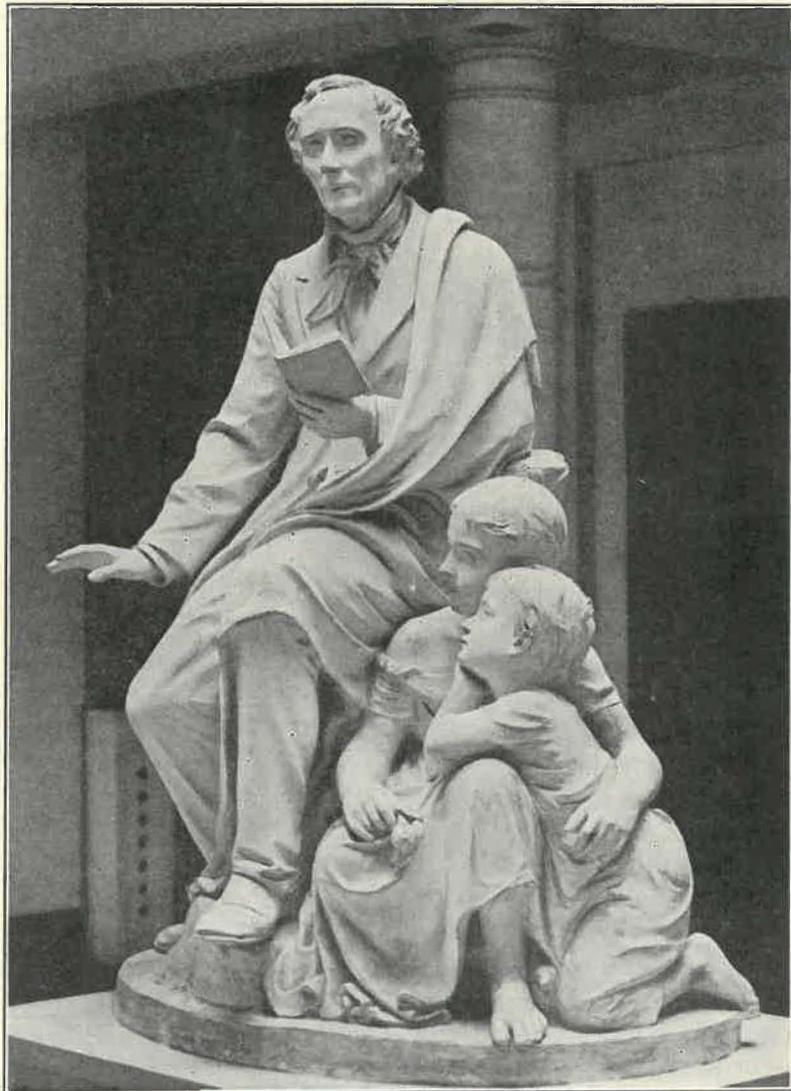


The Living Church



HANS CHRISTIAN ANDERSEN
The Children's Poet
(See editorial on page 510)

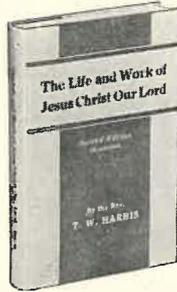
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The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 CLINTON ROGERS WOODRUFF }...Associate Editors
 ELIZABETH McCracken
 Rt. Rev. PHILIP M. RHINELANDER, D.D.
Devotional Editor
 ELIZABETH McCracken.....Literary Editor
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Church Kalendar



NOVEMBER

- 17. Twenty-second Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thanksgiving Day. (Thursday.)
- 30. St. Andrew. (Saturday.)

DECEMBER

- 1. First Sunday in Advent.
- 8. Second Sunday in Advent.
- 15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
- 21. St. Thomas. (Saturday.)
- 22. Fourth Sunday in Advent.
- 25. Christmas Day. (Wednesday.)
- 26. St. Stephen. (Thursday.)
- 27. St. John Evangelist. (Friday.)
- 28. Holy Innocents. (Saturday.)
- 29. First Sunday after Christmas.
- 31. (Tuesday.)

KALENDAR OF COMING EVENTS

NOVEMBER

- 11-16. Conference of Church leaders at College of Preachers, Washington, to study editorial program of Forward Movement.
- 19. Special convention of diocese of Rochester at St. Luke's Church, Rochester, to elect a bishop coadjutor.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

- 25. St. Mary the Virgin, New York City.
- 26. St. Peter's, Freehold, N. J.
- 27. Holy Trinity, Pueblo, Colo.
- 28. Christ Church, Dallas, Tex.
- 29. Grace Church, Hartford, Conn.
- 30. St. Peter's, Brushton, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ACKERSON, Rev. ARTHUR MCKAY, formerly of the Chapel of the Intercession, New York City; has accepted a call to the rectorship of the Church of the Ascension, West Park, N. Y.

CORRESPONDENCE

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

It's Still Christian Science

TO THE EDITOR: I have just finished reading the editorial in the issue of November 2d, headed, Christian Science Services in a Cathedral. I know nothing of the facts in the case and so am unable to comment. Since the heading is misleading, however, it ought to be brought to your attention that Christ Church is not a Cathedral nor a pro-Cathedral. At the invitation of the congregation, which is largely British, both Bishop Aves and I used it as a Cathedral and it was so organized with a charter and chapter. With the election of Bishop Salinas y Velasco, Christ Church passed back into parish status. The Bishop naturally will have his seat in a native church. As Christ Church is a parish actually and not technically as you have stated, and is entirely self-support-

ing and gives to missions rather than receives anything from the National Council, we are not asked to contribute to it through the budget of the general Church.

Your correspondent who sent you the marked copy of a Mexico City newspaper will no doubt continue to send you information to assist you in the furtherance of your policy toward the Church in Mexico and furnish you ammunition for your editorials and comments. Of course both you and he are at liberty to continue—even though you destroy—but I am wondering how closely the canons of good taste, fair play, and real loyalty are being observed.

(Rt. Rev.) FRANK W. CREIGHTON,
 Suffragan Bishop of Long Island.
 New York, N. Y.

In the 1935 *Living Church Annual* the

NEW ADDRESSES

GRIFFITH, Rev. JOHN HAMMOND, formerly Asheville, N. C.; P. O. Box 459, Harrisonburg, Va. November to April, Orkney Springs, Va.

WALKER, Rev. JOSEPH T., formerly 756 E. Military St.; 323 E. 5th St., Fremont, Nebr.

WRINCH, Rev. HUBERT G., formerly 1805 Portland Ave.; 1981 Lincoln Ave., St. Paul, Minn.

RESIGNATIONS

MACNAUGHT, Rev. GEORGE K., as rector of All Saints' Church, Harrison, N. Y.; to be retired. Address, R. F. D. 2, East Hampton, Conn.

NICHOLS, Rev. FESSENDEN A., from St. Luke's Parish, Bartlesville, Okla., October 31st. Address, 1 Church St., West Roxbury, Mass.

ORDINATIONS

PRIESTS

NORTHERN INDIANA—The Rev. WALTER W. B. SCHROEDER was advanced to the priesthood by Bishop Gray of Northern Indiana in Trinity Church, Michigan City, Ind., October 18th. The ordination was presented by the Very Rev. Earl Ray Hart, and is curate at Trinity Church, and in charge of missions at Valparaiso, and Hobart, Ind. The Rt. Rev. Frank A. McElwain preached the sermon.

SHANGHAI—The Rev. H. H. CHEN was advanced to the priesthood by Bishop Nichols, Suffragan of Shanghai, in St. Peter's Church, Shanghai, China, September 29th. The ordination was presented by the Rev. E. S. Yü, and is assistant at St. Peter's Church. The Rev. S. C. Yang preached the sermon.

DEACONS

NORTH TOKYO—PAUL GO MATSUBARA, MATTHIAS TADATERU SATO, and PAUL CHUSEI SATO were ordained to the diaconate by Bishop McKim of North Tokyo in St. Margaret's Chapel of St. Margaret's School, Tokyo, September 29th. The Rev. Mr. Matsubara was presented by the Rev. J. H. Kobayashi, D.D., and is assistant chaplain of St. Margaret's School, Tokyo, Japan. The Rev. Matthias T. Sato was presented by the Rev. W. E. Kan, and is resident deacon at St. Barnabas' Church, Tsuchiura, Tharaki Ken, Japan. The Rev. Paul C. Sato was presented by the Rev. W. E. Kan, and is resident deacon at the Church in Onabake, Ibaraki Ken, Japan. The Rev. J. H. Kobayashi, D.D., preached the sermon.

OLYMPIA—CLIFFORD LEROY SAMUELSON was ordained deacon by Bishop Huston of Olympia in St. Mark's Cathedral, Seattle, Wash., October 28th. The Very Rev. John D. McLaughlan, D.D., presented the candidate, and also preached the sermon. The Rev. Mr. Samuelson is in charge of Grace Church, Longview, Wash.

BODIMER, Rev. JOHN MCK., formerly locum tenens at the Church of St. Philip the Apostle, Cleveland, Ohio; is in charge of Trinity Mission, New Philadelphia, Ohio. Address, 251 Fair Ave., N. W.

EVANS, SYDNEY K., D.D., U.S.N., retired, has been appointed to the staff of the Cathedral of St. John the Divine, New York City. Effective about December 1st.

KLOMAN, Rev. HENRY FLETCHER, formerly of Emmanuel Parish, Cumberland, Maryland; is chaplain of St. Mary's School, Raleigh, N. C., for the remainder of the school year.

LARGE, Rev. JOHN ELLIS, formerly in charge of St. Simon's Church, Brooklyn, N. Y.; to be rector of Christ Church Parish, Babylon, L. I., N. Y. Effective November 17th.

MARMION, WILLIAM H., formerly rector of St. James' Church, Taylor, Texas; is curate at St. Mark's Church, San Antonio, Texas (W.T.). Address, 315 E. Pecan St.

McNAIRY, Rev. PHILIP F., formerly in charge of St. Andrew's Mission, Columbus, Ohio; is rector of St. Stephen's Church, Cincinnati, Ohio (S.O.). Address, 4810 Winton Road.

PALMER, Rev. PAUL R., formerly rector of St. Mark's Church, Lake City, Minn.; to be vicar of St. John's Church, Oklahoma City, Okla. Effective December 1st.

PIPER, Rev. ERNEST E., formerly assistant at St. Bartholomew's Church, New York City; to be rector of Christ Church, Williamsport, Pa. (Har.) Effective December 1st. Address, 119 E. 4th St.

REYNOLDS, Rev. FRANCIS CORE, formerly rector of the Church of the Redeemer, Cairo, Ill. (Sp.); is rector of St. John's Parish, Versailles, Ky. (Lex.).

SHILLING, Rev. GEORGE G., formerly curate at St. Peter's Church, St. Petersburg, Fla.; is vicar of Redeemer Church, Avon Park, and St. Agnes' Church, Sebring, Fla. (S.F.). Address, Avon Park, Fla.

SHIRT, Rev. STANLEY C. S., formerly vicar of St. Luke's Church, Lanesboro, and Grace Church, Dalton, Mass.; to be rector of the Church of the Atonement, Westfield, Mass. Address, 13 Pleasant St. Effective January 1st.

WEED, Rev. PAUL C., Jr., is curate at St. Paul's Church, St. Paul, Minn. Address, 392 N. Mississippi River Blvd.

WILLIAMS, Rev. MERRITT F., formerly chaplain of University of Florida, Gainesville, Fla.; is rector of St. Philip's Church, Charleston, S. C. Address, 142 Church St.

WILSON, Rev. GEORGE ALBERT, of the diocese of West Texas has been named rector of St. Paul's Church, Fairfield, Conn.

church in question was listed as "Christ Church Cathedral." In preparing the 1936 *Annual* two successive proofs were sent to Bishop Salinas y Velasco for correction. In neither of them did the Bishop change the listing of Christ Church as the Cathedral. But whether it is the Cathedral or not, it remains the principal church in Mexico, in point of number of communicants, and certainly it is, or should be, under the jurisdiction of the Bishop of Mexico. In any event, we adhere to our belief that it is not a proper place for the teaching of Christian Science.—THE EDITOR.

Where Coagulators Preach

TO THE EDITOR: The news broadcasts over the radio have recently brought to this country two new names for churches, The Church of the Immaculate Confession, and the Church of the Incarceration. There was no stumbling over these titles, so perhaps they are in more common use than I had thought.

JOHN F. ELLSBREE.

Brighton, Mass.

Not Lancelot But Another

TO THE EDITOR: The origin of the famous prayer, "Lord, support us all the day long," was discussed in five letters printed in THE LIVING CHURCH in June and July. Enough time has passed for those who assert that it was "composed by Bishop Lancelot Andrewes (1555-1626)," and "borrowed from him by Dr. Newman—without acknowledgments," to trace the prayer to its alleged source, giving volume and page. It is asserted that it will be found somewhere in the 10 volumes of Bishop Andrewes' works, but no one ventures to tell us where. Bishop Andrewes' devotions were written in Greek or Latin. The first English translation was published in 1648. The Anglican John Henry Newman included a translation in *Tracts for the Times*. If the prayer were in either of the above, it would long ago have been traced to that source, and volume and page could easily be cited. Until such citation is given, we must regard this ascription as simply a modern legend.

There seems to be some animus against *Doctor or Cardinal* Newman. But if there was any "borrowing" on his part, it was not

by Newman, Doctor and Cardinal of the Roman Church, but by Newman, priest of the Anglican Church. But there is no evidence that the prayer existed before 1843, or that Newman ever arranged the sentences in collect form.

Bishop Gailor's letter, in the issue of June 8th (probably his latest contribution to THE LIVING CHURCH), supports the original letter of John W. Lethaby, in the issue of June 1st, which rightly traces the substance of the prayer to the close of Sermon XX in Newman's *Sermons on Subjects of the Day*. The "Advertisement," preceding the "Contents," is dated Littlemore, November 25, 1843, and on the title page the author's name is given as "John Henry Newman, B.D., Fellow of Oriol College, Oxford."

The closing sentences of Sermon XX are in the third person, not in the imperative but in the subjunctive form:

May He [our Divine Lord] support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us a safe lodging, and a holy rest, and peace at the last.

(Thus it stands in the American Edition of 1844, pages 270, 271.)

After many years, some Anglican, probably, as stated by Bishop Gailor, the Rev. George W. Douglas, in 1876 or before, arranged the petitions in collect form. The prayer found its way into books of devotion, as in Bishop Gailor's own *Manual of Devotion*, of 1883.

Until evidence is given by citation of volume and page of other authorship, let us continue to hold that the source of the prayer is in Fr. Newman's Sermon of 1843.

(Rev.) FRANCIS L. PALMER.

Saint Paul, Minn.

The Emperor's Ancestry

TO THE EDITOR: Is it not about time that the unfounded and immoral theory that the Emperor of Ethiopia is descended from King Solomon and the Queen of Sheba should be indignantly denied? The foolish theory has no basis earlier than a targum on the book of Esther, dating from about the fourteenth century, 1300 years after Solomon was dead.

(Rev.) W. B. TURRILL.

Tacoma, Wash.

"Cocktails in the Motorist"

TO THE EDITOR: It would not be hard to paraphrase your interesting editorial of November 2d, Cocktails in the Air, to fit one headed Cocktails in the Motorist. The serious consequences you picture are a matter of daily occurrence in the case of motorists and pedestrians—and they occur many, many, more times. With a jump of 16 per cent in fatalities on the road since repeal, we need to get over the false notion that "personal liberty" to take a drink is important. With the ever-accumulating mass of indisputable scientific evidence now in our possession, or easily available, it seems unChristian, to say the least, and to be tampering dangerously with the commandment "Thou shalt do no murder," for any Christian to drink and drive.

Intoxicants may furnish doubtful joy to those who indulge in them, but they are not essential to those who know how to be happy without them. . . .

Quincy, Mass. H. J. MAINWARING.

"Thoughts on Reunion"

TO THE EDITOR: Amid much that is admirable, very admirable, in the Archbishop's address as printed in your issue of November 2d, it is a great pity that he

(Continued on page 537)

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 A.M., Children's Service and Church School.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Junior Congregation.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Noonday Service Daily (except Saturday) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

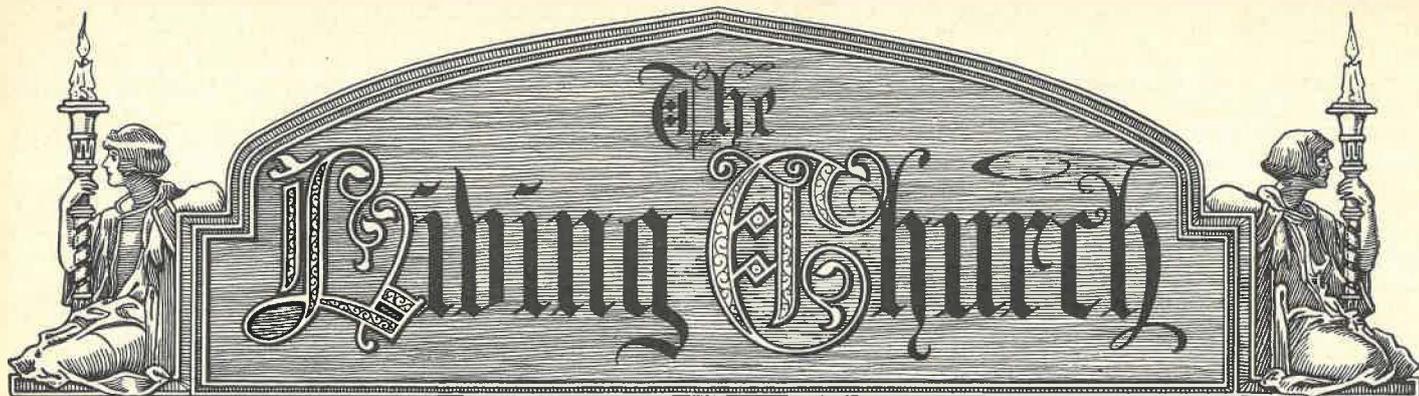
WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



EDITORIALS & COMMENTS

What Children Like to Read

WE OCCASIONALLY HEAR grown-ups declare that, while children of today have many opportunities unknown to childhood a few decades ago, they lack the very best of all opportunities—leisure. “Think of the long summer afternoons and the quiet winter evenings,” one woman said, “when we used to read, for hour after hour, without interruption.” Countless men and women do remember those afternoons and evenings. Many of them recollect also what they read. It was partly determined by the very fact that the hours for reading were so many.

Even if there had been as many “juvenile books” at hand then as there are now, few boys and girls would have had access to them. Only a few private schools had school libraries; what we call “work with children” had hardly begun in the public libraries, which were not numerous in those days. There were only the Sunday school libraries and the books in the home library, with an occasional book borrowed from another child. So the children soon had read and re-read all the children’s books they could find. Then, what?

They read the books of the grown-ups. Many parents carefully selected them from the family shelves: a good many of Scott’s, perhaps even more of Dickens’, one or two of Bulwer Lytton’s; Thackeray, of course; perhaps Trollope; certainly Jane Austen and Mrs. Gaskell for the girls, and Dumas and Kingsley for the boys. These were some of the books read by the children on the long summer afternoons and the quiet winter evenings. Some parents went on the principle that children “would not notice,” because they would not understand, anything “too old for them” in any good book. Their boys and girls were made free of the home library, reading whatever they liked.

It would be interesting to make a study of the books the grown-ups of today read and enjoyed as children. For example, there is the man who, as a boy, pored over Chambers’ *Book of Days* throughout one whole summer. It was the only book in the house that he had not read “as often as he wanted to.” He now attributes his interest in folk-lore and his success in that field of study to the two big volumes of Chambers. And there is the woman who read Walter Besant’s tales when she

was about ten years old, simply because they were the only stories available. She is certain that her career as a social worker began then.

Of course, most children who read in those far-away afternoons and evenings can say nothing about it now, except that they enjoyed it. And there is a flavor about the books then read and the life depicted in them that is not forgotten. The little girl, for instance, who read her grandmother’s copies of Disraeli’s novels still likes no other children of fiction so well as Coningsby and Contarini and, above all, the twins Endymion and Myra.

YES, CHILDREN had time to read and they read what they could find. What they found was determined by the grown-ups. And so is it to this very day. Family libraries are now few and public libraries are many. The development of the Children’s Room in the public library is one of the most important events of our time. Here, the best books written especially for children are brought to their attention by librarians trained in the evaluation of books for children and skilled in interesting children in reading the books. Then, we have school libraries and even circulating libraries for children—these latter especially in the country.

The old-fashioned Sunday school library has vanished; but rectors, Church school teachers, Girls’ Friendly Society leaders, and, indeed all who are concerned with regular work for the children of the Church see to it that the boys and girls have books to read. Every year, the publishers bring out new books, most of them of very great excellence and all of them well printed and attractively bound and illustrated. A favorite Christmas present is still a book, and quite as many copies are bought for presentation to individual children as for libraries or other community collections.

What do the boys and girls like to read? Once in a while a study is made, based on lists drawn up by children. The titles differ from year to year; but one factor is constant. Boys and girls like certain *kinds* of books. Sometimes, further investigation reveals that these are the kinds that grown-ups are enjoying just then. For example, at the present

time scores of professional men and women read detective stories for amusement; and there is considerable talk about such stories. Is it any wonder that boys and girls become keenly interested? This interest creates a demand. Among the holiday books just published are a number of good detective stories for children. So with the serious books which boys and girls hear their elders discussing: science, exploration, even politics and religion.

