. Dr. Sidney E. Sweet of Christ Church Cathedral, St. Louis, Mo., March 6th; the Rev. Boynton Merrill, pastor of the First Congregational Church in Columbus, March 7th and 8th; the Rev. Dr. Louis W. Pitt, rector of Grace Church, New York City, March 11th through 15th; the Rev. Thomas V. Barrett from the National Council in New York, March 18th through 22d; the Rev. Meredith B. Wood of Hoosack School in Hoosic, N. Y., March 25th through 29th; the Rev. Robert Y. Condit, rector of St. Gabriel's Church in Hollis, N. Y., April 1st through 5th; the Rev. James M. Lichliter, rector of Emmanuel Church, Webster Groves, Mo., April 8th through 12th; the Rev. Ganse Little, pastor of the Broad Street Presbyterian Church in Columbus, April 15th through 18th. The Rev. Robert Wolcott Fay, rector of Trinity Church, will speak on Good Friday, April 19th.

EASTERN OREGON

March of Progress Continues

With the end of the war, the diocese of Eastern Oregon is putting into effect all the deferred plans for improvements. Progress is noted throughout the area.

A new parish house is to be built at St. Paul's, Klamath Falls, to meet the needs of a growing Church school and of parish organizations. Funds are accumulating for a new church to replace the present one in Baker, although St. Stephen's there has been referred to as one of the finest examples of church architecture in the Northwest. Plans for the new building will be drawn up around the old building if possible.

Improvements are being planned for Trinity Church, Bend, and a growing fund will soon pave the way for the establishment of a church at Ontario. A church is to be built at Prineville and possibly at Madras in the not too distant future.

CUBA

New Site Bought for Cathedral

Bishop Blankingship of Cuba has announced that a splendid property has been purchased in Havana on which to build the new cathedral. Cash gifts of \$31,000 have been received to date for the building, and further contributions are being sought from Churchmen in America who have interests in Cuba.

At present the cathedral congregation is using a building placed at its disposal through the courtesy of the American Hebrew congregation, who use the building as their synagogue.

CENTRAL NEW YORK

Oldest Parish Reopens

St. Paul's Church in Paris Hill is planning to reopen for services this April; and will remain open until Christmas, rather than close for the winter months early in fall as usual. St. Paul's is the oldest parish in the diocese and marks its 150th anniversary this year. The Rev. Roswell G. Williams of St. Stephen's Church, New Hartford, is its priest-in-charge.

Emmanuel Church, Lacona, and Trinity Chapel, Alder Creek, have been permanently closed and work discontinued, by action of the diocesan council of Central New York in Syracuse.

LOS ANGELES

Hold 51st Annual Convention

More than 175 clergymen and hundreds of lay delegates attended the 51st annual convention of the diocese of Los Angeles at St. Paul's Cathedral, Los Angeles, on December 29th. Bishop Stevens presided.

Both Bishop Stevens and Bishop Gooden, the Suffragan, approved of the work being done by the UNO in their addresses to the convention. Bishop Stevens stressed the



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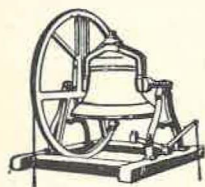
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STRIKES

Discussing strikes, Bishop Gooden said, "Neither side can be wholly right or wrong. The Church is interested because human beings are concerned. She is interested that bitterness, prejudice, selfishness, and greed do not befog the issues, so that the place where justice, right, and truth are cannot be found."

The guest speaker, Bishop Oldham of Albany, told the convention audience, "Christianity, because of its suffering, has emerged from the war revived and with new inspiration and leadership for the world."

The Rev. N. V. Halward, missionary of the Church of England who spent 20 years in the Orient and who was interned for three years at Canton in South China by the Japanese, spoke at the convention dinner at the University Club.

Convention delegates voted to simplify the balloting system by returning to the regular method wherein a simple majority decides an issue. For the past six years the more complicated Hare Preferential System had been in use.

