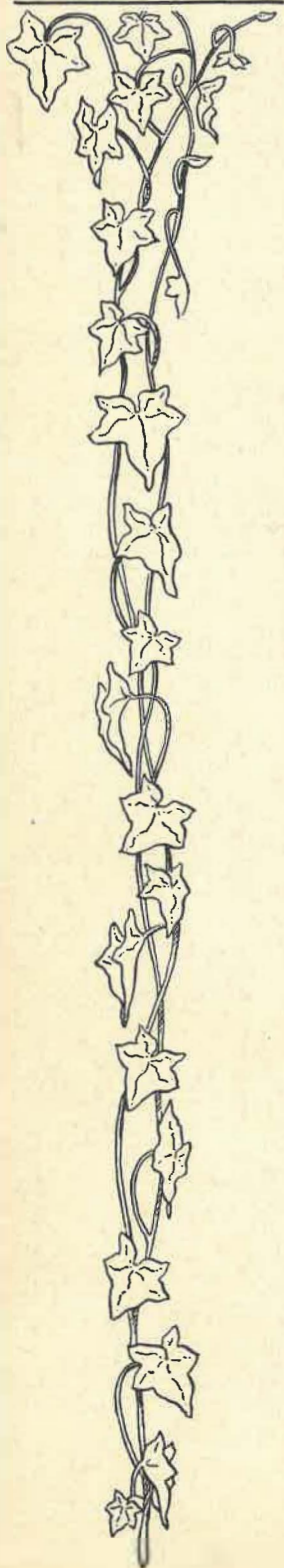


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The Living Church



THE CHILD CHRIST
A Statue in the Washington Cathedral.

Vol. XCVI, No. 5

Price 10 Cents

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.

Church Music

TO THE EDITOR: I am very glad indeed to see the articles on Liturgical Reform and Church Music in the paper. I should like to urge that the editor encourage a real discussion on the subject of music and keep it going for a good long time. For the ignorance on the subject is deplorable and unless some real information is got into the minds of many people there may be a formidable movement in favor of reaction at the next General Convention.

I suppose all those who have studied Church music have been driven frantic at times by the attitude of those who pride themselves on their ignorance. This is the sort of thing: "I don't know anything of music myself, I can't carry a tune, but it seems to me that the New Hymnal is all wrong. I hate the book. Why did they do this, that, and the other, etc." I meet that sort of thing constantly still. The people who talk in that way must have it explained to them that there is no reason why they should not carry a tune, and there is abundance of information in print available which any person of intelligence can understand if he will study.

The suggestions made in the letters to the Rev. John W. Norris, who edits the column on Church Music, are valuable. And the report of the conference in New Jersey is most interesting. The proposal for a melody hymnal is good, but my experience leads me to advocate a words-only book with music in a separate book. There are many hymns I use for the sake of the words, but the tunes set are often bad or unsuitable and I substitute better, or familiar tunes. By the way I find I use about 100 tunes during the year in this small mission but about twice that number of hymns. Tunes should be learned and then sung from memory. In that way the congregation will get into the right way of fitting in words and phrases. And I find that about 99% of people can sing in tune and can pick up a tune rapidly. Choirs I suppose need music, but in most small parishes and in missions it is best not to have a choir, and to sing in unison.

If we had courage it would be better to abolish the organ and to have a good leader. In the course of time our churches would then become places of real singing and real worship. (See Percy Dearmer on *The Art of Public Worship*.)

If this discussion gets going there are many things I want to say about hymns. But not yet has anyone said anything about the American Psalter published in 1930. I wonder if this book is yet much used or whether the pointing in the New Hymnal is much used. Allowing for misprints and occasional mistakes it is true that the modern pointing is infinitely better and also easier than the old, which was based upon the Cathedral Psalter. But I would call special attention to the arrangement for the *Te Deum* in the American Psalter. The pointing generally follows the way in which the verses are printed in the Prayer Book, and I have found that the best plan is to follow the Prayer Book exactly and not to use any book in which the words are pointed. If the *Te Deum* is sung to a double Anglican chant the plan is to sing two verses to the first half of the chant, and two to the second

—so that the reciting note is sung to the words, "We praise Thee, O God, we acknowledge Thee to," and then the next notes of the chant to the words, "be the Lord." And then to sing so that the last notes of each section of the chant shall have one syllable only. This will often involve a natural slurring of the last syllable but one, but when it has been once tried it becomes so simple that almost anyone can sing psalms at sight by this method. All one needs to do is to study the method of pointing at the back of the New Hymnal to understand the principle readily. But, as the Archbishop of Canterbury said recently in speaking of Church music, "People hate to be reformed," and it is probable that many churches stick to the old bad way of chanting.

All the clergy of the Church should certainly study the report of the Joint Commission on Church Music appointed by the General Convention of 1919, published in 1922 and republished in 1930. There is a great deal of good, sound information in this report. Also all clergymen should possess and study a little book called *A List of Hymns*, which contains hymns classified for each Sunday and Holy Day, and also much excellent information. Both these publications I think can be obtained from the H. W. Gray Co. or Church booksellers.

Well, I hope we shall go ahead and have a real discussion.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

Theological Publications

TO THE EDITOR: In your issue of November 28th you mention the solid theological publications which "no publisher can afford to issue on a purely commercial basis. In England (you continue) the Society for Promoting Christian Knowledge has

funds at its disposal for assisting in the financing of such publications."

You will let me explain that the publishing side of the SPCK receives no such assistance from the charitable funds of the society. It works under a considerable handicap. Prayer Books in England are the monopoly of three Privileged presses. The hymn books most in use are published by commercial firms. The official Church of England has its own publishing house. Leading Anglican writers with a few exceptions prefer to offer their books elsewhere. If in spite of these disadvantages the SPCK publishing department is self-supporting and finances works of learning out of its own resources, the explanation is to be found in the skill and enterprise with which the committees conduct the business of the society and the enthusiasm, resourcefulness, and industry of my staff.

(Rev.) W. K. LOWTHER CLARKE,
Editorial Secretary of the SPCK.

London.

Midnight Mass

TO THE EDITOR: . . . Your editorial comment on the midnight Mass [L. C., January 16th] just about suited me, especially your mention of the appropriateness of "innocent gaiety" on that night which makes "the dull heart and dreary laugh in a dream of delight," as the carol tells us.

Your correspondent knows a mother right now whose heart is warmed by the fact that her son, sometimes through fatigue rendered oblivious to his Sunday duty, went to midnight Mass this past Christmas. He worked till 10, then went home and put up the tree for his babies, then drove 10 miles to service and, I have no doubt, Communion. The point is this: had he once gotten that tired body in bed and asleep, he would probably have missed his Christmas duty.

I nearly always go to Mass on Christmas morning, and on the whole prefer it. But I say God bless the midnight Mass, and God bless every extra Mass at any hour which helps those who travail and are heavy laden to heed the divine admonition!

MARY McENNERY ERHARD,
Hoboken, N. J.

TO THE EDITOR: The arguments of the reverend gentlemen opposed to midnight Mass strike me as puritanical and illogical. The same arguments might be used against administering Holy Communion to the people at any time, for the conditions which they deem essential are really never prevalent, except possibly in monasteries or nunneries (even those are not absolutely sin-proof). And as for the illustrious example of the Roman Church, which they point to, I only know that in my home town and other neighboring towns the Roman Catholics flocked to midnight Mass this Christmas Eve. Yes, and some of our genial Irish friends had even been previously "jovial" (no doubt sufficiently early in the evening). What our Lord said of the Sabbath may, I think, also be applied to the Sacraments—they were made for man, not man for them. . . .

ALBAN MILES.

Canaan, Conn.

The Living Church

Established 1878

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

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EDITORIALS AND COMMENTS

Using the Lenten Book Lists

IN THIS ISSUE of THE LIVING CHURCH we publish, as is our custom at this season, a series of lists of books for Lenten reading drawn up by leaders of the Church who are experts in their several fields. Each of these lists, moreover, represents careful consideration on the part of its compiler not only of available good books but also of those Church people who may use the lists—namely the readers of THE LIVING CHURCH. Some of the compilers have the clergy particularly in mind; others select books more especially with a view to the laity; still others think of both; and some consider the interests of a group engaged in a certain sort of Church work.

In selecting the leaders of the Church of whom to bespeak lists, more than one influence is felt by the literary editor. In the first place, lists from particular persons are much desired for the reason that those persons are experts who, it need not be said, know and use books. Secondly, readers express a desire to see a list by a particular person and urge that he (or she) be persuaded to prepare one. Thirdly, there are requests for lists on certain subjects. Lastly, readers declare that they want "a list this year" from someone who made out a list last year and perhaps the year before last.

As usual, all the lists have been drawn up by specialists. A number of the clergy asked that a list be secured from Bishop Fiske; others said that they would like to see a list compiled by Bishop Stewart. Both clergy and laity who used Bishop Sherrill's list last year stated that they were actually "counting on having his list this year." Dean Grant was another expert whose recommendations readers insisted that they must have.

Then there were demands for lists on specified subjects. An astonishing number, in view of the technical nature of the subject, wished to have from a "thoroughly sane and qualified man" a list of books on psychology and psychiatry. After extremely careful inquiry as to experts in this field, Fr. Rice, on the advice of a competent judge, was chosen and drew up the comprehensive list we publish. That competent judge said that Fr. Rice led the way in his knowledge and understanding of the latest findings in psychology and psychiatry.

Many men and women requested that Dr. Van Keuren be

asked to contribute a list on marriage and the family. They had read Dr. Van Keuren's own book on this subject. Most of them said that they would like to give further study to the subject, if they might have the opportunity of doing it under the guidance of Dr. Van Keuren. Among this group were a great number of rectors and women parish workers, who are called upon to counsel and help both young people and the more mature in this vital matter of making and keeping a Christian home.

Still others wished a list of books on sociological problems. Quite as many asked for an authoritative list on international affairs. So Fr. Pepper, the new executive secretary of the Department of Christian Social Service of the National Council, was invited to do the one, and Mr. Woodruff the other. Rectors and teachers in church schools desired a list of books on religious education. Several of them, who were using Fr. Grime's two books, suggested that Fr. Grime be asked to draw up such a list. Members of Altar guilds and others in charge of Altars requested last year, after Lent, a list of books for Altar guilds. Miss Bronson, who is chairman of the national committee of diocesan Altar guilds, prepared with great care the excellent list we publish.

An unusual number of readers hoped that a list of books on missions might be included. And, indeed, this list was one of the first to be planned. Of all the Church people who could draw up a list on missions, the editor of the *Spirit of Missions*, Dr. Hobbs, surely seemed the best choice.

THE YEAR before last, no list made by Dr. Easton was published in the Lenten book number. Dr. Easton had drawn up a list of new books on the New Testament for the Christmas book number; and, he informed us, there were not yet further new ones—only about two months later. This was explained to readers who complained because there was not a list from Dr. Easton for Lent. Many of them replied: "We *must* have a Lenten book list from Dr. Easton. If there are no new books on the New Testament, perhaps he would recommend other books that he thinks good." Thus Dr. Easton's list this time is not exclusively on the New Testament.

Other readers reminded the literary editor that they were

interested in the study of the Old Testament and wished to be guided in their study. Several mentioned that they had used Dr. Simpson's list last year with much satisfaction. For this reason, Dr. Simpson put on his present list only newer books. But he added that all the books on last year's list [L. C., February 15, 1936] might well be suggested afresh.

THESSE then are our lists. Besides saying something about what they would like and from whom they would like it, in the matter of lists, many persons have asked for suggestions as to how to use the lists of books for Lenten reading. No one could do full justice to all the books on all the lists in the course of forty days. In fact, many of the books require protracted study. What should readers do with the lists? To a large extent this is a question for each to solve for himself or herself. No one else knows so well just what is needed, just what can be done. And the amount of time that can be devoted to reading varies greatly.

But we venture to think that a few general principles may be laid down. First: decide upon the topics to be studied *this* Lent. Choose the lists bearing on those topics. Then, select the books most likely to meet the individual case, elementary or advanced, practical or theoretical. And then, *read*. Do not "dip into" an important book: *read* it, from beginning to end. It is quite possible to keep three, or even four, books "going," reading them at set times. All real students do this. Some persons find it helpful to make notes; others dislike it. The great thing is to *read*.

We are well aware that many persons have very little time to sit down and read. Among these are a goodly number of the clergy, who have even less time than usual during Lent. But everyone has *some* time. Hundreds of men and women have read thousands of books simply because they had the habit of reading in every free moment. There are more free moments than we always quite realize. Devote them to reading, *this* Lent.

The books written and published especially for use during Lent frequently follow a kalendar arrangement; there is a chapter for every day in Lent. Such is the Presiding Bishop's book for Lent, *The Redeemer*; and such is Dr. Addison's new book, *The Lord's Prayer*. This arrangement is invaluable, for the reason that the very busiest person can use the books without missing a day of the forty.

The methods of using the lists suggested are for individual readers. Groups, under the leadership of the rector, the deaconess, or other trained person, can study systematically, taking any of the various subjects covered by the lists.

The great thing, we repeat, is to *read*. One book may be studied, or two or three or a dozen or more books. A good Lent will be the better for books, read, marked, and inwardly digested. May we all have that Lent!

The Forward Movement and the Flood

THE Forward Movement Commission, in the advertising columns of this issue of THE LIVING CHURCH, calls attention to the tremendous difficulties under which Bishop Hobson and his greatly reduced staff at headquarters in Cincinnati are working in order to complete as quickly as possible all orders for Forward Movement literature. We can well imagine that the task of handling orders for Lenten material during this time of great confusion in the flood and fire stricken areas of the Ohio river valley is almost an insurmountable one. We have, however, been in telephone and telegraphic com-

munication with the Forward Movement Commission just before this issue goes to press and we are assured that even though some members of the staff are marooned at their homes, and others are forced to work without light, heat, or water, every possible effort is being made to expedite the work. Delays of course are inevitable; and so we urge that the clergy and others who have ordered materials from the Forward Movement be patient and not write, at this time, about any possible non-receipt of materials. We are confident that Bishop Hobson and his staff are doing and will continue to do everything in their power to handle the work even under the most trying conditions.

Let us all pray for the Forward Movement and for the Church in the flood areas. In the words of the Litany of the Disciples' Way:

"O God, in joy and in sorrow, in victory or defeat, in all times and occasions, be Thou our confidence and strength as we pray in Thy Name. Stir us to go forth and serve Thee, Thou who art one with all sufferers, the perplexed, and all who need."

Checks for flood relief may be sent to THE LIVING CHURCH RELIEF FUND, 1801 W. Fond du Lac avenue, Milwaukee, plainly marked "for flood relief in (whatever area the sender designates)."

Toward a New Era

PRESIDENT ROOSEVELT'S second inaugural address gave scant comfort to those who hope that the era of reforms and experiments is ended. But it gave great hope to those of us who pray and believe that America may be successful in the task of building a new and better society within the framework of democracy.

Surveying the scene, the President sees great progress made during the past four years—progress out of the quagmire of depression and despair on to firmer and more secure ground. Nor has the change been an economic one only; we believe Mr. Roosevelt was right when he said that "the greatest change we have witnessed has been the change in the moral climate of America." But this is not enough. There is still unemployment and insecurity, still a large percentage of our population requiring public relief, or living so close to the margin that they cannot know the liberty and pursuit of happiness that is the birthright of every American. There are still unfair working conditions in many American industries, there are still men and women willing to line their pockets with ill-gained wealth from the exploitation of the labor of children.

The rich and well-to-do may complain about the burden of increasing taxation, and it is a burden. But we fully agree with the President when he says that "the test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little."

The wisest seer cannot see far into the future today. Before our very eyes the civilization in which all of us were born is dying—has already died—and a new one is coming to birth. What its characteristics will be we can but dimly perceive. The only obvious thing about it is that during the transition the world seems to be in chaos. So it must have seemed to men when feudalism was giving way to nationalism, or when an agricultural economy was being replaced by an industrial one. So, too, it must have seemed when the Roman Empire was

breaking up, and only the Church survived to keep aflame the torch of civilization to kindle in time a new era.

But whatever the future may hold, of weal or woe, some things we Christians know as surely as we know that tomorrow will bring another day. We know that through it all the ultimate purpose of God will not be thwarted; the powers of darkness cannot prevail against His Kingdom. And ours is the task of building that Kingdom, not in some indeterminate future but here and now, with the materials that lie ready to our hand. It is no time for faint-heartedness, or for a merely defensive and apologetic attitude. Powerful forces are on the march, seeking to capture the new world for Communism, for Fascism, for materialism. But the world belongs to none of these; it belongs to the God that is revealed to us in Jesus Christ our Lord. Shall not Christian men and Christian nations also be on the march to win the new world, and to build from the unpromising materials of the kingdoms of this world the Kingdom of our God and His Christ?

Whither Missions?

LAST WEEK, under the auspices of the Forward Movement, an exceptionally important conference on missions and the missionary motive was held in Philadelphia. The importance of it lies not so much in its findings or in any immediate result, but rather in the fact that a dozen busy Church leaders from various parts of the country took the time to sit around a conference table for three days and give careful thought to some of the basic problems with which our Church is faced today in carrying out her missionary task at home and abroad.

The primary question that this group posed for itself was: "What is the reason for the lack of enthusiasm in the Church's missionary enterprise?" Each of the sessions was introduced by a brief paper on some aspect of the subject, but by far the greatest part of the time was given to group discussion. Dr. John W. Wood, executive secretary of the Department of Foreign Missions, was there to answer questions about present missionary policy and to give his views on suggestions offered. Bishop Bartlett, executive secretary of the Department of Domestic Missions, had also been invited, but was unable to be present. But the conference was by no means an official one; its value lay in the fact that the participants were Churchmen interested in missions from a nonprofessional, disinterested point of view.

Several interesting things came out of the conference. These are summarized in our news columns, and there is no need to repeat them here. Discussion was frank and open, even when it involved criticism of the leadership of the National Council and of the staff at Church Missions House. It was freely admitted that a considerable factor in the current lack of missionary enthusiasm in our own Church is the breakdown of confidence in the leadership at the Church's missionary headquarters, and that while some of the criticism has gone too far, much of it has been justified. If confidence is to be restored, it will not be enough simply to reinstate work that has been cut during the depression; the whole field of the Church's missionary endeavor must be resurveyed and reevaluated. The missionary enterprise itself is sound in its general outlines, but its details need careful restudy and readjustment. The doubts of those who raise honest inquiries must be met; and then the mission of the Church in the new world must be dramatized and forcefully presented as the great adventure for God that it is.

The conference made one specific recommendation that does not seem at first glance to have much to do with missions, but that is in fact of great significance for the missionary cause and for every other activity of the Church. That is the suggestion that younger deputies be elected to General Convention. There was a considerable amount of discussion of this point, and the conference members were unanimously agreed upon the recommendation. It was felt that the Church lays too great store by mere length of service; and that the tendency to reelect wardens, vestrymen, diocesan officers, and deputies to General Convention year after year is not a good thing. It tends to make the leadership of the Church static, and it prevents the infusion of new blood into the councils of the Church. The conference was content to recommend the election of "younger" deputies. We would go a little farther, and say that in most dioceses and missionary districts half of the deputies should be under 40 years old. Of course a balance of more experienced older men is needed also; the other half might well be older men who have served in previous General Conventions. How does your diocese stack up in this matter?

As its final recommendation, the Philadelphia conference urged "that groups similar to this be convened in the South, Middle West, and West, to study the same questions as were referred to this group, and that this group be asked to continue its study." We hope that this recommendation will be followed, for it is only by giving these matters careful study and discussing them freely that a solution to the problem of the future of the Church's missionary work—her primary task in the world—will be wisely solved.