Most persons who know children intimately are glad and grateful for all the good new books. Some of them wish that they had had such books in childhood. But there are still a considerable number of persons who think that the books they read as children are far better than anything now offered.

PUBLISHERS keep old books in print as long as they can. Every holiday season, too, one or another of the "old favorites" is presented in modern dress. *Tom Brown's School Days* is in *Everyman's Library*, and *John Inglesant* is one of the "classics" that Macmillan keeps in print. But *Sir Percival* is hard to find, and so is *Eric*. They never come up for consideration when the editor of children's books plans a "reprint." It is a venture, the re-issue of an old book. But it often succeeds. A reprint frequently contains some of the original illustrations; occasionally, all of them. Several new pictures and a "modern" cover do their part.

It would seem to be almost useless to wish that young people would read the books their elders enjoyed at their ages; unless these books are poetry. Nothing else in literature belongs to all time. The many fine anthologies of poetry for youth begin as far back as the English language will permit and come right down to the poems of the present year. Few books are so likely to stay in fashion as these.

What *do* children like to read? A group of boys and girls, when this question was put to them, answered: "*Interesting* books." No one can say just which, or even which kinds, these "*interesting* books" are, or may be. One thing, however, is certain: they can never be books that grown-ups find dull reading. On the other hand, a book which manifestly delights a man or woman will arouse the curiosity of a child, and the eager question will come: "May I read it, too?" It is astonishing to see what boys and girls will at least dip into. The most successful children's librarians are those who take pleasure in reading children's books. Parents who would "start the children to reading" must first start themselves. Grown-up books, of course, are their fare. But let them taste the nursery and school-room food also. Thus can they help their children to like to read what is good and wholesome.

The Children's Poet

OUR COVER this week is a singularly appropriate one for a Children's Book Number. Hans Christian Andersen not only was a friend to all children during his lifetime, but has exercised a profound influence over the children of many nations for the past century through his inimitable fairy tales. Curiously enough, Andersen's chief desire was to succeed as a novelist and dramatist and to the end of his life he disdained the fairy tales which were the chief source of his fame.

It was this editor's pleasure and privilege during the past summer to visit the birthplace of Hans Christian Andersen in the picturesque town of Odense, Denmark. Odense to this day is full of the memories of Andersen. In the central square there stands a statue of him, and his childhood home, as well as the old work-house where he went to school, are well preserved. St. Knud's Cathedral, in which Andersen was confirmed, contains

a tablet to his memory. But most interesting of all is the unpretentious little house in which Andersen lived from 1807 to 1818 with his parents. In 1930 this historic building was restored to its original aspect and presented to the town. About it has been built a most interesting museum filled with pictures, drawings, manuscripts, and other memorabilia associated with the poet. In a central memorial hall are eight richly colored mural paintings by the Danish artist, Niels Larsen Stevns, painted in 1931-33, and showing scenes of Andersen's life. Adjoining the memorial hall is a delightful little flower garden with a central figure by a Danish sculptor, Fritz Syberg, showing a child playing with a large bird. This little memorial garden would have delighted the poet's heart.

It is good to know that this homely writer, beloved of the young folks of the world, has not been forgotten by his native town.

"Christendom," New and Old

WE HAVE BEEN examining with great interest the first issue of a new quarterly review, *Christendom*, published by Willett, Clark & Co. of Chicago and edited by Dr. Charles Clayton Morrison, who is also editor of the *Christian Century*. Unfortunately, this publication not only bears the same name as the English quarterly edited by Maurice Reckitt but also has an orange cover, similar to that of the English *Christendom*, and a similar though somewhat larger format. We understand that the American distributors of the English publication protested in advance against this confusing similarity but without avail, and since English periodicals cannot be copyrighted in this country there is apparently no more effective protest that can be made.

As many of our readers know, the English *Christendom* is a journal of Christian sociology, closely associated with the League of the Kingdom of God and the Church Union Summer School of Sociology held annually at Keble College, Oxford. Its point of view, therefore, is definitely Anglo-Catholic, though it numbers among its contributors such distinguished Eastern Orthodox writers as Professors Berdyaev, Fedotov, and Bulgakov, as well as T. S. Eliot, Frs. Peck and Demant, and other well-known Anglicans.

The American *Christendom* is partly a continuation of and successor to the *Christian Union Quarterly*, formerly edited by the late Dr. Peter Ainslie, and partly a revival of a periodical named *Christendom* published in the opening years of the present century under Protestant auspices. Of the present periodical Dr. Morrison writes in the Foreword: "Its editorial independence is unqualified. It reflects no denominational interest, nor the opinions of any headquarters, commercial or ecclesiastical. . . . Its spirit is free, its voice is its own, and it has no other end to serve than to discover the mind of Christ for a confused world and a frustrated church." It is to be devoted particularly to "the thesis that there is an organic relation between our dismembered civilization and our dismembered Christian church, and that the unity of civilization requires the attainment of not only a *degree* but a *kind* of church unity which neither Protestantism nor Catholicism has yet exemplified." Despite this claim to a broad outlook including both the Catholic and Protestant point of view, however, and despite the further fact that the Archbishop of York contributes the leading article in the first number, the editorial sponsorship and the trend of most of the articles in this issue seem to indicate quite clearly that the outlook of *Christendom* will be Protestant and Liberal. The dedication to the memory of Peter Ainslie bears out this indication.

Among other contributors to the first issue are Prof. William E. Hocking, Dr. John C. Bennett, Dr. Claris E. Silcox, Dr. H. Richard Niebuhr, Dean Willard L. Sperry, and Miss Zona Gale. The book reviews are exceptionally complete and penetrating. The reviewers are for the most part well-known Protestant leaders.

We regret that the new publication has taken the name and format of its English predecessor which, though smaller, is a unified and distinctly worthwhile publication. Our own readers will for the most part find their sympathies more in line with the English *Christendom*, but nevertheless we welcome the American *Christendom* to the fellowship of the religious press and wish it such a measure of success as it may rightfully earn.

Latest Flashes

CONGRATULATIONS to the Brotherhood of St. Andrew in the diocese of Chicago are in order. Under the auspices of the diocesan assembly, a new publication, *Flash*, has been inaugurated. The editor is Jack F. White of the Church of the Redeemer and the publication, which is mimeographed, issues from the diocesan office. The first issue consists of ten pages and a cover and is full of Brotherhood news, not only in the diocese of Chicago but in the entire province of the Midwest. There is also an article on the young men's and boys' division of the Brotherhood held at Sewanee last August. The publication is to be issued monthly.

Another interesting venture is *Flashes*, published under the auspices of the department of religious education of the province of the Midwest, and edited by Dean Hoag of Eau Claire, Wis. (Won't somebody start a clearing bureau for the names of periodicals?) This publication is to be sent quarterly to all the clergy in the province. The editor writes: "In form it will be novel. Each issue will consist of about twenty light cards, printed like library cards, size 3 x 5. We hope to put into the hands of the average parish priest material that he should have ready for use."

We wish both of these new ventures the best of luck. It is a temptation to add the remark that we hope they will not be mere *Flashes* in the pan, but we shall resist that impulse at all costs.

The Near East Foundation

DURING AND AFTER the World War THE LIVING CHURCH had the privilege of acting as a medium for transmitting the contributions of hundreds of our readers to aid in the magnificent work of the Near East Relief. In 1930 the Near East Relief as such was discontinued, but the Near East Foundation was incorporated to succeed it with the special intention of rehabilitating the neglected rural peoples of Bible lands. By a practical demonstration, the various social evils that have persisted through the centuries in the primitive little villages in the Near East have been attacked and remedies tested, adjusted, and integrated into the daily lives of the people. Less spectacular than the former work of Near East Relief, this work of rehabilitation is nevertheless of tremendous importance, not only economically but morally and spiritually as well. The work is truly conducted in the spirit of our Lord's words when He sent the message to St. John the Baptist: "Go and tell John the things which ye hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." The time has come when new

friends and new money are necessary if this pioneering Christian service to the people of the Bible lands is to be continued and expanded. The Near East Foundation is therefore making a special effort, looking toward Thanksgiving Day, to secure contributions for its work. Further information may be obtained from Mr. Cleveland E. Dodge, president of the Near East Foundation, 2 West 46th street, New York, and contributions may be sent to that address or to THE LIVING CHURCH RELIEF FUND marked "For the Near East Foundation." We hope that our readers will respond generously to this appeal.

Through the Editor's Window

ANOTHER Roman Catholic Archbishop has enlisted in Italy's "Holy War" against Ethiopia, according to the following Associated Press dispatch from Porto Alegre, Brazil:

"Archbishop Joao Becker, influential Churchman, today besought divine intervention in behalf of 'Fascist Rome, Rome of the Popes, eternal Rome.' As livestock men and coal mine operators worked to fill Italian orders, the Archbishop implored that no humiliation befall 'intrepid Italy, mother of genius, science, and art, where religion is triumphant.' He is spiritual head of the archdiocese of Porto Alegre."

MR. JOHN W. LETHABY of Portland, Ore., reminds us that at Addis Ababa the Society for the Promotion of the Gospel has had a resident priest since 1928. He ministers to the British residents and of course welcomes all members of the Anglican communion. He refuses to leave his post, and in case of need stands ready to serve under the Red Cross. Mr. Lethaby also sends us the following paragraphs:

ETHIOPIA has a population of some 12 millions, half of whom are Abyssian Christians under an Abuna (chief priest) who is appointed by the Coptic Church in Egypt. Both sexes are circumcised and all are distinguished by a blue cord worn round the neck. Tradition says that the Ark of the Covenant is hidden in a secret cave. Exact copies in ivory are in existence with a representation of the Shekinah or visible Presence shown.

MANY OF THE ETHIOPIANS have a decided semitic cast of features. The ambassador of Queen Candace, Qaneunuch, was met by the deacon Philip. This Ethiopian had a copy of the prophet Isaiah—reading it in his chariot. Whence?

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

BISHOP ROWE'S ALASKAN FUND

Col. Alex. M. Davis, Chicago	\$ 21.72
H. M.	\$ 10.00
C. B. M.	5.00
	<hr/>
	\$ 36.72

RUSSIAN THEOLOGICAL SEMINARY IN PARIS

St. Andrew's Parish, Marianna, Ark.	\$ 10.00
Anne Ambridge, Hinsdale, Ill.	1.00
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Mr. John D. Howard, Baltimore, Md.	10.00
Miss Katharine Lee Jones, Washington, D. C.	5.00
Miss K. Boyles, Orange City, Fla.	2.00
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Garden C. Stuart, M.D., Eastover, S. C.	1.00
	<hr/>
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Anonymous	\$ 25.00

Everyday Religion

On the Interurban

THE SENIOR WARDEN took the 7:14 interurban because the roads were bad. He sat down beside Martha Allen, one of the girls in the choir. "Hullo, Martha," he chaffed, "Where are you off so early?" She answered, "Oh, I'm a wage-earner now, ever since July. In a bindery, 'way in the West End. I'm so glad to have work. In high school they told us not to expect to get it."

Martha said no more, so he turned back to his paper. Presently he noticed her take something out of her hand bag and gaze at it. "Mirror and lipstick," he concluded, "They all do it." Later he glanced sidewise again. She still had the thing cupped in her hand. It was about the size of a playing card. She would look at it secretively, and then gaze at the ceiling, with her lips slightly moving.

The Senior Warden's curiosity at last broke bounds. "What in the world are you doing, Martha?" he asked. She started and turned her hand over quickly. Then she held the thing out saying, "After all, I'm not ashamed, though I didn't think anyone would notice me."

It was a buff card, an admission ticket to some meeting last spring. He turned it over. On this side was pasted a clipping; a dozen lines of small print headed:

Psalm cxxvi *In convertendo*

When the Lord turned again the captivity of Sion:

The Senior Warden stared at it. Then he stared at Martha. "I don't understand," he said. Martha glanced around, but the whole car was chattering, or reading the stock market. She took the little card back. "I learned it from Dad," she explained. "You know, the church was going to burn the old prayer books, after they got the new kind." "Yes," said the Senior Warden, "We ordered them burned. Old stuff. No use for them." "Well," she went on, "It kind of hurt Dad. 'Such a waste,' he said, 'and holy books, too.' So he brought a lot home and put them in the attic. So he figured out he'd leave the paper home with Mom, and tear out a page from a Prayer Book every day and study it on the car. He goes awful early on the 6:27."

"You don't say!" muttered the Senior Warden, a little smitten.

"Yes. And when I started to work, Dad told *me*. And, being in the bindery, I improved on it. You see, they throw away a lot of spoiled cards. So I asked the Boss for some, and he said 'Help yourself.' So every night Dad and I choose the same piece. I cut out large type for him, and for myself I cut out from those little prayer books ladies have left behind. And then I paste them on the cards. When we get home, often we talk about it. Dad studies his, but mostly I try to learn mine by heart. I can say quite a few Parables and Psalms already. I even say them to myself when I'm working the stitcher."

The Warden nodded his head almost humbly. He didn't know quite what to say. He turned back to his paper but the sheet-displeased him.

NO MAN should swallow defeat. For what a man swallows he digests. What he digests goes through his system—in part at least to his head. And if the defeat idea gets lodged in a man's head he is licked indeed.

—John Edwin Price.

Bishop McKim

An Excerpt From an Article Printed in the Rykkio "Echo"

BISHOP MCKIM, holding his mission board's belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and bodies, the salvation of the whole man and not part of him, has waged a never-ceasing battle for the spiritual and moral welfare of the Japanese people. During his long life and work among the people of Japan he has brought about the development of an autonomous national Church from a struggling missionary branch of the Anglican communion, with an educated priesthood of its own, with three of its dioceses already turned over to Japanese bishops. This accomplishment alone has won the praise and admiration of the more than fifty million members of the Anglican communion in England, in Canada, and in the United States.

During his 56 years he has planned and led the advance which has brought into being some of the greatest Christian educational and medical institutions in the nation whose fame has long since spread far beyond the confines of the Empire. These have been mighty friendship links that bind the peoples of Japan with millions of thoughtful Christian men and women throughout the world.

On July 17, 1923, Bishop McKim became 71 years of age and could look back over a life's career of nearly 45 years given to the building of the framework of a national Church, a priesthood, a Christian university, a middle school, two great hospitals, several orphanages, a leper colony, and two well-known girls' schools.

On September 1, 1923, already a man showing his advancing age, he was faced with the mighty destruction of all he had built up in 45 years. However, the aging Bishop cabled his headquarters in New York, "*All gone but faith in God,*" a cablegram that was relayed throughout the length and breadth of the United States to the more than 2,000,000 supporters whom he had interested in the spiritual and educational development of Japan. Then he set about to rebuild what nature had destroyed.

For his great work of the past and through the earthquake distress, His Imperial Majesty, the Emperor, graciously conferred upon the Bishop the Order of the Sacred Treasure.

With a vigor that can well be the envy of men of thirty years, this great Bishop set about to rebuild his work, and during the past twelve years few leaders can point to more accomplishments than Bishop McKim. Today, a great spiritual leader of more than 83 years of age, he is now seeking to spend his last few days in the quiet of the warm Hawaiian sunshine where he has a home. No missionary to Japan can point to greater results on the practical side of international good will accomplished between the peoples of the two great Pacific nations.

NOT BROKEN

*I HAVE BENT LOW beneath the lashing of pain
as flowers bend under a heavy storm.
But after the sharp, piercing crystal of such penitential rain
silence will bloom in open space of light,
and flowers stand tall, blowing with fragrance,
and not one complain.*

*I have bent low beneath the whip of pain,
but as flowers, I shall stand erect and sing again.*

JEANNETTE SHIPLEY.

New Holiday Books for Children

By Margaret J. H. Myers

THE HARVEST, this autumn, reaped and bundled and sent to market, has been, so far as children's books are concerned, an excellent one. History, adventure, fact and fancy, mystery stories, boarding-school stories, prose and poetry, are all generously represented, and represented by an unusually well-written and satisfactory selection. Parents and godparents, friends and benefactors will find an inviting selection spread upon the counters of the bookshops when they turn their attention to the imminent business of Christmas shopping. And after all, what is more satisfactory for a Christmas gift than a new book, in its gay jacket, with its assurance of happily spent hours ahead? The selection listed below, a random one at that, represents only a few of the delightful new books which are offered this year to children from four to fourteen.

Intimate knowledge of children of other times and other countries is a broadening experience which can best be offered to boys and girls through the pages of accurately conceived and sympathetically told story books. More vivid than most geography are the descriptions of manners and customs described in the famous "Twins" series; more alive than most history, the experiences portrayed in the equally popular "Little Cousin" and "Little Schoolmate" books. So we welcome this year, with especial pleasure, *Caddie Woodlawn*, *Harpoon*, and *Moccasins on the Trail*, all of them real thrillers so far as breathless adventure is concerned, and equally valuable as an opportunity to share in the experiences of the boys and girls of other eras of American history.

In *Moccasins on the Trail* we have a story of adventure among the Indians in the days before the coming of the white men. Wehinahpay, "Rising Sun," son of an Algonquin chief, with his friend Lynx-of-the-Clear-Eyes sets forth upon the trail that leads from the Housatonic to the land of the Dakotas in search of his sister, Pretty Flower. Their adventures among the mountains, in the forests, and along the rivers give ample opportunity to picture the life of the Red Men, and this the author, Wolfe Thompson, does with such sensitive feeling and understanding that the reader finds himself bound by the same spell which Longfellow casts upon the readers of *Hiawatha*. The stalwart courage, the faith that links friend to friend, the reverence mingled with fear that marks the Indians' conception of the powers of nature, the high honor that binds tribesmen, and the cruelty that rages toward the enemy form the warp and woof of this story of primitive America. The description of the friendship of Wehinahpay and High Cloud is one of the high points of the book. "We are the tree and the bark, brother," said Cloud; "we are the two halves of the shell." Equally tender and significant is the account of Wehinahpay and White Bird, the



DAVID AND THE CAPTAIN
From *Harpoon*

Mohawk maiden, and how each saved the life of the other, but neither would fore-swear tribal loyalties for the other.

Quite as thrilling as an adventure story, and just as interesting from the historical point of view is Foster Rhea Dulles' *Harpoon*. David Worth, a New England farm boy, who embarks in New Bedford upon the *Sea Turtle* for a whaling voyage which carries him through adventure galore upon the high seas, is the kind of hero whom every boy enjoys—strong and gentle, gallant and capable. The descriptions of life aboard a whaler are reminiscent of *Moby Dick* and are well conceived and well told. Particularly interesting is the visit to the shores of the Japan of pre-Perry days. From the moment when David hears the rollicking chanty sung by the sailors over their ale cups at the Cross Harpoon,

"So be cheery, my lads, let your hearts never fail
While the bold harpooner is striking the whale,"

to the day when the young whaler hurls his first harpoon, the interest never flags, nor does the tang of the sea fail to tickle the nostrils of the youthful reader.

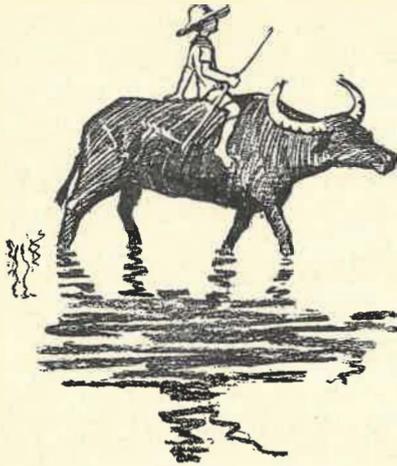
Very alluring also are the adventures of Caddie Woodlawn and her brothers and sisters in the pioneer days of Wisconsin. Caddie's father, as the Woodlawn children learn unexpectedly with excited interest, is an emigrant English nobleman. Their mother is a wistful, and sometimes homesick, Bostonian. But the children are thoroughly American and thoroughly Western, and they love their free and primitive life despite danger from Indian massacres and the privations of pioneer farming. Miss Brink has created her characters with real skill, drawn, as they are, from life, for the real Caddie was the author's own grandmother and the adventures depicted are those which Caddie herself told in later years to her own grandchildren. Particularly vivid and attractive are John, the friendly Indian; Mr. Tanner, the Circuit Rider; Miss Parker, the gallant schoolmistress, and Caddie's father—"Red Beard" the Indians called him.

THE AUTUMN'S CROP of juvenile reading enlivens not only our youngsters' history, but also their geography. Take for example, Miss Sowers' two charming volumes depicting the life of far-away children, *Carlos and Lola*, *Boy and Girl of the Philippines*, and *The Lotus Mark*, story of Plick, a lad of Siam. These stories of boys and girls of other colors and other lands are typical of a valuable service that the publishers are rendering the cause of internationalism. In 1861, *Seven Little Sisters*, Jane Andrews' famous book, was published. Nowadays we have many books such as *Friends in Strange Garments*, by Anna Milo Upjohn, published in 1922 by Houghton Mifflin. Children



IN SIAM
From *The Lotus Mark*

brought up to recognize their kinship with boys and girls of other lands are far readier to realize the obligations of international friendship than those whose literary associations with other races are confined to doggeral and disparaging rhymes.



CARLOS ASTRIDE THE
WATER BUFFALO
From *Carlos and Lola*

Such stories as those by Miss Sowers materially contribute to an attitude of mind, cultivated from childhood, that alone can bring about the happy day when our international swords shall be beaten into plowshares and our spears into pruning-hooks. By all means acquaint the children with Carlos and Lola, who, though brown, are so very like our American Charleses and Lauras, and give them an opportunity to discover in that little waif-of-the-Lotus-Mark, Plick, who was found in the end to be the son of a prince, those characteristics of generosity and merriment, of courage and service, which among Buddhists and Christians alike are the distinguishing marks of royalty.