ELECTIONS: General Convention deputies: The Rev. Messrs. C. R. Barnes, F. Eric Bloy, S. C. Clark, J. F. Scott; Messrs. W. A. Holt, H. I. Thomas, W. M. Hammond, C. M. Gair. Executive council: the Rev. Messrs. C. R. Barnes, W. E. Craig, H. V. Harris, R. I. S. Parker, C. H. Parlour; Messrs. G. T. Bagnall, W. J. Currer, Jr., C. M. Gair, D. T. Jennings, H. N. Swift. Standing committee: the Rev. Messrs. F. Eric Bloy, S. C. Clark, J. F. Scott, J. H. Smith; Messrs. C. M. Gair, R. E. Gross, W. M. Hammond, W. A. Holt. Delegates to the synod of the Pacific: the Rev. Messrs. P. G. M. Austin, W. D. Brown, W. E. Craig, Jr., H. V. Harris; Messrs. W. J. Currer, Jr., G. G. Entz, D. T. Jennings, H. I. Thomas. Directors of the corporation of the diocese: Bishop Stevens, Bishop Gooden, Dr. L. E. Learned, W. M. Hammond, W. A. Holt, J. E. Minds, H. I. Thomas.

OHIO

Convention in One Day Session

The 129th annual convention of the diocese of Ohio was held on January 29th in Trinity Cathedral, Cleveland.

Because it was a one day convention and plans included a mass meeting at 4:30 P.M. in the interest of the Reconstruction and Advance Fund, it was necessary to expedite the order of business as much as possible. The majority of reports were presented by title.

The convention gave approval to a resolution addressed to the Ohio United States Senators and the Congressmen of the northern Ohio districts expressing disapproval of the policy of filibustering and other delaying tactics employed to prevent an expression on the part of Congress on important questions.

On motion of the Rev. John R. Stalker, approval was also given to a resolution addressed to the Joint Commission on Approaches to Unity urging action on the

negotiations with the Presbyterian Church. The debate on this resolution indicated that the desire for haste in this approach was by no means unanimous.

The convention adjourned to the cathedral at 4:30 P.M. for the missionary gathering which was addressed by Bishop Hobson of Southern Ohio. This service gave an effective conclusion to the convention, which in numbers attending was one of the largest ever held in Ohio.

ELECTIONS: Standing committee: the Rev. Messrs. B. Z. Stambaugh, C. B. Emerson, W. F. Tunks, Benedict Williams; Messrs. W. G. Mather, R. F. Denison, L. H. Norton, Col. R. A. Ramsey. Diocesan council: the Rev. Messrs. T. H. Evans, B. Z. Stambaugh, Arthur Hargate; Messrs. Frederick Gates, L. H. Norton, H. W. Conrad. Deputies to General Convention: the Rev. Messrs. C. B. Emerson, W. F. Tunks, J. R. Stalker, Donald Wonders; Messrs. L. H. Norton, W. G. Mather, H. S. Firestone, Jr., J. W. Ford. Alternates: the Rev. Messrs. B. Z. Stambaugh, Benedict Williams, T. H. Evans, Andrew Gill; Messrs. R. F. Dennison, Clifford Cowin, J. B. Root, Thomas Fleming.

EAU CLAIRE

Large Attendance at Convention

The annual council was moved from May to January to accommodate more people, especially farmers, and was a great success, with more men delegates present than ever before. Opening on Sunday afternoon, January 27th, the council ended shortly after lunch on Monday. The meetings were held at Christ Church Cathedral.

Special speaker at the opening service and at the supper was Stewart Cushman, of Chicago, who said that laymen should study to know the rules and ways of their Church. Bishop Horstick delivered his charge at the supper.

The meetings of the diocesan Woman's Auxiliary will be in May, for the first time to be held separately from the council.