Preaching

THE PROTESTANT Churches of America have recently observed the centennial of the birth of Dwight L. Moody, a lay evangelist who made many converts, not by sensational revivalistic methods but because of his ability to speak in the everyday language of ordinary life. Those who have personal recollections of his preaching, or others who have read of his remarkable meetings in America and England, whatever their religious convictions, cannot fail to pay tribute to the genuineness and sincerity of his work. His power lay not merely in his own faith but in his ability to express that faith in simple terms and to translate it into the common language of daily life. By comparison with the preaching from the pulpits of his day, he is seen now as one of whom it may be said that he reflected the spirit of Him whom the common people heard gladly because He spoke as one having authority and not as the scribes.

One thinks of the great gifts of this lay witness to faith as Lent approaches. What sort of preaching are men hungry for? Often one hears criticism of preachers who "talk over the heads of the congregation." Perhaps that criticism may mean that the speaker is not clear in his own thinking and conceals in a tragic verbosity the indefiniteness of his thought; perhaps it means inability to avoid over-technical theological language; perhaps it shows that he has shut his eyes to what is going on in the world about him and has created for himself an unreal world of his own. He takes for granted religious experiences which most of the members of his congregation have never known; he fails to touch on trials and temptations, doubts and difficulties, which to them are very actual; he starts with religious assumptions they have not accepted; he dwells on facts in the scheme of redemption of which they are ignorant, and he has become so interested in developing a

new thought he has just read about in a book that he forgets entirely the real needs of his people and never takes into account their lack of knowledge.

An excellent book* which has several times been mentioned in our columns attempts to answer questions about Christianity asked by boys and young men of 16 to 18. We have been interested in the fact that when the answers to these questions were given by a notable group of clergymen—Anglican priests, bishops, Presbyterian scholars and pastors, Roman Catholic professors and famous preachers—the editor of the book in which their brief papers are printed found it necessary to compile a glossary to explain some of the terms they used in attempting to make their replies understandable. Here are some of the words which slipped into their writing for boys of high school age—a telegraph messenger boy, a butcher's assistant, an apprentice plumber, a young school boy, a gardener, a bookkeeper, etc. :

Agnostic, atheistic, affective, ante-natal, apathy, autonomous, categorically, cognitive, cerebro-neural, conative, components, correlations, consecration, egoism, extraneous, environment, fundamentalism, hedonism, heresy, idiosyncrasy, incorporeal, integrity (in the sense of wholeness), Manichaeism, matrix, naïve, postulate, predestined, *quid pro quo*, psychophysical, selflessness, spatial, synonymous, transcendent, unification, vitalizing, volitional.

Lincoln somewhere says:

"Among my earliest recollections, I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I can remember going to my bedroom, after hearing the neighbors talk of an evening with my father, and walking up and down trying to make out what was the meaning of some of their (to me) dark sayings. I could not sleep, though I often tried to, when I got on such a hunt after an idea, until I had caught it; and when I thought I had got it I was not satisfied until I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend."

We are pleading for instruction and preaching which is simple, direct, and natural.

The crowds who went to hear Mr. Moody and found in his often commonplace sermons a veritable revelation—he did not indulge in slang, as did Mr. Sunday in later years, nor did he indulge in unconventional language merely for the sake of shocking his hearers into attention—are a standing reproach to preachers in every age.

May we look for more of this spirit in the preaching of the coming Lent—preaching which is natural, genuine, evidently sincere; preaching which shows that the speaker reads and thinks, but has strived to translate what he has read and thought into something of the simplicity of Christ. We have slighted preaching in the Episcopal Church—witness the fact that in the Harper's Monthly Pulpit series only seven of our clergy are represented in a series which has now run to 50 volumes. Worship, of course, comes first; but St. Paul declares that "it pleased God, by the foolishness of preaching to save them that believe." Not many of the clergy can become great prophets of social righteousness—perhaps too many are attempting to prophesy when, in the long run, they could do more by faithful instruction. The preacher who can bring men to acceptance of the faith, to belief in divine grace and to acceptance of it in the sacraments, who can convince them of sin and win them to the Christian life of prayer, service, and sacrifice, will win an appreciation and a gratitude which words cannot express.

**Asking Them Questions*. Oxford. \$1.50.



CHURCH MUSIC

Rev. John W. Norris, Editor



A LETTER from a New York clergyman contains two requests: first, that this department of THE LIVING CHURCH "will ever have in mind the smaller church choir, of which type there is the greatest number in the Church"; and secondly, "that something you may say will lead one parson to choose his own hymns and not leave them to his indifferent organist or his wife, or somebody else who knows nothing about service order."

We hope that the director of the small choir will find this column a very real benefit. It is our intention ever to have this type of choir in mind. The large professional choir is usually headed by a competent organist-choirmaster who should be capable of producing the type of music desired. At the same time we are aware of the fact that many of these choirmasters do not realize that there has been any development in the art of Church music since the days of Stainer and Barnby and other writers of the Victorian school. Above all we hope to impress upon both the small and large choir director and upon the parish priests who are in control of the music in their churches, that the congregation, and not the choir alone, is in church for the purpose of worship and that the members of that body are entitled to certain portions of the service.

With regard to the second request it is to be hoped that the clergy not only will be inspired to select their hymns but that, working in conjunction with their choirmasters, they will plan their services as units. Thus those portions of the service which are read, the music and the sermon, may all be utilized to emphasize the Church's teaching for a particular day or season. This, of course, cannot be done if the rector depends upon the inspiration of the Holy Spirit to provide him with a sermon after he has entered the pulpit. Nor can it be done if no thought is given to the relation of hymns with the sermon, or the anthem. Recently the following notice was called to our attention in a published service announcement:

Sermon: What Have We Learned from the Depression?
Anthem: "Search me, O God."

Still another example of the absurdity to which priest and choirmaster can unintentionally lend themselves was found on a church program which scheduled the following items:

Anthem: "Peace, perfect peace."
Sermon: Troubles in Married Life.

Such absurdities could be avoided if the service were carefully mapped out beforehand. This can be done in either a small or a large church, regardless of the ability of the choir.

Service building requires careful study and preparation. The rector must first decide what his aim is for a particular Sunday. Possibly his sermon will have no reference to the lessons or the epistle and gospel, but rather be designed to meet a need of his congregation at a particular moment. The hymns should be selected to develop the theme of the day, either as carried out in the liturgy and scripture readings, or in the sermon. They may be able to do both. At all events the sermon hymn should lay the ground for the homily that is to follow. The anthem may fix the thought of the sermon or the Church's teaching of the day. Organ music, if used, should be of a character that is suitable. One would not want a militant organ voluntary to precede a service which had as its subject Peace.

Books for Lent

Recommended by Leaders in the Church

*Some Recent Books for Lenten Reading**

Recommended by the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

The Redeemer. The Presiding Bishop's Lenten Book for 1937. Harpers. \$1.50.

Meditations for every day in Lent.

The Sword of St. Michael. By Karl Morgan Block. Men's Club, Church of St. Michael and St. George, St. Louis, Mo. \$1.50.

Informal messages of a pastor to his people. These are short, clear, practical, helpful addresses.

In the Steps of Saint Paul. By H. V. Morton. Dodd Mead. \$2.50.

Morton is unexcelled in lively description. *In the Steps of the Master* was superb. This new one is a worthy companion volume.

The Relevance of the Church. By F. H. Barry. Scribners. \$2.50.

A very great book. Simple and clear in style. Searching in its call to the Church to face a new age.

Liturgy and Society. By A. G. Hebert. Faber & Faber. \$5.00.

The function of the Church in the modern world. Another really great book. Deep, thoughtful, interesting.

The Desert Saints. By Helen Waddell. Henry Holt. \$2.50.

Did you read her *Peter Abelard*? A distinguished writer who gives us here translations from the saintly hermits of the first centuries.

The Purpose of God. By W. R. Matthews. Scribners. \$2.50.

The new Dean of St. Paul's gives us the Robertson lectures delivered at Glasgow. This is straight theology and very worth while; a chapter a week during Lent.

The God Who Speaks. By B. H. Streeter. Macmillan. \$1.75.

Canon Streeter always has something to say, and knows how to say it. "Once upon a time, the story goes, a country mouse was entangled by a town mouse in an argument to prove there is no God. 'But dash it all,' said the country mouse . . ."

The Return of Religion. By H. C. Link. Macmillan. \$1.75.

"The finest book on practical religion I have ever read," says Dr. William Lyon Phelps. You will like it and profit by it.

Christianity Confronts Communism. By Matthew Spinka. Harpers. \$2.00.

Why gird against Communism unless you know just what it is and where it opposes Christianity?

Christian Faith and Economic Change. By Halford E. Luccock. Abingdon Press. \$2.00.

Here is a fascinating description of a vertical Gospel in a horizontal world. Brilliantly written.

Sacraments and the Church. By Henry de Candole. Mowbray. \$1.20.

A study of the corporate nature of Christianity.

The Problem of Right Conduct. By Canon Peter Green. Longmans, Green. \$1.50.

A very valuable little textbook on Christian ethics and well-fitted indeed for Lenten reading.

The Threshold of Ethics. By Kenneth E. Kirk. Skeffington. \$1.50.

A brilliant, short, readable, searching little book by a renowned professor of Oxford.

Religion Renounces War. By W. W. Van Kirk. Willett, Clark. \$2.00.

Well, does it? Lent only emphasizes the need for facing this question squarely.

Preface to a Christian Sociology. By Cyril Hudson. Allen & Unwin. \$2.00.

What are the spiritual resources of secularism? Has the Church the secret of life and the cure for world disorders?

The Heavenly Octave. By F. W. Boreham. Abingdon Press. \$1.75.

A study of the Beatitudes by one of the most charming and gifted Christian essayists.

The Miracle of Preaching. By J. Edgar Park. Macmillan. \$1.75.

The latest Lyman Beecher lectures. For clergy only.

Christianity is Christ. By C. C. Martindale, S.J. Sheed & Ward. \$2.50.

Roman Catholic Jesuit priest, but what of it? An excellent preacher who knows and loves Jesus Christ and His Body the Church.

The Glory of the Cross. By Samuel Zwemer. Marshall Morgan & Scott. 50 cts.

Meditations by a great Protestant missionary. Evangelical, direct, glowing.

Ten Books: Seven Little, Three Big

Recommended by the Rt. Rev. Charles Fiske, D.D.

Retired Bishop of Central New York

The Redeemer. Harpers. \$1.00.

The Presiding Bishop's new book for Lent, with three bishops and three well-known clergymen as contributors.

How to Use Your Church. By Louis Jabine. Macmillan. \$1.00.

A practical book of pastoral counsel; full of suggestion for Church members young and old. It was published several years ago, but is splendidly useful, especially for confirmation classes, for this year as well.

The Making of a Man. By the Dean of Windsor. Scribner's. \$1.50.

The informal talks which the author gave to a group of young people, men and women, many of them writers, musicians, artists,

On Growing Old Gracefully. By Charles Courtenay. Macmillan. \$1.75.

The author died the month the book was published, nearing the age of 88, a charming gentleman and devoted clergyman; a book that cannot fail to make life sweeter for you, whether you are young or old.

Everyman's Problems and Difficulties. By the Bishop of London. Longmans, Green. \$1.00.

Deals with some problems of faith, the troubles and difficulties all men face; written to help ordinary, everyday people.

Asking Them Questions. By various authors. With an introduction by Ronald S. Wright. Oxford Press. \$1.50.

Problems of faith and life similar to those the Bishop of London deals with; only more of them, and actual questions asked by boys of 16 and under; the answers by leading theologians, etc.

Return to Religion. By Henry C. Link. Macmillan. \$1.75.

A book by a man who goes to church because he doesn't

*These are books owned and read by the Bishop.

want to! Everyday reasons to hit home to everyday people. Not all that could be said, but all that many Americans will "take."

For those who want a bigger book and not necessarily a religious one, Bishop Fiske commends:

Man the Unknown. By Alexis Carrell. Harpers. \$3.75.

A famous physician—a practicing Roman Catholic—says some things on miracles, etc., startling and unexpected, as coming from a great scientist.

The Autobiography of Gilbert K. Chesterton. Sheed and Ward. \$3.00.

Not as good as I expected it to be; but good enough not to miss. The story of a famous wit, who in his day punctured many balloons which others were sending skyward.

Jefferson in Power. By Claude Bowers. Houghton, Mifflin. \$3.00.

Especially interesting in these days when so many of us are interested in the economic and philosophical aims and ideas of present-day democracy. The author's *Hamilton and Jefferson* and *The Tragic Era* place Mr. Bowers in a high rank (with James Truslow Adams and others) as an interpreter of American history.

Books for Lenten Reading

Recommended by the Rt. Rev. Henry Knox Sherrill, D.D.

Bishop of Massachusetts

Freedom, Love, and Truth. By Dean Inge. Longmans, Green. London. \$5.00.

A VERY helpful and inspiring collection of devotional literature of the ages, with an introductory chapter by Dean Inge.

In the Steps of St. Paul. By H. V. Morton. Dodd, Mead. \$2.50.

A book which makes very vivid the background of St. Paul's life and teaching.

Prisons and Beyond. By Sandford Bates. Macmillan. \$3.00.

A discussion of one of our greatest social problems, by the high-minded and experienced United States Commissioners of Prisons.

The Miracle of Preaching. By J. Edgar Park. Macmillan. \$2.00.

The Lyman Beecher lectures for last year, by the president of Wheaton College, an exceedingly stimulating and suggestive book, not only for preachers but for listeners as well.

Contemporary English Theology. By Walter M. Horton. Harpers. \$2.00.

A survey by the president of Oberlin, a book which accomplishes a difficult task on the whole very well, though not everyone would agree with the emphases of this book. It is a survey of English theological leaders and writers which will be of special interest to the members of our own Church.

More Books for Lenten Reading

Recommended by the Very Rev. Frederick C. Grant, Th.D.

Dean of Seabury-Western Theological Seminary

ONE of the best books that I have read of late is Dodd: *The Parables of the Kingdom* (Scribners. \$2.00). The book contains lectures delivered at Yale Divinity School and presents a view closely related to that of Rudolf Otto, viz., Jesus taught that the Kingdom had already arrived, not that it was soon to come.

Another excellent book on the parables which I have read of late is Oesterley: *The Gospel Parables in the Light of Their Jewish Background* (SPCK, imported by Macmillan. \$2.00). Dr. Oesterley is one of the best authorities on the Jewish background of early Christianity.

When I recommend these books for Lenten reading, I am not proposing that they should be studied "devotionally," for I don't know quite what that means. I find that to study the New Testament with the sole or at least the chief aim in mind of finding out exactly what was meant in the original, or, as in this case, just what our Lord actually said and what He meant His words to mean, is the best kind of devotional exercise. The great sweeping application of the Gospel of our Lord stands out more and more clearly as we get back closer and closer to His original utterances through the various avenues of criticism. Such guides as Oesterley and Dodd help us to get back to that original.

Books that Deal with Missions

Recommended by the Rev. G. Warfield Hobbs, D.D.

Editor, the "Spirit of Missions"

Missions Tomorrow. By Kenneth Scott Latourette, Willis James professor of missions and Oriental history in Yale University. Harpers. \$2.00.

INVALUABLE suggestions for adaptation of the missionary program to new ideas and techniques at home and abroad. A book enriched by Professor Latourette's fine expression of his own faith in Christianity and in the ability of the Christian forces under God's Spirit to conquer despite the confusion of an age of transition.

The Medieval Missionary. By James Thayer Addison. International Missionary Council. \$2.00.

A brilliant discussion by the Church's leading missionary author of the conversion of Northern Europe through the period 500-1300 A.D. Dr. Addison writes with rare understanding of the medieval missionary, his motives, education, methods, and achievements. Valuable suggestions for today enrich the material.

I Discover the Orient. By Fletcher S. Brockman. Harpers. \$2.00.

Writing in an easy, readable style, the author tells of the work of a missionary in a way that will arrest and hold the attention even of uninterested Christians. In a very subtle way Mr. Brockman makes real the transformation that has come over missionary work and outlook in the past quarter century. "During the past five years," he says in his preface, "the relation of Christianity to other religions has assumed a new and almost passionate interest." As a result the author undertakes to answer the question, "Will the ultimate religion of the world be Christian or a synthesis of several religions?" One absorbs fresh missionary conviction and courage as Mr. Brockman unfolds his reassuring message.

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

A convincing presentation of witnessing to the Incarnation in Apostolic times, and of the actuality of results then achieved. A most unusual book, strengthening one's sense of the Church's mission and objective in the world, with perhaps too little application to present needs.

Christ in the Great Forest. By Felix Faure. Translated by Roy T. House. Friendship Press. \$1.00.

Here are 15 missionary tales inspired by the work of the author, who is a lay missionary of the Paris Evangelical Society, having been connected with its African work for more than 40 years. The stories deal with the life of the African Bush country and reveal that the power of Christ can penetrate what seems the "outer darkness." One will take his Christianity less lightly when he has read in these tales of the cost of bearing witness to Christ and of the converting power of His Gospel borne by simple converts in the heart of Africa.

Adventure in Faith. By the late James S. Russell. Morehouse. 85 cts.

No one who would penetrate the mind and heart of the Negro can neglect this brief 117-page book which records the life story

of a noted Christian educator, founder of St. Paul's Normal and Industrial School, a leader of his race for half a century. Born into slavery, Archdeacon Russell pursued a continuously upward path; was the first graduate of the Bishop Payne Divinity School; was the first Negro graduate of the Theological Seminary in Virginia; was twice elected to the episcopate; received the Harmon Award and other recognitions of service to his own people. The life of any reader will be enriched by contact with this great spirit.

Heritage of Beauty. By Daniel J. Fleming. Friendship Press. \$1.50.

Here is an adults' picture book of the kind so popular today and the first to deal with Christian architecture as a fascinating aspect of the extension of Christ's Kingdom around the world. Among pictures representing buildings erected by Christians of every name, Churchmen will be especially interested in the new Canon Gairdner Memorial Church in Cairo, Egypt; the Cathedral of St. Mary and St. John, Manila; St. Andrew's Church, Wuchang; Christ Church, Nara; Grace Church, Hikone; and several examples erected by the Church of England in Africa.

An American Doctor's Odyssey. By Victor Heiser, M.D. Norton. \$3.50.

This book, now enjoying tremendous sales, holds no brief for missions yet no reader with faith in the Great Physician as presenting in terms of love, sacrifice, and service the only hope of world redemption from the horrors of preventable disease will fail to find his missionary fervor fanned to white heat. Dr. Heiser's pictures of conditions he has fought in the Orient and principally in the Philippines merely testify to the wisdom of the Church's medical activities and bring to Churchmen some sense of pride that at least in inadequate terms St. Luke's Hospital, Manila, and St. Theodore's Hospital, Sagada, are splendidly serving.

Books on Christian Sociology

Recommended by the Rev. Almon R. Pepper

Executive Secretary, National Council Social Service Department

The Trouble I've Seen. By Martha Gellhorn. Morrow, 1936. \$2.50.

MISS GELLHORN writes about the tragedies of unemployment as the social worker sees them. She presents case histories in fiction form. Introduction by H. G. Wells.

Prisons and Beyond. By Sanford Bates. Macmillan, 1936. \$3.50.

The United States Director of Prisons discusses Crime and our penal system. He pleads for a revitalized religion. Dean Lathrop would have delighted in this book.

The Art of Ministering to the Sick. By Richard C. Cabot, M.D., and Russell L. Dicks, B.D. Macmillan, 1936. \$3.00.

A contribution to pastoral theology based on experience at Massachusetts General Hospital. Dr. Cabot's insight into spiritual problems will be remembered by those who have read *What Men Live By*.

Rich Land, Poor Land. By Stuart Chase. Whittlesey House, McGraw-Hill, 1936. \$2.50.

For those who like factual material. A plea for the conservation of the most precious substance in the world—not nearly as dry as one might imagine.

Music in Institutions. By Willem van de Wall. Russell Sage Foundation, 1936. \$3.00.

The therapeutic and inspirational value of music, scientifically treated. Will give direction for use of music in institutions of our Church. Also suggestive of its value for all of us.

Social Work as a Profession. By Esther Lucile Brown. Russell Sage Foundation, 1936. \$3.00.