PERHAPS, in this matter of developing international-mindedness, even more telling than American-made stories of children of other lands are translations of the children's classics of other nations. Who among us of the older generation, does not look back with pleasure upon the hours spent with *Cuore* or "Heart," the diary of an Italian schoolboy, and with that prime favorite, *Heidi*? So we welcome with especial pleasure the beautifully written and charmingly illustrated translation of Hans Aanrud's classic of Norwegian farm life, *Sidsel Longskirt and Solve Suntrap*, done into English by Dagny Mortensen and Margery W. Bianco. This is one of the Literary Guild's recent selections for its juvenile patrons, which in itself is significant of the excellence of the volume.

Hans Aanrud was the son of a Norwegian farmer of moderate means, born in 1863 at West Gausdal, Gudbrandsdal, Norway. He spent his youth on his father's farm, and served for two years as a shepherd in the mountains. His experiences during his youth are perpetuated in his tender stories of farm life and of the sturdy and fine-grained stock from which he came. This story of the little orphan girl who became the head milkmaid at Kirtsy Hoel's farm, and of the lad, Solve Suntrap, known as the house-gnome of Kjelle farm, are classics in Norway, and, through the

medium of this excellent translation, should now be counted among the stories that abide with generation after generation of English-speaking children, with the stories of Miss Edgeworth and Miss Mulock, Mrs. Ewing and Mrs. Molesworth, George MacDonald and Frances Hodgson Burnett, and a few others.

Another translation which will delight American children is *The Emperor of the Ants*, taken from the Italian of Vamba (Luigi Bertelli). This is a story which combines the excellent points of *Alice in Wonderland*, *Peter in Meadowland*, and that most delightful tale, *Fairy Grammar*. The scene is laid in the garden of an Italian house. Enter three children with their schoolbooks and with frowns of discontent upon their puckered brows. After a few futile minutes of study, books are thrown upon the ground, and the two boys and the girl begin to anathematize their lessons—Maurice would rather be a cricket than study history, Giorgina prefers the life of the butterfly to that of the student of arithmetic, and little Gigino thinks he would much rather be an ant than study Latin. And then, presto! the three malcontents are converted into the wished-for forms. The reader now follows Gigino through all the stages of ant life, from the egg nursed by a worker ant to the glorious warrior ant who is about to be hailed emperor of antdom when misfortune besets him and he conveniently has to travel through the kingdom of the bees. There and elsewhere, he has adventures which enable the small reader to acquire much interesting information about insect life, all graphically illustrated with numerous pictures. However, he does not quite escape his Latin, for have not the terms *larva* and *pupa* a strangely reminiscent sound, and do not the classification of the insects which he encounters en route all hark back to the "detested" language? Giorgina is not less fortunate, for instead of a butterfly she becomes a geometrid caterpillar, while Maurice learns that even a cricket cannot escape work. All ends happily, with the insects transformed again into industrious human children.



DIANA
From *Diana's Feathers*

JUST plain story books, with no axe to grind, and no hidden motives, are also plentiful among the autumn crop of "juveniles." The other day I picked up a delightfully illustrated little volume entitled *Ann Frances*, and began to read. At once I seemed to return to my little girlhood, curled in a chair in the old nursery absorbed in *A Little Girl of Long Ago*. I puzzled over the familiarity of the style and tone of the story until I noticed the author's name—Eliza Orne White—and realized that again we have a pleasant story about a little girl, her playmates and her grown-up friends, and about the simple every-day adventures with which our youngest readers are familiar and love to hear told over and over in their story books. Another "gay little book for little girls" is *Marty Comes to Town*, in which Ethel Calvert Phillips recounts the adventures of a small country girl who comes to spend the

(Continued on page 516)



Clip-clop-clop sounded Betty's hoofs across the field

A WISCONSIN GIRL
From *Caddie Woodlawn*

The Nazi Change in Church Policy

What It Means and What It Portends

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

American Secretary, Universal Christian Council

THE CHRISTIAN WORLD has rubbed its eyes as it has read headlines announcing the sudden end of Nazi police pressure on Germany's churches. A temporary truce has certainly been declared. Herr Hitler has announced through his National Minister for Church Affairs, Herr Hans Kerrl, his intention of turning his face favorably toward the Church and a cold shoulder toward the neo-pagans. He redirects attention to his promise to respect the rights and the freedom of both great communions—a promise which he made in his party platform and which he repeated when he took office as Chancellor at Potsdam Garrison Church. The world is again reminded that the National Socialists profess a concern for "positive Christianity" and guarantee support for the cause of religion. The additional information is included that the party does not care what religion a German has, but insists that he must have some!

We should look critically at the point now reached in this titanic struggle in the land of Luther. His concessions to the State as divinely ordained have been partly responsible for the past inadequacy of the Church that bears his name. Yet his brave loyalty to the call of God has greatly helped to inspire the resistance which has for the moment apparently triumphed against an all-powerful and avowedly ruthless dictatorship.

First of all it is necessary to observe that the appointment of Herr Kerrl and the decrees by which he took supreme administrative power in the Evangelical Church are signed by Herr Hitler. This brought der Fuehrer directly into the picture once more. He had not openly interfered for many months. The offer of Hans Kerrl to the Confessional Church to appoint its own chosen leaders as a National Directorate to bring about the long-deferred unification of the Church was extra-constitutional and involved dangerous concessions. It implied the right of the State to select church leaders. The strong men whom he approached included Dr. Frederick von Bodelschwingh—first elected Reichsbishop in 1933 by the former Federal Council of the Churches as it prepared to resolve itself at Hitler's command into a unified national Church. But practically without exception these alert and conscientious men refused to walk into what they regarded as a trap. A less well known and less competent—although nominally representative—group was selected including Eger, Mahrenholz, Kussner, Hannemann, Diehl, Krupmann, Wilner, and Superintendent Zöllner, long known to many of us as an active participant in the Faith and Order Movement. Dr. Zöllner accepted the chairmanship. Reichsbishop Müller will not resign and cannot be constitutionally removed. Although he has been for long a complete nonentity and now has no power even for the administration of his own private office, he is reported to be averse to this directorate. He professed at first to see in it the establishment of the spiritual ministerium authorized by the Church Constitution of 1933. According to the constitution, however, the members of that were to be appointed by the head of the Church. For this supposedly temporary body they are the appointees of a state official—obviously quite a different matter, both in theory and prac-

tice. But what the Reichsbishop thinks is not of the least moment since no one pays further attention to him.

All dismissals of pastors have been rescinded; all fines levied have been ordered refunded; all police pressure is said (*sic!*) to have been removed. With respect to this latter, I cannot forget that Hans Kerrl and his associates assured me a few weeks ago in Berlin that their office could not be held responsible for what the secret police might do, ostensibly on political grounds, to any churchman or group of churchmen. This admission related to forcible police dismissal of the Synod of Silesia which has just taken place. It is not safe to assume that the departments of the totalitarian state have been *gleichgeschaltet*—coördinated.

But the victory is only partial. The combined pressure of the united foreign Churches, speaking officially through the Vatican on the one hand and the Universal Christian Council on the other, added to the tremendous weight of the continuing internal resistance of the Catholic and Protestant opposition, plus the wise counsel of Finance Minister Schacht (who knows British loans could not be had for a country headed for paganism), has, whatever one may think about the deeper trends, won a momentary advantage. I should not wish to appear to discount its importance or the hope that it implies. Perhaps Pastor Niemöller is proved right in his assertion that men who are willing to die for their convictions sometimes win without having to die. But it would be short-sighted and foolish in the extreme to ignore other facts which do not inspire much optimism with respect to the total situation. It is vastly significant that such men as Niemöller, Asmussen, Koch, and the Confessional "brotherhood council" in general, are unwilling to endorse the present solutions, or at least have been unwilling up to the present writing.

WHAT THEY cannot forget—and we must not overlook—is that simultaneously with the announcement of Hitler's new avowal of friendship for the Christian religion (with which he coupled public rebukes to the zealous neo-pagan leaders Rosenberg, von Schirach, Darre, Himmler, and others) comes the declaration of the Nazi Student League Congress at Passau, October 28th, that the first two years of each university student's course are to be devoted to the study of the philosophy of Naziism. They do not pay any lip service to Christianity. They announce boldly their opposition to the Christian religion, root and branch. They say there are only three living religions in the world today, Communism, Christianity, and Naziism. The first two are to be repudiated, the last to be exalted. But they emphasize the fact that it is only for Germans and must not be regarded as a universal religion. To be sure these are students. They voice the left-wing Nazi sentiment, however. And they point to the real set of the tide as far as the party is concerned.

When I was in Berlin this summer I was told by pastors that whenever they announced a meeting for the young people of the parish, the Hitler Youth leaders would put on a simultaneous meeting which all young people were supposed to

attend. This kind of thing will almost certainly continue. Denials that there is any relation between the coincidental selection of hours of meeting are easy. Those of us who have taken the trouble to read Mr. Hitler's and Mr. Rosenberg's oft repeated statements, and possess even superficial familiarity with the teaching of Naziism—racialism, tribalism, paganism, brutality, militarism, and wilful distortion of the truth through force, propaganda, and the control of education—cannot regard the battle as won until Naziism is either changed fundamentally or rejected in toto. Hear Mr. Hitler saying: "The most stringent selection of the fittest church leaders is necessary if the Nazi party is to fulfill its duties."

The strategy has changed. That is clear. But is there anything in this change save the tacit admission, well camouflaged, that the leaders of the Nazi state have discovered they cannot force the consciences of adult Christians into the new mold? I have more than a suspicion that they are saying privately to each other, "Let's leave the stubborn older people alone. Pull the wool over their eyes by repeating our slogans about Practical Christianity and Religious Freedom. Give them at least ostensibly the independence they have been demanding. Then keep up the drive for the loyalty of youth. Press for the elimination of the influence of the Church in education. Stress the Nazi philosophy over the radio, in the press, and in the work camps, in the Hitler Youth organization and in the schools—from the primary to the university. If we can keep up that kind of pressure the old folks will die off and then Germany will turn from the Christian philosophy of life to the new race-state worship and not know she is doing it!"

Let us turn to the Roman Catholic Church for a moment. Ever since the revolution the Roman Church has been operating in Germany on the basis of an agreement called the Concordat. This document defined the rights and privileges of the Church, but it has been clear that a large number of the Nazi officials have never had any intention of living up to it either in letter or in spirit. The Church has stood its ground bravely. Hundreds of priests have resisted to the point of arrest and detention in concentration camps. One of my most intimate Protestant colleagues talked with Cardinal Faulhaber in September. The Cardinal then expressed his profound conviction that all Christians, both Catholic and Protestant, would continue to resist state pressure at any cost. Herr Kerrl presented certain demands this summer to the bishops and archbishops when they met at Fulda for their annual conference. Their reply was a very courageous statement clearly indicating the extent to which they would be willing to go but denying once more the right of the state to dictate the inner policy of the Church. I was at Fulda when these distinguished leaders of the Roman Church in Germany met around the tomb of St. Boniface, the Irish missionary who introduced Christianity in Germany in the eighth century. While the crowd outside the cathedral was tearing down the church flag from the mast, the bishops prepared a strong denunciation of the neo-pagan doctrines of Rosenberg and the radical Nazis like Darre, von Schirach, and Bultmann. The pastoral letter, which 26 bishops signed, denounced the denial of freedom of the press and complained that the Catholic press had been compelled to publish anti-Christian articles. A few weeks after this, the Catholic Bishop of Berlin, Count von Preysing, on October 23d called on Mr. Hitler and evidently made some very definite representations on behalf of the Church. An Associated Press dispatch indicates that Mr. Hitler had told him that Dr. Rosenberg's philosophy of a German faith with heroes and gods for Germans only would no longer be tolerated.

It is significant that the same dispatch further says of both Catholic and Protestant leaders, "They are asking themselves, however, whether the reported recent developments indicate only a temporary expedient or an actual about-face in the Nazi policy."

Most recent reports from Germany show that their skepticism was well founded. On November 6th the Nazi government broke its armistice with the Protestant Church by seizing two independent theological seminaries—one in Berlin and one in Barmen—which the Confessional Synod had set up free from government control. The secret police, after some searching, located the Berlin seminary in an old house in the center of the city. The house had been recently purchased by Bishop Marahrens of Hanover, head of the Confessional Church and newly elected chairman of the Lutheran World League. When the police arrived on the scene Pastors Vogel and Asmussen were lecturing to a group of students. Both professors and students were placed under temporary arrest and finally turned out of the building.

New Holiday Books for Children

(Continued from page 514)

winter in New York with her uncle and her aunt. This book is just right for little girls between seven and ten, and can be read by themselves soon after they have graduated from the stage marked by reading of that classic, *Bowwow and Mewmew*.

FOR THE OLDER GIRLS, say ten to fourteen—we recommend *Diana's Feathers*, *Penny for Luck*, and *Five at Ashefield*, all well told, delightfully illustrated, and of good morale. *Diana's Feathers* is a boarding-school story, typical and yet different. *Penny for Luck* is a story of strange adventures, amusing people, and unusual situations. "Penny" has run away from an orphanage. She casts her luck in with an out-of-luck Denver family. They all migrate to a deserted mining camp, and then the pages swarm with gold claims and highwaymen and fortunes retrieved and orphans adopted. Finally I would commend with especial pleasure Mrs. Govan's charming story of *Five at Ashefield*.

NEW HOLIDAY BOOKS FOR CHILDREN

- SIDSEL LONGSKIRT AND SOLVE SUNTRAP, *Two Children of Norway*. By Hans Aanrud. Illustrated by Ingrid and Edgar Parin d'Aulaire. John C. Winston. Philadelphia. 1935. \$2.00.
- THE EMPEROR OF THE ANTS. By Vamba (Luigi Bertelli). Translated by Nicola Di Pietro. Thomas Y. Crowell. New York. 1935. \$1.50.
- CARLOS AND LOLA, *A Boy and Girl of the Philippines*. By Phyllis Ayer Sowers. Thomas Y. Crowell. New York. 1935. \$1.50.
- THE LOTUS MARK. By Phyllis Ayer Sowers. Macmillan. New York. 1935. \$1.75.
- CADDIE WOODLAWN, *A Frontier Story*. By Carol Ryrie Brink. MOCCASINS ON THE TRAIL. By Wolfe Thompson. Longmans, Macmillan. New York. 1935. \$2.00.
- Green and Company. New York. 1935. \$2.00.
- ANN FRANCES. By Eliza Orne White. Houghton Mifflin. Boston and New York. 1935. \$1.75.
- MARTY COMES TO TOWN. By Ethel Calvert Phillips. Houghton Mifflin. Boston and New York. 1935. \$1.75.
- HARPOON, *The Story of a Whaling Voyage*. By Foster Rhea Dulles. Houghton Mifflin. Boston and New York. 1935. \$2.00.
- DIANA'S FEATHERS. By Theodora DuBois. Houghton Mifflin. Boston and New York. 1935. \$2.00.
- FIVE AT ASHEFIELD. By Christine Noble Govan. Houghton Mifflin. Boston and New York. 1935. \$2.00.
- PENNY FOR LUCK, *A Story of the Rockies*. By Florence Crannell Means. Houghton Mifflin. Boston and New York. 1935. \$2.00.

Religious Books for Children

By Elizabeth McCracken

IT IS A SURPRISING FACT that, while there are a great many—some persons think too many—secular books published for children, there are actually not quite enough religious books. Were it not for the excellence of these few, which makes them acceptable to generation after generation of boys and girls, there would be a shortage of books from which to choose when wishing to give a child a present of a religious book. And this condition is nothing new. In 1867, Mrs. Carey Brock, in the introductory chapter of her famous *Sunday Echoes in Weekday Hours: the Collects* records the following conversation between the children of the family and their family.

"Mama says it is very hard to find Sunday books—at least such as we can understand; did you not say so, Mama?" said Henry.

"Yes, Henry, I did," replied the mother. "You know I have been reading books to you for the last six or seven years, and I am puzzled just at the moment to think of a book which I have not read to you, and which the younger ones as well as you could understand. Besides, Papa told me yesterday he wished you to read something now which would help you all, and especially the little ones, to understand something of what we read and hear in church, and this makes it more difficult for me to find a book."

In these days, anyone making a survey of the field of religious books for children looks first to see what editions of the Bible are available for the use of younger boys and girls. *The Children's Bible*, edited by H. A. Sherman and C. F. Kent (Scribner. \$2.50 and \$1.00), immediately is listed. In the few years since it was first issued, this book has become a standby. Children like it, and grown-ups like it for the children. Although the many beautiful pictures in the more expensive edition make it a fine presentation copy, the dollar edition is widely used for gift purposes. Another Bible for children is in steady demand: *The Older Children's Bible*, edited by Alexander Nairne, Arthur Quiller-Couch, and T. R. Glover. This came out first with a companion volume, *The Younger Children's Bible*, no longer obtainable. Indeed, *The Older Children's Bible* is kept in print and in circulation partly because it is an "item" in the *Children's Classics* (Macmillan. \$1.00). Another Bible is *The Little Bible: Selections for School and Home*, to which William Lyon Phelps contributes a Foreword (Oxford. \$1.50). All these Bibles are put forth by their editors with a strong statement that they are not intended to supersede the unabridged Bible, but simply as helps to a love of and a familiarity with the whole Bible. Even *The Bible Picture Book*, by Muriel Chalmers (Nelson. \$3.50), is meant to lead the very little children to the "big Bible."

Having found a Bible for a child, the next step is toward books of Bible stories. There are good books in this field, both old and new. Dean Hodges wrote three books of Bible stories, for his own children and the children of the Sunday school of St. John's Memorial Chapel, Cambridge. Only one of these remains in print, the New Testament volume, *When the King Came* (Houghton Mifflin. \$2.50). Many persons, even among those who never knew Dean Hodges and never heard him read these stories aloud, consider this quite the best book of New Testament stories so far written. The Old Testament volumes, *The Garden of Eden* and *The Castle of Zion*, may occasion-

ally be found in second-hand book-shops; of course many libraries have them also. It is to be hoped that they may some time be reprinted, for these later generations of boys and girls.

The Rev. Dr. Walter Bowie has told the Bible story anew in *The Story of the Bible* (Revell. \$3.50). This fine book has already been mentioned at length several times in these pages, but will continue to be cited for many years to come. It is a triumph of scholarship and literary skill. Although new only last autumn, it is already listed on practically all the lists of "Best Books for Children."

IT OUGHT TO BE EASY to find books of Bible stories for the very little ones. That it is not easy is evidenced by the enthusiasm with which parents and Church school teachers have welcomed the series of twelve *Bible Books for Small People*, by Muriel Chalmers and Mary Entwistle (Nelson. 25 cents each, but the whole set should be bought for \$3.00). The first three volumes are stories of the childhood of Jesus; the next three, stories Jesus told; the next three, Old Testament stories; and the last three, stories about the ministry of Jesus. They are little books, of unusual make-up. Every right-hand page is a colored picture; opposite are a few words of text, telling its story. These books are so new that few have yet seen them; but they surely will be a "Christmas special" and be put beneath many a Christmas tree.

Old Testament stories particularly interest many children. Perhaps because these lend themselves less readily to "gift-book" format than Gospel stories, fewer of them are issued. A fine one, published last year, is *Tales from the Old Testament*, by H. W. Fox (Harper. \$1.00). This makes a good supplement to the Old Testament sections of the several Bible-story books covering the whole Bible.

Parents and Church school teachers may differ as to the best Bible-story books for children, but they are likely to agree as to the relative values of the books telling the life of Christ. Everyone finds J. Paterson-Smyth's *Boys' and Girls' Life of Christ* (Revell. \$2.50) excellent. This book, which was first published in 1928, is in steady demand. All boys and girls like it and read it again and again. Another good one is *A Child's Life of Christ*, by Mabel Dearmer (Morehouse. \$2.00). Some parents and teachers really prefer this book. As for the children, they like it, too. When possible, both books should be given to them. For the little ones, there is *A Baby's Life of Jesus Christ*, by Mary F. Rolt (Macmillan. \$1.00, an "item" in the *Little Library*). After ten years, this book is still steadily demanded.

There are two new ones this season: *Every Child's Story of Jesus*, Anonymous (Mowbray, imported by Morehouse, 85 cents); and *His Name is Jesus*, by John Watson Wilder (Reilly and Lee. \$1.50). The Mowbray book is written in a simple, vivid style that even young children can understand. Its illustrations, in color and black and white, are reminiscent of Mowbray's famous religious cards, and will interest and please, and also teach the children about the daily life of the Holy One in the Holy Land. Mr. Wilder's book, *His Name is Jesus*, grew out of his own experience in telling Bible stories to his own children. The words are in the main the actual words of the Gospels, but the scene is sketched in from the history and tradition of the time. This gives a quality to the book which is unusual. The pictures, which for the most part either are in

the margins or consist of chapter headings, are of value, representing as they do the ordinary occupations and tools of the daily life of the age. A third book tells the story of the boyhood of Christ: *Glad Days in Galilee*, by Marian Keith (Abingdon. \$1.00). It is good, though a little fanciful. An older book, published in 1928, is a fine rendition of the Gospel according to St. Mark: *The Story Peter Told*, by Elsie Ball (Holt. \$1.75). Boys will especially like it.