ELECTIONS: Standing committee: the Rev. Messrs. R. D. Vinter, Victor Hoag, G. L. Hill; Messrs. O. W. Moehle, W. V. Jackson, C. L. Baldwin. Trustees: G. Van Steenwyk, W. J. Hodgkins, Wm. Aberg, E. B. Bundy, the Bishop. Treasurer, M. J. Leinenkugel; missionary treasurer, H. C. Olson; registrar, the Rev. K. O. Crosby. Executive board: the Rev. Messrs. R. E. Ortmyer, R. D. Vinter, Guy L. Hill, Victor Hoag, M. G. Argeaux, H. R. Coykendall; Messrs. M. J. Leinenkugel, H. C. Olson, Frank Mahan, C. L. Baldwin, W. G. Ballentine. Chancellor, the Hon. C. L. Baldwin; secretary of the diocese, the Rev. R. E. Ortmyer. Deputies to General Convention: the Rev. Messrs. R. D. Vinter, Guy L. Hill, Victor Hoag, A. R. P. Heyes; Messrs. A. J. MacDougal, O. W. Moehle; G. Van Steenwyk, M. J. Leinenkugel; the Rev. Messrs. R. E. Ortmyer, H. R. Coykendall; Messrs. Charles Lawton, B. D. Ramsey, William VanWie, Dr. H. R. Hunter.

MILWAUKEE

St. Andrew's Reduces Debt

Spurred on by a statement of Bishop Ivins of Milwaukee that only two parishes in the diocese of Milwaukee still remained with a burden of heavy debt, St. Andrew's Church, Madison, Wis., in its annual report shows that one of the two has successfully reduced its \$40,000 debt to \$16,-

000 in the past year. The Rev. Edward Potter Sabin is the rector of St. Andrew's.

An unusually effective committee of laymen under the direction of the Dr. Erwin R. Schmidt, chief surgeon of the Wisconsin General Hospital, and senior warden of St. Andrew's, did this great work. Assisting were C. F. Schwenker, president of the Union Trust Bank; Robert T. Walker, state representative of Johns-Manville; and Mrs. George Nelson, daughter of the late Bishop Weller.

Success in the "family a week" project to add the membership of the parish was also announced: 43 families, totaling 139 persons, have been added to the parish rolls in the past 36 weeks.

MISSISSIPPI

Secretary Retires at Council

Retirement of Capt. T. H. Shields as executive secretary of the diocese and consideration of a new constitution marked the 119th annual council of the diocese of Mississippi, meeting in St. Andrew's, Jackson, January 22d and 23d. Captain Shields, a veteran of the Spanish American War, had served for 23 years under three bishops, and had played a large part in diocesan development. The new constitution considered will be finally adopted next year.

At the evening service three memorial windows in St. Andrew's Church were dedicated to the bishops of the diocese.

The council accepted the invitation to meet next year at Holy Trinity, Vicksburg.

ELECTIONS: Standing committee: the Rev. Messrs. E. L. Malone, Charles Liles, W. B. Capers, D. M. Hobart; Messrs. Lester Dawley, Charles Russell, E. H. Simpson, L. G. Spivey. Deputies to the General Convention: the Rev. Messrs. J. S. Hamilton, D. M. Hobart, H. M. Wells, O. G. Beall; Messrs. T. H. Shields, D. S. Wheatley, L. W. Dawley, Zed Hawkins. Alternates: the Rev. Messrs. E. L. Malone, G. R. Stephenson, C. B. Jones, W. B. Capers; Messrs. H. Weston, I. L. Gaston, L. G. Spivey, G. D. Perry, Jr.

MASSACHUSETTS

Publication Meets With Approval

"The Diocesan News Letter," intended only for the clergy and diocesan leaders, has made its second effective appearance under the editorship of the Rev. C. Daniel Boone, rector of the Memorial Church of the Ascension, Ipswich. In his introductory statement, Bishop Sherrill stated: "I have felt the need of a publication to coordinate with greater effectiveness than in the past the plans of the Church which call for cooperative parish efforts throughout the diocese."

The News Letter, two or four-page, 8½ in. by 11 in., and monthly or bi-monthly as events may prove best, appears on the 20th of every month and endeavors to anticipate by 60 or 90 days—longer where possible—"all the plans of the national Church and diocese which our bishops and the various departments and agencies agree upon as important under-