Perhaps not Lenten reading, but will give information on

the subject of social work to those who advise others or are seeking advice for themselves.

Readings in Mental Hygiene. Edited by E. R. Groves and Phyllis Blanchard. Henry Holt, 1936. \$2.75.

Sane, nontechnical readings edited by two great teachers. Suggestive for healthy self-examination and the formation of a constructive new pattern of thinking.

Books on Religious Education

Recommended by the Rev. William Grime

Author of "Junior Boys Write Their Life of Christ" and "Modern Methods in the Church School"

Children and the Church. By Deaconess F. Edwards. National Council. \$1.50.

A BOOK that should inspire every rector and teacher to want a real "Forward Movement" in our church school teaching.

History of the American Church. By W. W. Manross. Morehouse. \$2.75.

Those supervisors and teachers who feel they need more "content" will find this volume very rewarding reading. Should be in every church school library.

Which Way for Our Children. By Alberta Munkres. Scribners. \$2.00.

Parents and teachers will be especially attracted to the chapters: Teaching Children About God, Using the Bible with Children, and Guiding Children in Social Relationships.

Teaching Religion Creatively. By A. J. W. Myers. Revell. \$1.75.

Contains many descriptions of actual classes at work using progressive methods.

The Church and the Children. By M. A. Jones. Cokesbury Press. \$2.00.

Readers will be interested in the chapters, The Influence of the Church Family, and Religious Education in the Home. This book views the *whole program* for religion in the local church.

Creative Teaching. By J. A. Suter. Macmillan. \$1.25.

These letters to church school teachers will stimulate any teacher and give him keener insights into the minds and abilities of his class. Although the book is a few years old, it is still very good.

Courageous Adventures. By Laura H. Wild. Abingdon Press. \$1.00.

Old Testament stories for high school boys and girls, which aim to preserve the spiritual values of the stories and not simply leave the impression of fanciful folk-tales.

The Story of the Bible. By Walter Russell Bowie. Abingdon Press. \$3.00.

Invaluable for every teacher who wishes to review the content of the Bible and while doing so refresh his mind and spirit.

The Gospel in Art. By A. E. Bailey. Pilgrim Press. \$3.00.

To help teachers and pupils discover and appreciate the religious element in art. Exquisite illustrations. Includes a valuable chapter, How to Study a Picture.

The World's Living Religions. By Robert E. Hume. Scribners. 17th edition. \$1.75.

Excellent for clergymen and teachers and high school pupils who desire to reconsider the main historical facts together with an appreciation of the essential features and essential differences of the various religions.

Educating Children for Peace. By I. M. McPherson. Abingdon Press. \$2.00.

Dr. Cadman called this book on peace education for children the best he had ever seen.

Contemplative Prayer. By S. H. Hughson, OHC. Macmillan. \$2.25.

A book that can impell every leader of youth to give more time and thought to his or her devotional life.

Exploring Our Neighborhood. By M. M. Eakin. Abingdon Press. \$1.00.

Designed to arouse in teachers and pupils a keener sensitiveness to social and religious problems in the community. Readers will be cheered forward by some of the remarks, in the second exploration, entitled *The Protestant Episcopal Church*.

The Literary Editor adds Fr. Grime's own two books: *Junior Boys Write Their Own Life of Christ* (Manthorne & Burack, Inc. \$1.00), and *Modern Methods in the Church School* (Round Table Press. \$1.50).

Books on International Questions

Recommended by Clinton Rogers Woodruff

Propaganda and Dictatorship. A collection of papers by: Fritz Morstein Marx, Arnold J. Zurcher, Bertram W. Maxwell, Oscar Jaszi, Harold D. Lasswell, and George E. Gordon Catlin. Edited by H. L. Childs. Princeton University Press. \$1.50.

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

Next to war, no international question is receiving more attention at the hands of publicists than that of dictatorship. These two composite volumes present many phases.

Current International Coöperation. By Manley O. Hudson. Calcutta University Press.

Professor Hudson, who was professor of international law at Harvard and for years was connected with the Secretariat of the League of Nations, brings his learning and experience to bear on the problem of collective. He is now a member of the World Court at the Hague. This is not a new book, but a highly suggestive one.

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

The "we" is the United States. In the words of the introductory note, "Mr. Bradley not only looks gift horses in their mouths; he also keeps a sharp eye on Greeks bearing gifts."

The League of Nations and the Rule of Law, 1918-1935. By Alfred Zimmern. Macmillan. \$4.50.

A scholarly contribution to the discussion of collective security.

The Alternative to War. By Charles Roden Buxton. Allen & Unwyn, London.

A worth-while contribution from a British parliamentarian.

Militarism in Japan. By Kenneth W. Colegrove. World Affairs Books, No. 16. World Peace Foundation. 75 cts.

Books on Human Personality

Recommended by the Rev. Otis R. Rice

Lecturer on Pastoral Theology, General Theological Seminary

THERE IS today a confusingly large selection of books dealing with the study and understanding of human personality. Divergent views of the various schools of psychology add to the reader's perplexity in choosing helpful reading in the field. Yet clergy, Church workers, teachers, and laity alike are eager to make use of the recent theories and findings of psychologists and psychiatrists. Some are concerned with their own personal problems; others with the difficulties and needs of parishioners, pupils, or friends; still others with a more general interest in the development and possible modification of personality.

The list which follows has been prepared as a guide for those

who are not familiar with the literature. In the interest of conciseness, many other valuable items have been omitted. Books of a somewhat technical nature and which will be read with greater profit by those with some previous knowledge of psychology are marked thus (*).

PSYCHOLOGY OF PERSONALITY (General Works)

The Normal Mind. By William H. Burnham. Pp. 687. Appleton-Century, 1924. \$2.75.

The Wholesome Personality. By William H. Burnham. Pp. 713. Appleton-Century, 1932. \$2.75.

Two helpful books dealing with the normal personality and its normal problems.

The Human Mind. By Karl A. Menninger. Pp. 477. Alfred A. Knopf, 1930. \$5.00. (\$1.00 edition, 1933. Pp. 447. Garden City Publishing House.)

A comprehensive study of human behavior and emotions, systematically arranged and illustrated with interesting case material.

**Developmental Psychology.* By F. L. Goodenough. Pp. 619. Appleton-Century, 1934. \$3.00.

Psychology of Personality. By English Bagby. Pp. 236. Henry Holt, 1928. \$3.50.

A brief, well-written book, excellently illustrated.

PSYCHOLOGY OF CHILDHOOD AND ADOLESCENCE

Child Psychology. By Arthur T. Jersild. Pp. 462. Prentice-Hall, 1933. \$3.00.

Everyday Problems of the Everyday Child. By Douglas Thom. Pp. 349. Appleton-Century, 1927. \$2.50.

Normal Youth and Its Everyday Problems. By Douglas Thom. Pp. 368. Appleton-Century, 1932. \$2.50.

**Psychology of Adolescence.* By Leta Stetter Hollingworth. Pp. 227. Appleton-Century. \$2.50.

The emphasis of these books is on practical application.

Inner World of Childhood. By Frances G. Wickes. Pp. 379. Appleton-Century, 1927. \$3.00.

A varied selection of books with special emphasis on practical application.

Child Life and Religion. By Isle Forest. Pp. 142. Harpers, 1930. \$1.50.

The Child's Approach to Religion. By Henry W. Fox. Harpers, 1930. \$1.00.

These last two books give a psychological approach to the religion of the young child.

MENTAL HYGIENE

Keeping a Sound Mind. By John J. B. Morgan. Pp. 440. Macmillan, 1934. \$2.00.

**Psychology of Adjustment.* By Lawrence F. Shaffer. Pp. 600. Houghton, Mifflin, 1936. \$3.00.

Two books used as textbooks in college courses in mental hygiene. They give general principles and programs for the maintaining of adequate mental balance and for the understanding of fears, anxieties, and other disturbing problems met in everyday life.

DEPTH PSYCHOLOGIES

In recent years new techniques for the study and cure of mental difficulties have been developed. From these therapeutic methods several views of mental mechanism have arisen which are now fairly well integrated into three schools of psychological

thought. The following books represent selections from each school:

A. *Analytical Psychology* (the Jungian School):

The Way of All Women. By Esther Harding. Pp. 335. Longmans, Green, 1933. \$3.00.

A splendid book for both men and women. Particularly helpful in shedding light on problems of relationship.

Recreating the Individual. By Beatrice Hinkle. Pp. 450. Harcourt, Brace, 1923. \$4.50.

A book which shows the author's deep reverence for the inner resources of human personality.

B. *Individual Psychology* (the Adlerian School):

Understanding Human Nature. By Alfred Adler. Pp. 286. Greenberg, 1927. \$3.50.

Individual Psychology. By Erwin Wexberg. Pp. 428. Allen & Unwin, 1929. \$4.00.

Over-simplified works on behavior and character which will be suggestive points of departure for wider reading.

Let's Be Normal. By Fritz Kunkel. Pp. 299. Washburn, 1929. \$3.00.

**God Helps Those . . .* By Fritz Kunkel. Pp. 279. Washburn, 1931. \$3.00.

What It Means to Grow Up. By Fritz Kunkel. Pp. 191. Scribners, 1936. \$2.00.

Despite the unfortunate titles and poor translations of the first two books, these works of Dr. Kunkel of Berlin represent a very valuable contribution to the field of characterology. Though, in general, Kunkel falls into the Adlerian group, he has brought unusual insights of his own to these books. He is himself a religious man and though not stressing the religious in his writing, presents a view in keeping with much of Christian thought.

C. *Psychoanalysis* (the Freudian School):

**The Meaning of Psychoanalysis.* By Martin Peck. Pp. 273. Alfred A. Knopf, 1931. \$2.50.

Practical Aspects of Psychoanalysis. By Lawrence Kubie. Pp. 223. Norton, 1936. \$2.25.

The Medical Value of Psychoanalysis. By Franz Alexander. Pp. 264. Norton, 1936. \$3.00.

These three books will give a fairer understanding of the psychoanalytical technique of therapy and its place in medical psychiatry. They will also shed light on the highly controversial estimates of this psychological system.

D. *Miscellaneous:*

Psychoanalysis and Its Derivatives. By Crichton Miller. Pp. 249. Henry Holt. (Home University Library Series.) \$1.25.

A short critical evaluation of the various schools of depth psychology which clearly distinguishes their basic assumptions.

So You're Going to a Psychiatrist. By Elizabeth I. Adamson. Pp. 263. Crowell, 1936. \$2.50.

A delightfully written book, giving practical information regarding the findings of modern psychiatry, and its scope and practice.

PSYCHOLOGY AND RELIGION

Psychology and Life. By Leslie D. Weatherhead. Pp. 280. Abingdon Press, 1935. \$2.00.

Psychology's Defense of the Faith. By David Yellowless. Pp. 190. Harpers, 1930. \$2.00.

Psychology of Christian Personality. By Ernest M. Ligon. Pp. 393. Macmillan, 1935. \$3.00.

Thoroughly satisfactory books in this section have not yet been written. The three suggested are pioneer attempts in the

field and should be read as such. Much better material is to be found in current periodicals and journals of religion and psychology.

BOOKS ON COUNSELING

It is extremely difficult to recommend books of a practical nature for the clergy or others who are attempting to use the resources of modern psychology in helping people. It is generally agreed that no such work should be undertaken without thorough training and that in the majority of cases anything resembling psychotherapy should be left to the medical profession. Nevertheless anyone who is dealing with the problems of others in a privileged relationship must use the best tools he can find, always of course realizing his limitations and dangers. With this caution in mind, the following are suggested:

**Solving Personal Problems.* By Harrison S. and Grace L. Elliott. Pp. 322. Henry Holt, 1936. \$2.00.

A comprehensive treatment of the problems, principles, methods, and limitations of personal counseling. Contains an excellent bibliography.

Psychology for Religious Workers. By Lindsay Dewar and Cyril E. Hudson. Pp. 234. Ray Long and Richard R. Smith, 1932. \$2.00.

The best of a number of books on pastoral psychology but by no means completely satisfactory. The clergy and Church workers will find much of interest in this volume but it must be supplemented by wider reading.

**Theory and Practice of Psychiatry.* By William S. Saddler. Pp. 1,200. C. V. Mosby Company, 1936. \$10.

The best comprehensive reference work for clergy who are using psychological methods in their ministry.

Marriage and Family Life

Recommended by the Rev. Floyd Van Keuren, D.D.

Executive Secretary, Social Service Commission, Diocese of New York

OF MAKING many books on marriage there is now apparently no end. The earlier books on the subject dealt largely with the interesting but impractical topic of the primitive and historical family and its anthropological significance. Following these came books for social workers, including some exceedingly valuable ones on family organization and family case work, which are still standard and should be studied as a background for any training in marriage instruction and family counseling. About the same time we became conscious of a rising tide of sex books which is still with us; many of them are pretty dreadful from any point of view. Then, with the realization that successful marriage is even vastly more a matter of mental hygiene than of social hygiene, books began to arrive for the use of the couple themselves which were not merely sentimental or homiletical but practical, scientific, and withal wholesome and reverent. Of these the ones most valuable and useful to the couple either directly or as a source book for the minister's instructions are, in my judgment, the following:

Marriage. By Ernest R. Groves. Henry Holt, 1933. \$3.50. Student's edition, \$2.80. American Social Science Series.

First actual college textbook on marriage and still the best. Interprets marriage sympathetically as a human experience. Practical study of marriage problems and resources including training for marriage, courtship, wedding, honeymoon, sex, economy, children, domestic adjustment, etc. For the student the best single book covering the whole subject.

Sex Technique in Marriage. By Isabel E. Hutton, M.D., of the British Hospital for Functional, Mental, and Nervous Diseases. Emerson Books, Inc., 1933. \$2.00. Foreword by Ira S. Wile, M.D., former Commissioner of Education of New York.

Straightforward and unemotional, scientifically accurate in simple language for the average couple.

Another valuable book of encyclopedic information on the subject, arranged in questions and answers, is *A Marriage Manual* by Drs. Hannah and Abraham Stone (Simon & Schuster, 1935. \$2.50).

A new book by Mrs. Groves and Dr. Ross, *The Married Woman* (Greenberg, 1936. \$2.50), is helpful reading for both men and women.

Personality and the Family. By Hornell and Ella Hart. D. C. Heath, 1935. \$2.80.

A remarkable book for the student and for the thoughtful couple, on home and family life as a means for the developing and enriching of personality. A stimulating study of many experiences in family life as they affect different personalities, including the influence of servants, children, sickness, etc.

Psychology and Life. By Leslie D. Weatherhead (author of *Mastery of Sex Through Psychology and Religion*, which was such a great help a few years ago). Abingdon Press, 1935. \$2.00.

For thoughtful persons a good book on personal adjustments. Not addressed to married people, but valuable in helping them to understand themselves and each other.

Solving Personal Problems. By Harrison and Grace Elliott. Henry Holt, 1936. \$2.00.

A very new counseling manual of great value to clergy and others dealing with family problems, and very helpful to married couples themselves. Only a part of the book is concerned directly with marriage but all of it is applicable to married people.

Earning and Spending the Family Income. By Meta Roman Friend. Appleton-Century, 1930. \$2.00.

This book remains, I think, the best, most practical, and most delightful of all the books on home management and home economics. It has recently been republished in a revised edition.

The next best book on the subject seems to me to be *Economics of the Household*, by B. R. Andrews (Macmillan, 1932. \$3.50).

Preparation for Marriage. By Ernest R. Groves. Greenberg, 1936. \$1.50.

A small book of about 120 pages published very recently as a simple manual for the couple themselves. An excellent and practical little book on preparation for marriage, problems of health and parenthood, and "building a domestic program."

The editor adds Dr. Van Keuren's own book, *Outfitting for Spiritual Marriage* (Morehouse, 1935. \$1.75).

A handbook of practical and specific directions on getting and staying married through applied psychology, sociology, and religion, with a foreword by the Rev. C. Rankin Barnes.

Five Good Books

Recommended by the Rev. Burton Scott Easton, S.T.D.

Professor of New Testament, General Theological Seminary

Asking Them Questions. By various authors. Oxford Press. \$1.50.

A BOOK that is justly having what for a religious work is an enormous sale. The questions asked about religion by Scotch older boys and young men and the answers given by really able thinkers.

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

The crowning work of an extraordinarily able mind and one that goes to the very heart of religion. No one can afford to neglect this book.

Student's Introduction to the Synoptic Gospels. By E. B. Redlich. Longmans, Green. \$3.00.

Just the information about the first three Gospels that everyone wants to know and no one seems able to find.

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

More than just a book about St. Paul. Of these there are dozens, but this book goes to the depths of the Apostle's thought.

The Spirit of Medieval Philosophy. By E. Gilson. Scribners. \$3.50.

Might almost be called "the soul of the Middle Ages." Perhaps the Middle Ages are seen a little too much by moonlight, but at least we are made to see them.

New Books on the Old Testament

Recommended by the Rev. Cuthbert A. Simpson, Th.D.

Assistant Professor of Old Testament, General Theological Seminary

The Old Testament: A Reinterpretation. By Stanley A. Cook. Macmillan, 1936. \$2.75.

AN EMINENTLY readable introduction to the Old Testament, containing a lucid explanation of the aims and methods of modern criticism, and bringing out the permanent values and present significance of the Hebrew Scriptures.

Israel's Wisdom Literature: Its Bearing on Theology and the History of Religion. By O. S. Rankin. Scribners, 1936. \$4.50.

An interesting treatment of the wisdom literature, setting forth as its general characteristic the recognition of man's moral responsibility, his religious individuality, and of God's interest in human life.

Hebrew Origins. By Theophile J. Meek. Harpers, 1936. \$2.00.

A valuable contribution to the understanding of the history and religion of the Old Testament. It is clearly written and easily read.

The Altar Guild Book Shelf

By Harriet Philips Bronson

AN ALTAR GUILD MANUAL, by Edith Weir Perry (Morehouse. 50 cts.), is the first book to place on the shelf. This small book tells what every member of an Altar guild should know in a brief description of the Altar and sanctuary, the sacred vessels, Altar ornaments, linen, and vestments, with practical directions for their care and for the organization and functioning of an Altar guild. No guild should be without this little book and all Church people might well read it. It has the endorsement of the Presiding Bishop.

There is also *A Manual for Altar Guilds*, by Josephine Smith Wood, revised by Mrs. Halsey Wood (E. S. Gorham. 25 cts.).

A Manual of Instruction for Junior Altar Guilds is published by the diocesan Altar guild of Massachusetts, 1 Joy street, Boston, at 50 cts. A most valuable small book. While intended primarily for juniors it would be profitable reading for all Altar guild workers as it states clearly the fundamental things about which Church people are often too vague. A practical and most useful set of charts or illustrations may be had to use with this. The Massachusetts guild also publishes *Suggestions for Altar Guilds*, 25 cts., another helpful booklet.

The Necessary Altar Equipment for a Parish Church, and Directions for Making Simple Altar Linens, is a helpful booklet printed by the diocesan Altar guild of Pennsylvania, 202 South 19th street, Philadelphia, at 5 cts.

Here it might be well to suggest that every Altar guild also put on its book shelf a copy of the booklet, *Diocesan Altar Guilds*, by Elizabeth Jaudon Lea, issued by the national committee of diocesan Altar guilds, and obtainable at 5 cts. from the secretary, Miss Mary C. Buchan, 15 Longfellow road, Wellesley Hills, Mass. Many Church people do not seem to know what a diocesan Altar guild is, nor appreciate the great need for such guilds and their work.

The Server's Manual, by Robert F. Lau, published by E. S. Gorham, at 40 cts., should be on this shelf because coöperation and sympathetic appreciation of each other's work are important between the servers and members of the Altar guild, each doing their part of the whole.

The Worship of the Church, by the Rev. J. A. Register (E. S. Gorham. 60 cts.), has held its place for many years as a careful explanation of the worship of the Church, her ornaments, and their symbolism. It is illustrated.

The Vestments, What They Are and What They Mean, by C. O. Skilbeck (illustrated) (Mowbray. 20 cts.), is a valuable little book answering the questions most often asked about vestments.