There is a call every year when the Church schools resume their sessions for what publishers describe as "about books": namely books about the things of religion and the Church. Gertrude Hollis is the author of several books in this field which fill this want: *Our Wonderful Bible* (S.P.C.K., imported by Morehouse. \$1.00), *Our Wonderful Prayer Book* (S.P.C.K., imported by Morehouse. \$1.00), *Every Child's Book about the Church* (Mowbray, imported by Morehouse. 85 cents) are among the best, though all are good.

Books about prayer are sought, also. New collections this season are *Prayers for Boys*, compiled by Herbert C. Alleman (Nelson. 25 cents), and *Prayers for Girls*, compiled by Elisabeth Robinson Scovil (Nelson. 25 cents), and *A Book of Prayers for Young People*, compiled by Richard K. Morton (Cokesbury Press. 75 cents). These are all very good, for personal use and for help in preparing to lead an Intercession Service at a conference—as such very young people do in these days. Among older collections are two which many persons consider the best yet published: *A Book of Devotions for Men and Boys*, compiled by Bishop Ivins of Milwaukee (Morehouse. 60 cents); and *A Book of Devotions for Women and Girls*, compiled by Mrs. Ada Loring-Clark (Morehouse. 60 cents). Then there is a book of last year, *Children's Praises: A Book of Prayers*, by N. Simpson and Lilian Cox (Student Christian Movement, imported by Morehouse. \$1.20). This is most unusual, for the reason that it is an intercession manual for children. There are others, but space forbids mention of more, excepting two which must be included. For very young children these are, just published in England: *Thank You God: A Picture Book of Praise and Prayer*, Anonymous (The Challenge, imported by Morehouse. \$1.00), and *Good and Gay: A Picture Book of Prayer and Praise for Boys and Girls*, by Mary Osborn (The Challenge, imported by Morehouse. \$1.00). These are remarkable, both for their content and for their make-up. There are prayers and poems and hymns; the pictures are colored and black and white and also silhouettes on now a yellow, now a blue, now a green background. Few of the holiday books for children are so attractive.

Another group of books is of great interest to parents and teachers: stories of the saints. There are the old familiar ones: *The Children's Books of Saints*, by W. Guy Pearse (Mowbray, imported by Morehouse, 2 vols. \$1.20 each); and *The Book of Golden Deeds*, by Charlotte Yonge (Macmillan. \$1.00, in the *Children's Classics*). One wishes that every child might have these collections. Newer ones are *Six o'Clock Saints*, and *More Six o'Clock Saints*, by Joan Windham (Sheed and Ward. \$1.25 for the first; \$1.75 for the second). Children will really use these books. *Beasts and Saints*, by Helen Waddell (Holt. \$2.50), which came out last year, is written, it need hardly be said, with Miss Waddell's rare distinction.

The holiday books include two "saint books": *The Flame: St. Catherine of Siena*, by Jeanette Eaton (Harper. \$2.00), and *The Legend of St. Columba*, by Padraic Colum (Macmillan. \$2.25). *The Flame* reads like a romance, as indeed it is; but it is based on sound scholarship and is of permanent

value. Lovers of St. Columba will rejoice to have his story from Padraic Colum, whose gift of language is like the faery gifts of which he writes. But, though grown-ups will delight in both books, they are for the "tender juvenile."

St. Francis is always a "likely subject" for a book. *God's Troubadour*, by Sophie Jewett (Crowell. \$2.00) is still the favorite of many. But Michael Williams has written a good one, *Little Brother Francis of Assisi*, for which Boris Artzybasheff has done lovely pictures (Macmillan. \$1.75). By many, Elizabeth W. Grierson's two books are regarded as the best: *The Story of St. Francis of Assisi*, and *Knights of St. Francis* (Mowbray, imported by Morehouse. 85 cents for the first; \$1.55 for the second). Boys and girls, reading these lives, may easily be led on to the *Little Flowers*, which is published in many editions.

OTHER "saint books" are *Little Saint Elisabeth*, and *Little Saint Therese*, both by Elisabeth Schmidt Pauli, translated by George H. Shuster (Macmillan. \$1.00 each). These are excellent. And there is that favorite of so many children, *The Candle of the North*, by C. M. Duncan-Jones (Mowbray, imported by Morehouse. 85 cents). This consists of stories from Bede's *Ecclesiastical History*.

One or two books especially related to the Christmas season must be mentioned. One is *Stories Jesus Heard and Stories Jesus Told*, by Carrie Burr Prouty (Wilde. \$1.50). This is a gift book of lasting value. Another is *At Bethlehem's Inn*, by B. Z. Stambaugh (Morehouse. 50 cents). This book, which was published last year, is one of the books which should be in demand every Christmas; it is a true "Christmas book." A new book, of an unusual kind is *The Saintons Go to Bethlehem*, by Helen Hill and Violet Maxwell (Macmillan. \$2.00). It is a fanciful tale of the little clay figures, made in the South of France for the Christmas crèches. They "come to life," and go to Bethlehem, where they offer their gifts to the Holy Child. While the book may be read simply as a story, directions for presenting it as a pageant are given. It is deeply devotional, with all its playfulness.

All the books herein discussed, even the books of prayers, are suitable for Christmas presents, especially if tucked in with a secular book which the boy or girl particularly desires. A boy who received *The Boy Scouts' Year Book* last year, with *The Story of St. Francis*, read both of them, though he had hitherto not taken any notice of "religious books." A girl who was given *The Mystery at Pearl Island* and *The Candle of the North*, in the same parcel, pored over both. The point is that a "religious book," if good, is an interesting book. This point should be made clear to the boys and girls—and the little ones, also.

A great many religious books have been mentioned in this article. More might be cited did space permit. But still one returns to one's opening thesis: there are not really enough good religious books for boys and girls. So we must make use of all that are obtainable. The boys and girls and the small children need them all. And they need more. Perhaps, realizing this keenly, some other parent or some teacher may be inspired, as was the author of *Sunday Echoes in Weekday Hours*, to write more.

Religion and Study

RELIGION, like every other human activity, requires knowledge for its appreciation, and to attain that knowledge requires study and application from a child, as well as coöperation from his parents.

—*The Arizona "Church Record."*

William Temple

Archbishop of York

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

Rector of the Church of St. John Baptist, Manchester

THE SYSTEM whereby the Anglican hierarchy is appointed has moved many righteous men to furies of indignation; but it cannot be denied that it has allowed the emergence of certain noble leaders. There are some, however, whose gifts are so conspicuous that they would achieve leadership under almost any conceivable system. And it is certainly difficult to imagine William Temple being overlooked. He was fortunate in his parentage. The Archbishop of York is a son of a great Archbishop of Canterbury. But his place in the English Church, and indeed in the esteem of Englishmen, has been won by his gifts of mind and heart.

One has only to meet him to know that he is no ordinary person. He is large of stature, but it is not his physique that one chiefly notices when he comes into a room. One is immediately aware of a presence. His face is an interesting study. At first sight one is conscious of bland good humor and friendliness. His spectacles beam and flash. His smile includes the whole company in a kind of affable assurance that he is delighted to meet you all. His voice is human and cheerful. If he knows you pretty well, he may launch some ludicrous joke at the outset. There is still a schoolboy in him. But if you are a student of character, you soon observe that this man is alive with a mentality both massive and quick. The fine head and brow, the sensitive mouth, and the eyes when they become reflective, all speak of the scholar and thinker. You will find him ready enough for a friendly chat. But if you talk to him upon serious subjects, you will speedily become aware, if you have any sense, that you are confronted by one of the most gifted minds of our day. A critic has spoken of his "formidable intellect"; and if, when he reaches America, his gay good humor and staunch human nature lead any person to under-rate the Archbishop's intellectual quality, let that person beware. Dr. Temple is very deft with a rapier, and not unsuccessful with the battle-ax!

At Oxford he was a "double first"; and, believe me, to be a double first of Oxford requires some mental stamina. He became a "don" of Queen's College, and afterwards headmaster of Repton School. By this time he was known as an attractive personality, a brilliant thinker with certain cautiously modernistic leanings in theology, and a strong and settled interest in social and economic problems. He was a very young head of an English public school; but he carried out reforms with marked success. He became rector of St. James', Piccadilly, London, and later canon of Westminster. He took a prominent part in the Life and Liberty movement which resulted in the Enabling Act which gave us our parochial Church councils and the Church assembly. And he was the leader of the great "Copec" which recorded for history the social consciousness which had then emerged among the Christian people of England, and certainly stimulated its further development. He was at this time already an author of note,

DR. TEMPLE plans to spend December and January in the United States. His itinerary includes visits to Washington, New York, Boston, Providence, R. I., Indianapolis, Ind., and Chicago. He also hopes to have time for conferences with American representatives of the Conference on Faith and Order, of which he is chairman, talks with representatives of the Universal Christian Council, and public meetings in the interests of Church Unity.

and his volume, *Mens Creatrix*, had proved his ability as a philosophical theologian.

Still in the early forties, he came to the enormous labor and responsibility of the great industrial diocese of Manchester. There was never any doubt that he would win the approval of the workers. He was interested in their life and work. He sympathized with their political and economic aims. He had been

president of the Workers Educational Association, and could speak to common men upon high themes. But what would he, with his pre-occupations in philosophy and theology, make of the practical task of a bishop?

BY COMMON consent he made an excellent diocesan. He carried through the important and necessary task of forming the new diocese of Blackburn. He was deeply engaged in the work of Prayer Book revision. He was serving upon the Doctrinal Commission. He was constantly called upon for service in various fields, all over the country and sometimes abroad. He published other books, including *Christus Veritas*, that very considerable achievement, and his Halley-Stewart Lectures on Christianity and the State, a valuable piece of work and now even more important in view of the appearance of "Totalitarianism." He was thus engaged in tasks which would have taxed the resources of any several men of normal ability. Yet his clergy always found him accessible. He visited their churches. They could go to him with their problems, knowing that he would hear them with patience and would really exert himself to find a solution. At these interviews formality had a way of disappearing. The Bishop was a man who, like Dr. Johnson, "loved to fold his legs and have out his talk." I do not profess to fathom the deep mystery of how he found time for it.

With mixed feelings we saw him pass from Manchester to York. He was the most obviously apt figure in the English Church to occupy that august throne, and we knew that he must go, though Manchester seemed somehow a duller place without him. The Archbishop of York, dwelling in the spacious quiet of Bishopsthorpe, may be thought to have achieved rest after labor. It is not so. He is the Bishop of a huge diocese, largely rural, the needs of which occupy much of his thought and care. He exercises oversight upon the Northern Province of the English Church. Yet Dr. Temple has recently given us in his Gifford Lectures a great Christian apologia, and there is no telling what he will do next. His mind is ceaselessly at work upon the harassing problems of politics and economics, as they raise problems in turn for those who seek the Kingdom of God. He has clearly grasped the basic analysis of our economic trouble. The time is ripening for a great essay in Christian sociology from his pen, one which will solidify the

Christian thinking that has been fluidly forming during these recent years.

THE ARCHBISHOP is one of the foremost of English thinkers of our time. His work in religious philosophy is marked by a certain largeness of conception, which lifts apologetics to noble heights; but he possesses a keen eye for the details of an argument, coupled with a ready wit, and has a remarkable facility for reducing an opponent's thesis to absurdity in a few sentences. He is the fortunate possessor of a style which, while entirely worthy of the profoundest themes, is never dull. His later writings in the theological field have been concerned, not so much to defend the central dogmas of the faith as if the Church were a beleaguered city, but rather to exhibit the faith as the basis of a sane world-view which has no rival in secular philosophies. He is convinced that Christian thought has won its battle against the modern attack, and he believes that the Christian faith is now actually making swifter progress in the world than at any time for centuries past.

His earlier modernistic tendency has been subsumed in a position which, if it is to bear a label at all, must be called liberal Catholic. The basis of his teaching lies in his view of the universe as sacramental through and through, each level of creative achievement finding its meaning as the instrument of the ensuing order, matter being for life; and matter and life, for mind; and matter, life, and mind, for spirit. This sacramentalism was originally held in harmony with a philosophy fundamentally idealistic. Plato was the Archbishop's master, though his thought bore strong traces of the influence of Spinoza, subjected, so to say, to Christian discipline. I well remember a long wait for a train at Crewe, when Dr. Temple paced the platform with me, discussing Spinoza! But he has not remained uninfluenced by the neo-scholasticism of our own time, and his Gifford Lectures indicate a close interest in the new Christian realism. This, of course, will make no difference to his sacramental conceptions, except in the way of deepening them. He sees the Christian faith as the culminating revelation of the ultimate nature of the universe, because it is the revelation of God and of the divine purpose. He is unwavering in his assertion of the actual uniqueness and implicit universality of the faith, and this outlook determines his approach to the human problems of which no man living is more sensitively conscious.

He is an enthusiast on behalf of the Church's world-mission. He has for years manifested a most active interest in Christian missions in the "foreign field." He was present at the Jerusalem Conference; and he was eager to awaken the English Church to the full significance of the "World Call" of a few years ago. He believes quite finally that the faith is intended for the whole world, and that the whole world is intended for the faith. But in the minds of most Englishmen, he is regarded as the outstanding champion of the Christian social witness; and the reason is that he believes the faith to be absolutely necessary, not only for mankind in his geographical extension, but in the whole intension of his life.

He has been the consistent enemy of oppressive industrial

conditions, and his political and economic attitude, even as a member of the House of Lords, has been generally understood to be roughly in alignment with "Labor." But, like other Christian sociologists, he seems in these latter days to feel less and less at home in allegiance to any of the secular political parties, while his interest in political and economic problems is not diminished, but intensified. He perceives the intolerable stultification of humanity involved in the inability of our system to distribute an ample production to a needy world. He is thoroughly awake to the reason why a capitalist wage system cannot perform the function of distributing adequate purchasing power to keep the system itself in being. He has no spinsterish fears of the results of providing people with incomes by other means, for he holds that no man is really free until he has a competency secured as his right, which will enable him to "snap his fingers at the world."



THE ARCHBISHOP OF YORK

THE ARCHBISHOP has given no allegiance to any particular school of social credit doctrine. There is in him a cautious reluctance to belong to any "school of thought" on any subject. But he has given ample proof that upon the main sociological issue of our time, he has parted for ever with the conventions of capitalistic thought. He has been quick, too, to seize such opportunities as have offered, for insisting that the impoverishment of the masses is both unchristian in practice and thoroughly bad economics, and it was he who urged the British Chancellor of the Exchequer to restore the "cuts" taken from the unemployed. The Chancellor replied very peevishly to the suggestion, but the Archbishop had the country behind him, and the Chancellor succumbed.

The whole economic discussion is now passing rapidly into a discussion of the meaning and purpose of life, and it is increasingly apparent that we are suffering from an artificial stringency imposed by a financial system which is entirely unrelated to the Christian dogma of man. It is upon this precise issue that Dr. Temple, with his great theological and philosophical qualifications and his magnificent social ardor, may be looked to for a leadership which shall give to the English Church a significant voice at one of the most important moments of human history.

It would be strange if so searching an intelligence had failed to observe the constant disability under which the Christian prophetic task in the world today is discharged, owing to the disunion among Christians. How can the disrupted Christian society exercise a ministry of healing for the broken and discordant societies of this world? The aim of Christian reunion is integral to an adequate Christian philosophy in our time, and Dr. Temple has been active in this field. He has never compromised the essential Catholic standards, though he is ready to give them flexible interpretation. He is very conscious of the enormous difficulty that has to be faced by those who believe in their own principles and respect those of others. Yet he persists in the hope that a living synthesis will eventually appear, in which every truth and every value preserved in the analysis of the Reformation will be retained in a renewed Catholicism, and will exert immensely greater force because

(Continued on page 522)

New Books for Christmas

Prepared by Frances P. Arnold

Program Advisor, The Girls' Friendly Society

For the Younger Children: 6 to 12 Years

LOST CORNER. By Charlie May Simon. Dutton. \$2.00.

LOST CORNER is the name of the town where the Jackson family lives. When the baby comes down with the measles, brother and sister are sent to their aunt's home, but arrive, instead, at the house where Mr. Boggs lives alone with his animals, waiting the return of his grandchildren from the city. The story is exciting enough to please any nine-year-old; it gives, besides, a sympathetic picture of the life of Arkansas mountain families—their gentleness, courtesy, and generosity.

LUCK OF THE ROLL AND GO. By Ruth and Latrobe Carroll. Macmillan. \$1.50.

A **KITTEN BORN** of seafaring parents cannot stay on shore. So the stowaway on the *Roll and Go* was christened Luck, and journeyed to the South Pole, making friends with the huskies, having terrifying adventures with rats in the hold, and even flying over the pole itself in an airplane. A good cat and dog story, with a fine picture of an Antarctic expedition, well illustrated. (For 6 to 9 year olds.)

THE SEA FOR SAM. By W. Maxwell Reed and Wilfrid S. Bronson. Harcourt, Brace. \$3.00.

THE THIRD of the "for Sam" books (*The Earth for Sam*, *The Stars for Sam*) and considered by far the best of the trio. The many mysteries of the ocean, theories both ancient and modern about its origin, and fascinating information about its animal life are discussed here in interesting, yet simple and scientific fashion. The book is beautifully illustrated and has been edited by F. C. Brown of the American Association for the Advancement of Science and Charles M. Breder, Jr., assistant director of the New York Aquarium.

HE WENT WITH MARCO POLO. By Louise Andrews Kent. Houghton Mifflin. \$2.00.

HERE IS THE ANCIENT STORY of Marco Polo and his trip to the court of Kubla Khan, thrillingly retold for children from 9 to 12, as seen through the eyes of Tonio, Marco's companion on the voyage. It will delight all adventurous-minded children.

RAINBOW IN THE SKY. Edited by Louis Untermeyer. Harcourt, Brace. \$3.00.

AN ANTHOLOGY of poetry for younger children. The extremely wide range of poems included in the 500 in this book offer endless variety and interest. The old favorites have not been slighted in making this collection, but at the same time there are many new ones included, some of them appearing in print for the first time. There is charming humor throughout the book, both in the arrangement of the poems and the illustrations by Reginald Birch.

TALES FROM UNCLE REMUS. By Joel Chandler Harris. Houghton Mifflin. \$1.00.

THIS NEW EDITION has much to recommend it. Here are twelve of the most engaging and lovable of Uncle Remus' tales, in an inexpensive and extremely attractive book. The charming illustrations in color by Milo Winter and Herman Bacharach will add to a child's enjoyment of the book. Julia Collier Harris, the author's daughter-in-law, has contributed an Introduction which depicts the author's boyhood and the background of his Uncle Remus lore.

DAVID COPPERFIELD. By Charles Dickens. Dodd, Mead. \$1.50.

AN OLD FAVORITE, in modern dress, this very attractive edition is illustrated from the recent motion picture. Children who were thrilled with Freddie Bartholomew as David will doubly enjoy this book.

THE CHILDREN'S ALMANAC OF BOOKS AND HOLIDAYS. Compiled by Helen Dean Fish. Stokes. 25 cts.

MEMORABLE DATES and facts in children's literature are assembled here after the manner of the old New England Farmer's Almanac. The almanac is delightfully illustrated with woodcuts and offers fascinating suggestions for children's adventures in reading in such form as to appeal directly to young readers themselves.

THE CHRISTMAS NIGHTINGALE. By Eric P. Kelly. Macmillan. \$1.00.

THREE CHARMING Christmas stories from Poland, "The Nightingale," "In Clean Hay," and "Anetka's Carol," which will delight both children and adults.

GREATNESS PASSING BY. By Hulda Niebuhr. Scribners. \$1.50.

A VARIED COLLECTION of stories of great people, both ancient and modern. Although planned to be told to children, these stories have a great appeal for children's own reading. Old and New Testament figures, Albert Schweitzer, the Curies, Roland Hayes, and many others are made real through these pages.

THE STORY OF THE BIBLE. By Walter Russell Bowie. Abingdon Press. \$3.00.

THE RECTOR OF GRACE CHURCH, New York City, gives us a vivid picture of Bible days and characters that is of great appeal to both children and adolescent groups. Equally good for reading aloud and for children's own reading.

For Adolescents: 12 to 16 Years

IN CALICO AND CRINOLINE. True stories of American women from 1608 to 1865. By Eleanor M. Sickles. Illustrated by Ilse Bischoff. Viking Press. \$2.50.

THIS IS a book about American women, few of them well known, but each one playing her part in the making of America in the early days of our history. A Quaker woman carries the news of a surprise attack by the British to General Washington; a quiet New England girl writes poetry as she teaches school on the lonely Illinois prairie; a Tennessee patriot outfits her husband and sons to fight for the new Republic, standing at her spinning wheel and loom for long, weary hours. The stories are somewhat fictionized, but true to fact in all the essentials.

THE HOUSE OF MANY TONGUES. By Fjeril Hess. Illustrated by Edward Cassell. Macmillan. \$2.00.

THE STORY of a young American girl's first-hand experiences in international friendship. In Prague, at the end of the World War, she finds a challenging job in the work among thousands of students from more than twenty-eight different nations, stranded there. In her efforts to build with them the much needed Student Centre House, she runs close to important international happenings, makes a success of her job, and an adventure of the year.

DRUMS OF MONMOUTH. By Emma Gelders Sterne. Dodd, Mead. \$2.50.

THE ROMANCE of Philip Freneau, the little known poet of the American Revolution, whose sensitive personality was in constant conflict with the stirring events of the days of 1776 in New Jersey. Skilfully told, full of life and color.