BOOKS FOR LENT

One of the reasons we are putting in our spoke about "Books for Lent" is that, frankly, we get a bit fed up on some of the overly elaborate and too blamed theological stuff which some of our higher-ups give out as their suggestions for Lenten reading. Why, oh why, cannot prominent Bishops, Priests, and prominent bookish churchmen remember that the average Episcopalian will never, never, never be interested in or attempt to read more than one chapter of some of the heavy books, which, while "duck soup" to the clergy because of their peculiar and particular form of education, will be only a headache to the average man or woman in the pews. We've been nicked ourselves, many a time. We've gotten all het up over Father So-and-so's brilliant list, and we almost ran to lay down our hard-earned money for a copy of this-and-that. Father So-and-so did not mean to rook us. He just did not think in our language, and his recommendations are off our beam, if you know what we mean. And that goes for a lot of those published book lists. Heaven knows, we're not trying to be bolshevik or to infer

that the Ammidon-Varian Organization is the long-looked-for answer to the layman's prayers for relief, but we just DO have devotional reading for Lent that the average layman, up to and including college graduates, can read without going to sleep—and be the better Christian for it.

After these rather positive words, it does put it up to us to make good on our claims, doesn't it? So if you feel, as we do, that The Church has been overly drenched with too-heavy Lenten reading for normal lay-minds which are not geared to it, drop a card for our book list, and you will be surprised how few \$2.50 books are on it. Most of them are much less expensive.

We continue to offer to the Clergy those two impressive Manuals for Lent and Good Friday, chock full, both of them, with suggested programs and other valuable data. The Lent Manual is \$1.60 in cloth binding, and the Good Friday Manual is also \$1.60 in cloth binding. The postage is 4 cents for each book. We have only a reasonable quantity. Do order promptly.

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VIRGINIA

Advance Missionary Work

The Executive committee of the diocesan missionary society of Virginia, at its regular quarterly meeting January 15th, made two forward steps. It voted to increase the amount to be paid the National Council on the diocesan expectation from \$40,500, the amount asked, to \$41,000. This is the second year in succession in which the diocese has voluntarily increased its apportionment.

The other advance was in creating the office of executive assistant to the bishop. On nomination of the Bishop, the Rev. Ernest A. deBordenave, formerly rector of St. Paul's, Alexandria, and until recently a chaplain in the Navy, was elected to this office. In addition, he will serve as the missionary of the diocese, succeeding the late Rev. Nelson P. Dame, D.D.

PENNSYLVANIA

Memorial to Organist

Bishop Conkling of Chicago returned to his old parish of St. Luke's, Germantown, Philadelphia, to preach at a service in memory of the late George Alexander West, for 54 years organist in that parish.

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David Henry Clarkson, Priest

The Rev. David H. Clarkson, retired priest of the diocese of Albany, died at his home in Rhineback, N. Y., January 22d, at the age of 74. He is survived by one son, David R. Clarkson, and two sisters, Sister Mary Gabriel, S.H.N., of Los Angeles, and Miss Florence Clarkson, Spring Lake, N. J.

Fr. Clarkson was born in Jersey City, N. J., in December, 1871. He was educated at St. Stephen's College and General Theological Seminary, New York, and in 1895 was ordained deacon by Bishop Nicholson and priest by Bishop Spaulding. He was married to Bertha Reynolds, of Middle Falls, N. Y., in 1904. Mrs. Clarkson died two years ago.

Fr. Clarkson served missions in Colorado and North Dakota from 1896 to 1903. He was on the staff of St. Timothy's Church, Roxborough, Philadelphia, for a year, and became rector of St. Paul's Church, Greenwich, N. Y., serving from 1904 to 1907. He was rector of Christ Church, Schenectady, for nine years, from which he retired in 1916 because of ill health. He served for various periods as a trustee of Hoosac School; on the Alumni Trust of St. Stephen's College; and both as vice-president and president of the trustees of St. Barnabas' Free Church, Troy, N. Y.

The burial office was said at the Church of the Messiah, Rhinebeck, on January 24th, and Bishop Barry, Coadjutor of Albany, celebrated the Solemn Mass of Requiem at the Cathedral of All Saints, Albany, the next day, assisted by the Rev. Loren N. Gavitt and Dean H. S. Kennedy of the Cathedral. Fr. Gavitt had the committal at Greenwich, N. Y.

Edwin Ellsworth Smith, Priest

The Rev. Edwin Ellsworth Smith, retired pastor of Holy Trinity Hungarian Congregation, died in Memorial Hospital, South Bend, Ind., on December 18th.