An Outline of Symbolism, by the Rt. Rev. Frank E. Wilson (Morehouse. 25 cts.), is illustrated and in its 60 pages, as its title implies, is certain to inspire further study of an inexhaustible subject.

Church Customs, by Vernon Staley (Mowbray. 40 cts.), briefly describes and explains many customs connected with the public worship of the Church. A careful reading of this tiny volume might do much to dispel many misconceptions as to the meaning of these customs.

The Churchman's Glossary of Ecclesiastical Terms, published by A. R. Mowbray, is an indispensable reference book. The Morehouse Publishing Co. is selling it for 60 cts.

It will have been noticed that no book has been mentioned costing more than 60 cts. This has been intentional in order that no Altar guild need be discouraged by its meager resources from beginning a book shelf. Once begun, of course other books will be added. Perhaps the next most useful books might be on needlework. *Church Needlework*, by Hinda Hands (Morehouse. \$1.20), is practical and useful, with directions for making vestments and Altar linen.

Church Embroidery, by Alice Dryden (A. R. Mowbray. \$1.00) (illustrated), is delightful as is also *English Church Embroidery*, by A. F. Kendrick (Scribners. \$4.50). This is out of print, but like the following book may be had in a second-hand copy. *Needlework in Religion*, by M. Symonds and L. Prece, published by Sir Isaac Pitman at \$6.50, is well worth the cost; it merits the attention of Churchmen as well as women with its clear historical sketch of the development and use of symbolism from the earliest times. The second part is a manual of practical instruction in needlework of various sorts.

Symbols in the Church, by Carl Van Treck and Aloysius Croft (Bruce, Milwaukee. \$2.50), is a new book which fills a real need as there has been nothing like it until now. It is profusely and well illustrated and will prove most useful to priests and lay folk.

Church Symbolism, by F. R. Webber (H. Jenson Co., Cleveland. \$7.50), is a well-known reference book—well illustrated, with a foreword by Ralph Adams Cram.

A less expensive book of a different character is *Sacred Symbols in Art*, by Elizabeth Goldsmith (Putnam. \$3.00). This is especially helpful in enabling one to recognize the saints by their symbols as depicted in painting, glass, and carving, as does also *Heraldry in the Church*, by E. E. Dorling (Mowbray. \$1.00), a most useful little book. A companion volume in the Arts of the Church series is *The Decorative Arts of the Church*, by F. S. Urwin, also priced at \$1.00, which gives briefly what it would require much study to glean from larger books.

Church Building, by Ralph Adams Cram (Marshall Jones. \$7.50), is the book to choose on architecture. It is illustrated and the well-known author is recognized both here and abroad as a great architect and authority as well as a strong, loyal Churchman.

The Ornaments of the Ministers, by the Rev. Percy Dearmer (Mowbray. \$3.00), gives the history and proper use of all the vestments, with many good illustrations. Another book by the same author is *The Parson's Handbook*, \$3.50. This is an invaluable reference book giving, as its title page states, "Practical directions for the management of the parish church and its services according to the English use, as set forth in the Book of Common Prayer."

Everyman's History of the Book of Common Prayer, also by the same author (Morehouse. \$1.00) (illustrated), is easy and delightful reading and covers ground too little known to many Church people.

Everyman's Book of Saints, by C. P. S. Clark (Mowbray. \$2.40), is another reference book which will be often consulted. There are so many books on the saints that it is difficult to resist others. Surely the book shelf should contain a few of the devotional classics, for example *The Imitation of Christ*, by Thomas à Kempis (50 cts. to \$5.00), *The Practise of the Presence of God*, by Brother Lawrence (15 cts. to \$1.00), and *The Work of Prayer*, by the Rev. James O. S. Huntington, OHC (Holy Cross Press. 50 cts.).

Yes, of course all the members of the Altar guild have read these but they are not books to be read once, rather to be lived with through life, and it might be that when the Altar work is done, instead of racing home where the telephone will be ringing, a tired worker might take out one of these last books and quietly reread a few pages and find a new message of inspiration.

This list of books is offered only as suggestive—there are many other books which merit a place on an Altar guild book shelf.

Captains of Salvation

A Criticism of the Oxford Groups

By the Rev. Reinhold Niebuhr, D.D.

ON RETURNING from Europe in the latter part of August, Frank Buchman, Oxford Group revivalist, is quoted by a reputable New York paper as having said: "I thank heaven for a man like Adolf Hitler, who built a front line defense against the anti-Christ of Communism. . . . My barber in London told me Hitler saved all Europe from Communism. That's how he felt. Of course I don't condone everything the Nazis do. Antisemitism? Bad, naturally. I suppose Hitler sees a Karl Marx in every Jew. But think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini. Or any dictator. Through such a man God could control a nation overnight and solve every last bewildering problem."

In this interview the social philosophy of the Oxford Group, long implicit in its strategy, is made explicit, and revealed in all its childishness and viciousness. This philosophy has been implicit in Buchmanite strategy from the beginning. It explains the particular attention which is paid by Mr. Buchman and his followers to big men, leaders in industry and politics.

The idea is that if the man of power can be converted, God will be able to control a larger area of human life through his power than if a little man were converted. This is the logic which has filled the Buchmanites with touching solicitude for the souls of such men as Henry Ford or Harvey Firestone and prompted them to whisper confidentially from time to time that these men were on the very threshold of the Kingdom of God. It is this strategy which prompts or justifies the first class travel of all the Oxford teams. They hope to make contact with big men in the luxurious first class quarters of ocean liners. In other words, a Nazi social philosophy has been a covert presupposition of the whole Oxford Group enterprise from the very beginning. The Oxford Group movement, imagining itself the mediator of Christ's salvation in a catastrophic age, is really an additional evidence of the decay in which we stand. Its religion manages to combine bourgeois complacency with Christian contriteness in a manner which makes the former dominant. Its morality is a religious expression of decadent individualism. Far from offering us a way out of our difficulties it adds to the general confusion. This is not the Gospel's message of judgment and hope to the world. It is bourgeois optimism, individualism, and moralism expressing itself in the guise of religion. No wonder the rather jittery plutocrats of our day open their spacious summer homes!

(From the "Christian Century")

A Monument to Bishop White

By the Rev. John Q. Martin

Rector, Calvary Church, West Philadelphia

THE 150TH ANNIVERSARY of the consecration of the first Bishops of New York and Pennsylvania, being observed in February in the see cities of both states, brings to the attention of all American Churchmen the interesting facts surrounding the history of the almost forgotten monument erected to his name.

Calvary Church, Northern Liberties, now located in the West Philadelphia section of Philadelphia, stands today, as originally erected, a monument to the Rt. Rev. William White, D.D. Originally located on the river front at Front and Margaretta streets, it had its beginning in the faith of a group of devout women, whose love for their late rector-Bishop overcame all obstacles, which in those prefeminist days were many where female activities were concerned.

In 1846, in spite of the fact that a decade had passed since the death of the late beloved Bishop and Primate, Church people had launched no movement, nationally or locally, to erect a monument to him. The Ladies' Missionary Association of Christ Church, having had Bishop Potter appoint a priest to work as missionary for them, set to work with an energy which only could have been inspired by love for a noble life, to raise funds for the erecting of a church as a monument to Bishop White, to be used by the congregation their missionary was building in a very unenlightened neighborhood.

Records indicate that this neighborhood, now the depopulated site of freight terminals, was one to bring despair to the hearts of the Godly of the Church. Yet the respectable people of Christ Church were, unlike so many leading parishes today, even in those premissionary days interested in the state of the

souls of those less fortunate. An early handbill inviting attendance exhorts with several Scriptural quotations all, "affectionately to attend the means of grace which God hath given in His Church, and prepare for the hour of death and the day of judgment."

Services were held in a sail loft on August 9, 1846, but by 1851, due largely to the untiring efforts of the ladies of Christ Church and their missionary zeal, the congregation moved into the present building originally erected at Front and Margaretta streets. The tablet of dedication written by the Rt. Rev. Alonzo Potter, D.D., then Bishop of Pennsylvania, reads in part:

"A MEMORIAL OF GRATITUDE TO GOD
FOR
THE GOOD EXAMPLE
OF
WILLIAM WHITE
THE FIRST BISHOP OF THIS DIOCESE
A MAIN INSTRUMENT IN TRANSPLANTING
THE ANGLICAN EPISCOPATE
TO
THIS COUNTRY
AND
FOR FIFTY YEARS THE MOST REVERED GUIDE
OF
THE AMERICAN CHURCH."

In 1856, what is believed to be the most remarkable consecration of a church in this country took place, when the church, which had been released from the parish of Christ Church and had demonstrated its ability to support itself, was duly consecrated by Bishop Potter in the presence of the entire House of Bishops of the Church. Among the prized possessions of the parish is the certificate of consecration, also a testimonial to their beloved Primate signed by each of the bishops of the Church.

The consecration attracted more than passing notice, for Calvary was one of the pioneer "free churches," never having had pew rents, and the consecration was as a "free church." Dr. Muhlenberg, famous exponent of free churches, was one of the preachers, the other being the Bishop of Virginia, Dr. Meade. The national Church papers all printed the sermons in full and commented editorially upon this revolutionary departure from rented pews. Considerable correspondence was also evoked.

Calvary Church was founded on rock, well built on it, the faith once for all delivered to the saints having been the theme of its teaching and practice

(Continued on page 136)

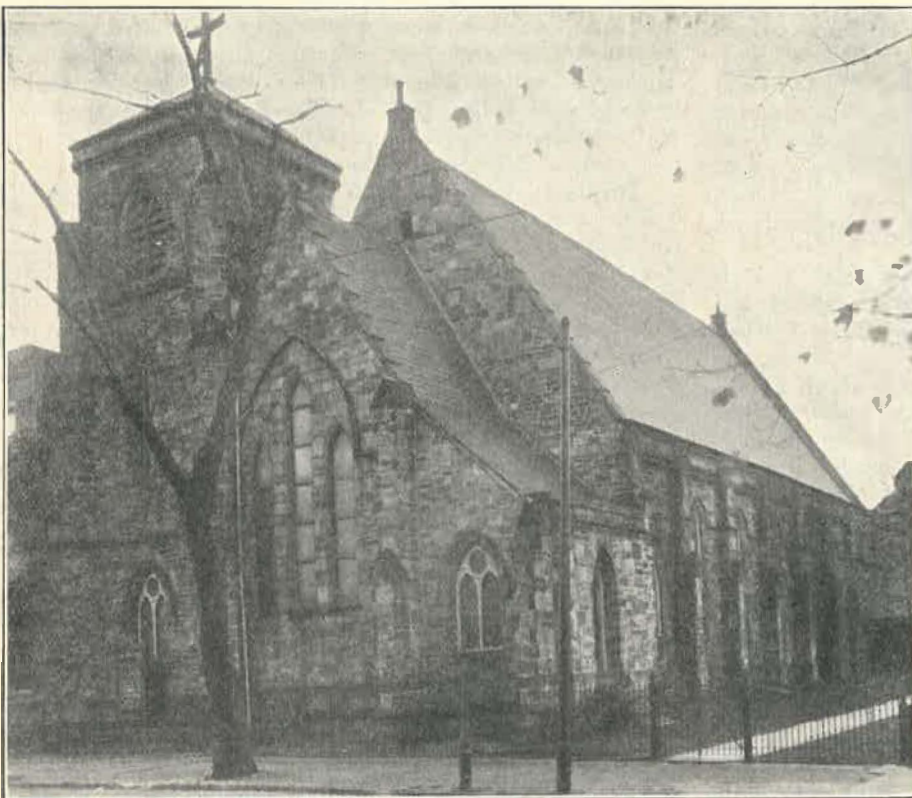


Photo by David McClintock.
CALVARY CHURCH, WEST PHILADELPHIA

Four Years of Hitlerism

I. The Protestant Church

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

American Executive Secretary, Universal Christian Council

FOUR YEARS AGO on January 30th a new government took control in Germany. Its leader, Adolf Hitler, asked for four years without the ordinary restraints of parliamentary government. That amount of time, he said, would enable him to show what he could do. He came issuing assurances to the Churches that all danger of Godlessness was at an end, that the two confessions would be respected, since his regime stood for "positive Christianity."

Taking him in good faith, many of the leaders of the Churches inside and outside of Germany pledged him their support and loyal coöperation. Some went so far as to hail the new chancellor as a prophet of the Most High. At that early stage, thanks to many factors which need not here be discussed, Hitler had an amazingly united nation behind him and a freer hand than has been accorded to almost any political leader in modern times.

What is the story of these four years from the point of view of the Christian?

In the closing weeks of 1936, Hitler issued orders to his followers that attacks against Christianity must cease. This pronouncement on his part is worthy of careful attention. In the first place, it constitutes an open admission to all the world that his associates *have been attacking Christianity* and doing it so effectively as to create a politically dangerous opposition.

In the second place, it means that Hitler's own authority is put behind the assertion that the attacks have not been on ecclesiasticism as a system or upon the external life of the Church merely but upon the sacred chalice containing the essence of the Christian faith in man's supreme relationship to God, the duty of brotherhood without racial discrimination, the obligation of truthfulness, and the supremacy of love. By indirection, but very definitely nevertheless, Hitler's statement shows that the hammers which had been used to pound to pieces the Christian Church have not been forged by insignificant fanatics on the fringes of the Nazi Party. They have been forged in central fires on Nazi altars.

Why, then, does Hitler tell the Nazis to cease attacking Christianity? Is it because he really has a deep respect for the Church and wants to see Christianity exalted in the Reich? He who believes this has scant knowledge of Hitler—either through his writings or his speeches or his policies. Most of the facts seem to point to a different explanation. Hitler has rebuked his bosom friends and most intimate associates because they have been going too fast. They have allowed it to become painfully evident that they are set upon destroying the Christian basis of German civilization.

Their activities have aroused too many to a realization of the inner objectives of the program of race hate, dictatorial regimentation, and complete propaganda control of education. As I have said elsewhere, Hitler's rebuke reminds me of what might be the case if a man had purchased a pack of the most ferocious bloodhounds and had trained them to attack any and all comers on his property. Suppose that he had been receiving

JANUARY 30th marks the fourth anniversary of the advent of Hitler to power in Germany. What is the status of the Churches—Protestant and Catholic—and the Jews, after these four years? This question will be answered in a series of three articles of which this is the first.

protests not only from his neighbors but from influential members of his own family. As a result he goes out to the kennels and delivers a soft-spoken lecture to the bloodhounds—"You must be nice, gentle little dogs hereafter and see that you confine all of

your future activities to barking"!

I confess that it may seem mere stubbornness on my part to be so skeptical of Hitler's sincerity in calling for the protection of Christianity in Germany. But the reasons for my skepticism are numerous. I am aware, to begin with, that Hitler has not withdrawn a single chapter of *Mein Kampf*. The book lies beside me as I write, and I defy anyone to read ten pages in it anywhere without finding ideas that are diametrically opposed to Christianity. It has not been announced that Baldur von Schirach has been deposed as Reich leader of the Hitler Youth Movement. He is, however, an avowed enemy of Christianity. He lately asked, "Who are the enemies of the Hitler Youth? They are the Christians who crawl on their knees to their Catholic and Protestant churches and spend their time in prayer and hymn singing."

Nothing seems to have changed Hitler's attitude toward Rosenberg whom he made custodian of the ethical ideas and moral standards of the Fatherland. But Rosenberg's books are on the Index and his ideas are an unspeakable travesty of almost every ideal Christianity upholds.

Nothing has happened to the power of such men within the party as Commander Himmler, Herr Mutschmann, Governor of Saxony, and Herr Streicher, editor of *Der Stuermer*. Most of these are already out of the Church, if they were ever in it; and by their speeches and writings they have given unmistakable evidence of their readiness to go along with the trend established by Hitler himself—a trend away from faith in the universal Father God and the all-inclusive brotherhood of man toward the deification of the State and the glorification of race hate, militarist force, propagandist falsehoods, and an exclusively German ethical standard. This last was succinctly epitomized by Reichsminister Frank who recently said in all seriousness: "Anything is right that is good for Germany; anything is wrong that harms Germany."

AS THE YEAR closed, reports from Germany indicated that there were new efforts going on to bring together the extreme opposition and those whom I have described as the moderates in the Evangelical Church. I have known and have talked with the leaders of both these groups as well as the leaders of the Kerrl ministry and the Zoellner directorates.

Kerrl is unalterably committed to Hitlerism, in my opinion, and is perfectly willing to compromise Christianity to an extent not very different from the rewriting of the Sermon on the Mount attempted by Reichsbishop Mueller, his discredited predecessor as official "unifier" of the Churches. Therefore, he is not likely to make any change. But all the other factions in the Church are coming closer together because even the compromisers among them are unable longer to enter-

tain the forlorn hope that Hitlerism will respect freedom of conscience or the rights of the Christian Church in its relationship to the training of youth.

It would seem as if with such a combination now on the side of Christianity and such an unmasking of the real purposes of the Nazi Party there ought to come a lessening of the danger that Germany will be deChristianized. I wish I felt that the danger had been decreased. As the fourth year of Hitlerism ends, a realistic appraisal of the status of religion compels one to see that the answer still lies in the handling of youth. Their complete indoctrination in the unChristian Nazi ideas is assured unless major changes take place. The fear of this appeared in the dispatches from Berlin on December 22d, when it was reported that the Prussian Confessional Synod was trying to revive Protestant Youth groups which were turned over to the Hitler Youth by Reichsbishop Mueller in 1932.

This is likewise the significance of the declared purpose of the Confessional clergy to begin training children from babyhood by the establishment of Christian kindergartens under private auspices. For a similar reason the period of instruction necessary for confirmation has been extended in order to try to overcome the increase in anti-Christian tendencies in the public schools.

A protest has been made once more by this group of the out-and-out Protestant opposition over the fact that the Minister of Education has replaced more and more of the old professors in the theological faculties of the universities with the type of man who can make Hitlerism and Christianity harmonize by throwing out most of what is central in the life and teaching of Jesus.

THE ATTEMPT of the Confessional Brotherhood leaders to offset this indoctrination of the clergy of tomorrow with the pagan ideas of Hitlerism by forming free private theological seminaries has been repeatedly balked by the government. The Barmen-Elberfeld Seminary suffered suppression toward the end of the year and this fact is regarded as one of the main causes for the new evidence of restlessness on the part of the Church forces.

In fact, it was this action which led to the demand a day or so before Christmas that Hans Kerrl, Minister for Church Affairs, immediately resign, since he has so completely failed to bring about peace in the Church-State struggle. Part of the dissatisfaction with him can be ascribed to his frequent attempts to mix the "gospel of Hitler" with the message of the Kingdom of Heaven.

The best way to get a quick understanding of how far Germany has gone on the road to the complete prostitution of Christianity to the purposes of a race State demanding the unqualified allegiance of every citizen—body, mind, and spirit—can be grasped when one realizes that the head of the Church Ministry of the Government made a speech tying up the celebration of Christmas with pagan Nazi ideas of blood and race *after* Hitler had solemnly promised that no attacks should be made upon Christianity. (He would say, of course, that this was not attacking Christianity—only diluting it with something modern and very Germanic, I suppose!) And at the very same time, and almost on the same day, the German Roman Catholics were denied the opportunity to hear the Christian message of the Pope!

The outlook, assuming that Hitlerism remains dominant, is dark indeed for Christianity. And the darkness has thickened noticeably in the year just gone. Storm signals are flying as the fifth year of Hitlerism begins. One can hope that before

the younger generation can be won away from the Christian ideal the brave resistance of their elders may bear fruit. That is the only hope.

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A Monument to Bishop White

(Continued from page 134)

from the earliest days. It took the front in many changes which have occurred since it was founded, thus perpetuating not only the name but also the fearless action which characterized Bishop White; for no matter in what light history may reveal him, he was always a forerunner and pioneer in the widening of the scope of the Church.