LONA OF HOLLYBUSH CREEK. By Genevieve Fox. Little, Brown. \$2.00.

ANOTHER FASCINATING TALE of Kentucky mountain people by the author of *Mountain Girl* and *Mountain Girl Comes Home*. This is the story of a shy, frail, unlettered little orphan, adopted by a Hollybush Creek family somewhat to the resentment of the community, and her growth into a loved and accepted leader in

that same community. Sympathetically told, with charming black and white illustrations by Forrest W. Orr.

CAREERS IN THE MAKING. Edited by Iona M. R. Logie. Harper. \$1.20.

A COLLECTION of excerpts from recent biographies of well-known American men and women in every field of achievement from musician to explorer, social worker, poet, and country doctor. Each chapter contains a page of questions and topics for discussion which offer real vocational help as well as interesting reading. An especially full vocational bibliography (not of textbooks) is appended.

THE BOTSFORD COLLECTION OF FOLK SONGS. By Florence Hudson Botsford. G. Schirmer. Three volumes; airs and English words only, 50 cts. a volume; foreign words also and accompaniments, \$1.50 each. \$4.00 the set.

THIS IS AN INEXPENSIVE edition of one of the finest folk song collections available. It contains the best-loved folk songs of many countries, with English paraphrases of the original words done by American poets. Walter Damrosch says of it: "Such a treasure trove should be in the hands of every family that possess a piano and enough voices to express themselves musically." Volume I, *The Americas, Asia, Africa*, includes Hawaii and Asia Minor; Volume II, *Northern Europe* covers the British Isles and the countries bordering on the North and Baltic Seas; Volume III, *Southern Europe*, covers the rest of that continent.

THE STORY OF JESUS. A book for young people. By Basil Mathews. Harper. \$1.50.

THIS LIFE OF CHRIST, written especially for young people's use, is full of background material and color, which makes it of value.

William Temple

(Continued from page 520)

of its cohesion within a unified system of life and thought in harmony with the traditional creeds and practice of the Church. He sees the Anglican communion as an immensely important witness of this greater thing to come.

HE BELONGS to no party in the Church. His theology is, as we have seen, fundamentally Catholic, and as a diocesan he has shown consistent friendliness toward his Catholic clergy and laity. When he was Bishop of Manchester he attended the Manchester Anglo-Catholic Congress in the most public fashion. But he is not a partisan. Nor is his position anything like that weak-kneed and featureless tolerance which some feeble administrators adopt. It implies a positive judgment of the virtues and values of the various Anglican schools, with the implied purpose of achieving a Catholicism enriched by a vigorous evangelical experience and a wise absorption of assured critical results. Perhaps it would be true to say that upon the whole he finds himself nearer to Anglo-Catholics of liberal temper than to any other sort of Anglican.

But he has a wonderful gift for magnifying agreements and minimizing differences: for showing how close together are conceptions which seemed antithetical. Put him in the chair at a clergy conference, and clergy of various ecclesiastical colors will speedily feel themselves a body corporate moving toward a common end. This power arises partly from a skilful and penetrating intellect; but it has another source, in the Archbishop's spirit of sincere Christian kindness and fellowship. To hear him giving a Confirmation address is to be convinced of his simple devotional love of our Lord. And amid all the burdens of his high office, he can still laugh like an undergraduate.

Churchwomen Today

Ada Loaring-Clark
Editor

A Parish Program for Churchwomen

THE FOUR IDEALS of Christian discipleship, Worship, Service, Study, and Fellowship, form the foundation of a parish program that has been worked out, put into effect, and found to be most successful at St. John's Church, Memphis. Hoping that it may be suggestive, particularly to the women of smaller parishes and missions, I am outlining it.

Worship. Regular attendance at Church services; regular reception of the Holy Communion; grace at meals and family prayer; corporate Communion of chapters and of all women; development of the private devotional life of each woman through the morning watch, prayer and intercession; attendance at the mid-week service of Holy Communion, and all other services; coöperation in interparochial services such as the Auxiliary and the Daughters of the King quiet days, World Day of Prayer; the annual quiet days for the parish, the Church home, and the Church Mission of Help; attendance at Retreats and Birthday Thank Offering presentation service.

Service. Parish: Altar work; sanctuary; altar linens; choir vestments; nursery; Thanksgiving baskets and Christmas cheer; toys; sponsors of Church school departments; canvassers; United Thank Offering work; visiting; welcoming strangers; Easter offering.

Community: Hospitals; penal farm; Church Mission of Help; Community Fund; Church home and other institutions; clothing for children; Christian Social Service; Episcopal Students Club.

Diocese: Visit and receive visits from other groups; convocation; Negro work; diocesan institutions.

Nation: Scrap books; missionary boxes; Church Army; United Thank Offering; Church Periodical Club.

World: Missionary boxes; gift to Latin America; United Thank Offering.

Study. (Educational.) Parish meeting; pageants; parish paper; general Church papers; daily Bible study; one religious book each month; Church library; provision for the attendance of at least one person from the parish at both Senior and Junior Summer Schools and Camps. Suggested topics for study: Latin America, Church teachings, Church history, the organization of the Church—parochial, diocesan, provincial, and national.

Fellowship. Auxiliary luncheons; chapter and other luncheons and teas; summer garden parties; Church School Carnival; support of Young People's Service League; calling on and welcoming strangers and newcomers.

Punctuality

THERE IS NOTHING more important than punctuality, both in calling to order, and in closing a meeting. Many meetings are ruined by waiting for Mrs. Smith or Mrs. Jones to arrive. In these days of many engagements it makes a great difference whether meetings end promptly, or half an hour late. A presiding officer should never hesitate to bring down her gavel on the stroke of the clock, whether to open or to close a meeting. Speakers should always be given a time limit and they should adhere strictly to the time allotted them.

A Proposal for Church Student Centers

By S. I. Hayakawa

Instructor in English, University of Wisconsin

ON A CAMPUS, where young men of ability and promise abound, and where, in the light of scientific, anthropological, philosophical, humanitarian, and humanistic speculations, our traditional beliefs and established institutions are constantly under eager and skeptical scrutiny, all student religious foundations such as cluster around every non-sectarian university are compelled to be on the alert. "What justification is there for *your* existence?" the student asks of every such foundation. "We are here to worship God," reply the Churches unanimously, but this answer, to the average student, and, in the skepticism of our age, even to the superior student, means little indeed. It is inevitable therefore that all student religious organizations are engaged in some kind of "activity" in addition to the regular performance of religious services, so that students, who, above all other people, demand to be shown, may see the Christian life in operation. These activities provide, then, the answers by which the student judges the many religious and quasi-religious organizations that invite him with outstretched arms into their folds.

The answer that some student foundations seem to be making is, "We show you a good time!" Inviting students to "mixers," dances, picnics, inaugurating "dating bureaus," so that each sex is used as bait to get members of the other sex into their buildings and activities, these foundations work in the hope that gratitude for favors extended may bring the students back on Sundays, and vaguely expect a Christian life to result from a constant round of "live parties." It is unnecessary to point out the stupidity of this approach; all intelligent students, as well as all students who can get "dates" without going to church to find them, regard such antics on the part of churches with youthful but effective scorn.

Other student houses make a second answer, far more intelligent and reputable. Among Protestant bodies to whom humanitarian endeavor is the whole of Christianity, the cry is, "We are dealing with vital issues!" Many intelligent students are drawn into their activities under the leadership of energetic pastors who lead and organize forums and discussion groups on important current questions such as war, unemployment, and racial intolerance. Sometimes, to be sure, the zeal to be "vital" miscarries, and becomes an unseemly chase after the *dernier cri*, so that sermons are advertised on "Jesus and the NRA," and "The Dionne Quintuplets." But on the whole, under intelligent student chaplains (and no Church dares appoint an unintelligent man to such a post), such errors are infrequent, so that student churches that are "vital" perform a real and laudable service among a large number of students.

But both social baits and "vital issues" fail ultimately to meet the needs of the finest element in any student body—that is, the real student. To one of these who has a searching intellectual curiosity and the temper of a scholar, current politics and humanitarian questions are subjects he reads for himself, or can find discussed in books or by his teachers far more authoritatively than in the necessarily dilettantish treatment that a clergyman can give such topics. These students, to whom after all our universities are dedicated, must find in the church some challenge to their inquiring temper—"something they can get their teeth into"—and if the religious foundations on their campus provide nothing of the kind, they will

seek their instruction elsewhere, or resign themselves to a belief that the Church has nothing to offer them. It is all very well to say to them that Christianity can provide them with plenty to think about, but wanting tangible evidence of the fact in the life of religious institutions, they will remain skeptical and distant. And if a student is at all like the average American in his ignorance of the significance of the sacraments, he will see no reason to join or support any religious organization.

Fortunately, the tradition of the Church is one that offers a ready and effective solution to this problem of the better student. The English Church, in such illustrious men as Wyclif, Peacock, Lancelot Andrewes, John Donne, Joseph Bramhall, George Herbert, Robert Law, Thomas Fuller, Joseph Glanvill, Henry More, Robert Lowth, Richard Hurd, Keble, Newman, Kingsley, and in such erudite laymen as John Selden, Sir Thomas Browne, Isaak Walton, and Samuel Johnson, has a tradition of scholarship, both sacred and profane, that no real student can help respecting. The English Church, which grew up with the Universities of Oxford and Cambridge, has since its beginnings distinguished itself for its spirit of humane inquiry, not only among its priests, but among its laymen, and not only in theological questions, but in historical, literary, and antiquarian studies, and even in research in the natural sciences. Scholarship is, in fact, so much a part of the life of the English Church that it has long since become, among all the clergy and the educated laity, one of the chief ornaments of the Christian way of life. The union of Church and State had the effect of widening the strictly theological demands of scholarship at the Universities, so that Anglican scholarship as early as the sixteenth century became a broad and humane ground upon which the clergy and educated laity could always meet. This wide scholarship, which has long been recognized as the unique achievement of English Church tradition, is something that few students in American universities are aware of. In it lies the peculiar advantage enjoyed by the Episcopal Church in dealing with student parishes.

AT A UNIVERSITY, where intellectual attainments are naturally most highly prized, it is especially fitting that this great tradition of the Church be maintained. In ordinary parishes, where the spiritual and social needs of average people are the important consideration, there is perhaps no need of scholarship in any but the clergy. But in a university student chapel, particularly those at the larger state universities of America, the conditions make especially inviting, and indeed, almost obligatory, strenuous efforts on the part of the Church to encourage those scholarly pursuits which have so often in the past been among its chief contributions to culture and civilization. When a student chapel can make a definite contribution to the scholarship of a great university, it immediately becomes a real force in its intellectual life: it becomes part of the essential things the university is there to maintain and perpetuate. The alternative to this is perhaps unpleasant to think of, but if the Church organization is content to let the universities take care of all scholarship by itself, the earnest student who is not nurtured in Christian tradition cannot but regard the Church as at best a diversion, somewhat off his main track.

The way in which the Church can best help scholarship at American universities, and at the same time make

known what intellectual and spiritual glories comprise its heritage, is by making available to students, of whatever creed or denomination, special library and research facilities for studies in religious literature, Church history, and allied subjects. However, general information on such subjects is always readily available in the libraries that the universities themselves maintain. What then remains for the student foundation to do?

The answer lies in specialized libraries. As well equipped as many of our universities are, there are few that can offer really adequate research materials for all fields. And when one is faced with the problem of investigating such comparatively narrow fields of inquiry as the Cambridge Platonists, Erastianism, Wyclif, the Metaphysical Poets, Lollardy, the English Church in America, the Church in the Restoration, the Early Seventeenth Century divines, the Bangorian controversy, etc., etc., most university libraries, which are by their very nature compelled to cover as many as possible fields of human knowledge, will be found to be extremely inadequate in one respect or another. If, however, a student foundation were to build a library, small perhaps, but *complete in respect to one such specialized field*, it is at once in a position to supply a real need in a university community. Departments of History and English would be at once grateful for the enlargement of their research facilities. To all scholars in the university, whether students or faculty members, the knowledge that a complete collection is available, even on a subject in which they may not be at the moment interested, is a comforting assurance. To graduate students as well as to scholars in neighboring universities, such a library can be a godsend. And the existence of such facilities at a church parish house, a library directed by scholars for scholars, will be tangible and triumphant evidence to all real students on the campus that the life of the intellect is one of the glories of the Christian Church.

At this particular time, when the harder-headed of young literati all over the English-speaking world have been re-discovering the prose of Hooker, Law, Earle, Donne, Jeremy Taylor, and the poetry of Henry King, George Herbert, Henry Vaughan, and the entire tradition of the English Church in the seventeenth century, the circumstances are especially propitious for such a step on the part of Episcopalian student foundations. It is with this in mind that St. Francis' House, on the campus of the University of Wisconsin, has decided to found a library of seventeenth century devotional literature, dedicated to the memory of the late Bishop William Walter Webb, himself a genuine scholar, and available to all who may care to use such a collection. For the first time in perhaps a hundred years, students of literature and literary criticism are asking, principally as a result of the critical writings of Mr. T. S. Eliot, what is meant by such terms as *heresy, sacramentalism, orthodoxy, the Incarnation, the Atonement*, etc., etc. St. Francis' House hopes to be able to answer these questions, and to introduce to students a vivid and moving experience, by putting at their disposal materials for study and research in the poetry and prose of the religious writers of the seventeenth century.

This is by no means the only field in which young men and women of vigorous minds are interested. The whole story of English religious writers in the Middle English period, the author of the *Pearl* and *Patience*, the "William Langland" of *Piers Plowman*, as well as the charming literature of instruction and monastic government in which the period abounds, provide another field in which such a library can specialize. An extremely intelligent basis for a small library would simply be the pre-Reformation religious literature. Again, materials for a study of the Church in America are hard

to come by. In the intellectual currents that led to the Oxford Movement, as well as in the Oxford Movement itself, are rich fields of investigation that a surprising number of students are interested in. But in whatever period, or whatever division of subject matter, university officials will be found to be more than willing to aid and encourage such evidences of scholarly interest on the campus. The chaplain of a student foundation, by consulting especially the departments of History and English, can soon find out, if he does not know already, in what branches the local university library needs supplementing. The officials in charge of university libraries, too, will welcome the advent of such collections, because the existence of specialized libraries near the campus always lightens their loads; such officials will be glad to put bibliographical aids at the disposal of a Church organization planning collections.

Every student foundation at a college or university can build such special libraries. The scope of the library being strictly limited, and the process of collecting being necessarily slow in such specialized ventures, the cost is not great, and is gently distributed over years. The chaplain can share the custodianship of the library with an intelligent graduate student working in fields related to that in which the collection specializes. It will always be borne in mind, of course, that these collections will be consulted for many non-religious purposes—by students who are interested in historical data, prose style, poetry, antiquarianism, in fact, in many non-theological matters. Such interest is always to be encouraged. It will be wise therefore to plan these libraries on not too strictly a theological or religious basis. This caution is by no means supplied as a concession to public distaste for theology; it is simply the fact that the Christian tradition manifests itself in poetry, natural philosophy, historical writings, philology, grammar, political writings, and in countless non-theological ways, that makes a strictly theological library unrepresentative of the variety of intellectual riches that are to be found in the wide, humane interests that have characterized Christian scholarship since its beginnings. The Church can hardly plan a more appropriate activity than the building of libraries of this kind: they are at once a graceful compliment to students, and a seemly way of disseminating the wealth that the past has found in the Christian life.

Living in the Subway

THE STORY is told of a stranger riding on the subway in New York City. He was unacquainted with the city and he inquired of a conductor for directions to a certain place. The conductor said: "I can't direct you; I don't know anything about the top."

We live too frequently in the subways of self-interest, of material things, of earthly things, and we know too little of the joys and exhilaration of life on the top, of spiritualities and heavenly things. As the conductor had become used to **traveling** all day in the subway and so had lost any possible interest in knowing life on the top, so it is very possible for us to become so accustomed to life on its lower levels and in its more sordid aspects, that we interpret the whole of life in those terms without knowing the glorious possibilities of reaching up into the purer and more magnificent levels.

We speak of those who live in the "underworld," and the term is applied to the very lowest types of men and women. By comparison with the possible top levels on which we can all live, we are all spending too much time in our underworld, and the tragedy of it all is that for the most part we are apparently content so to do. —Rev. Granville Taylor.

Books of the Day

Edited by Elizabeth McCracken

True Stories

THE PONY EXPRESS GOES THROUGH. By Howard R. Driggs. Illustrated. Stokes. 1935. \$2.50.

THE FLYING FAMILY IN GREENLAND. By Lt.-Col. George R. Hutchinson. Illustrated. Crowell. 1935. \$2.00.

HEROES OF THE SHOALS. By Allen Chaffee. Illustrated. Holt. \$2.00.

DR. DRIGGS made many visits to the stations on the Pony Express Trail before he wrote his interesting and valuable book, *The Pony Express Goes Through*. He met and talked with the men, who as boys, had carried the mail from Iowa to the Pacific Ocean. Best of all, he persuaded them to tell their stories. Hence the book is not only a vivid account of the trail, the men, and the horses, but also an autobiographical record of a picturesque time that is gone. The illustrations, in color and black and white, by William H. Jackson, are no less valuable. Mr. Jackson made the studies from life.

The Hutchinsons like to fly. *The Flying Family in Greenland* is an account of the flight of the father, mother, and two small girls to Greenland. It is unusually graphic; even the animals and birds are real, as well as the "icy mountains" and the Eskimo children. Boys and girls who have heard the Hutchinsons over the radio will particularly like to see their pictures and the pictures of the places to which they flew.

Most of the stories of the Coast Guard hitherto published have described the stations or the guards of the New England coast. *Heroes of the Shoals* tells the true tale of the coast guards along the Carolina Capes, from Kitty Hawk to Cape Hatteras. It is a splendid narrative, with good pictures, which grown-ups as well as boys and girls will like.

Poetry Books

SUNG UNDER THE SILVER UMBRELLA. Selected by the Literature Committee of the Association for Childhood Education. Illustrated. Macmillan. 1935. \$2.00.

MERRY-GO-ROUND. By Laura E. Richards. Illustrated. Appleton-Century. 1935. \$1.50.

THE CHILDREN will welcome this new "Umbrella" book. *Told Under the Green Umbrella*, a collection of imaginative stories, came first. It was followed by *Told Under the Blue Umbrella*, a group of realistic tales. Now for this Christmas comes an anthology of poetry for boys and girls and "younger ones," called *Sung Under the Silver Umbrella*. The poems range all the way from William Blake to Walter De la Mare. The divisions are familiar, but their names are new. Thus the selections that, in other anthologies would be headed "Nonsense," are

here set down under the heading, "Higgledy Piggledy, O!" The poems of "Home" are headed, "In this tweeny little, cozy little house of mine!" And "Come Christmas the morn!" introduces the Christmas poems. Many well-known selections are found, of course, but there are a great many quite new and charming verses: as, for instance, this one, entitled "Little," by Dorothy Aldis:

"I am the sister of him
And he is my brother.
He is too little for us
To talk to each other.



JACKET PICTURE

From *Sung Under the Silver Umbrella*

"So every morning I show him
My doll and my book;
But every morning he still is
Too little to look."

Mrs. Richards' book contains much that children these many years have known and loved. In addition, there are hitherto unpublished verses. No one has ever equalled Mrs. Richards as a singer to children. All of them will take this present volume, *Merry-Go-Round*, with them when they cluster under the Silver Umbrella, for singing.



A PIONEER POSTMAN

From *The Pony Express Goes Through*

Mystery Stories

MYSTERY AT THREE CHIMNEYS. By Gundy Hadath. Illustrated. Stokes. 1935. \$1.75.

THE HOUSE-BOAT MYSTERY. By Perry Newberry. Illustrated. Stokes. 1935. \$1.75.

RUNNER OF THE TRAIL. By Maribelle Cormack. Illustrated. Appleton-Century. 1935. \$2.00.

LOW BRIDGE. By Jane Abbott. Illustrated. Lippincott. 1935. \$2.00.

BOYS AND GIRLS take almost as much interest in "mysteries" in these days as do their fathers and mothers and

grown-up friends. Many of them have their "favorite mystery authors" just as their elders do. One of these is Gundy Hadath, whose *Mystery of Black Pearl Island* so delighted them. Her new book, *Mystery at Three Chimneys*, is a tale of Cornwall. The plot is good and its setting is even better: a Cornish cove and an old house on the cliff above it, with secret passages down to a deserted mine and other thrilling characteristics. It is a story for the whole family.

The scene of *The House-Boat Mystery* is a California river. The plot is unusual—a feat in a mystery story; and the solution is so unexpected that few will guess it. Another striking thing about the book is the entire absence of girls from the story. But girls will enjoy it as much as boys.

In *Runner of the Trail*, we have a mystery in a hunting lodge in the Hudson Bay country. This is a particularly good book. The author has depicted her background with care and skill. Even a reader who cares little for mysteries would enjoy this story because of the characters and the atmosphere. But it really is meant for mystery-lovers, who will follow Janet's and Gordon's adventures with breathless interest.

Jane Abbott has written another good story. The mystery in *Low Bridge* is the question as to whose child the girl Decy is—a familiar theme in old-time dramas. But *Low Bridge* is a modern tale. It will be eagerly read by the most ardent lover of "new books," although the scene is the Erie Canal of long ago.

When I Was Your Age

THE THREE LITTLE WARRENS. By Sarah Wheelock. Illustrated. Stokes. 1935. \$1.75.