Fr. Smith was born on February 26, 1863, at Warsaw, Ind. The late Bishop White ordained him to the priesthood on Trinity Sunday, 1917, and placed him in charge of the Hungarian Mission in 1918.

Fr. Smith served Holy Trinity Congregation as its *plebanos* until his retirement in 1938.

The body of the deceased priest was vested in the purple set he had worn so many times at the altar of Holy Trinity. On the two evenings before the burial Requiem, members of the congregation said their *obvato* devotions, and Frs. Kappes and Patterson officiated at Vespers of the Dead. Bishop Mallett of Northern Indiana sang the Requiem High Mass on St. Thomas Day, and the committal was in the parish cemetery. The Rev. Frs. Copeland, Groton, Brittain, and Patterson were pallbearers. The trustees of the congregation acted as honorary pallbearers.

Fr. Smith was a quiet but devoted parish priest, and was beloved by the entire Hungarian community in South Bend.

George Arliss

George Arliss, a veteran of 60 years on British and American stage and screen, died of a bronchial ailment in London, on February 5th, at the age of 77. He is survived by his wife, Florence Arliss.

He was born in London on April 10, 1868. His father was William Arliss-Andrews, printer and publisher, in whose office he worked for a short time. At 18 he began his theatrical career as a super with an obscure company. Mr. Arliss scored in his first hit in 1900, playing Keane in "Mr. and Mrs. Daventry."

In 1901, Mr. Arliss came to the United States where he appeared in "The Second Mrs. Tanqueray." His most famous part was that of Disraeli in Louis N. Parker's play. After an absence of 22 years, he returned to England and conquered English audiences. In 1924 he returned to America.

In 1919 he received the honorary degree of M.A. from Columbia University. Mr. Arliss wrote a number of plays, and also an autobiography, *Up the Years from Bloomsbury*, published in 1927.

He then entered into the field of the movies. He received the Photoplay Gold Medal for the outstanding performance of 1929 for his work in "Disraeli," but is probably best remembered for his performances in "Cardinal Richelieu" and "The House of Rothschild."

Mr. Arliss was the first president of the Episcopal Actors Guild in New York, and held the office for 15 years, retiring in 1938 as honorary president.

Josiah T. Parris

Josiah T. Parris, lay reader of St. Andrew's Mission, died in Central Manati, Oriente, Cuba, on January 13th. The Rev. Cyril Piggott, priest-in-charge of St. Andrew's, conducted the funeral on the following day, since the Cuban law allows only 24 hours for burial.

Mr. Parris left Kingston, Jamaica, where he was born, for Cuba in 1912. On February 18, 1918, he opened the mission at St. Andrew's, which he served until his death.

Helen C. Washburn

Miss Helen Carpenter Washburn, daughter of the late Rev. Louis C. Washburn, D.D., former rector of Christ Church, died in Philadelphia on January 30th, after a long illness.

Miss Washburn, for more than 30 years, was active in Christian education, having served as director of religious education at Christ Church, as a member of the department of Christian education of the diocese of Pennsylvania, and also as a member of the National Council. She was chairman of diocesan committee of weekday religious education and a member of the governing board of the advanced conference of the province of Washington.

Funeral and burial services were held at Christ Church on February 1st.

SEMINARIES

**Twelve Students Graduated,
First S.T.M. Conferred at VTS**

The first postwar commencement resulting from the accelerated schedule adopted during the war was held January 30th and 31st at the Virginia Theological Seminary. Twelve men were graduated. The missionary sermon was preached by Bishop Remington, Suffragan of Pennsylvania. The address to the graduating class was made by Bishop Sterrett of Bethlehem.

For the first time in its history, the degree of Master of Sacred Theology was awarded. The Rev. Curtis Fletcher, Jr., a missionary in Southern Brazil who had taken up special work at the seminary, was the recipient.

The degree of Doctor of Divinity was awarded to Bishop Harris of Liberia, a graduate of the Bishop Payne Divinity School, and to the following alumni who have recently become bishops: Bishop Hines, Coadjutor of Texas; Bishop Kinsolving of Arizona; Bishop Louttit, Suffragan of South Florida; Bishop Mason, Coadjutor of Dallas; Bishop Moody of Lexington; and Bishop Wright of East Carolina.