Some time in the early history, the parish reverted to the status of a chapel of Christ Church, but under the direction of the Rev. Thomas Poole Hutchinson, first assistant minister at Christ Church and later rector of Calvary, it was restored to full parish status. Under Fr. Hutchinson, and largely as a result of his efforts the parish was removed to its present site, where for years it enjoyed much prosperity and ministered to large numbers. The removal was accomplished stone by stone and timber by timber, and the Church was re-erected exactly as it was originally built.

The people of Calvary have ever been filled with the missionary spirit which marked the efforts of their mother parish, and through both clerical and lay efforts the free Church of St. John was begun and continued for many years as a part of the parish. All Souls' Deaf Mute Church had its beginnings in Calvary Church as an effort to carry on the work and interest of Bishop White, who was the first president of the Pennsylvania Institute for Deaf Mutes and ever a friend and patron of these people. In 1865 a priest was associated with the parish to supervise the deaf-mute work. Services were held as often as they were for the parishioners, and in recognition of the activity of this mission it was fitly recognized as a part of the parochial organization and represented on the vestry by a deaf-mute member.

Calvary Church has the second oldest boy choir in the city of Philadelphia, having pioneered in that field also. This tradition is carried on today with a splendid men and boys' choir, which has a repertoire of Masses and other musical settings which provides for a change each week if desired.

Calvary has always been an outpost of Anglo-Catholicism, and its services have been for years noted for their precision and beauty. The chief service each Sunday is our Lord's own service, and daily Mass has been maintained for the past third of a century.

At the present time a great opportunity faces Calvary in a neighborhood which is rapidly changing, but which bids fair to continue as a neighborhood of families, many of whom have moved in entirely unchurched. The large majority of the present congregation comes from scattered homes, many from great distances, and thereby enables the continuance of at least a partial mission to the community.

In connection with this year's celebration of the 150th anniversary of Bishop White's consecration many friends are hoping for an increase in Calvary's endowment fund, that the mission to those about may not only continue but be enlarged. Such was the mind of William White, constantly devoted to ways and means of carrying Holy Church to those not enjoying her benefits. Such is and should be the work of his monument.

A brochure containing a detailed history of the parish, together with a presentation of its specific work, with many illustrations, may be obtained from Calvary Church, 41st street above Brown street, Philadelphia, on request. Offerings for the endowment fund may also be so addressed.

BOOKS OF THE DAY Edited By Elizabeth McCracken

Two Books for Lent

EVERYMAN'S PROBLEMS AND DIFFICULTIES. By H. F. Winnington-Ingram. Longmans, Green. Pp. xv-104. \$1.00.

THE REDEEMER. By various authors, with introductory chapters by the Presiding Bishop. Harpers. Pp. 170.

HERE ARE TWO books for Lenten reading by the laity. The Bishop of London rounds out 30 years of such Lenten publications by writing this book himself. The 29 which have preceded it have been written at the Bishop's request by a remarkable group of clergymen—men of such varied types as Dean Inge and Bishop Walter Carey, the sometime chaplain to the British Fleet. Only one American clergyman is honored by a place in the list, Canon Bell of the Providence, R. I., Cathedral.

The Bishop makes no claim to exact scholarship, but while he confesses his own limitations he has evidently read widely and deeply the work of others who are leading scholars and he has a remarkable gift for translating their findings into the plain language of everyday people. The purpose of the book is indicated by its title. It deals with some of the difficulties of belief which the ordinary man feels and all too often fears to express or to face: belief in a personal God, in life after death, the possibility of miracles, the problem of suffering, the reality of the Incarnation, the fact of the Resurrection, the meaning of the Atonement, sin and its punishment or pardon. There is much of argument put with directness and force. How far such argument may go to convince the unbeliever or fortify the simple believer is a question. This, however, may be said, that the Bishop does not believe in "letting sleeping dogs lie" and he evidently feels that doubts should be brought to the surface and dealt with honestly and fearlessly.

After all, he is himself the best argument for his beliefs. Looking back into his own life, he says that it is not so much what men have said which has convinced him as what these men have been, and the impression their Christian character has left; in the same way it is his own experience which counts in this persuasive appeal, and the candor and sincerity of his argument finds its real strength in his sympathy and understanding and in the radiant conviction which gives hopefulness and joy to his long ministry. The book ought to help earnest men and women this Lent.

Only one criticism seems needed. There is overmuch interruption of the straight reasoning in the several chapters by quotations of verse, some good, some poor, and a like buttressing of the argument with passages of Scripture or extracts from the writings of others. One wonders whether the Bishop has a card catalog and an index system to which he refers in the hope of clinching an argument which would have been better pushed to a conclusion in his own straightforward fashion. Too often reliance on a card index on the thoughts of others may make for weakness rather than strength.

WHAT the Bishop of London has tried to do through the series of books running over the past 30 years, the Presiding Bishop of our own American Church is attempting in the volume he issues this year. It is a worthy successor of those already issued; indeed, one is inclined to think that these books—and those already issued should be read again in using the 1937 book—are no mean testimony to the fact that there are at least a few men in the American Church who might have written small books even better than London's 29. One remembers, in the 1935 Lenten book, *The Revealing Christ*, some chapters, especially those by Dean Robbins, Dean Sturges, and Bishop Strider, which could be read and studied again to great profit.

This year's book, *The Redeemer*, maintains a high level. The contributors are the Presiding Bishop himself, Bishops Oldham, Spencer, and Quin; Fr. Hughson, Dr. Block, and Dr. A. L. Kinsolving. They write of the Redeemer of the body, of the soul, of the world, the Redeemer through compassion, through the Cross, and through the risen life. There is always danger, in asking a group of men to write on specific aspects of a general

theme, lest there be a lack of unity in treatment and even in thought. In all of the books which Dr. Bell has edited for the Presiding Bishop this disunity has been fairly well escaped. When one considers that the authors are men of varied types, including marked varieties of Churchmanship as well as of personality, it is quite remarkable to note how consistent a witness they bear to the central truth with which all are dealing. The purpose of the book is practical, not merely theological. The themes aim at devotion. Moreover, a further explanation lies in the fact that all the writers have turned their thought to the Person of the Redeemer. The chapters with which Bishop Perry opens the book strike that note and it is repeated again and again in the succeeding meditations—not the doctrine of the Atonement, but the centrality of the Atoning Saviour, His example for us, what He accomplishes for us, what we can do for Him.

May one suggest, nevertheless, despite the fact that unity of theme has thus far been accomplished amid variety of authorship, that it might be well another year—and we all hope these Lenten publications will continue for many years—to give the writers a larger freedom to plan their own topics. Meanwhile, one cannot but commend the book heartily. It is not a book to read at a sitting. Let it be used as it is intended to be used, as a suggestion for further meditation and thought—one chapter each day, not merely read but marked, learned, inwardly digested.

The publishers are to be congratulated on putting out so fine a book, with excellent paper, format, and general appearance, at so modest a price.

CHARLES FISKE.

A Gothic Pilgrimage

CATHEDRAL: A Gothic Pilgrimage. By Helen Hust Parkhurst. Houghton Mifflin. \$4.00.

IN READING this very handsome book one is immediately impressed by the author's erudition, wide observation, and clear estimate of artistic and cultural values: by the richness, not to say opulence, of her prose style, the pictorial nature of her imagery, and the lyrical quality of her very genuine enthusiasm. And yet, when the book is finished—and it deserves conscientious reading—there is a certain sense of something lacking. The great fabric of medieval culture has been recreated in its outward showing, but somehow it is like one of the great cathedrals Miss Parkhurst so sympathetically describes—when it has ceased to serve its religious and devotional purpose and has become, perhaps, a museum. If this feeling has any just foundation, the explanation may be found in the first paragraph to the chapter called *The Mediæval Scene*:

"The Gothic cathedral belongs spiritually to a vanished age. . . . Borne on the wings of imagination into the midst of a departed generation, we become spectators of a drama upon which long since the last curtain has fallen."

Miss Parkhurst's approach would seem to have been intellectual, metaphysical, artistic. Within these limits she has done a notably fine piece of work. The mediæval scene is revealed in all its color and vitality, its mental and physical activity, its romance, spontaneousness, and joy in life. It is only its religion that, at her hands, rings a little hollow; its dying echoes seem a little thin and far away. Perhaps no one not a Catholic (saving only Henry Adams) can really see the middle ages in their completeness and integrity, or a Gothic cathedral as a living thing; its fair body infused and glorified by an immortal soul. As the author says later on: "Only so much of the rich content will be revealed to us as we ourselves can match from our store of memories"—and, we might add, from our faith and our participation in the never-ending life of that divine force which built the great churches of Christendom and continues today with equal power though with a sadly narrower sphere of action.

In spite of any possible limitations, this book is of very unusual value, perhaps the best in its field since *Mont-St. Michel and Chartres*. It is illustrated by some of the finest and most intelligently chosen photographs, and has in addition a sort of supplement to *Ploetz' Epitome* and *A Tabular View of Universal*

History, giving the synchronizing of the existing great monuments of architecture, from the Pyramid of Sakkarah to the Cathedral of Beauvais, with the most notable personages and events of history. This alone would be enough to make the volume invaluable, but there is a vast deal besides that rather sets it off by itself as a work of importance. RALPH ADAMS CRAM.

The Life of Viscount Halifax

VISCOUNT HALIFAX. By J. G. Lockhart. Part One: 1839-1885. Part Two: 1885-1934. The Centenary Press. 1935-6. Pp. xii-285; xii-417. 12s 6d each volume.

THE PUBLICATION of the second volume of the life of Lord Halifax completes a notable biography. It has a two-fold value. It portrays the unfolding character of a fine Christian gentleman and Catholic Churchman and it spans the history of the Church of England over a period of nearly three-quarters of a century. The two themes are inextricably intertwined. It would be impossible to narrate the life of Lord Halifax without the background of Church history in which it is involved, and it would be equally impossible to tell the story of the ecclesiastical events of those years without giving a prominent place to his share in their making. The biographer has been able to draw upon a large collection of letters and diaries owned by the Wood family, which he terms the "Hickleton Papers." The volumes are fully documented. A glance over the references to authorities in the back of each volume shows the considerable range of books and papers, published and unpublished, from which the biographer was able to draw his material.

Although Lord Halifax did not die until 1934, and was active up to the last days of his life, he belongs essentially to an era that vanished with sudden completeness in post-war days. He was an aristocrat of the noteworthy tribe of hereditary statesmen of the British empire. His strong Church affinities led to his using his political genius for the Church rather than for the State. This was his own individual choice. His parents, and especially his father, whom he consulted at every important crisis of his early life, were opposed to his identifying himself with the English Church Union as its president; but having expressed his opinion the father characteristically left his son free to make his choice, unhindered by threat of parental displeasure. The portrayal of the family life of the Woods in the early chapters of the first volume makes good reading. They were ideal in their high principles of conduct and in all family relationships.

It is probable that Lord Halifax will be chiefly remembered for his efforts toward the reunion of Christendom, or perhaps it should be said, for the reunion of the Church of England with the Church of Rome. He was a friend of W. H. Birkbeck and Athelstan Riley, but he was never actively interested in negotiations with the Eastern Churches. His eyes were turned Rome-ward, and yet he was never himself even remotely tempted to make his individual submission. The two attempts looking toward corporate reunion, each covering the efforts of several years, both failed in the results he desired, but they had their undoubted effect in a better understanding in widening groups, both Roman and Anglican, and in a lessening of mutual bitterness, except in the case of extremely prejudiced minorities. A large proportion of the second volume is taken up with detailed accounts of the efforts in the 1890's to win from Pope Leo XIII recognition of the validity of Anglican orders, and of the Malines Conversations in the third decade of the 20th century. At that time Lord Halifax was more than 80 years of age, but still vigorous in mind and with sufficient health and strength of body for the onerous plans and deliberations which the Conversations demanded. The biography does not add much to our knowledge of the facts in either case; but it gives a delightful picture of the intercourse and friendship between Lord Halifax and men like Cardinal Mercier and the Abbé Portal.

In a biography one looks chiefly for added knowledge of the central figure and here we are not disappointed, whether we consider the account of his early youth in the first volume, or the picture of the well-known figure in his later years. He grew to be almost a legend, and men must have wondered how he could be replaced. His last service was his return to office in his 95th year as joint president of the new Church Union, formed by the amalgamation of the English Church Union and the Anglo-Catholic Congress, which was made possible largely through the influence of his commanding personality. A few weeks later his long earthly sojourn was over.

To those who knew Lord Halifax chiefly as a revered leader and noted Churchman the revelation of the human being in his private life will bring some surprises. Although he had the aristocrat's kind attitude and frequent generous benevolence toward servants and dependents, he had no interest in projects for the social betterment of the masses and seems even to have been indifferent in the practical details of estate management that involved the well being of his tenants. He had certain odd traits. He amused himself by contriving hiding-places, secret passages, spy-holes, and a concealed priest's chamber when he rebuilt his home at Garrowby. He had a passion for collecting and relating ghost stories, some of which have been recently published in a book entitled *Lord Halifax's Ghost Book* (Geoffrey Bles). He was an omnivorous reader. It is said of him that it was always uncertain whether he would press upon a departing guest a copy of a religious book or of the latest thriller.

It is hardly necessary to speak of his devotional life. Everyone knew that behind all his activities in great matters or in the trivial round lay a deep spirituality. His practice of attendance at daily Mass was continued to the end of his life, and he spent long hours in prayer and meditation. From the days of his youth he always seemed to his friends as someone set apart. "It was saintliness of life, more than statesmanship, and far more than social position which gave [him] his especial authority in the English Church Union" (Vol. I, p. 156).

The volumes are well printed and attractively bound. They are illustrated with some good portraits and a genealogical table of the Wood family, dating back to the 16th century.

MOTHER MARY MAUDE, CSM.

"When Ye Pray"

THE LORD'S PRAYER: A BOOK FOR LENT. By James Thayer Addison. Morehouse. Pp. 75. 50 cts.

DR. ADDISON has done a great service to Christian people everywhere in this book. For the many who follow the practice of making a meditation daily, the chapters will provide both subjects and direction for each of the 40 days of Lent. Moreover, the meditations are in the nature of a ladder: every day is a step up. It need hardly be said that all the celebrated books of meditations have this same characteristic; it is for this reason, partly, that they have become celebrated. Dr. Addison's wide and deep knowledge of the history of religion gave him an unparalleled preparation for writing such a book as this.

A page only of rather a small book is allowed for each day's meditation. But what the mystics call "material for meditation" is sufficient for prolonged thought. It also "awakens the soul to pray." This "material" is profound; yet it is very simple. A man of learning and wisdom might use the book; a child could use it. The divisions are, naturally, the familiar divisions of the Lord's Prayer. What is new is the illumination Dr. Addison throws on every word of that prayer which, as the quotation from Tertullian on the fly-leaf says, "comprises a breviary of the whole Gospel."

The Archbishop of York on the Christian Faith

BASIC CONVICTIONS. By William Temple. Harpers. 75 cts.

DR. GEORGE STEWART in his introduction to this little book says: "The reader will discover a lucid statement of matters which deal with Christian faith effectively presented. And this by a man who presumes not one whit upon his exalted position, but who wrestles beside his fellow mortals for his own faith, as he labors for the personal and social salvation of our generation." This is an ideal summary, for in these four talks given to a convention of the Student Volunteer Movement the Archbishop of York grounds everything on personal experience and the convictions that come through experience. Religion can be understood only in the school of the saints; it is an experience that can be gained only through worship. But this worship in Christianity is directed to God as we have learned Him in Christ. And in Christ we learn the lesson of the Cross; that the ultimate evil is not suffering but the bitterness of one man against another. Today, as always, this lesson is needed supremely by the world and can be learned only through Christianity; although there is very real good in the other higher religions, it is only in Christ that the highest ideal can be achieved. B. S. E.

NEWS OF THE CHURCH

Floods Sweep Through Cities in Many Dioceses

"Draft Missionaries" is Recommendation of Meeting Under Forward Movement Auspices

Far-Reaching Recommendations for Reinvigoration of Mission Work Adopted at Philadelphia Meeting

BY CLIFFORD P. MOREHOUSE

PHILADELPHIA—Far-reaching recommendations for the reinvigoration of the missionary work of the Church were adopted by members of a missionary conference under the auspices of the Forward Movement, held at St. Paul's Church, Chestnut Hill, January 18th to 20th. The Rev. Malcolm Peabody, rector of the parish, presided at the sessions.

Among the changes in missionary policy recommended, the leading one was that members of graduating classes in seminaries and other suitable candidates be drafted for the mission field, instead of relying on volunteers. The conference also called for more adequate missionary instruction in theological schools, as well as in parishes and in clergy and lay schools and conferences. Another notable recommendation was that younger deputies be elected to General Convention.

Called to consider the problem presented by the low level of enthusiasm for the missionary cause in our own communion, the conference listed eight main reasons for this situation. These were:

(1) Our self-centered conception of the Church's task, manifesting itself especially in parochialism, diocesanism, and "an attitude of mind which interprets religion in terms of getting rather than giving."

(2) Uncertainty as to the Christian mes-

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To Observe February 14th as Race Relations Sunday

NEW YORK—The "all American" interracial movement against the evils of racial conflict, hatred, and race prejudice will be emphasized in churches throughout the nation on February 14th, by the 15th annual observance of Race Relations Sunday, the Federal Council of Churches has announced.

Race Relations Sunday was established as inter-Church and interracial day in 1922 by the then newly organized department of race relations of the Federal Council of the Churches of Christ in America. The day has brought to the attention of the religious and social forces of the nation the policies and methods of the interracial movement.

Dr. Guerry Not to Become Sewanee Vice-Chancellor

SEWANEE, TENN.—Dr. Alexander Guerry, president of the University of Chattanooga, has declined his election as vice-chancellor of the University of the South.

Bishop Abbott's Offer to Resign is Declined

LEXINGTON, KY.—Bishop Abbott's offer to resign in order to make possible a merger of the two Kentucky dioceses made headlines throughout the state. The offer was made in his annual address to the diocesan convention following the corporate Communion in Christ Church here, January 20th.

That afternoon in executive session the matter was debated and the following resolution adopted:

"That this convention express its disapproval of the proposal to consolidate with the diocese of Kentucky, and express confidence in the future administration of Bishop Abbott."

Thus the question of merger is completely closed.

Springfield Diocesan Paper Revived After 5-Year Lapse

SPRINGFIELD, ILL.—The *Springfield Churchman*, official publication of the diocese of Springfield, was revived in December after a lapse of about five years. The Rev. J. Rodger McColl, rector of the Church of the Holy Trinity, Danville, and assistant chaplain of the Chapel of St. John the Divine, Champaign, is the editor.

The *Springfield Churchman* was published for many years by the diocese of Springfield, and sent free to all the communicants, but financial reverses made this subsidizing impossible, and publication was discontinued in 1931.

The revived paper costs 50 cents a year.

Wyoming "Over the Top"

LARAMIE, WYO.—The missionary district of Wyoming has overpaid its quota for the national Church by \$111.73. Wyoming had pledged \$2,500, but with better times and the renewal of the missionary spirit which has been noted in other centers, collected \$2,611.13 for the Church's mission.

Forward Movement Work is Interrupted

Cincinnati, National Headquarters, Hard Hit; Churches and Parish Houses Shelter Refugees

Cincinnati—The work of the Forward Movement Commission in filling orders for "Forward—day by day" has been interrupted by flood conditions here. Some members of the staff have been marooned and others have been working without light, heat, or water. Train schedules have been completely disrupted. Orders are still being taken and will be filled as soon as communications are resumed.

THOUSANDS of Churchpeople were homeless and the lives of many were feared for, as floods over the weekend swept through nearly a half-score dioceses of the Episcopal Church in four provinces. Fire, hunger, and disease increased rapidly in spite of the efforts of many relief agencies.

Churches and parish houses on the margin of the flooded area were being used to house refugees in many dioceses, and clergymen and laymen offered their services in rescue and relief work.

Hundreds of thousands of dollars of damage resulted to Church property—just how great cannot yet be estimated as communications in many cities and towns have broken down completely.