DAY BEFORE YESTERDAY. By Helen Coale Crew. Illustrated. Harper. 1935. \$2.00.

THESE TWO BOOKS are written in story form, but they are actually the reminiscences of their respective authors. *The Three Little Warrens* tells how children lived in an old Southern town "when Mother was a little girl." The family "lived in a rectory, which is a house belonging to the



FRISKY

From *The Three Little Warrens*

church where the minister usually lives, but this minister, Mr. Brown, was a young man and did not want such a big house, so the Warrens lived in the house and he had rooms on the other side of the church." It is a good book.

The second book is the story of the author's own childhood in a Quaker family in Maryland. In addition to the story itself, an interesting feature is the series of poems called "Thoughts." One of these follows each chapter.



"IT IS YOUR FLAG"
From *Keturah Came 'Round the Horn*

Historical Stories

KETURAH CAME 'ROUND THE HORN. By Ada Claire Darby. Illustrated. Stokes. 1935. \$1.75.

THREE SIDES OF AGIOCHOOK. By Eric P. Kelly. Illustrated. Macmillan. 1935. \$2.00.

THERE ARE A NUMBER of good historical stories this season. The first of the two here considered is a tale of Old California. A New England girl sails 'round the Horn with her father in 1848. Part of the charm of the book is the excellent manner in which the plot unfolds. But the people are interesting also—Maria Ynez Prudencia Estudillo, most of all. And the local color is bright and attractive.

Mr. Kelly's book is a story of New England in 1775. But not Lexington and Concord, nor even Boston. The scene is the Connecticut Valley. Of especial interest is the place in the story of Dartmouth College in its early days when it was "Dr. Wheelock's school."

New Editions

THE WONDERFUL GARDEN. By E. Nesbit. Illustrated. Coward - McCann. 1935. \$1.75.

JOHN WHOPPER. By "John." Illustrated. Longmans. 1935. 75 cts.

TALES FROM UNCLE REMUS. By Joel Chandler Harris. Illustrated. Houghton Mifflin. 1935. \$1.00.

ALADDIN AND THE WONDERFUL LAMP. By Hans Christian Andersen. Illustrated. Macmillan. 1935. \$1.75.

SLOVENLY PETER. Translated by Mark Twain. Illustrated. Harper. 1935. \$1.50.

COWARD-MCCANN are doing a great service to the boys and girls of today by re-issuing the stories of E. Nesbit. *The Bastable Children*, containing *The Treasure Seekers*, *The New Treasure Seekers*, and *The Would-Be-Goods* in one large volume, was followed by *Five Children*, another big book with *Five Children and It*, *The Phoenix and the Carpet*, and *The Story of the Amulet* in it. Now comes *The Wonderful Garden*. This is one of the very best of E. Nesbit's tales, but it is little known except to those men and women who, as children, happened to see the *Strand Magazine*, where it was first published month by month. Caroline, Charles, and Charlotte appear in no other books, so this volume stands by itself. Strange as the flower lore in it is, even city children will delight in it. Uncle Charles turns out to be the hero; but Rupert with his "secret" will interest many readers most of all.

Children in the 1870's were the first to have *John Whopper*. It is pleasant to know that it is again available for the boys and girls who "heard grandfather tell about it." The original illustrations are used, with new decorations.

Elizabeth Mackinstry has done beautiful and characteristic pictures for *Aladdin and the Wonderful Lamp*. They are exquisitely reproduced in color. Milo Winter has given us the best illustrations of *Uncle Remus* that this classic has ever had. Here, too, the color printing is very fine.



AFRICAN ELEPHANTS
From *Elephants*

Mark Twain's family have consented to the publication of the translation of *Der Struwwelpeter* which he made for his children many years ago. It is a "free" translation, and has the true Mark Twain tang. The colored pictures are "free adaptations" of the original drawings.

Picture Books

ELEPHANTS. By W. W. Robinson. With Drawings by Irene B. Robinson. Harper. 1935. \$1.75.

PEE GLOO: A Little Penguin from the South Pole. By Georges Duplaix. With Pictures by the Author. Harper. 1935. \$1.00.

THE BOOK OF PREHISTORIC ANIMALS. By Raymond L. Ditmars. With Maps and Pictures by Helene Carter. Lippincott. 1935. \$2.00.



PENGUINS
From *Pee-Gloo*

ALL THREE of these books, it should be said at once, are a much more than "picture books"; the text in every instance is of very great value, as the names of the several authors indicate. But still the chief interest of each book is pictorial. Children may already know something about elephants; but in *Elephants* they actually see many sorts: worker elephants, war elephants, royal elephants, circus elephants—not to mention Jumbo and the sacred white elephant, of whom they have heard. The drawings are excellent.

In *Pee-Gloo* we have a fanciful story of a penguin; and it is a good story. Here again, however, the pictures "make the book."

They are lithographs, the colors of which suggest France even before the artist's name is considered. Incidentally, the snow-scenes of the frozen South are very fine; so also are the scenes in the New York Aquarium and Central Park.

On first looking at *The Book of Prehistoric Animals*, the reviewer at once thinks of the value of it to teachers of geography: the "fauna" of the world of yesterday is so interestingly described. Still, the book is a picture book. Nowhere else

are there such "ruttiers"—as picture-maps used to be called—as we find here, showing "when which animals were where." A few are black and white, but most of them are colored; moreover, they are what publishers call "double-page spreads," though a few are one-page "ruttiers." The frontispiece is entitled, *The Earth's Long Calendar*, and is a pictorial "tell" of the ages. Children will never tire of this book—nor will grown-ups.

Stories for Christmas

MERRY CHRISTMAS TO YOU: Stories for Christmas. Compiled by Wilhelmina Harper. Illustrated. Dutton. 1935. \$2.00.

THERE is always room for a new anthology of Christmas stories, to read and to tell the children. The librarian of the public library in Redwood City, California, has gathered together a fine group; her book will take its place with such standard collections as Eleanor Graham's *Welcome Christmas* and Alice Dalglish's *Christmas*. Most of the stories have not been included in any other anthology, though many of them are famous: as, for instance, *The Poor Count's Christmas*, by Frank Stockton, *The Legend of the Christmas Rose*, by Selma Lagerlof, and Frances Browne's *The Christmas Cuckoo*. Andersen's *The Fir-Tree* is here, and Elizabeth Harrison's *The Legend of the Christ Child*. An asterisk marks the tales especially suited for the younger children. Another good feature is *A Christmas Book-List for Boys and Girls*.



JOHN HIMSELF
From *John Whopper*

NEWS OF THE CHURCH

South India Scheme Vaguely Postponed

General Assembly of South India United Church Finds "Some Years More" of Discussion Necessary

CALCUTTA, INDIA—The South India Union Scheme has been indefinitely postponed by the action of the General Assembly of the South India United Church, one of the parties to the proposed union. Meeting recently in Madras, this body passed a resolution "putting it on record that it seems necessary to allow some years more for discussion with a view to arriving at such a degree of unanimity as will make the union of Churches practicable."

Commenting on this, the Calcutta correspondent of the *Church Times*, London, writes:

"The keenest discussion took place in the Assembly on the words 'some years more.'"

"Some delegates felt that this would postpone the issue of Church union indefinitely. They proposed the words 'some further time.'"

"Others who wished to bring the argument to a speedy finish were anxious to substitute the words 'two years more' to bring the matter to a final issue before the next meeting of the Assembly."

"Both the amendments with these objects were defeated, and the original resolution was adopted."

"A further resolution to instruct the Assembly's committee to 'explore the possibilities and advantages that may inhere to federation' was thrown out, the Assembly thus showing itself decisively against a federal solution of the problem of union."

"The South India United Church is a large body, itself formed by a union of Congregationalists and Presbyterians. It divides South and Central India into districts, each of which has its own Council."

Two Religious Papers

Support Olympic Ban

NEW YORK (NCJC)—Discussion of the issue involving an American boycott of the Olympic Games in Germany took a new turn recently as two of the leading religious journals in the country renewed their attacks on the statement recently made by Brigadier General Charles H. Sherrill that the movement for a boycott is a Jewish issue.

The two journals are the *Christian Century*, Protestant, and the *Commonweal*, Roman Catholic. An editorial in the *Christian Century* declares that the issue is not racial or religious, but "moral," and George N. Schuster, managing editor of the *Commonweal*, stating that he writes "from the Catholic point of view," says that no Catholic can participate in or support the games without "aiding and abetting an effort to destroy the Christian faith."

House of Bishops Hails Church-Wide Support of Forward Movement, in Meeting at Houston

Bishop Manning Announces Archbishop of York's Appointments in New York

NEW YORK—Bishop Manning of New York has made the following announcement of the appointments of the Archbishop of York, the Most Rev. Dr. William Temple, who will be Bishop Manning's guest during his stay in the city December 15th and 16th. The visit must be so very brief that the arrangement of the appointments has been a matter of great difficulty. The schedule as finally planned carries out the Archbishop's own wishes. It is as follows:

Sunday, December 15th, 11 A.M., the Cathedral of St. John the Divine, when the Archbishop will preach. Trinity Church, 4 P.M., where he will again preach. Special service at the Cathedral at 8 P.M., under the auspices of the five leading international agencies for the promotion of Christian reunion: the World Conference on Faith and Order, the Universal Christian Council for Life and Work, the International Missionary Council, the World Alliance for International Friendship Through the Churches, and the World Student Christian Movement. The Archbishop will be the leading speaker.

Monday, December 16th, at 10:30, visit to Union Theological Seminary. At 12 noon, the General Theological Seminary, when the Archbishop will address the faculty and students. This will be followed by luncheon at the General Theological Seminary. At 4 P.M., convocation and conferring of degree at Columbia University. At 7 P.M., dinner given in honor of the Archbishop by the Church Club of New York, when the speakers will be the Archbishop, Bishop Manning, and President Nicholas Murray Butler of Columbia University. Among the guests at the dinner will be clergy, lay men and women of the diocese.

Federation of Church Clubs

Holds 33d Annual Conference

CLEVELAND, OHIO—Men of the Church were called upon to combat compromise and to stand firmly for their Christian beliefs in business and social life by representatives of Church clubs at the 33d annual conference of the Federation of Church Clubs here this week.

"We ask the earnest and prayerful support of our bishops and other clergy in bringing to laymen a deeper sense of their material and spiritual obligations to the Church and the Master in these days when religion is being challenged as never before and a general breakdown in the moral fabric of our society seems to threaten," declare resolutions adopted by the conference.

The conference took steps toward the establishment of a permanent, full-time office of the Federation in New York or Washington.

Many Changes in Episcopate Approved; Action Taken to Relieve Serious Financial Situation

By the Rt. Rev. FRANK E. WILSON, S.T.D.
Bishop of Eau Claire

HOUSTON, TEX.—"No undertaking in which the Church has ever engaged has received such general approbation"—such was the sentiment expressed about the Forward Movement in a resolution adopted by the House of Bishops meeting at Houston last week.

The bishops went on record as recognizing their own responsibility of leadership for the Forward Movement which occupied a large amount of attention during the three days that the House was in session.

Bishop Hobson conducted a quiet hour before the House convened in which he dwelt on the spiritual implications of the Movement and later he led a discussion on the same subject, in which it was pointed out that the Movement grew out of a demand from the Church, that it was nobody's invention, and that far from being a built-up campaign it was a continuous program for day by day spiritual progress.

Seventy-five bishops were in attendance from all parts of the country. Houston hospitality was working at top speed in spite of the fact that for weather there was an inopportune Texas norther with a deluge of rain.

After the quiet hour at Christ Church, a dinner was held in honor of the bishops at the Rice Hotel at which the outpouring of Houston Churchmen was rivaled only

(Continued on page 530)

Miami Churches Escape

With Little Damage

MIAMI, FLA.—Church property in Miami escaped serious damage in the sudden storm of November 4th which destroyed much other property, especially along the water front.

The Rev. G. Irving Hiller, rector of Trinity Church, Miami, reported that his parish had no special damage. St. Agnes' Church, which has a large colored congregation, suffered some damage to the roof and the windows, with similar damage to the rectory, parish house, and the social hall, but apparently not of large amount for any one of the four buildings. The Rev. J. E. Culmer is priest in charge.

Christ Church, Coconut Grove (another colored congregation adjoining Miami) also suffered damage to roof and windows of the church, parish house, and school buildings.

Change in Missionary Boundaries Debated

Bishops Suggest Adding Eastern Oregon to Diocese of Oregon; Prayers Said for Deceased Bishops

HOUSTON, TEX.—Since the translation of Bishop Bartlett leaves North Dakota temporarily under the jurisdiction of the Presiding Bishop, the House of Bishops suggested the wisdom of a future translation of Bishop Remington from Eastern Oregon to North Dakota and further territorial adjustments with the possibility that the present district of Eastern Oregon be added to the diocese of Oregon. It was expressly stated in the resolution that any change in the status of Bishop Remington be dependent upon his acceptance of such change. In the meantime the Presiding Bishop and the president of the National Council have been asked by the House to confer with the diocese of Oregon in the matter of the suggested reunion with Eastern Oregon.

Bishop Bartlett, long and earnest advocate of changes in missionary district boundaries, will continue to serve as executive secretary of the Department of Domestic Missions of the National Council while serving Idaho.

The Presiding Bishop on motion appointed a committee which included Bishops Francis Tucker, and Page to present the following message in the name of the House to their retiring brethren:

"Dear Bishop: The House of Bishops, meeting in Houston, has acted on your proposed resignation in accordance with your expressed wishes. In taking this action, your brethren by unanimous vote send you their affectionate greetings and the expression of their regret for the cause which has compelled you to resign your jurisdiction.

"The close ties which bind us together in brotherly interest and personal regard cannot be severed by the relinquishment of your jurisdiction. They will still continue, and with this assurance, we send you our best wishes and our prayers for God's blessing in all the years to come, coupled with the consciousness of the reward bestowed upon all who have served faithfully in upbuilding and extending the Kingdom of our Lord Jesus Christ."

In the midst of a deep hush, the members of the House standing, the Presiding Bishop read the list of the bishops of the Church who have died since the meeting of General Convention in Atlantic City, and offered appropriate prayers. The list follows:

The Rt. Rev. Manuel Ferrando, D.D. Suffragan Bishop of Puerto Rico. Deceased December 12, 1934.

The Rt. Rev. Boyd Vincent, D.D. Sometime Bishop of Southern Ohio. Deceased January 14, 1935.

The Rt. Rev. Ralph E. Urban, S.T.D. Suffragan Bishop of the diocese of New Jersey. Deceased May 19, 1935.

The Rt. Rev. Samuel Babcock Booth, D.D., D.C.L. Bishop of Vermont. Deceased June 17, 1935.

Archbishops in England Express Opposing Views on Spiritual Healing

LONDON—Two archbishops have recently expressed opposing views on Spiritual Healing. Preaching at a special service, October 20th in Canterbury Cathedral, for the medical and nursing professions, the Archbishop of Canterbury said there were many disturbances of the mind which fell short of disease, and it was these disturbances that could be and were controlled or settled quietly by the influences of faith and prayer and Sacraments. Those were real powers of healing, and here was a region which called for a new, careful, open-minded inquiry.

Dr. Downey, the Roman Catholic Archbishop of Liverpool, at the pro-Cathedral, said: "The functions of the priest and the doctor are not to be confused. The priest's business is with the soul, and only in a secondary and indirect manner with the body. Bodily healing is in safe hands when left to the medical profession."

The Rt. Rev. Walter Taylor Sumner, D.D. Bishop of Oregon. Deceased September 4, 1935.

The Rt. Rev. Edward Fawcett, D.D., Ph.D. Bishop of Quincy. Deceased September 18, 1935.

The Rt. Rev. Thomas F. Gailor, D.D. Bishop of Tennessee. Deceased October 3, 1935.

Permanent committee assignments announced by the Presiding Bishop were of Bishop Wilson of Eau Claire to the Committee on Constitution and Canons in succession to the late Bishop Gailor, and Bishop Budlong of Connecticut to the Committee on Resignations of Bishops.

On motion of Bishop Jenkins of Nevada the House took cognizance of the centennial of the *Spirit of Missions* to be celebrated throughout 1936, the first issue having appeared January, 1835, and adopted a resolution of congratulation for its fine work.

Cathedral Builders' Guild Prospers

Funds and Membership Increase as Interest Rises—Guild Will Be an Aid to Diocesan Unity

TRENTON, N. J.—With the approaching completion of the crypt of Trinity Cathedral, December 15th having been set as the date of the opening service and dedication, interest in the newly-formed Guild of Cathedral Builders of New Jersey is steadily increasing.

Without any appeal for funds having been made or formal publicity distributed, the guild finds its membership growing and pledges running to several thousand dollars already in hand.

Bishop Matthews is honorary president; Mrs. F. W. Roebing, Jr., president; J. J. Thomas, treasurer, and the Rev. Canon R. B. Gribbon, secretary.

It is planned to make of the guild a larger Cathedral congregation representing all parts of the diocese, the members of which will help not only to build the fabric with their gifts, but by their fellowship and prayers develop that sense of corporate unity of the diocese which it is the function of the Cathedral to foster.

Founded on the day when the cornerstone was laid, the guild has as its first and unique class of membership that of cornerstone members, composed of all those who join the guild before the end of the Church year on November 30th.

Mrs. E. F. Page Resigns

CANYON, TEX.—Mrs. Elizabeth Fry Page recently resigned her work as Episcopal student counselor at West Texas State Teachers College, Canyon, in the missionary district of North Texas, to resume her professional literary career.

She had done effective work at Canyon for over six years.

CHANGES IN THE EPISCOPATE

AT ITS annual meeting last week in Houston, Tex., the House of Bishops took action making the following changes in the episcopate of the Church:

RESIGNATIONS ACCEPTED

Rt. Rev. JOHN MCKIM, D.D., as Bishop of North Tokyo, effective November 5, 1935; reason, advanced age.

Rt. Rev. ALBION W. KNIGHT, D.D., as Bishop Coadjutor of New Jersey, effective November 5, 1935; reason, advanced age.

Rt. Rev. WILSON R. STEARLY, D.D., as Bishop of Newark, effective November 5, 1935; reason, ill health.

Rt. Rev. CHARLES E. WOODCOCK, D.D., as Bishop of Kentucky, effective November 5, 1935; reason, advanced age and ill health.

Rt. Rev. ROBERT E. CAMPBELL, O.H.C., D.D., as Bishop of Liberia, effective January 1, 1936; reason, ill health.

Rt. Rev. CHARLES FISKE, D.D., as Bishop of Central New York, effective March 31, 1936; reason, advanced age.

BISHOPS TRANSLATED

Rt. Rev. CHARLES S. REIFSNIDER, D.D., Suffragan Bishop of North Tokyo; to be Bishop of North Tokyo.

Rt. Rev. FREDERICK B. BARTLETT, D.D., Bishop of North Dakota; to be Bishop of Idaho.

ELECTED BISHOP

Very Rev. LEOPOLD KROLL, dean of Holy Trinity Cathedral, Port au Prince, Haiti; to be Bishop of Liberia.

Swedish Service at Trinity Chapel

Bishop Manning Gives Address Extolling Work of Dr. Hammarsköld; More Than a Thousand Attend

NEW YORK—A great Swedish national festival service for Swedish members of the Episcopal Church in New York City was held in Trinity Chapel, Trinity parish, November 3d. The service marked the anniversary of the death of the great Swedish hero and defender of the Faith, King Gustavus Adolphus and also inaugurated Swedish services in Trinity Chapel, whence this work has recently been transferred from St. Bartholomew's Church. The service was in the Swedish language, and a Swedish choir led the congregation in the singing of old Swedish chorales. Bishop Manning preached the sermon. He said in part:

"Since the time when the Episcopal Church began its work in this land, we have been in close relation and fellowship with the Swedish people. In the year 1638 when the Church of Sweden sent a group of clergymen to minister to the colony on the Delaware River which was called New Sweden, Bishop Swedberg of Skara, who exercised spiritual jurisdiction over the colony, instructed them 'to be in unity with the English Church,' and as a result of that fellowship the people of Swedish origin are an important factor in the life of our Church in this land.

"It would be impossible to speak of our Swedish work without referring to the Rev. Dr. Hammarsköld who is honored and beloved by all of us, both on his own account and for his work's sake.

"In 1889 Dr. Hammarsköld organized the Swedish mission in St. Bartholomew's parish under the Rev. Dr. Greer, who later became Bishop of New York and who was deeply interested in the Swedish work. This work in St. Bartholomew's became the spiritual home of thousands of Swedes in Greater New York and this region and for nearly twenty years that work has been carried on by the Rev. Eric G. Ericson, who is still to continue it here at Trinity Chapel.

"We want it distinctly understood that this is not a proselytizing work. It is a work for the spiritual help of the Swedish people who desire the ministrations of the Episcopal Church. There is abundant need for this work and abundant room for it without conflicting with any other Christian work, for it is stated on good authority that there are more than a million Swedes in this country who are not affiliated with any religious organization; they have been baptized but are not in relation with any Church.

"As Dr. Hammarsköld has himself said, the 'fellowship and unity between Swedish and American Churchmen does not mean supplanting, but supplementing; not an abandonment of the inherited faith and usages of the Swedish National Church, but a securing of what Swedish Churchmen in this country especially need, namely, the historic ministry and Church government.' Many of the Swedish people value deeply the Apostolic marks of the old Church of Sweden which they find also in our communion."