At the alumni meeting it was announced that the W. Cosby Bell Scholarship Fund had reached the goal of \$40,000 and that scholarships would now be made from this fund for clergymen selected for post-graduate work. The Rev. Moultrie Guerry of Norfolk, Va., was elected president of the Alumni Association; the Rev. James

A. Mitchell, vice-president; the Rev. Felix Kloman, secretary; and the Rev. Harry L. Doll, treasurer. Bishop Remington and the Rev. Frederick J. Warnecke, Richmond, Va., were elected members of the executive committee.

Dean Zabriskie said that 24 new students, all except two of whom had been in military service, were entering the seminary February 5th.

Dr. Sheerin, rector of Epiphany Church, Washington, reported on the need to raise \$500,000 for equipping and improving the physical property. A part of this money will be used to replace St. George's Hall, which was torn down after being condemned as unsafe.

Seabury-Western Holds

Open House

Seabury-Western Theological Seminary was visited by more than 250 guests who participated in the open house activities, Theological Education Sunday, January 27th.

Tours of the seminary buildings were conducted by the students throughout the afternoon. Tea was served in the refectory until 5 p.m., after which Evensong was sung by the seminary choir.

The Rev. E. Ashley Gerhard, rector of Christ Church, Winnetka, Ill., delivered the address which stressed the necessity for training leaders for these uncertain times.

Union Holds Graduation

At winter graduation exercises Friday, February 1st, Union Theological Seminary, New York City, awarded Bachelor of Divinity degrees to eight men. Three students were recommended for the Master of Arts degree in Columbia University, and one received the degree of Master of Sacred Theology. Charles G. McCormick, Poughkeepsie, was given the Doctor of Education degree in cooperation with Teacher's College. The Doctor of Sacred Music degree was awarded to Lee O. G. Olsen. Dr. Olsen is in charge of the department of music at the Nyack Missionary Institute, Nyack, N. Y.

The service of graduation was held in the James Memorial Chapel of the seminary where Thatcher M. Brown, president of the seminary board of directors, conferred the degrees. The class was presented to Mr. Brown by the Rev. Dr. Henry P. Van Dusen, president of the faculty, who also addressed a few farewell remarks to the graduating students. The Rev. Dr. Morgan Phelps Noyes, minister of the Central Presbyterian Church, Montclair, N. J., gave the main address on the subject, "For the Work of the Ministry."

Foreign Fellowships Offered

The offering of eight foreign fellowships to students from overseas was announced recently by Dr. Henry Pitney Van Dusen, president of Union Theologi-

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EDUCATIONAL

cal Seminary. According to the faculty statement the students selected must be "of high intellectual ability, religious sincerity and consecration, moral character, social congeniality, and sound health, who have completed a regular course of theology." Each student will receive an award of \$1,000 from the Seminary for a year of graduate study, and will subsequently return to serve the Church in his own land.

As previously, two of these will be open to application by students from Scotland, and one to those from England. The number of those allocated to the European continent has been increased from two to four. One additional graduate fellowship will be reserved for a student from one of the younger Churches of Australasia.

CHANGES

Appointments Accepted

The Rev. George M. Chester, rector of St. Mary's Church, Beaver Falls, Pa., will become rector of St. Andrew's Church, Pittsburgh, effective March 1st. Address: 5801 Hampton St., Pittsburgh 6, Pa.

The Rev. Herbert R. Denton, formerly assistant of St. Peter's Church, Perth Amboy, N. J., is now rector of St. Peter's Church, Spotswood. Address: 5.5 Main St., Spotswood, N. J.

The Rev. Phillips S. Gilman, rector of St. Mark's Church, Gastonia, N. C., will be the rector of Christ Church, Eastville, and Hungar's, Bridgetown, Va., effective March 1st. Address: Christ Church Rectory, Eastville, Va.

The Rev. George P. Huntington, rector of Holy Trinity Church, Tiverton, R. I., will become rector of Immanuel Church, Bellows Falls, Vt., effective March 10th. Address: Immanuel Church Rectory, Bellows Falls, Vt.