The two see cities of Cincinnati and Louisville were among the hardest hit. Cincinnati, with 25 churches, was largely under water, and Louisville, with 16 churches, was almost completely inundated. Many smaller cities were completely evacuated in the valley of the Ohio river, which on Sunday reached an all-time high

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Northern Indiana Raises More Funds for Missions

MISHAWAKA, IND.—Because of a marked increase in giving on the red side of the envelope the Bishop and council of the diocese of Northern Indiana at a recent meeting was able to assure National Council that the expectancy for 1937 would be \$2,000, an increase of \$500 over 1936; to allocate an item of \$275 toward the publication of the diocesan paper; and to authorize extensive repairs on the property of the Negro mission of St. Augustine in the city of Gary.

Certainly these are definite signs that better times are returning for the Church in this industrial center.

Dr. Atwill Advanced to the Episcopate

St. Paul Clergyman Consecrated
for North Dakota; Tribute Paid
to New Bishop's Father

ST. PAUL, MINN.—The Rev. Dr. Douglass Henry Atwill, for 14 years rector of St. Clement's Church, St. Paul, was consecrated missionary Bishop of North Dakota, January 21st. Because of the limited seating capacity of St. Clement's Church, the ceremony was held in the Church of St. John the Evangelist, St. Paul. Two services preceded the consecration proper: at 8 A.M. in St. Clement's Church, Bishop McElwain of Minnesota celebrated Holy Communion, and in St. John's Church at 9:30 A.M. the Rev. Frank Zoubek, rector of St. Mary's Church, St. Paul, officiated at Morning Prayer.

Bishop Keeler, coadjutor of Minnesota and president of the province of the Northwest, was consecrator, the co-consecrators being Bishop McElwain and Bishop Roberts of South Dakota. The Bishop-elect was presented by Bishop Kemerer of Duluth and Bishop Fox of Montana. Bishop Ablewhite of Marquette read the Epistle, the Gospel being read by the Most Rev. Malcolm T. M. Harding, Archbishop of Rupertsland. The preacher was to have been Bishop Spencer of West Missouri, the diocese of which Bishop Atwill's father, the late Edward R. Atwill, was the first bishop.

BISHOP SPENCER DELAYED

Bishop Spencer, however, was delayed on a snowbound train in Iowa and did not arrive in St. Paul until 2:30 P.M. Due to the foresight of Minnesota's director of publicity, Miss Gwendolyn G. Thomas, in securing a copy of Bishop Spencer's sermon in advance and to the ability of Bishop McElwain to cope with an emergency, the consecration sermon prepared by Bishop Spencer was delivered by the Bishop of Minnesota.

In the consecration sermon, using as his text, "Simon Peter, son of Jonas, lovest thou Me more than these?" Bishop Spencer emphasized the importance of love for God, the missionary enterprise, and Church support, rather than for those things which weaken Christian witnessing. In conclusion, he paid tribute to the late Edward R. Atwill, first Bishop of West Missouri and father of Bishop Atwill, saying, "He, too, loved Christ more than these things, and he radiated that love from the Iowa line to the Ozarks. . . . We could wish no better thing for you, his son, than that you should be as faithful a shepherd as he was. But he would not have us put it that way. He would want us to put it the Gospel way. May you be fortified with the love of Christ—and with God be the rest."

BISHOP IVINS LITANIST

The Litany was read by Bishop Ivins of Milwaukee and attending presbyters were the Rev. Frederick D. Butler, rector

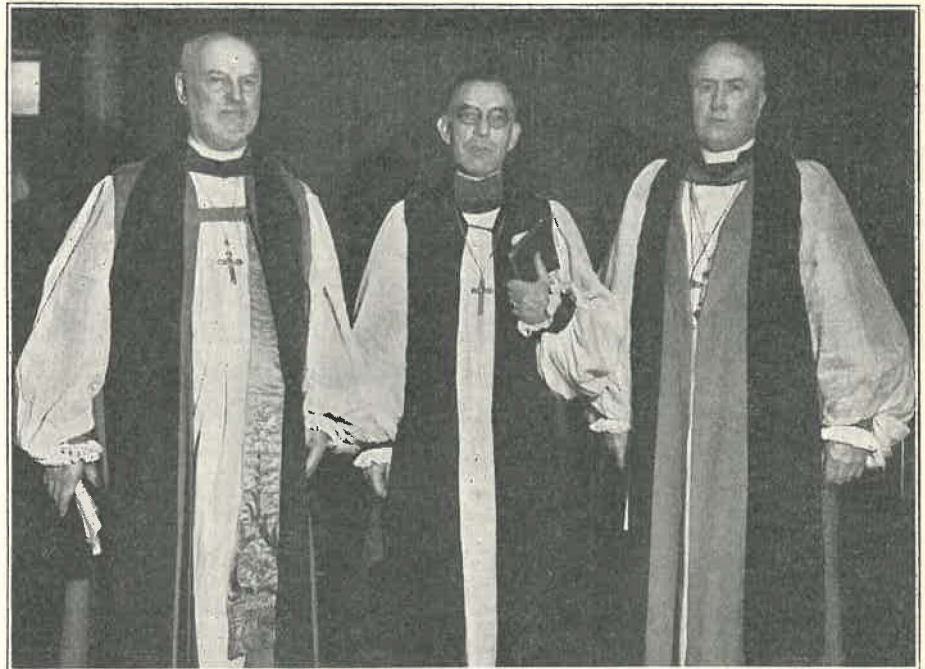


Photo by Wright Studios.

AT DR. ATWILL'S CONSECRATION

Left to right: Archbishop Harding of Rupertsland, Bishop Atwill, and Bishop Keeler

of Grace Church, Madison, Wis., and former rector of St. John's Church, St. Paul, and the Rev. Dr. Addison E. Knickerbocker, rector of St. Paul's Church, Minneapolis. The Rev. Dr. Guy C. Menefee, rector of Calvary Church, Rochester, was deputy registrar, and the Rev. Monroe Bailie, rector of St. John's Church, Manakato, acted as the Bishop's chaplain. The Rev. Conrad H. Gesner, rector of St. John's, officiated as master of ceremonies, assisted by the Rev. Hubert G. Wrinch, rector of St. Paul's Church, St. Paul, and the Rev. William C. Bimson, rector of St. Luke's Church, Willmar.

The mandate of the Presiding Bishop was read by Bishop Longley of Iowa; the certificate of election by Dean Richardson of Fargo, N. D.; the certificate of ordination by Dean Woodruff of Sioux Falls, S. D., and the consents of the standing committees by the Rev. Austin Pardue of Minneapolis.

CHURCH FILLED TO OVERFLOWING

Admission up to 10:20 was by invitation only, but long before that time every available seat in the host church was taken. The organ recital preceding the service was played by George A. Thornton, organist at St. Clement's Church, who also presided at the organ during the service. The music was rendered by the adult and girls' choirs of St. Clement's parish.

The order of procession included members of the cathedral chapter of North Dakota, the wardens and vestry of St. Clement's Church, lay members of the standing committee of Minnesota and council of advice of North Dakota, and the chancellor of the district of North Dakota, Judge Holt of Fargo. The second section, headed by a crucifer and an assistant to the master of ceremonies, included a large number of visiting clergy, the clergy of North Dakota and of Minnesota, and

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Dr. Knox, Former Bishop of Manchester, is Dead

LONDON—The Rt. Rev. Dr. Edmund A. Knox, Bishop of Manchester from 1903 until his retirement in 1921, died January 16th at the age of 89.

Noted as an author himself, Dr. Knox was the father of the Rev. Canon Wilfred Knox, a distinguished writer on religious subjects; Msgr. Ronald Knox, former Anglican priest and author who was received into the Roman Church in 1917; E. G. V. Knox, editor of the world-famous humorous magazine, *Punch*; and Mrs. Winifred Knox Peck, author of several books.

The late Bishop, who was consecrated as Suffragan Bishop of Coventry in 1894, was born in India, the son of the Rev. G. Knox. He made a distinguished record at Oxford, becoming a fellow, tutor, and eventually the dean of Merton College, Oxford.

The Bishop was the author of *John Bunyan in Relation to His Time*, *The Tractarian Movement*, and *Reminiscences of an Octogenarian*, as well as a number of other books. He received the honorary degree of Doctor of Divinity from both Oxford and the University of Aberdeen.

He is survived by his second wife, Ethel Mary Knox, and one son and one daughter in addition to the four named above.

To Elect CNY Coadjutor

UTICA, N. Y.—In his call for the 69th annual convention of the diocese of Central New York to meet at Trinity Church, Syracuse, on Tuesday and Wednesday, May 11th and 12th, Bishop Coley has given notice that, in accordance with his statement made last year at the time of his elevation as diocesan, he will request the convention to elect a bishop coadjutor.

Inaugural Marked by Religious Features

President, Cabinet, and Families Attend Service in Old St. John's Before Beginning of Ceremonies

By THOMAS F. OPIE

WASHINGTON—The inaugural of President Franklin D. Roosevelt for his second term of office was marked by several features of a religious nature which brought no little gratification to Churchmen throughout the nation. The occasion was significant by reason of the fact that the President and his official family, almost if not quite to a man, worshiped before the oath of office was taken by the President and Vice-President and that the inaugural ceremonies proper were opened with prayer for the first time, it was reported, since the inauguration of President Washington.

President and Mrs. Roosevelt, Vice-President and Mrs. Garner, and cabinet members and their wives went in a body to old St. John's Church, within sight of the White House, for a service of worship led by the Rev. Endicott Peabody, headmaster of Groton School, a former teacher and friend of Mr. Roosevelt, assisted by the rector, the Rev. Dr. Oliver J. Hart, and the Rev. Dr. H. S. Wilkinson, rector of St. Thomas' Church, the President's pastor. This ceremony immediately preceded the inauguration and was a quiet and private service for the President and his party, held in St. John's which is known as the Church of the Presidents by reason of the fact that eight or ten Presidents in times past have worshiped here.

The Rev. Dr. ZeBarney Phillips, rector of the Church of the Epiphany and chaplain of the United States Senate, offered the opening prayer in connection with the inaugural ceremonies. Dr. Phillips is known throughout the Church by reason of his presidency of the House of Deputies of the General Convention, which position he has held for several sessions past.

On the day previous to the inauguration, January 19th, there was a private christening, held at the White House, when all plans for the inaugural were put aside for the moment and Elliott Roosevelt, Jr., grandson of the President, was baptized. The ceremony was conducted by the Rev. Howard S. Wilkinson, the new rector of St. Thomas' Church, the official church of the President and his family while in Washington. Both President and Mrs. Roosevelt were in attendance and the sponsors were members of the immediate family of the President.

Knowing the President's interest in religion, in this connection it is of interest that Bishop Freeman of Washington has suggested publicly that Mr. Roosevelt call a national conference of religious leaders in Washington, looking to a "moral and spiritual awakening," since "security is not found in capital and business alone." As yet no official reply has been made to this suggestion.

Los Angeles War on Crime Is Led by Bishop Stevens

LOS ANGELES (NCJC)—Representatives of Methodist, Jewish, and Roman Catholic congregations joined forces with Bishop Stevens of the Episcopal diocese here to stamp out the local crime wave. The executive committee will be assisted by Roger W. Jessup, representing the board of supervisors.

Bishop Stevens will call an organizational meeting in the near future. No definite program has been adopted. The committee announced, however, that the first step will be an educational program in which screen, radio, and press will be asked to cooperate.

Members of the committee are the Rev. Willsie Martin, Methodist; Rabbi Edgar F. Magnin and Msgr. Thomas J. O'Dwyer, director of Roman Catholic charities. The Rev. C. H. Parlour, of the Episcopal Church is secretary.

Make Arrangements for 100th Convention of Chicago Diocese

CHICAGO—Arrangements for the 100th convention of the diocese of Chicago were made last week under leadership of the Rev. Alfred Newbery, rector, Church of the Atonement, where the convention will meet February 2d and 3d for its anniversary celebration.

The Church's work among young people will be one of the dominant questions at convention. The young people of the diocese have been asked to hold a mass meeting Tuesday evening, February 2d, when the Rev. Dr. Theodore Wedel of the National Council will be the speaker. All of the young people's organizations will join in the effort.

"Churches Create 25% of Business"

Rochester Clergyman Shows That Religion Has Gigantic Economic Value in Community

ROCHESTER, N. Y.—One-fourth of the entire volume of business in Rochester is due to the stimulation afforded by two great Christian festivals, augmented by various special Christian and Jewish functions throughout the year, according to the Rev. William C. Compton, president of the standing committee of the diocese of Rochester and rector of the Church of the Ascension here.

The income to the merchants of the city and to the city itself in this way, he declared, in an interview with THE LIVING CHURCH, "far surpasses the half-million dollars contributed in tax-exemption now enjoyed by the churches of Rochester."

The Rev. Mr. Compton was replying to a sermon preached by the Rev. Dr. Williams of the Unitarian church in this city, which advocated that churches accept their burdens of taxation and so relieve the economic responsibility of others, especially those who are not interested in or members of a church.

Employing official figures obtained from the city comptroller and the Rochester chamber of commerce, the Rev. Mr. Compton pointed out that the combined Catholic, Protestant, and Jewish church property in the city, which has an assessed value of \$18,000, would yield at the present tax rate \$504,000 in taxes. This "vast sum," he declared, would save each owner only 74 cents per \$1,000—an insignificant sum

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FLOOD CAUSES DELAY

¶ In the midst of the greatest flood in the history of Cincinnati, Bishop Hobson is heading a greatly reduced staff at Forward Movement headquarters. Forward Movement literature orders are being filled as fast as restricted utility services and disrupted train schedules permit. Every effort is being made to carry on the work effectively.

THE FORWARD MOVEMENT

Westminster Abbey Closed to Public

Preparations for Coronation Begun
in Historic Church Long in
Advance of Ceremony

LONDON—On and after January 4th, Westminster Abbey is closed to the public by Order in Council, to be prepared for the coronation.

During the period of closure there is a celebration of Holy Communion daily in St. Faith's Chapel at 8 A.M., preceded by Matins on weekdays at 7:45; but no other services are possible.

The Abbey congregation is being made welcome at St. Margaret's (rector, Canon Storr), and at St. John's, Smith Square (rector, Canon Barry).

NEW ARCHDEACON APPOINTED

The Rev. F. Lewis Donaldson, Canon of Westminster and treasurer of the Abbey, has been appointed Archdeacon of Westminster in place of Archdeacon V. F. Storr, who has succeeded the late subdean, Canon Carnegie. Canon Donaldson, who has been at Westminster since 1924, was one of the first members of the Christian Social Union. Twenty-six years ago he led a "hunger march" of unemployed, and in 1913 headed a deputation of clergy to the Prime Minister on the question of votes for women. His zeal in the cause of social righteousness and justice remains unabated.

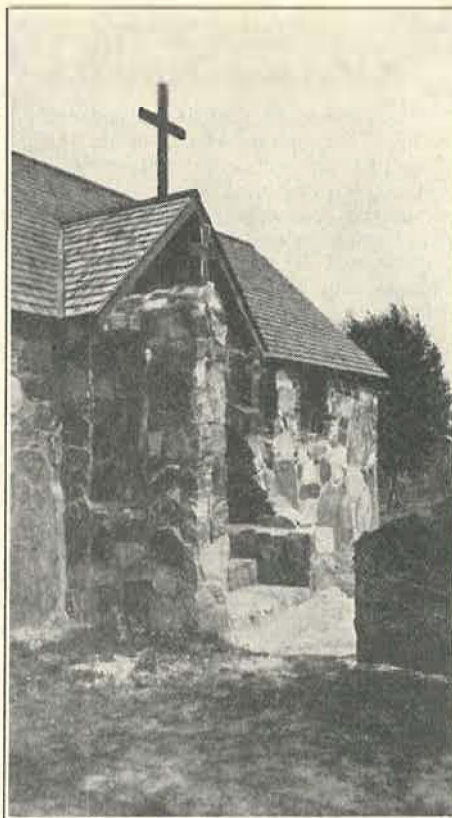
BOOKLET ON CHURCHES

The Incorporated Church Building Society has published a well-produced volume, entitled *New Churches Illustrated*. It has been produced to prove that the economy which has to be practiced today in church building need not result in "cheapness." Nearly 200 photographs are shown of 52 churches erected between 1926 and 1936 to the designs of 33 architects, and a ground plan is given of each building, with full details of cost, construction, planning, seating, and so on. All the churches are permanent consecrated buildings. One has been erected for the small inclusive sum of £1,860, while another church, seating 240, has cost £2,800 inclusive. These are exceptions, but many of the churches illustrated have been built very reasonably, and they are all of great architectural interest.

CORONATION PREPARATIONS

One of the busiest men in Westminster Abbey at the moment is the Rev. Jocelyn Perkins, the senior minor canon, whose experience at the coronations of King Edward VII and King George V has given him a knowledge that no other member of the present Chapter can possess, since all are comparative newcomers.

Canon Perkins was appointed a minor canon of the Abbey in 1899, and knows all about its capacity, its superstructure, and the way to get the best out of it in the matter of special seating. His services will be valuable to the architects when they begin the coronation preparation work after Christmas.



ST. MARY'S-BY-THE-LAKE

Chapel Given by Layman to Fond du Lac Diocese

FOND DU LAC, WIS.—The new mission chapel, known as St. Mary's-by-the-Lake, on the shore of Bugh's Lake in Washara County, has been given to the trustees of the diocese of Fond du Lac by the builder, John Laurenz Barnes. The property includes several lots on the lake shore suitable for camp and picnic sites and a cottage which Mr. Barnes has the privilege of occupying during his lifetime, as well as the chapel.

The property is free of debt, and the buildings were entirely designed and constructed by Mr. Barnes who has been acting as lay reader of this unorganized mission of the diocese. Regular services were held during the summer on each Sunday and Friday night with fine attendance. About 3,000 tourists visited the site last summer coming from 11 different states and two foreign countries.

The property will prove to be a useful addition to the diocese as a place for parish outings and young people's camps. The immediate need is the purchase of two adjoining lots by some interested person to enlarge the property to protect it from encroachment.

Albany Cathedral Elects Vicar

ALBANY, N. Y.—At the January meeting of the chapter, the Rev. William L. Bailey, serving on the staff of the Cathedral of All Saints, was elected vicar of the cathedral. The Rev. Mr. Bailey's work at the cathedral began October 1st, when he was in deacon's orders, his ordination to the priesthood having taken place on December 21, 1936.

Harvard to Appoint Religious Adviser

Phillips Brooks House Secretary
Stresses Need of Religious and
Social Adjustment

CAMBRIDGE, MASS. (NCJC)—Raymond Dennett, graduate secretary of Phillips Brooks House, Harvard charitable and religious organization, announced last week that the university is contemplating the appointment of an adviser to supply the needs of students for religious and social advice, to aid maladjusted students, and to correlate youth work in local churches.

The new post was proposed recently to fill the gap created by the resignation of Thomas Harris, Harvard religious adviser from 1930 to 1933. The new official will be selected, upon Mr. Dennett's recommendation, by a special board composed of William L. Sperry, Plummer professor of Christian morals and dean of the Harvard Divinity School; George H. Chase, dean of the faculty of arts and sciences; Dr. Arlie V. Bock, director of the hygiene department; and certain Harvard graduates and undergraduates.

FIELD OF COMING IMPORTANCE

"This religious and social adjustment work," Dean Dennett remarked to an NCJC correspondent, "is a field of coming importance in education where heretofore it has been given little attention. Scholastic problems have been provided for by systems, but helping the student in the transition from school to college and in 'late adolescent' problems has been relatively disregarded. A system for this work is definitely needed.

"There is a very definite nonacademic factor connected with the success or failure of a student in college. This factor, composed of religious and social aspects, must be carefully considered in preparing a student for the world. The adjustment to competitive life must be made inside the college. It is only fair to aid the maladjusted or developing boy."