More than a thousand were present, including Dr. Hammarsköld, to whom the Bishop referred in his sermon.

Newspaper Man Settles

Dr. Dagwell's Decision

PORTLAND, ORE.—It took a newspaper photographer to settle the matter as to whether the Very Rev. Benjamin D. Dagwell of Denver was to be the new Bishop of Oregon.

Things were not progressing quite to suit the photographer at the Union station when time for pictures arrived, so he blurted out:

"Stand right over there, Bishop, please."

Whereupon the bishop-elect retorted, much to the amusement of the crowd: "So it's settled, is it?"

Young People's Meetings Stress Forward Movement

HEPPNER, ORE.—"Forward with Christ and His Church" was the theme of a series of three regional young people's fellowship conferences held in the missionary district of Eastern Oregon in October as a part of the program of the district in cooperation with the Forward Movement.

Miss Dorothy M. Fischer, secretary for young people's work in the department of Religious Education, was the leader at All Saints' Church, Heppner, October 26th to 27th for the final conference.

The meetings were under the direction of the Rev. Fred M. Crane and Miss Catherine A. Peterson, district advisors.

Earlier conferences were held at St. Thomas' Church, Canyon City, and at Trinity Church, Bend.

Two Clergymen Injured in Automobile Accident

WICHITA, KANS.—October 13th the Rev. Messrs. O. J. P. Wetklo and Louis Denninghoff, while riding in the former's automobile near Glen Elder, met with an accident caused by a break in the steering apparatus. The car went into a twelve-foot ditch and hit a concrete culvert. Dr. Wetklo, who was at the steering wheel, sustained several broken bones, and the Rev. Mr. Denninghoff suffered a skull fracture and three fractures of his lower jaw. Both are now on the way to recovery.

Church Plans Broadcasts

RALEIGH, N. C.—From December 1st to February 23d the Sunday services of the Church of the Good Shepherd, Raleigh, N. C., the Rev. James McDowell Dick, rector, will be broadcast between the hours of 11 A.M., and 12:15 P.M., over Station WPTF.

During that period it is planned to have Bishop Penick and some other bishop as guest preachers.

Oklahoma Church Consecrated

DUNCAN, OKLA.—All Saints' Church, Duncan, Okla., was consecrated on November 1st by Bishop Casady of Oklahoma, who also preached the sermon. The celebrant was the Rev. Judson S. Leeman, a native of Duncan.

The Rev. Dean R. Edwards, vicar of St. Luke's Church, Chickasha, is in charge of All Saints'.

Vestry Prohibits Peace Service

Trinity Church, Boston, Objects to Infusion of Politics; Communists Dominated Former Meeting

BOSTON—The union peace service November 10th with a rabbi, a Methodist bishop, and Norman Thomas, Socialist party leader, as the principal speakers, was not held in Trinity Church, Copley square, as planned.

The service was transferred to the Church of the Covenant, a denominational church.

This decision followed the announcement of the vestry of Trinity Church that it wished the speakers at the service to be restricted to members of the clergy, and did not wish to have any balloting or passing of resolutions at its conclusion.

It was in Trinity Church last month that a peace meeting, attended by members of Greater Boston organization opposed to war, became dominated by Communists who forced through a resolution calling for constant picketing of the Italian consulate here.

As first planned, the peace service was to be religious, although non-sectarian in nature. The Rev. Arthur Lee Kinsolving, rector of Trinity Church, was to preside and the speakers were to be Rabbi Samuel J. Abrams of the Temple Ohabei Shalom, Brookline; Bishop Charles Wesley Burns of the Methodist Church in the New England area, and the Rev. Oliver B. Quick of the Fourth Methodist Episcopal Church, Roxbury.

Still in sympathy with the aims of the service, Dr. Kinsolving was one of the speakers at the Church of the Covenant. Alexander Whiteside, junior warden of Trinity Church, explained that inasmuch as Trinity is a large parish with so many types of parishioners, the vestry felt that the injection of anything of a political nature into a service in the church would not be fair to all the parish.

Mr. Thomas, he pointed out, although a former clergyman and a "fine, high-minded gentleman, is the national head of a political party."

Federal Council of Churches

Attacks Propaganda in Films

NEW YORK (NCJC)—The appearance of propaganda in films is called "disquieting" and the "flood" of gangster and G-men films is deplored in a statement issued by the Motion Picture Committee of the Federal Council of Churches of Christ in America, to be read from the pulpits of Protestant churches and published in church bulletins.

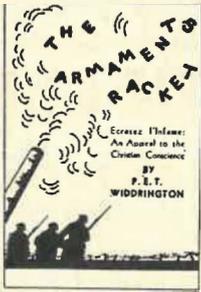
At the same time the statement expresses appreciation of the improvement in the character of recent films and of the efforts being made to apply the Production and Advertising Codes to film publicity and advertising. It warns, however, that a real clean-up of the movies has not been effected.

Every Thoughtful American
Should Read.....

THE ARMAMENTS RACKET

By P. E. T. Widdrington

10 cts.



"This little booklet is a most damaging accusation of the major armament firms of the United States and the European countries. It shows the inter-relationships of the manufacturers of arms and their sinister influence on

the policies of their own governments and the repercussions on the League of Nations and the general peace of the world. There is no hesitancy in calling names and citing particular incidents. The booklet is especially timely in the light of the efforts at the present time to take the profits out of the manufacture and sale of armament materials."

—*Baptist Standard.*

THE CHRISTIAN CHURCH AND WAR

By the Rt. Rev.

E. A. Burroughs, D.D.,

Bishop of Ripon

10 cts.

This is one of the booklets in the Lambeth Series.

"The all-round economic and financial breakdown is a further *reductio ad absurdum*, not of war only, but of the 1919 conception of 'Peace.' And the world will not find it practically feasible to discard what brought ruin in 1914 unless it repents of 1919 as well. Nor will the limitation and reduction of military and naval armaments prove either possible or, if effected, permanent while the nations stand armed against each other on so many economic fronts."—*From the Preface.*

PARTICIPATION IN WAR

\$1.00 for 100

A leaflet containing four statements on the Christian attitude. The contributors are the Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio; the Rev. Frank Gavin, Th.D., Professor of Ecclesiastical History, General Theological Seminary; Elizabeth Matthews, a member of the National Council, and Kenneth C. M. Sills, President of Bowdoin College.

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House of Bishops Meets at Houston

(Continued from page 527)

by the outpouring of the elements. All other sessions of the House of Bishops were held at Palmer Memorial Church and, as usual, the bishops labored industriously from early morning until late at night (one committee sat over its work until 1 o'clock A.M.).

Since the last meeting of the House seven bishops have died. Resignations from six other bishops were received and accepted at this session—namely those of Bishop Campbell of Liberia, Bishop McKim of North Tokyo, Bishop Stearly of Newark, Bishop Knight, Coadjutor of New Jersey, Bishop Woodcock of Kentucky, and Bishop Fiske of Central New York. These, together with the recent translation of Bishop Barnwell from Idaho to Georgia, left three vacancies in missionary jurisdictions and the House spent a great deal of time debating the filling of these posts.

Eventually Bishop Reifsnider, formerly suffragan of North Tokyo, was elected to be Bishop of that jurisdiction. The Very Rev. Leopold Kroll, dean of the Cathedral at Port au Prince, Haiti, was elected to be Bishop of Liberia, and the Rt. Rev. Frederick Bartlett, formerly Bishop of North Dakota, was translated to be Bishop of Idaho.

IDAHO DIVIDED

The northern panhandle of Idaho was cut off and added to the missionary jurisdiction of Spokane.

The question of a bishop for North Dakota was left open until the next meeting of the House, the care of that field being placed temporarily in the hands of the Presiding Bishop.

A significant resolution regarding the Ethiopian war was adopted by the House in which it "expresses its sense of profound shock and sorrow that once again the solemn pledge of nations not to resort to war as an instrument of national policy or as a means of settling disputes which may arise between them, has been violated, a helpless nation attacked, and the general peace of the world jeopardized in a day when peace has become a necessity. . . . We would remind our people that the price of Peace is Justice. And justice cannot be had without sacrifice. 'The earth is the Lord's and the fulness thereof' and peace on earth will come only to men of goodwill."

Bishop Ingley reported for a special committee on Promoting the Missionary Work of the Church and the House voted that each bishop should at once issue a pastoral letter to the people within his own diocese urging the stronger support of the missionary program for the coming year.

The House also gave its retroactive approval of the appeal made by the National Council to certain individuals last winter asking for special gifts with which the current budget has been held in balance this year, and gave advance approval of similar direct appeals in the future but always with the advice and consent of the several bishops into whose jurisdictions such appeals may be sent.

The gravity of the situation lies in the fact that the goal of the askings in dioceses

and missionary districts for the missionary work of the Church in 1936 is \$538,273 less than the amount needed to restore the work to the \$2,700,000 level decreed by the General Convention at Atlantic City. Further gravity enters the situation because the amount needed from pledges to keep the present Emergency Schedule in effect in 1936 is \$1,580,589 while the sum of the Objectives reported by the dioceses to the National Council is \$151,288 short of this figure. In a sentence these figures mean failure even to ask for the present stand-still program while if the actual budget of restoration is to be achieved there must be an increase of 11 per cent in pledges for 1936 above the present distressing level.

FIELD DEPARTMENT STAFF INCREASED

After a long discussion and the airing of many diverse opinions, the House recommended that the National Council should add two more secretaries to the Field Department as soon as sufficient funds were in hand to warrant the addition.

Bishop Oldham of Albany presented an optional form which might be used by the bishops in receiving into the Church persons who had already been confirmed. It was referred to the Liturgical Commission to be printed in a Book of Offices now in preparation.

Greetings were sent to the Texas Baptist Convention meeting at the same time in the city of Houston.

The House also adopted fervent resolutions of gratitude to Bishop Quin and the diocese of Texas for the splendid reception given to the visiting bishops—also to the representatives of the press who were most considerate not only in what they printed but also in what they omitted from their newspaper reports.

NEXT MEETING IN CHICAGO

Three invitations were offered for the next meeting of the House in the fall of 1936—from Chicago, Indianapolis, and Winston-Salem (North Carolina). The last two withdrew their invitations when it was explained that next year would mark the 50th anniversary of the promulgation of the Chicago-Lambeth Quadrilateral and that the Presiding Bishop, by request of the House, had also invited all the Anglican bishops of the North American continent to meet in Chicago next October, thereby offering a happy opportunity for both meetings to be held at the same time and place. Therefore the bishops will assemble in Chicago for the next annual meeting.

Unitarians Attack Loyalty Oaths

CINCINNATI, OHIO (NCJC)—The enactment of laws requiring instructors in schools and colleges to take the oath of loyalty to the Constitution was declared to threaten the principles on which education in this country is founded, in a resolution adopted by the Unitarian Ministerial Union which is meeting with the fifth biennial conference of the American Unitarian Association. Such laws, the resolution said, have the "tendency to create not a deeper loyalty to the Constitution but rather the tendency to arouse among teachers an anxiety concerning their tenure of office."

Canon Bezzant Gives Reinicker Lectures

Says Judaism, Islam, Hinduism, and Buddhism Lack Universality of Christianity

WASHINGTON, D. C.—Washington and Virginia clergymen joined with the student body of the Virginia Seminary in hearing Canon J. B. Bezzant of Liverpool Cathedral deliver his Reinicker lectures at the seminary, on October 29th.

"Judaism and Islam are religions of law," said the speaker, "and neither is a rival of Christianity for universality. Hinduism and Buddhism are religions of redemption. But Christianity offers the most complete revelation of personal religious life—and the needs of both the legal and the redemptive are satisfied in Christianity. . . . Christianity claims that there are historic facts to be proclaimed—facts that are just as true as the facts of history in other channels of life. . . . Authoritative good news is to be proclaimed by the Christian preacher—not mere investigation into truth or fact. . . . The Church is not inerrant in faith or morals, but she has authority, the right to require assent, loyalty, and obedience. . . . All great religions do claim authority, the authority of truth. . . . The easiest thing in the world today is to be tolerant, but one may be so tolerant as to stand for no definite beliefs. . . . The Church has no right to coerce, but she has right to require assent and obedience. . . . Her chief authority lies in her right to guide and to direct. . . . An expert speaks with authority in his field, but nobody believes him to be infallible. . . . Nobody believes that conscience is infallible, but we all agree that it must be followed."

In speaking of theology and experience Canon Bezzant said:

"The important question for us today is not the existence of God—but the nature of the God who does exist. . . . To the religious, uncertainty as to the reality of God is destructive of peace. . . . With the decay of belief in direct revelation on the part of God has come also the recognition of human limitations of the mind. . . . Revelation that is not understood is a contradiction."

The Reinicker lecture foundation, providing for six special lectures a year at the Virginia Seminary, was made possible by the gifts of George A. Reinicker of Baltimore, and was established in 1894.

Olympic Boycott Opposed

RICHMOND, VA. (NCJC) — The "intended scolding" of Germany through a boycott of the Olympic Games would aggravate the "inferiority complex" of the Nazis and result in "worse anti-social acts" against non-Nazis the world over, Dr. Abraham Cronbach of Hebrew Union College, Cincinnati, told a regional convention of the National Council of Jewish women October 29th.

He urged "the use of the law of love" in dealing with the Nazis, proposing that the Jews raise a fund of \$5,000 to give to the American Friends' Service Committee for the relief of persecuted Nazis in Austria.

Corporate Communion for Social Service Workers

BUFFALO—In connection with the state conference of social workers which was held in Buffalo the department of Christian Social Service in the diocese of Western New York arranged for a corporate Communion of all Church workers at Trinity Church recently, after which there was a breakfast. The speaker at the breakfast was the Rev. Floyd W. VanKeuren, D.D., of New York City, who spoke on The Coöperation of the Church and Social Agencies. Bishop Davis of Western New York was the celebrant at the service.

Southwestern Virginia

Woman's Auxiliary Meets

SALEM, VA.—The Woman's Auxiliary in the diocese of Southwestern Virginia held its annual session October 22d to 24th in St. Paul's Church at Salem, the Rev. Roland Moncure, rector.

October 22d the Rev. Mr. Moncure conducted a quiet hour, and in the evening representatives from several churches in the diocese presented a pageant entitled, We Will Follow On, which had been arranged by Miss Jane Byrd Pendleton, president of the Auxiliary, and had as its theme The Spirit of Missions Through the Ages.

Bishop Jett addressed the Auxiliary and Miss Pendleton made her address as diocesan president.

Another especially interesting feature was a talk on the Junior Woman's Auxiliary by Mrs. Overton Dennis of Richmond, chairman of Junior Branches in the diocese of Virginia.

Church Observes Centennial

AKRON, OHIO—St. Paul's Church, here, the Rev. Dr. Walter F. Tunks, rector, celebrated its centennial October 13th to 20th. Bishop Remington of Eastern Oregon was the preacher at the opening service.

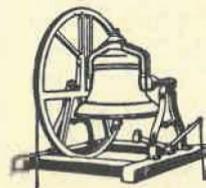
On the closing day of the centennial, October 20th, Bishop Rogers of Ohio confirmed a class of 83 persons, the largest in the diocese up to that date of this year.

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Archbishop of Fredericton



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one believe that it is, then it behooves us ministers to study the movement at first hand and to read at least a portion of the increasing literature on the movement, both pro and con.

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Missions Planned in Diocese of Lexington

LEXINGTON, KY.—Following out the recommendations of the clergy conference of the diocese last autumn, several teaching and preaching missions have been arranged.

Bishop Abbott of Lexington will conduct an eight-day mission in St. Paul's Church, Newport, November 24th to December 1st.

The Rev. W. G. Pendleton is conducting an eight-day teaching mission in his own parish, Trinity Church, Covington, November 10th to 17th, leading up to the every member canvass.

The date has not been set for the mission in St. John the Divine Mission, Shelbiana, to be conducted by Harry Lusk, lay reader, and the Rev. L. B. Catlin, deacon in charge of the district.

Stern Measures to be Applied to Heretical Heating System

PIKEVILLE, KY.—The Rev. L. B. Catlin, deacon in charge of Christ Church mission, recently reported:

"The congregation of Christ Church called a special meeting to consider the matter of installation of a new heating system. Since the present system condenses the moisture in the atmosphere when it rises against a cold ceiling, thus administering involuntary and periodical baptisms to baptized and unbaptized worshippers alike, it is felt that this flagrant disregard for the doctrines of the Church cannot go on, even though injudiciously committed by a heating system. A committee was elected to suppress or do away with this heretical innovator by the installation of a better system."

103d Regular Meeting of

Providence Convocation Held

PROVIDENCE, R. I.—The Providence convocation held its 103d regular meeting on October 29th. The host was the Rev. John B. Lyte, rector of All Saints' Memorial Church, where the delegates met in the parish house. The present dean of the convocation, the Rev. Irving A. Evans, rector of Christ Church, Lonsdale, has been stimulating interest for several years among the parishes by putting on lively and original programs. The subject this year was, Snapshot Pictures of Forward Work in Our Diocese.

Increase in Bishop's Pence

LOS ANGELES, CALIF.—The second gathering of the Bishop's Pence Cans showed an offering of about \$2,700 for the three summer months, which is an increase over the previous offering.

Installation Rite of Bishop Maxon Held

New Liturgical Precedent Set as Chancellor and Dean Unite in Induction Ceremony

MEMPHIS, TENN.—What is thought to be a new liturgical precedent was set at the installation of the Rt. Rev. Dr. James M. Maxon, as the fourth Bishop of Tennessee, when the dean of the Cathedral and the chancellor of the diocese, as representing the concurrent action of clergy and laity, united in escorting the Bishop to the episcopal chair and in reciting the formula of induction and installation.

The installation took place Sunday evening, November 3d, in St. Mary's Cathedral. The order of service was that of the Book of Offices with some modification.

Active participants were the Very Rev. Israel H. Noe, dean of the Cathedral, the Rev. Dr. Prentice A. Pugh, senior parish priest of the diocese, the Rev. Dr. Charles F. Blaisdell, dean of the convocation of Memphis, the Rev. James R. Sharp, secretary of the diocese, and S. Bartow Strang, chancellor of the diocese.

Bishop Maxon, after serving 13 years as coadjutor, became the diocesan upon the death of Bishop Gailor October 3d.

There was a diocesan memorial service for Bishop Gailor in the Cathedral November 1st, consisting of shortened Evening Prayer with favorite hymns of Bishop Gailor's which had been sung at his burial.

Addresses on the life, work, and influence of Bishop Gailor were made by Judge Charles N. Burch of Memphis for the laity, the Rev. Dr. Pugh for the clergy, and Bishop Maxon for the diocese.

At both memorial and installation services the music was by the combined choirs of the Memphis parishes. In the processions were clergymen, lay officials, and vestrymen from all parts of the diocese, vestries of Memphis parishes attended in a body, and those from more distant points sending delegated representatives.

The offerings were designated by the Bishop to be applied toward the erection of a church building on the grounds of Hoffman-St. Mary's School for Negroes at Mason, the name of which is to be changed to Gailor Industrial School.

A large number of laymen in the four principal cities of the diocese joined in "one dollar or less" contributions to procure for Bishop Maxon a pastoral staff, "traveling style," which he used for the first time in pronouncing the blessing at the close of the installation service.

Pennsylvania Parish Clears

Debt in Four Month Campaign

KITTANNING, PA.—St. Paul's Church, Kittanning, through a special campaign during the past four months has raised \$6,500 to pay off an indebtedness of long standing in the parish.

In addition to this effort the parish has increased the salary of the rector and made numerous improvements in the property.

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Rhode Island Makes Plans for Mission

First Diocese-Wide Event of its Nature Held in American Church, to Take Place February 2d to 16th

PROVIDENCE, R. I.—Even more important here than the every member canvass, which is now under way in some parishes, seems to be the preparation for the diocesan-wide mission to be held February 2d to 16th, 1936, a spiritual adventure without precedent in Rhode Island, and, it may be, in any part of the American Church.

As the details of the plans are becoming more widely known the interest is increasing. In a few months, it is expected, the mission, which will usher in the 25th anniversary of Bishop Perry's consecration as Bishop of Rhode Island, will be recognized as a notable expression of diocesan response to the spiritual appeal of the Forward Movement. The eyes of the General Church will, it is thought, be focussed upon this prophetic project of the Presiding Bishop's diocese.

The Rt. Rev. Granville Gaylord Bennett, D.D., Auxiliary Bishop of Rhode Island, who is leading the movement, outlined some of the plans at the meeting of the Providence convocation held this week at All Saints' Memorial Church. In brief they are:

A large number of missionaries, among them some of the ablest preachers and teachers in the general Church, will come to Rhode Island for the mission, which will be held in every parish and mission station in the diocese. Where a clergyman has two mission stations, or an independent church and a mission, the missionary's time will be divided equally between them, one week in one and the next in the other. Between twenty and thirty priests in Rhode Island will supplement the staff from outside, being assigned, as a rule, to some parish other than their own.

Bishop Bennett was doubtful whether the committee could do much for children's missions, regretting that the number of children's missionaries in the Church is small. However, this problem was left to the rectors of the parishes.

Later in the session the Rev. Charles H. Temple, chairman of the department of Christian education, strongly urged the clergy to begin making plans for children's missions. With careful preparation through interest and study, he argued, all difficulties could be surmounted. On the last evening of the mission it is planned to gather everyone, whether within or outside the Church, in the largest auditorium Providence can provide and there give expression in one united meeting of the spiritual meaning and power of the mission.