The Rev. Denmere John King, formerly priest-in-charge of Grace Church, Chillicothe, Mo., is now priest-in-charge of St. Paul's Church, Greenville, Tex. Address: 2502 Marshall Street, Greenville, Tex.

The Rev. Milton L. Wood, now doing graduate work with the New York City Mission, will be deacon-in-charge of St. Paul's Church, Spring Hill, Ala., effective April 1st.

Military Service

Separations

The Rev. Frederic F. Bush, Jr., formerly a chaplain of the U. S. Navy, has been separated from the service and should now be addressed at 61 Brixton Rd., Garden City, N. Y.

The Rev. Oran Van T. Chamberlain, formerly a United States Army chaplain, will become the assistant at Christ Church, Alexandria, Va., effective March 1st.

The Rev. Lloyd R. Gillmet, formerly a chaplain with the U. S. Navy, is now rector of St. John's Parish, St. Paul, Minn. Address: 614 Portland Ave., St. Paul.

The Rev. Edgar L. Pennington, formerly a Navy chaplain, became rector of St. John's Parish, Mobile, Ala., on February 15th. Address: 205 S. Dearborn St., Mobile 21, Ala.

The Rev. Sydney C. Swann, formerly a chaplain in the U. S. Navy, will be the assistant at St. John's Church, Youngstown, Ohio, effective March 1st. Address: 323 Wick Ave., Youngstown 3, Ohio.

The Rev. Bradford H. Tite, formerly a chaplain in the Navy, is now rector of St. Andrew's Church, New Berlin, and priest-in-charge of St. Matthew's Church, South New Berlin, N. Y. Address: St. Andrew's Rectory, New Berlin, N. Y.

The Rev. William Tate Young, formerly an Army chaplain, became rector of St. Stephen's Church, Sherman, Tex., on February 15th. Address: 409 S. Crockett St., Sherman, Texas.

These fellowships and scholarships for students from abroad are in addition to the scholarships regularly open to graduates in theology from the United States and Canada.

The nominations of students from Scotland are made by Dr. John Baillie, New College, Edinburgh, and Dr. George Duncan, St. Mary's College, St. Andrews; those from England by Prof. Herbert H. Farmer, Westminster College, Cambridge, Principal Nathaniel Micklem, Mansfield College, Oxford, and Canon C. E. Raven, Christ Church, Cambridge; those from the countries of the continent of Europe by Dr. Adolphe Keller of Geneva; those from Australasia and the lands of the "Younger Churches" by the faculty of Union Theological Seminary.

Change of Address

The Rev. B. Scott Eppes, rector of St. John's Church, Ensley, Ala., should now be addressed at 2708 Ensley Ave., Fairview Station, Birmingham 8, Ala.

Ordinations

Priests

Georgia: The Rev. Edward Erwin Hulbert was ordained to the priesthood in St. Paul's Church, Jesup, by Bishop Barnwell on January 25th. He was presented by the Rev. James B. Lawrence, and the sermon was preached by the Rev. F. Bland Tucker. The Rev. Mr. Hulbert will be vicar of St. Paul's Church, Jesup. Address: St. Paul's Rectory, Jesup, Ga.

The Rev. B. Archer Torrey was ordained priest by Bishop Barnwell in St. Andrew's Church, Dari-

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THE LIVING CHURCH

en, on February 2nd. The ordinand was presented by the Rev. Frederick Cousins, and the sermon was preached by the Rev. F. Bland Tucker. The Rev. Mr. Torrey will be vicar of St. Andrew's Church, Darien. Address: St. Andrew's Rectory, Darien, Ga.

South Carolina: The Rev. Eugene J. West of Charleston was ordained to the priesthood in the Church of the Holy Cross, Stateburg, on February 6th, by Bishop Carruthers. The sermon was preached by the Rev. William W. Lumpkin, and the ordinand was presented by the Rev. Harold Thomas. He will be in charge of the Church of the Ascension, Hagood; the Church of the Holy Cross, Stateburg; and St. Philip's Church, Bradford Springs, S. C.