TO CORRELATE ACTIVITIES

The new official will be expected to correlate the activities of the various churches and synagogues so as to present a somewhat uniform program to the students. Files would be kept in the office of Phillips Brooks House so that a minister or rabbi could easily find specific information on any student. Religious and social adjustment problems, it is believed, could thus be handled with a minimum of mechanical work.

Broadcasts Dramas on Apostles

SALINA, KANS.—The Salina studio of station KFBI, Abilene, has been broadcasting, on Sunday afternoons at 5:30, a series of plays in blank verse, based upon the lives and legends of the Apostles.

The plays are written and directed by the Very Rev. Dr. Hewitt B. Vinnedge, Dean of Christ Cathedral. The cast is chosen from members of the Salina community theater, many of whom are members of Christ Cathedral parish.

Chicago is First City to Mark Brotherhood Day

CHICAGO (NCJC)—Chicago became the first city in the United States to designate officially February 20th and 21st as Brotherhood Days when Mayor Edward J. Kelly issued a proclamation urging all citizens "to the greatest degree possible, to participate in the activities on those days intended to promote a higher feeling of mutual understanding, good will, and tolerance among the many faiths of our city."

He stressed the fact that Chicago is a great cosmopolitan metropolis where citizens of every creed combine their efforts for the welfare and progress of all, that it is to the advantage of Chicago and society in general to have every possible effort made in the promotion of better understanding among different creeds, and that two days are being set apart all over America as special days "when the various religious groups give particular thought to the aims, ideals, and backgrounds of each other."

Building Fund Drive for Growing Mission Started

PHILADELPHIA—There is a section in the city in which 600 homes stood in 1933, in which there now stand 1,500. In the same period as this building a mission established there by the convocation of Germantown has twice outgrown its accommodations. The diocese of Pennsylvania is now launching a campaign to raise money to begin a progressive building program for permanent accommodations for the present work and its future growth.

St. John's Mission in West Oak Lane was begun in the home of Frank Pollard on Washington's birthday, 1933, by a group of 14 people. It now has a communicant list of 150 and a school of 140. A portable chapel which it now uses has been its home since the fall of 1933. The plans for the first unit of a permanent building call for the erection of a combination chapel and parish house at a cost now estimated to be about \$8,000. The chapel designed for the main floor of the building will seat 175. The missionary in charge of St. John's is the Rev. Sydney Goodman.

The "January Call" of the Church extension fund of the diocese of Pennsylvania has been assigned to this project. This diocesan extension fund is subscribed by members who respond to three "calls" a year, people who are vitally interested in home missions.

Bishop Gribbin Corrects Error

ASHEVILLE, N. C.—When the Asheville *Citizen* published an editorial referring to "Tudor times, when the Church of England was formed," Bishop Gribbin of Western North Carolina courteously and overwhelmingly corrected the error in a letter which was given the leading position in the newspaper's correspondence column under the heading, Reformed Rather Than Formed.

Dr. and Mrs. Cram At Russian Seminary

Noted American Couple Heartily Welcomed by Leaders of Exiled Orthodox Russians in Paris

BY PAUL B. ANDERSON

PARIS—Dr. and Mrs. Ralph Adams Cram of Boston arrived in Paris just in time to attend the midwinter convocation of the Russian Orthodox Theological Seminary in Paris, which took place at the seminary on January 3d.

The seminary was able to report continued invaluable service to the Russian Church. According to the records, there have been 172 students registered at the institution of whom 32 are now studying. Sixty have been ordained, and 29 of the 72 parishes in the diocese of Europe, under the Metropolitan Eulogius, are served by priests trained at the theological seminary. A number of other priests are serving in the autonomous and autocephalous Churches of Eastern Europe, whence they had come to Paris for training. Furthermore, 42 who have not been ordained are nevertheless directly related to active service as laymen in the Russian Church and in its organizations such as the Russian Student Christian Movement.

HONOR BISHOP PERRY

In recognition of the generous and constant assistance to the seminary given by Dr. and Mrs. Cram and by the Boston and other committees in America, a number of functions were held in their honor. On January 5th they were asked to attend a tea given by the seminary at which the professors and students were present. The Metropolitan on this occasion spoke in appreciation of the help provided by American friends and referred especially to his warm friendship with the Presiding Bishop, the Rt. Rev. James DeWolf Perry. He even asked that the students' choir sing "*Eis polla eti Despota*" in honor of Bishop Perry, in accordance with the custom of the Eastern Orthodox Church to an honored Bishop of the Church.

LUNCHEON AT RUSSIAN CATHEDRAL

On January 8th, the Metropolitan himself was host to Dr. and Mrs. Cram at a luncheon given at his residence at the Russian cathedral. Among those present were 15 leading members of the diocese. Count V. N. Kokovtzeff, former Premier, spoke of the friendship between the American and the Russian Churches, and referred especially to the fact that the Russians in France were doing all in their power to support the seminary through contributions, hindered though they are by the tremendous drain on their resources following 19 years of exile and the constant pressure of unemployment, with consequent inability to find work in a foreign country. The Metropolitan's words of greeting were translated by Princess Meshtchersky. Among those present were Dean Bulgakov and Professor Zenkovsky, of the seminary. Unfortunately Dean

Beekman, chairman, and J. R. Carter, treasurer, were both absent from the city.

Since the Russian Christmas followed the old kalendar, Dr. and Mrs. Cram were able to attend the Orthodox Christmas services on January 7th, and to make the Christmas joy more complete at the seminary, Dr. and Mrs. Cram, with the absent collaboration of friends in the Boston committee, gave a luncheon for the entire staff and student body at the seminary.

Again there were many expressions of appreciation to friends in America, and there was a distinct recognition of the fact that through the years of collection in support of the seminary, and the visits of Dean Bulgakov and others from Paris to the United States, the Church in America and the Russian Church have entered upon a period of common effort which will mean much in their mutual undertakings.

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FREDERICK C. GRANT and BURTON S. EASTON

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Dr. Kinsolving Praises Work of Dr. G. F. Bragg

BALTIMORE, MD.—Praise to the Rev. George F. Bragg, Jr., as one who "as much as any living man, has been the champion of the needs and interests of his people within the national Church," was given January 10th by the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, upon the 50th anniversary of Dr. Bragg's ordination to the diaconate.

Speaking at a special service in St. James' Church, of which Dr. Bragg is rector, Dr. Kinsolving declared:

"It has been my good fortune to know many of the leaders of the Negro race in this country during the past 50 years. Among these I recall Booker T. Washington, easily one of the foremost American citizens of his day; Major Morton, the able head of Hampton Institute; and Archdeacon Russell, the founder of St. Paul's School, Lawrenceville. Amid the complexities and difficulties of the race question in this country since the close of the Civil War, it would be hard to compute the value of the sane and realistic leadership of these men and others like them. Dr. Bragg, by his voice and pen, has made his own contribution during this period, and is accounted today one of the outstanding clergymen and authentic spokesmen for the Negro race. . . .

"St. James' Church itself," Dr. Kinsolving declared, "now numbering 750 communicants and perhaps 1,000 baptized persons, located so advantageously, and sending out so wholesome and churchly an influence among your people in the city of Baltimore, gives full proof of the fidelity of your rector in his sacred office."

State Aid to Parochial Schools Sought in New York Resolution

ALBANY, N. Y. (NCJC)—State aid to parochial and private schools which are not operated for profit and which conform to the standards of the board of regents, is sought in a concurrent resolution introduced in the New York state legislature by Assemblyman Daniel E. Fitzpatrick, Democrat, of Queens county.

The argument usually advanced by Roman Catholic spokesmen, as well as by legislators sponsoring such a proposal, is that it would help to right the "injustice" from which Roman Catholics now suffer by reason of "double taxation" for the support of both public and parochial schools. Some Protestant and atheist groups have opposed the idea.

Pittsburgh Peace Service Held

PITTSBURGH—Pittsburgh peace sentiment was expressed in a great peace service, January 17th, in Trinity Cathedral. This community service under the chairmanship of Bishop Mann assisted by Dean Moor was sponsored by a large and representative group of Pittsburgh citizens of all faiths.

Miss Maude Royden, internationally famous peace leader, social worker, and Oxford lecturer, and Charles P. Taft of Cincinnati, son of the late President Taft, delivered addresses. The service received wide publicity in the city.

Fr. Gillis Scores Social Unconcern

Noted Roman Catholic Editor
Declares Priests Should Preach
on Social Problems

WASHINGTON (NCJC)—In a vigorous editorial appearing in the January issue of the *Catholic World*, the Rev. James M. Gillis, C.S.P., editor, deplors the silence of Roman Catholic priests in the pulpit on the social question. Fr. Gillis's article exemplifies the newly awakened interest on the part of the Roman Catholic clergy in matters of social and economic justice.

Fr. Gillis states that many Christians, demanding that priests refrain from any treatment of social justice from the pulpits as "anarchy" and a desecration of the house of God, do not know "anarchy from apostolic Christianity."

"Christ Himself would not be permitted to preach His Gospel in many a church that calls itself by His name. For His Gospel is inflammatory, incendiary, explosive."

Contending that no one can really preach the Gospel as it should be preached without offending someone, Fr. Gillis states:

"I hardly think St. Paul had in mind a polite and popular pulpit manner when he said, 'Woe is me if I preach not the Gospel.' He preached, so that they killed him. So did Jesus. So did all the prophets from Abel to Zacharias. It is, when you come to think of it, significant that no true prophet died a natural death. . . .

"Isaiah and Ezechiel were slain for preaching the Word of God. Nathan talked out boldly to David and 'got away with it'—once. But in the end he too was a martyr. Our Lord says they killed 'all the prophets.'"

Fr. Gillis continues: "I think the economic Tories who tell the bishops to tell the priests to 'preach the Gospel' don't know what they are talking about. If the priests were to preach the Gospel, the Tories would leave each church and end up with Dives. . . .

"Obviously the Holy Father, insisting that the clergy be equipped with social service, did not intend that their knowledge of the subject should remain purely academic. It was to be preached. . . the priest is ordered by the highest Catholic authority to plunge into the battle for social and economic reform. No man can serve two masters. We cannot obey both the Tories in the pews and our leader in the Vatican. . . .

"I venture to think there was relatively little preaching of Pope Leo's *Rerum Novarum* in Spain and Mexico for the last 40 years. For that matter there was precious little preaching of it in the United States for some 37 years."

64,139 Miles Without a Car

ABERDEEN, MISS.—One missionary priest in the diocese of Mississippi in three years has traveled 64,139 miles without a car, held 953 services, preached 816 sermons, held services in one county and 59 places where no priest of the Church had ever been, held nine missions, seven vacation church schools, and assisted in 11 conferences.

Peace Drive Sought by Bishop Scarlett

Missouri Diocesan Asks Intensive Educational Campaign, Speaking at 98th Convention of Diocese

ST. LOUIS—A thoroughgoing campaign of education for peace was urged by Bishop Scarlett in his address before the 98th convention of the diocese of Missouri, held in the Bishop Tuttle Memorial Building on January 12th. He also spoke briefly on the report, now before the Missouri state legislature, of Governor Park's commission on social security, of which Bishop Scarlett was a member.

"The committee is convinced," he said, "that the state must come to the aid of the local units of government if even the minimum standards of relief are to be established."

Referring to the suggestion that the Protestant Churches cooperate in the campaign against Communism initiated by the Pope, the Bishop said:

"While we appreciate such an invitation, and usually are happy indeed to cooperate with our Roman Catholic brethren in any possible way, it does not seem to me that we can accept this invitation.

"For I do not believe that we shall overcome Communism by a direct frontal attack on Communism itself, but rather by a common attack on the evils out of which Communism so frequently arises—misery, poverty, injustice, and war, which intensifies misery on a huge scale; by matching their social passion with a passion for humanity and a concern for men just as intense and more universal; by confronting their atheism with a theism, a belief in God, which really has taken hold of us and gripped our minds and wills, which does not let us off with vague aspirations after good, but infects us with an uneasy conscience and sets us the task of translating into the actual struggle of our common life the obvious social implications of belief in a good God who is concerned with the fate of His whole creation and in whom we all are members one of another, responsible one for the other."

The organization of two new missions was reported to convention, St. Andrew's, St. Louis Hills, under the direction of the Rev. Charles C. Wilson; and Epiphany, Woodbine Heights, near Kirkwood, which is ministered to by the Rev. Dr. Robert O. Kevin.

After paying in full its \$10,000 "expectation" to the National Council, the diocese closed the year with its books balanced and a small surplus, it was announced.

At the diocesan service held in Christ Church Cathedral in the evening, Bishop Maxon of Tennessee spoke on the Forward Movement.

"This is no regimented campaign," he said, "either for money or for anything else. It is no 'spasm.' It is a movement, a movement forward and toward Christ and the Christian ideal of life. There is no purpose whatsoever back of it to raise money. The underlying principle is to seek divine guidance. We ask the Church to wait upon God

in prayer. Consultation has been made by the commission with the clergy and communicants."

Clerical deputies from the diocese of Missouri to the General Convention were elected as follows: The Very Rev. Dr. Sidney E. Sweet, Dean of Christ Church Cathedral, St. Louis; the Rev. Drs. Karl Morgan Block, rector of the Church of St. Michael and St. George, St. Louis, and Robert O. Kevin, rector of Grace Church, Kirkwood; and the Rev. J. Manly Cobb, rector of Emmanuel Church, Webster Groves. Lay deputies elected were: Ethan Shepley, J. K. Stribling, C. D. Blake, and John D'Arcy.

Clerical alternates elected were: The Rev. Messrs. Hulbert A. Woolfall, rector of St. Peter's Church, St. Louis; Early W. Poindexter, rector of the Church of the Holy Apostles, St. Louis; Stephen F. Bayne, Jr., rector of Trinity Church, St. Louis; and Leighton H. Nugent, rector of St. John's Church, St. Louis. Lay alternates elected were: George M. Block, C. C. Pangman, W. L. Henry, and Otto J. Weinrich.

New members elected to the diocesan council were: The Rev. Robert W. Fay, rector of St. Paul's Church, Overland; the Rev. Early W. Poindexter; and C. D. Blake.

"Churches Create 25% of Business"

Continued from page 141

when compared with the present tax rate of \$31.74 per \$1,000.

Leaving out of account the churches' "great programs of moral and ethical training," which "money values cannot estimate," the Rev. Mr. Compton marshaled significant figures for those who are interested only in the economic side of the question.

"Taking the volume of business of Rochester at 100% for any given year it was found that 16% of that business was done in the Christmas season and that 9% of that total volume of business was done in the Easter season. Adding these two we find that 25% or one-fourth of the business of Rochester is carried on in times stimulated by two great Christian festivals.

MANY EVIDENCES

"The evidence is revealed in crowded transportation lines, over-filled parking stations, overloaded mail service, increased employment, the purchasing of many commodities and gifts. Granting a normal volume of business at these seasons the increase may be further augmented throughout the year by confirmations, marriages, and other lesser rites and ceremonies, by the addition of Jewish and Catholic days and festivals and the necessary merchandise of church furnishings. One might be justified in weighing these additions against the normal business of Christmas and Easter and state that 25% of the total volume of business in Rochester is alone due to religious stimulation and recognition.

"True, the Church has not undertaken the recognition of these festivals for commercial purposes. Yet there has resulted, due to them, a 25% contribution of business to everyone and thus an increase in incomes. One may not be able to tabulate the amount in cash values yet one may rightly conclude that it far surpasses the half-million dollars contributed in tax exemption now enjoyed by the churches of Rochester.

"Perhaps other communities might wish to study the question from this angle," he suggested. "It is free from denominational bias and may arrest a movement which would certainly cripple many churches if they were compelled to assume a tax on an already overloaded budget."

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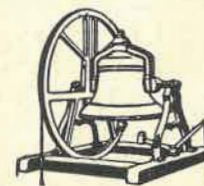
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North Texas Meets 1936 Pledge to General Church

BIG SPRING, TEX.—The missionary district of North Texas will meet within \$100 its accepted quota for the national Church's program for 1936, it was announced at the convocation of the district, held January 17th and 18th in St. Mary's Church here. The same pledge was adopted for 1937.

The department of religious education was increased to seven members and will formulate and push intensive work throughout the district in that field, supporting the leadership of Miss Helen Lyles.

The convocation was opened by Bishop Seaman of North Texas with a corporate Communion of the whole district. The epistoler was the Rev. Frederick A. Foster, and the Gospeler the Rev. Willis P. Gerhart. The Rev. J. Hodge Alves, who is in charge of Church student work at Texas Technological College, Lubbock, preached the sermon.

District-wide preaching missions were planned by the convocation, which turned the project over to the department of missions and Church extension, to be carried out before the next convocation.

The Rev. Willis P. Gerhart of Abilene and Thomas R. Smith of Colorado (Tex.) were elected deputies to General Convention. Alternates are the Rev. Philip K. Kemp of San Angelo and W. W. Rix of Lubbock.

The following were elected delegates to the synod of the seventh province: the Rev. Messrs. Walter Henckell, Philip K. Kemp, and W. H. Martin; Messrs. V. Van Gieson, Frank B. Shames, and Thomas R. Atkinson.

Officers were reelected.

Floods Sweep Through Cities in Many Dioceses

Continued from page 139

water mark and for a long time thereafter kept rising.

Lack of communications made reports from many cities impossible. The following brief accounts came to THE LIVING CHURCH from some of the centers in which communications were still maintained.

INDIANA

INDIANAPOLIS—Trinity Church, Lawrenceburg, was completely submerged in the flood waters of the Ohio river, January 23d. Congregations and churches along the Ohio at Cannelton, Madison, New Albany, Jeffersonville, New Harmony, Mount Vernon, and Evansville were endangered, but in the complete absence of telegraphic and telephonic communications with these centers since January 21st, no definite information as to their situation was available. Early in the week of January 24th no plans for relief action had been announced by the diocesan office here, although individual Church members and clergymen were cooperating to the utmost of their power.

KENTUCKY

LOUISVILLE—Church people here are cooperating with the mayor's emergency

relief committee. Church services Sunday were canceled to save electric power, heat, and gasoline. The parish house of the Church of the Advent and many others, as long as they remained safe for occupation, received refugees.

The entire west end of the city was evacuated January 24th. It was impossible to make contact with the rectors of St. George's and the Church of the Redeemer in this district.

The diocesan convention has been postponed until the flood subsides.

LEXINGTON

LEXINGTON, KY.—Churches in this diocese, all of which are above the flood level, received many refugees from flooded areas. Bishop Abbott announced that all churches and parish houses that were not flooded were to be thrown open to refugees. Christ Church and the Church of the Good Shepherd here were so used.

In Maysville, on the edge of the flood, the parish house of the Church of the Nativity was being used as an emergency hospital and men's quarters. The Rev. H. R. Ziegler, rector, has been appointed special Red Cross chairman.

The parish house of St. John's Church, Bellevue and Dayton, is being used as men's quarters. The rectory was flooded, with some damage.

Refugees from Frankfort to Versailles were accommodated at St. John's parish house. Calvary, Ashland, was also made available for homeless flood victims.

Trinity Church, Covington, and St. Paul's, Newport, suffered from the flood, and other churches in the diocese had flooded basements.

The Big Sandy Valley missions were all outside the danger area.

SOUTHERN OHIO

CINCINNATI—Thousands of Southern Ohio families are homeless and many parishes are experiencing heavy property damage as a result of the Ohio river flood.

Bishop Hobson of Southern Ohio has been in communication with clergy in flood areas as danger threatened. "The diocese is united in its determination to help all those who are suffering as a result of the flood," he said.

Addyston parish house was being used to house flood refugees. All Saints', Portsmouth, was flooded. The city was largely evacuated. Ironton suffered extensively, but Christ Church was above the flood level. Churches in Gallipolis, Pomeroy, and other centers were believed to have been damaged.

St. Luke's, Marietta, suffered serious damage.

The diocesan convention has been indefinitely postponed because of the disrupted travel conditions.

Reports were lacking from flooded sections of West Virginia, though it was believed that St. Luke's and St. Mathew's Churches, Wheeling, W. Va., were certain to suffer serious damage.