Rev. Dr. deVries Recovering

ALBANY, N. Y.—The Rev. Dr. John H. deVries of Old Saybrook, Conn., former rector at Canton, Mass., is recovering from a serious illness at the Albany Hospital.

Plans Laid for World Conference of Churches

NEW YORK (NCJC)—Leading Churchmen of various denominations met at Union Theological Seminary October 25th to consult with Dr. J. H. Oldham of London, regarding plans for a world conference of non-Roman Churches to be held at Oxford, England, in 1937 under the auspices of the Universal Christian Council of Life and Work. Dr. Oldham is director of the preparatory commission arranging the World Conference.

Addresses were made by Dr. John Mackay on the Church-State struggle in Latin-America, Dr. Charles S. MacFarland on Mexico, Secretary E. C. Lobenstein of the National Christian Council of China on the Far East, and Drs. Reinhold Niebuhr and William Adams Brown on The Situation in Germany. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, and Dr. Allan Knight Chalmers, pastor of Broadway Tabernacle Church, New York, discussed The Rise of Nationalism in the United States.

Many Western New York Choirs Combine in Cathedral Service

BUFFALO, N. Y.—A special service with the combined choirs of many of the parishes of the diocese of Western New York was held in St. Paul's Cathedral on November 3d. The dean of the Cathedral, the Very Rev. Whitney Hale arranged the service.

Lexington Budget Unchanged

LEXINGTON, KY.—The budget recommended for 1936 by the executive council of the diocese of Lexington at its meeting October 30th is the same as for 1935. It was reported that all but three parishes in the diocese are participating in the Bishop's Pence, which was inaugurated in October. The first Pence Sunday will be December 8th.

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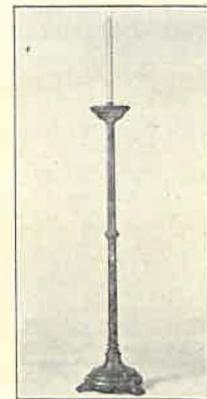
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—*Leonard Twynham in the "Churchman."*

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Canon Bell Leads Evanston Mission

Says Church Must Lead New Crusade
to Compete With Challenge of Bol-
shevism, Fascism, and Hitlerism

EVANSTON, ILL.—The Church was urged to interest herself in politics and social problems by Canon Bernard Iddings Bell during a week's mission at St. Luke's pro-Cathedral here.

Canon Bell commended the restlessness of youth at the present time, saying such is a sign of progress and an indication that the younger generation is seeking something in the way of a challenge to fill the vacuum of individual lives.

"Our young people are living empty lives," said Canon Bell, "largely because the Church hasn't supplied a challenging task. Unless the Church does supply such, youth undoubtedly will turn to Bolshevism, Fascism, and Hitlerism. These elements are religious, whether we like to admit it or not. They are a poor quality of religion, in our judgment, but they offer a way out of the empty existence for many."

Canon Bell proposed what he termed a "New Crusade for God," which he said would make religion a definite part of the daily life.

Diocesan Girls' Friendly Meets in New Jersey

TRENTON, N. J.—The Girls' Friendly Society held its annual Diocesan Council in the Synod Hall on October 25th and 26th, gathering together the largest representation from all branches it had ever assembled. Covering the five fields of activity, the treasurer listed 16 different projects for which the branches raise funds, including such diverse features as educating and launching on a life work one girl each year from the Christ Church Home, the provision of a nursing fund at the Evergreens home for the aged, support of the Church Mission of Help, not to mention the countless parochial objectives which every branch from time to time undertakes.

United Front of Churches Urged by Dr. H. S. Leiper

MILWAUKEE (NCJC)—Only a united front by the Churches will prevent Christianity from being supplanted by nationalism, Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, told the Wisconsin Ministers Association. He spoke on The German Church Confronts Caesarism. He said that there was already a gradual getting-together on the part of the Churches.

Los Angeles Plans Mission

LOS ANGELES, CALIF.—At the annual conference of the clergy of the diocese of Los Angeles, held at Hermosa Beach, October 15th and 16th, plans were laid to conduct a three-day diocese-wide mission.

West Texas Branch of Laymen's League Formed

SAN ANTONIO, TEX.—Delegates representing six branches of the Laymen's League met in San Antonio November 4th and organized the West Texas diocesan branch of the League. Eugene E. Thompson of Washington, national president of the League addressed the delegates on the methods and objectives of the League and assisted in the organization. Henry C. Stribling of San Antonio was elected president, Dr. E. Galbraith of Kerrville, vice-president, W. P. Campbell of San Antonio, secretary, and R. W. Evans of Uvalde, treasurer.

W. A. Hears Mrs. Harper Sibley

CHATTANOOGA, TENN.—On November 5th, Mrs. Harper Sibley of Rochester, N. Y., wife of the president of the Chamber of Commerce of the United States, addressed the Woman's Auxiliary of St. Paul's Church here, the Rev. Charles W. Sheerin, rector. She spoke on Women's Part in the Work of the Church and told something of her tour of the Orient as a member of the commission to study missions three years ago.

West Virginia Laymen's League Meets

WILLIAMSON, W. VA.—At St. Paul's Church in Williamson, November 2d and 3d, was held the first convention of the Laymen's League of the diocese of West Virginia.

Bishop Strider, Coadjutor of West Virginia, who is himself chairman of the Joint Commission on the Laymen's League, addressed the convention.

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HAROLD MORSE, PRIEST

CAMDEN, N. J.—The Rev. Harold Morse, rector emeritus of Grace Church, Merchantville, died here November 4th, in Cooper Hospital, where he had been under treatment for a kidney ailment since October 31st.

He retired last December, having served the parish for 28 years. He was 75 years old.

Born in Birmingham, England, on December 4, 1859, the son of the Rev. Francis Morse and Catherine Gedge Morse, he attended Kenyon College and Bexley Hall, graduating from the latter in 1892. He was ordained deacon in 1890 and priest in 1892, by Bishop Leonard. In 1915 he married Emma Knight Spangler.

His charges were: St. Mary's Church, Cleveland, from 1892 to 1893; St. Paul's Church, East Toledo, Ohio, 1893 to 1897; assistant, Trinity Church, Chicago, 1897 to 1899; rector, Church of the Mediator, Morgan Park, Chicago, from 1899 to 1903; Christ Church, Marlborough, and All Saints' Church, Milton, N. Y., from 1903 to 1906, and Grace Church, Merchantville, which he served from 1906 till the date of his retirement, December, 1934.

The Rev. Mr. Morse is survived by his widow, Mrs. Emma Knight Morse; two daughters, Mrs. Edward S. Hoe of Westfield, and Mrs. Hilda Haig, wife of Lieut.-Col. Chester R. Haig of Fort Monmouth, and by four grandchildren.

Burial took place November 7th from Grace Church.

EDWIN BRYAN MOTT, PRIEST

LOS ANGELES, CALIF.—The Rev. Edwin Bryan Mott, retired priest of the diocese of Los Angeles, died on September 24th after a long and painful illness. For many years he had been confined to a sanatorium in Glendale, Calif.

The Rev. Mr. Mott graduated from Syracuse University in 1896 with the degree of bachelor of philosophy, and was ordained deacon in 1899 and priest in 1900. He served as rector of St. John's Church, Marcellus, N. Y.; Grace Church, Copenhagen; St. John's Church, Champion, N. Y., and St. John's Church, Bostonia, Calif.

The funeral was held on Friday, September 27th, at St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Bishop Gooden, Suffragan of Los Angeles, officiating, assisted by the Rev. Harry Beal, and the Rev. Herbert V. Harris, together with a choir of clergy. The clergy also acted as pall-bearers. Burial was in Rosedale cemetery, Los Angeles.

ALICE MARIA CLARK

KULING, CHINA—Alice Maria Clark died in Kuling, China, on September 13th, aged 78, after having given more than

thirty years of service to the Chinese people.

She was born in Southampton, England, on December 30, 1857, and received her education under private tutors. She and a brother and sister came to live in America after their parents' death, making their home in Skaneateles, N. Y. Alice Clark taught in the Auburn, N. Y., high school for a short time and then went to Albany where she worked for the State Board of Regents.

Since her childhood she had desired missionary service and after a few years she sailed for India where she assisted the missionary who had charge of the medical work in the Cowley Fathers' Bombay Mission. After three and a half years Miss Clark's health broke down and she was sent to England in hope of recovery.

Even before she reached home, while she was still in England, she wrote to Bishop Lloyd, then secretary of the Board of Missions. There was an opening in China and she arrived in Hankow in December, 1902, during Bishop Ingle's brief episcopate.

Her immediate interest centered in the training of teachers and for the next 16 years she worked to improve the standards of teaching in the mission schools, establishing a normal school for the purpose.

After her furlough in 1919, when this normal training had been transferred to St. Hilda's School, Miss Clark devoted herself to the evangelistic work among women by which she is everywhere best known.

During her furlough in 1927-28 she worked among Oriental students in Boston.

She returned to China at the age of 71. Officially she had been retired by the former board of missions in 1916 but Bishop Roots employed her year by year.

She had long desired to see an International Women's Club established in Hankow and this was accomplished in 1934, with the help of the provincial governor's wife and others.

Miss Clark suffered two strokes early in 1935 and after the second she became blind. Death came quietly at a time when she was unconscious after a hemorrhage. Burial was in Kuling. A brother, Dr. George E. Clark of Providence, R. I., survives her.

Broadcasts From Boston Cathedral

BOSTON—The 11 o'clock Sunday morning service of the Cathedral Church of St. Paul, Boston, Mass., will be broadcast over Station WNAC on the second, fourth, and fifth Sundays of each month.

Bishop Consecrated for Russian Church in U. S.

NEW YORK—Nicholas Kedroff, archpriest and administrator of St. Nicholas Cathedral here, was consecrated bishop at the Cathedral recently, in accordance with an order from the synod of Moscow.

The officiating bishops were: Archbishop Christopher of Greece and Bishop Ambrosius, auxiliary bishop of North America. Representatives of the Greek, Rumanian, and Russian Orthodox Churches were present.

Sesquicentennial of South Carolina Observed

CHARLESTON, S. C.—The sesquicentennial of the organization of the diocese of South Carolina was observed in St. Philip's Church, Charleston, mother church of the diocese, October 27th. Bishop Thomas of South Carolina welcomed the congregation, which completely filled the church, and made brief reference to the unusual number of significant events in both the English and American Church which have their commemoration in this year. An historical address was delivered by Bishop Mikell of Atlanta, a native of South Carolina, and formerly rector of the Church of the Holy Communion, Charleston.

A special choir in which all the choirs of the city were represented, assisted. In the procession were the clerical and lay members of the standing committee, the trustees of the diocese, the chancellor and historiographer and 16 clergy besides the two bishops.

Arkansas Diocesan Rally

Emphasizes Forward Movement

LITTLE ROCK, ARK.—A diocesan rally was held in Trinity Cathedral here, October 30th, in connection with the Forward Movement. The Rev. Karl Block, rector of the Church of St. Michael and St. George, St. Louis, was the speaker. The Very Rev. John Williamson, dean of the Cathedral, is head of the diocesan Forward Movement committee, and it is reported that under his leadership steady progress is being made in arousing the diocese to a fuller consciousness of its opportunities and obligations.

Church School Teachers of

New Haven Archdeaconry Meet

HAMDEN, CONN.—Approximately two hundred Church school teachers from the several churches in the New Haven archdeaconry, Connecticut, gathered recently at Grace Church, Hamden, the Rev. Harry R. Pool, rector, for a supper and conference.

Following the supper, Bishop Budlong of Connecticut spoke briefly on the challenge of the times to the consecrated efforts of those working in the Church school.

30 New Members Elected by

Clarkson Hospital Association

OMAHA, NEBR.—The members of Bishop Clarkson Memorial Hospital Association elected 30 new members recently. These are professional and business people from all over the State. They in turn elect the trustees of whom the Bishop is permanent chairman.

Miss Mildred Constantine of Cambridge, Mass., has been appointed superintendent to succeed Mrs. Jessie Lamb MacDonald, resigned, who will return to her former home in London, Ontario, Canada.

North Tokyo Plans For Self-Support

Special Diocesan Convention Discusses Financial Objective, Seeks Endowment of 100,000 Yen

TOKYO—A special North Tokyo diocesan convention was held October 17th at the Central Theological College here to make plans for financial independence and completion of an endowment fund to permit the turning over of the missionary district as an independent self-supporting diocese to a Japanese bishop within a stated number of years. Endowment fund objective was placed at 100,000 yen and as soon as this sum is realized the North Tokyo district can at once hold a convention and elect a Japanese bishop and relieve the American Church of any further responsibility for financial support. It is the hope of its retiring bishop, Bishop McKim, and his suffragan, Bishop Reifsnider, that this objective might be realized within a period between 10 and 25 years.

Bishop Cook to Speak at 58th Anniversary of Mass. W. A.

BOSTON—Bishop Cook of Delaware, President of the National Council, will be special visiting speaker in Boston, November 20th, when the 58th anniversary of the Massachusetts branch of the Woman's Auxiliary is observed.

Meeting of Boise Deanery

BOISE, IDAHO—The fall meeting of the Boise deanery was held in St. David's Church, October 23d, with delegations from all parishes and missions in the deanery. A rather full program held the interest of those attending, and included a splendid talk by Miss Dorothy Fischer, national secretary for young people, who spent four days in the district speaking at a number of meetings.

The attendance at the meeting of the deanery surpassed that of any meeting in years.

Newark Girls' Friendly Meets

NEWARK, N. J.—On October 20th the annual service of the Girls' Friendly Society of the diocese of Newark was held at Christ Church, Hackensack, with almost four hundred present. The Rev. Peter Deckenbach of Christ Church, Belleville, preached a sermon on Jesus at the Well in Sychaur.

Choirmaster's 25th Year Marked

BOSTON—The congregation and choir of the Church of St. John the Evangelist celebrated the 25th anniversary of the choirmaster and organist, Everett Titcomb, on November 3d. Mr. Titcomb is widely known as a performer and composer.

Correspondence

(Continued from page 508)

makes some very extraordinary statements; that at times the trumpet gives a very confused note.

Thus, "If I am asked if there is a special kind of grace obtainable through sacraments administered by episcopally ordained ministers, I should say certainly not. . . ." In other words the Apostolic Ministry founded by our Lord Jesus Christ Himself offers no more grace than modern ministries

of purely human origin. It seems to me that such a proposition obviously disproves itself. But if we want a little pragmatic proof, there are Christian graces never found among Protestants; such as the practice of the Evangelical Counsels; or true Christian humility, the foundation of all virtue. If a Protestant were really humble, he must at once acknowledge that the great Church of God knows more about religion than he does; and his "right of private judgment" would at once disappear, and with it his Protestantism.

And so in a few other cases, but it is invidious to go on pointing out defects. It is, however, a pity that a few grave blemishes do mar so much that is admirable.

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Tuesday Addresses at Boston Begin

Bishop Lawrence, in First of a Series
of Noonday Addresses, Says Man
Lacks Inspiration

BOSTON—Bishop Lawrence, retired, inaugurated a series of Tuesday noon-day addresses in the Cathedral church of St. Paul, Boston, on November 5th. He began by describing the people he had seen just before the service opened: those going up the hill just a bit too fast; those coming down, in more easy fashion to be sure but oblivious of the Common, the trees upon it, and the sky above.

"That is the American people, that is our life, with our eyes on the ground, taken up with worries, forgetting the rest and inspiration that comes from looking up even for a moment."

Continuing in characteristic vein, Bishop Lawrence said:

"As we think of the world's movements, their spirit is that it is all going to be done right off. Peace must be made now and forever; all reforms must be made in one administration. I have a feeling it would be good if we would preach more frequently on the text, 'These things God winked at.' He let some things go by. Patience is required, waiting, letting God do the work, while we do our part, but without anxiety or thinking that everything rests upon us to get it done now or it will never be done.

"There is a sense of power here. Those I watched this morning seemed to lack self-control and self-confidence. No one will control others who does not show that he has control of himself. Repose, self-confidence, self-control, come from the confidence that God has led you; that he calls upon you to do your part; and having done that to the best of ability, that God will do His part, so that we can work without haste and without strain."

Harrisburg Archdeaconry Holds Autumn Meeting

MECHANICSBURG, PA.—The Archdeaconry of Harrisburg held its autumn meeting in St. Luke's Church here, October 15th. A meditation was given by the Rev. Kline d'A. Engle, curate of St. John's, York. The Rev. Albert K. Hayward, vicar of St. Luke's, Mount Joy, gave an exegesis, and the Very Rev. J. Thomas Heistand, dean of the Cathedral in Harrisburg, read a paper on Clerical Reading.

Albany Girls' Friendly Meets

TROY, N. Y.—The annual meeting of the Girls' Friendly Society brought together 173 members from various parish branches at St. Paul's Church on October 20th, for Evensong at 5 o'clock. The preacher was the Very Rev. Dr. Charles S. Lewis, dean of the Cathedral of All Saints, Albany.

Following the Church service, there was a social hour with box lunch supper in the parish house, at which the Rev. A. Abbott Hastings, rector of St. Paul's, made an address, illustrated with moving pictures, on Church Work Among the Indians.

Renewal of Consecration Marks Church's 75th Year

BALTIMORE, MD.—On November 1st Bishop Helfenstein of Maryland, assisted by a number of the clergy, conducted a service of renewal of consecration of St. John's Church, Waverly, the Rev. William Dallam Morgan, rector. A choir and a large congregation assisted. After the choir had entered the church the Bishop and clergy tarried on the porch and parts of the consecration service were read. At an appropriate time the Bishop made the sign of the cross on a large stone touching the door. Immediately a stone mason carved a cross on that spot in commemoration of this 75th anniversary of the consecration of the church.

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(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:

The Church at Work in the Modern World. By Various Authors. Edited by William Clayton Bower. \$2.00.

THE CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

Jesus, the Great Teacher. By Samuel Robert Ellis. \$1.50.

The Road to Damascus. By William M. Ashby. \$1.50.

COKEBURY PRESS, Nashville, Tenn.:

The Origin of Religion. By Samuel M. Zwemer. \$2.00.

HARPER & BROTHERS, New York City:

Finding God in a New World. By William Adams Brown. \$1.00.

This I Can Believe. By Alfred Grant Walton. \$1.50.

A Man in Christ. By James S. Stewart. \$2.50.

Doran's Minister's Manual for 1936. Compiled and edited by G. B. F. Hallock. \$2.00.

J. B. LIPPINCOTT COMPANY, Philadelphia, Pa.:

The Children's Story Caravan. By Anna Pettit Broomell. Illustrated. \$2.00.

The Husband of Mary. By Elizabeth Hart. \$1.00.

LITTLE, BROWN, AND COMPANY, Boston, Mass.:

The Cat in Verse. Compiled by Carolyn Wells and Louella D. Everett. Illustrated. \$2.00.

HOUGHTON MIFFLIN COMPANY, Boston, Mass.:

Ann Frances. By Eliza Orne White. Illustrated. \$1.75.

Harpoon. By Foster Thea Dulles. Illustrated. \$2.00.

Marty Comes to Town. By Ethel Calvert Phillips. Illustrated. \$1.75.

To Market We Go. By Jane Miller. Illustrated. 90 cts.

Stories from Uncle Remus. By Joel Chandler Harris. Illustrated. \$1.00.

THE MACMILLAN COMPANY, New York City:

Flower Arrangement. By F. F. Rockwell and Esther C. Grayson. Illustrated. \$3.00.

Grindstone Farm. By Henry B. Lent. Illustrated. \$1.75.

An Introduction to the Books of the Apocrypha. By W. O. E. Oesterley. \$3.75.

The Psychology of Christian Personality. By Ernest M. Ligon. \$3.00.

Some Studies in the Old Testament. By H. F. B. Mackay. \$2.00.

The Scots Book. Compiled by Ronald Macdonalds Douglas. Illustrated. \$2.25.

Sung Under the Silver Umbrella. Compiled by the Literature Committee of the Association for Childhood Education. Illustrated. \$2.00.

Three Sides of Agiohook. By Eric P. Kelly. Illustrated. \$2.00.

MEADOR PUBLISHING COMPANY, Boston, Mass.:

The Christ of Anglo-Israel. By W. W. Waller. \$2.00.

The New Age of Christianity. By Charles Thomas Carpenter. \$1.50.

Speratia. By Raphael W. Leonhart. \$2.00.

OXFORD UNIVERSITY PRESS, New York City:

The New Architectural Sculpture. By Walter R. Agard. Illustrated. \$3.00.

An Oxford Anthology of English Poetry. Chosen by Howard Foster Lowry and Willard Thorp. \$4.50.

Selected Shelburne Essays. By Paul Elmer More. 80 cts.

The Stricken Deer. By Lord David Cecil. 80 cts.

CHARLES SCRIBNER'S SONS, New York City:
Our Heritage in Public Worship. By D. H. Hislop. \$4.50.

The Renewing Gospel. By Walter Russell Bowie. \$2.00.

SHEED AND WARD, New York City:

Sanctions: A Frivolity. By Ronald A. Knox. \$1.50.

Science and the Supernatural. By Arnold Lunn and J. B. S. Haldane. \$3.00.

WILLETT, CLARK & COMPANY, Chicago, Ill.:

Frontiers of Christian Thinking. By Frederick C. Grant. \$2.00.

Home Roads and Far Horizons. By Thomas Curtis Clark. \$1.75.

Ten-Minute Sermons. By Lewis H. Chrisman. \$2.00.

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