Deacons

Missouri: Paul F. Hebbeger was ordained deacon at Christ Church, Stevensville, Md., by Bishop McClelland of Easton, for Bishop Scarlett of Missouri, on January 28th. He was presented by the Rev. Christian H. Kehl, who also preached the sermon. The ordinand will be deacon-in-charge of Christ Church, Stevensville, Md.

Easton: Francis Kane McNaul, Jr., was ordained deacon in Trinity Cathedral, Easton, by Bishop McClelland on January 25th. He was presented by the Rev. James C. Gilbert, and the sermon was preached by the Rev. Elmer J. Smith. The ordinand will continue his studies at Nashotah Theological Seminary, Nashotah, Wis.

New Hampshire: Ernest G. Maguire was ordained to the diaconate on February 5th by Bishop Dallas in the Church of Our Saviour, Milford.

He was presented by the Rev. James E. McKee, and the sermon was preached by Bishop Dallas. The ordinand will be deacon of the Church of Our Saviour, Milford, and of the Mission of the Transfiguration, Wilton. Address: 28 Amherst St., Milford, N. H.

Pennsylvania: Donald J. Parsons was ordained deacon by Bishop Remington, Suffragan of Pennsylvania, in the Church of the Holy Trinity, Philadelphia, on February 1st. He was presented by the Rev. John Aubrey Cragg. The sermon was preached by the Rev. Edgar Frank Salmon. He will serve as assistant at the Church of the Holy Trinity, Philadelphia.

L. C. Correspondents

The Rev. Charles A. Dowdell has been appointed correspondent for the district of Arizona.



CHURCH SERVICES



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Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs

Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21

Rev. John M. Young, jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

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

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

Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

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

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

Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Sun.: 8, 9, 11 and 5; Weekdays: 6:45 and 5

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

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

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Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
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Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

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

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

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NEW YORK—(Cont.)

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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

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Holy Communion: Fri., 10, Saints' Days, 10 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

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Rev. Benjamin R. Priest, Rector

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

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant

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

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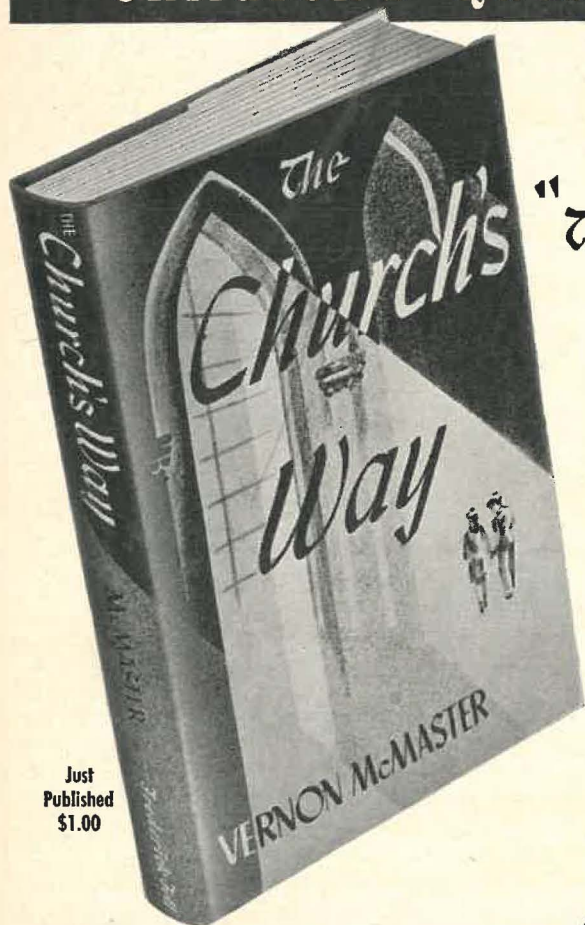
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WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

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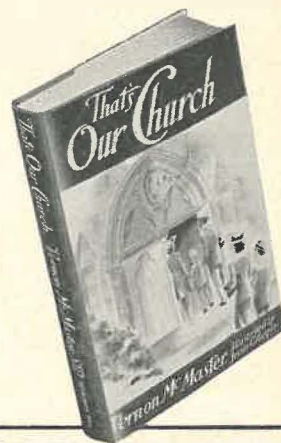
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