Parts of Missouri, Arkansas, Pittsburgh, and Mississippi were also affected or threatened by flood waters. Bishop Mann of Pittsburgh has sent out an appeal for aid to flood victims in Ohio, West Virginia, and Kentucky.

**"Draft Missionaries,"
Conference Suggests**

Continued from page 139

sage, "due in part to such factors as the war, humanism, and the difficulty of relating the new world to the Gospel."

"PRESSURE RATHER THAN EDUCATION"

(3) Failure of confidence in "relying on pressure rather than education" in securing men and money for missions.

(4) "Unfavorable opinion of the methods employed and the results achieved in the field; a lack of confidence in the National Council and the staff at the Church Missions House; and a lack of adequate leadership."

(5) "Unfavorable opinion at home of competing denominations and lack of cooperation in the mission field."

(6) Inadequate missionary education, due in part to lack of a mission education officer and in part to want of fresh material.

(7) "The insistent pressure of personal, business, parochial, and diocesan needs" during the depression.

(8) "The secularization of modern life."

In order to overcome these weaknesses, the conference listed five "basic needs of the Church," as follows:

(1) "Deepen personal and corporate faith and practice."

(2) "Strengthen the conviction that the Church is the fellowship which exists to carry out God's purpose for the whole world."

(3) "Clarify the Church's message and task in relation to a new world."

(4) "Reassure our people that the missionary enterprise of our own Church is sound."

(5) "Dramatize our missionary work."

TEN RECOMMENDATIONS MADE

As this was a Forward Movement conference, its findings are transmitted to the Forward Movement Commission for such action as it may see fit. Ten specific recommendations for improvement were set forth. These were made in some detail, but may be summarized as follows:

(1) That the National Council be urged to appoint a secretary for mission education. (This position was abolished after the 1931 General Convention for financial reasons. The former secretary was the Rev. Dr. Arthur M. Sherman.)

(2) That the Commission recommend "the definite selection of seminarians and others as recruits for the mission field."

(3) Adequate missionary courses in seminaries.

(4) Clergy courses in missions at the College of Preachers, seminaries, and conferences.

(5) "That the Joint Commission on Theological Education publish its findings."

(6) More mission courses for laymen.

(7) Further publicity for the message of the Jerusalem Conference of 1928.

(8) At General Convention, more adequate devotional periods, a special joint session for frank discussion of missionary policy, methods, and problems, younger deputies, and "that the elected deputies be provided with a copy of the message sent to delegates to the Oxford Conference on Life and Work."

(9) The publication of a book on missions similar to *Why Be a Christian?*

(10) "That groups similar to this be convened in the South, Middle West, and

**Newsreel Companies Reply
to YMCA Denunciation of
"Militarism" in Movies**

LOS ANGELES (NCJC)—A recent resolution passed by the YMCA student cabinet at the University of California dealing with militarism in newsreels, and "picked up from the *Daily Californian* by national news services, was given prompt attention by the presidents of six moving picture firms to whom it was sent.

The resolution pointed out that in the newsreels war items far outnumber those dealing with constructive peace efforts and urged film companies to substitute the showing of activities aimed at ending war and its causes for some of the innumerable shots of battle maneuvers and marching men.

One president wrote Frank Ornellas, class of 1937, chairman of the YMCA's social action committee, that "your group is to be highly commended for its ideals." Another, on the other hand, denied that the moving picture screen frequently served to foster the war spirit and held that the resolution had been unjustified.

The president of one of the largest companies wrote that his company would like to do as the resolution requested but that unfortunately it could only present, as objectively as possible, that which the public considered news.

Several members of the YMCA cabinet who have investigated the matter state that recent newsreels, while still unsatisfactory from the standpoint of the peace movement, have been considerably less vulnerable to criticism than formerly.

West to study the same questions as were referred to this group; and that this group be asked to continue its study."

STRESS PRAYER FOR FELLOW-WORKERS

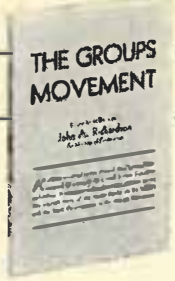
The findings of the conference concluded with this statement:

"We unite ourselves in prayer, thought, and purpose with our fellow-workers all over the world who in their worship and work are carrying out the conviction that the Church is the visible means of accomplishing God's purpose to win the world."

Present at the conference in addition to the chairman were Bishops Tucker of Virginia and Ludlow, Suffragan of Newark; the Rev. Messrs. J. T. Addison, Cambridge, Mass.; Edmund J. Lee, Chatham, Va.; Frank H. Nelson, Cincinnati; Arthur M. Sherman, Cincinnati; and A. C. Zabriskie, Alexandria, Va.; Dr. John W. Wood, secretary of the Department of Foreign Missions, New York; Miss Margaret Marsten, National Council; Clifford P. Morehouse, Milwaukee; Mrs. Harper Sibley, Rochester, N. Y.; and Dr. Remsen B. Ogilby, president of Trinity College, Geneva, N. Y.

Springfield Clergy Retreat

CHAMPAIGN, ILL.—The clergy of the diocese of Springfield will hold their annual retreat at the Chapel of St. John the Divine, Champaign, beginning February 2d and ending February 4th. A new idea is being used for the first time this year, in that the clergy will gather a few hours before the actual beginning of the addresses in order to have a little time for social fellowship.



By the

Most Rev. John A. Richardson, D.D.
Archbishop of Fredericton

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Dr. Atwill Advanced to the Episcopate

Continued from page 140

clerical members of the standing committee of Minnesota and of the council of advice of North Dakota. In the third part were the master of ceremonies, the visiting bishops, Dr. Menefee, deputy registrar, officiating bishops and Archbishop Harding of Rupertsland with his chaplains, the Rev. Gordon E. Brant of Minneapolis and the Rev. Elliott D. Marston of Excelsior. In the final section with a crucifer and the attending presbyters were Dr. Atwill, the presenting bishops, the consecrating bishops, and the chaplain. Visiting bishops included Bishop Wilson of Eau Claire and Bishop Ziegler of Wyoming.

A luncheon and reception, attended by approximately 300 persons, were given in honor of the newly consecrated Bishop, Mrs. Atwill, and their son, Fenwick, at the Minnesota Club, St. Paul, immediately following the service. Bishop McElwain presided and addresses were given by the Rev. Dr. Addison E. Knickerbocker of Minneapolis, representing the clergy of Minnesota, by Harold E. Blodgett who spoke for St. Clement's Church, by Dean Richardson and Judge Holt of Fargo who spoke for the clergy and laity of North Dakota, and by Bishop Keeler of Minnesota. At this point, the unexpected and belated arrival of Bishop Spencer of West Missouri delighted the guests, and Bishop McElwain immediately called upon him for a word of greeting.

A highlight of the luncheon was the charming address of Archbishop Harding of Rupertsland who brought felicitations from his diocese and impressed one and all with the great oneness of the Church. The speakers, without exception, dwelt upon

the singular qualities of the new Bishop—his extreme humility, kindly firmness, his love for people and everyday tasks, and his deep spirituality. These characteristics were believed apparent in the response of Bishop Atwill, who said: "I still do not know why this great honor should come to me, but if I was to be a Bishop, then I am so happy that I am to be a missionary Bishop."

CONFIRMS OWN CLASS

On Sunday, January 24th, Bishop Atwill confirmed his first class, that prepared by himself in St. Clement's Church. He will preach his farewell sermon on January 31st, leaving that night to take up residence in Fargo and to assume his duties in North Dakota, where his jurisdiction comprises 70,000 square miles, with 41 scattered parishes and missions, and more than 3,000 communicants in addition to a large congregation of Indians on the four reservations of that state.

At St. Clement's Church, he will be succeeded on March 1st by the Rev. William Creighton, son of Bishop Creighton, who is at present stationed at Oakes, N. D.

Bishop Atwill, sixth Bishop of North Dakota, succeeds Bishop Bartlett, who was translated in 1935 from North Dakota to the bishopric of Idaho. North Dakota's experience of having a Father in God translated, having no "father," then having a "foster father" in the person of Bishop Keeler, who has been in temporary jurisdiction since the translation of Bishop Bartlett, is reflected in a petition of one of its consecrated Churchmen, who said to Bishop Keeler, "For God's sake send us a man what will die on us."

Bishop Atwill's reply to his election was, "I hate to leave my people and Minnesota but I have been called and I must go. I expect to devote the rest of my life to the Church in North Dakota."

Olympia Missionary Work Goes Forward

New Churches Prosper, Auxiliary Meetings Are Successful; Diocese Overpays Pledge to Council

TACOMA, WASH.—Missionary work in the diocese of Olympia has taken several steps forward of late.

St. David's Mission, Shelton, is now well established under the Rev. Elmer B. Christie, rector of St. John's Parish, Olympia.

St. Paul's parish, Seattle, has branched out under its new rector, the Rev. Walter G. Horn, and established a much-needed church school for the children of the suburb of Magnolia Bluff. It is held in the common hall of Fort Lawton by permission of the commandant.

At Levelton an energetic group of laymen are doing good work by conducting a church school and promoting missionary and community service in connection with the Church of Our Saviour.

The proposed district church at Laurelhurst is to be dedicated to St. Stephen. The veteran Rev. John F. Pritchard has already presented a confirmation class there.

The missionary-minded women of the diocese held two successful Epiphany gatherings. At St. Mark's Cathedral Hall, Seattle, Bishop Rowe of Alaska was the speaker. At the Holy Communion, Tacoma, Deaconess Phelps, formerly of China and California, gave an address. At St. Peter's Japanese Mission, Seattle, under the leadership of Deaconess Peppers, every woman in the congregation is a contributor to the United Thank Offering. Here too a drum and bugle corps has been started for the boys and branches of the junior Daughters of the King for the girls.

The missionary budget of the diocese for 1936 has been covered, and the diocesan council has paid to the National Council \$300 more than was pledged.

An unusual step has been taken in announcing that the diocesan convention will be held at St. Paul's Church, Bellingham, near the northern end of the diocese, which is 250 miles in length. The dates are February 2d and 3d with the Woman's Auxiliary convention continuing into the 4th.

The annual summer conference will be held as usual at the Annie Wright Seminary, Tacoma, June 20th to 26th, and the camps for boys and girls at Goldbar in July.

Altogether Bishop Huston's jurisdiction is looking upward and forward.

Memorial Cross Dedicated

CHICAGO—Dedication of a bronze processional cross as a memorial to the late Edward F. Bryant, well-known Chicago banker, took place at St. Paul's Church, Kenwood, January 3d. The cross was given by Mrs. Bryant and was carried in the procession for the first time by a grandson of Mr. Bryant, Edward Bryant, son of Donald Bryant.

New Printing Now Ready

SOME ASPECTS OF CONTEMPORARY GREEK ORTHODOX THOUGHT

By the Rev. FRANK GAVIN, Th.D.

After having been out of print for several years, this important work, the ground of which is covered by no other in the English language, is once more available. With an erudition resulting from the study of Greek theological works extending over many years and supplemented by personal conversations with distinguished Greek theologians, Dr. Gavin is able to interpret for Anglican readers the real thought of the Greek Church concerning cardinal doctrines of the Christian faith as well as to describe the present treatment of those subjects in contemporary Greek literature. The volume is, indeed, a complete guide to Orthodox thought.

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NECROLOGY

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in peace.

ERNEST R. HARRISON, PRIEST

TOKYO—The Rev. Ernest Reed Harrison of the missionary district of Tohoku, Japan, died on January 19th in St. Luke's Hospital, Tokyo, after a spinal injury received in an accident while skiing a few days before.

The Rev. Mr. Harrison was born at St. Ives, England, August 5, 1883. He was graduated from Cambridge University and took a Master's degree there in 1912. He was ordained in England and worked for a year in Australia before going to Japan. For 16 years he did increasingly valuable work in Bishop Heaslett's diocese of South Tokyo.

His support came from the Australian Board of Missions. Financial stringency in 1930 compelled the board to reduce its overseas staff and at that time it was possible for the American district of Tohoku to fill a vacancy, so the Rev. Mr. Harrison was transferred. His long experience in the country and his facility in the language together with his other qualifications made his appointment exceptionally welcome. He was in charge of missions at Akita, Noshiro, and Furuoka. The district has only three other foreign clergy, one of whom is completing his first year of language study, and the Bishop is acting director of St. Luke's Medical Center, Tokyo; there are nine Japanese clergy.

In 1914 the Rev. Mr. Harrison married Ethel Hannah Mercer of Melbourne. There are two sons and a daughter. His relatives are in England and Canada and his wife's people are in Australia.

MRS. EDITH M. HILTON

HARTFORD, CONN.—Funeral services for Mrs. Edith Mary Hilton, widow of the late Rev. George Hilton, former rector of St. Paul's Church, Huntington, were held January 15th, conducted by the Rev. John R. V. McKenzie, present rector of St. Paul's.

She was buried in St. Paul's Churchyard, with the Rev. Mr. McKenzie officiating. The pall bearers were Edward Perley, George Boehn, John Mills, Fred Evitts, A. R. Watson, and C. A. Abercrombie.

MRS. HARVEY P. WALTER

BETHLEHEM, PA.—Kathryn A. Beam Walter, wife of the Ven. Harvey P. Walter, Archdeacon emeritus of Bethlehem, died January 3d. Born November 9, 1869, she married the Archdeacon April 30, 1895.

Two sons, the Rev. Glen B. Walter, rector of the Church of the Redeemer, Sayre, Pa., and Paul A. Walter of New York, three brothers, and three sisters survive.

Services were held at the home near

Bethlehem, January 5th, with Bishop Sterrett of Bethlehem officiating, and clergy of Bethlehem and vicinity acting as pall bearers. Burial was in St. Mark's Churchyard, Honeybrook, the Rev. George S. McKinley assisting the Bishop.

Mrs. Walter had served as diocesan vice-president and as treasurer of the Girls' Friendly Society, and was an active worker in the Woman's Auxiliary. She was much interested in Puerto Rico because of her first-hand knowledge of missionary work there, her husband having served Trinity Church, Ponce, and St. John's Church, San Juan.

MRS. CAMERON F. McRAE

SHANGHAI—Mrs. Cameron Farquhar McRae, formerly Miss Sarah Nicoll Woodward, died on January 6th in Shanghai from pneumonia. The Rev. Dr. McRae, in charge of All Saints' Church, Shanghai, and chaplain of St. Luke's Hospital, is one of the senior missionaries in China.

Mrs. McRae was born in Bergen Point, N. J., August 10, 1879. She was graduated from Miss Dana's School, Morristown, N. J., in 1897 and from Smith College in 1901. She was confirmed in 1901 at St. Paul's, Poughkeepsie, N. Y.

After teaching for two years in a private school she attended the New York

Training School for Deaconesses and in 1904 applied to the Board of Missions for an appointment to the foreign field, fulfilling a long-standing desire to become a missionary and stating a preference for work in Shanghai. She was appointed by the Board in February, 1905, subject to her completing her course at St. Faith's, and she arrived in Shanghai on September 20th of that year. For three years she worked at Grace Church, Shanghai, in the parish school.

Meanwhile the Rev. Cameron McRae had been appointed to the same field in 1899. Their marriage took place February 17, 1908. Mrs. McRae has taken an active part in the mission work of the diocese of Shanghai and has been specially prominent in everything having to do with Christian service for and by Chinese women. Besides her husband, six children survive, two daughters in China and two sons and two daughters in the United States.

Correction

NEW YORK—Mrs. Edwin S. Gorham is still living, contrary to a statement in THE LIVING CHURCH of January 16th, in a report of the death of her son, the Rev. James Henry Gorham, OHC. He is also survived by Edwin S. Gorham, Jr., his brother.

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**Elect Rev. Malcolm Taylor
National Council's First
Provincial Representative**

SPRINGFIELD, MASS.—The council of the province of New England in a special session voted unanimously to accept with some modification the proposal of the National Council to secure provincial representatives for the furtherance of general Church activities. The Rev. Malcolm Taylor, for 15 years general secretary of the province, was elected National Council representative and his name will be presented at the February meeting of the Council for confirmation.

The National Council proposed to each province that a joint executive secretary be named with salary and other costs to be shared equally by synod and Council but recognized, in connection with the first and fourth provinces that the existence of synodical secretaries would make special

arrangements necessary. In the case of the first province it was decided to continue present arrangements without charge to the National Council and to have the newly appointed secretary represent all departments of the National Council rather than become a promotional officer only in contact with the Field Department.

Laymen's Union Invites Ladies

PHILADELPHIA—The Philadelphia branch of the Laymen's Union for the Maintenance and Defense of Catholic Principles has mailed the announcements of an innovation in its yearly program to be in the form of a "ladies night." This is the first time in its schedules that an occasion has been provided at which the presence of ladies was solicited. The occasion will be a dinner to hear Fr. Fleming of Trinity Church, New York. It will be held on February 3d. Fr. Fleming's subject is Modern Preachers and Preaching.

**Publication of Georgia Paper
Resumed; Rev. H. Harper Editor**

WAYCROSS, GA.—The *Church in Georgia*, the diocesan paper, has resumed publication and the first edition came out a few days before Christmas. It will be issued quarterly. The Rev. Howard Harper is the editor.

Calvary, Pittsburgh, to Open Camp

PITTSBURGH—Calvary Church, Pittsburgh, is to operate a summer camp this year for the first time in its history. Camp Porter on Lake Erie has been obtained for the season of 1937 and each of the various clubs and organizations will spend some part of the summer in camp.

An invitation is being extended to all the parishes and missions of the diocese of Pittsburgh to use its facilities. The Rev. William S. Thomas, Jr., assistant minister, is chairman of the camp committee.

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ANNOUNCEMENTS

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HILLIARD—MARGARET BURGWIN, entered into rest, from her home in Oxford, North Carolina, on New Year's Day, 1937, in the seventy-eighth year of her age, the eldest daughter of the late Reverend Francis William and Maria Nash Hilliard.

"May light perpetual shine upon her."

KNIGHT—FLOYD L., entered into Paradise, at his home in Washington, D. C., Jan. 3rd, formerly of Miami and Jacksonville, Fla. He leaves his wife, Ruth Drew, his son, Fraser, and his mother, Mary J. Knight.

"May he go from strength to strength, to the life of perfect service."

Memorial

AUGUSTINE HUGO WELLS ANDERSON, Priest
Entered into life eternal, January 17, 1919.
"God rest his body where it lies,
Christ bless his soul in Paradise."

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLOY, Rev. F. ERIC I., formerly rector of St. James-by-the-Sea, La Jolla, Calif. (L. A.); has accepted the deanship of St. Paul's Cathedral, Los Angeles, Calif.

GOODWIN, Rev. CONRAD H., has accepted a call to the rectorship of St. John's Church, Waynesboro, and the Church of the Good Shepherd, Folly Mills, Va. (Sw. V.). He has been serving these churches as supply minister during the past year.

GURY, Rev. DON M., formerly rector of St. Paul's Church, Watertown, Wis. (Mil.); is rector of Emmanuel Church, Hastings, Mich. (W. M.), and in charge of the reorganized Grace Mission, Charlotte. His address is Hastings, Mich.

STEWART, Rev. V. PIERCE, formerly rector of St. John's Church, Abilene, Kans.; is rector of St. John's Church, Elkhart, Ind. (N. I.). Address 116 S. 3d St., Elkhart, Ind.

WELLFORD, Rev. JOHN SIMMONS, formerly rector of St. Thomas' Church, Abingdon, Va. (Sw. V.); to be rector of Lexington Parish in Amherst Co., Va., which includes the Church of the Ascension, Amherst, St. Mark's, Clifford, and St. Paul's Mission near Amherst. Effective February 1st.

NEW ADDRESSES

DIOCESE OF MINNESOTA and THE MINNESOTA MISSIONARY, formerly 2344 Nicollet Ave.; 1111 Nicollet Ave., Room 360, Minneapolis, Minn.

HOWES, Rev. WILLIAM J., formerly Randlett, Utah; P. O. Box 462, Vernal, Utah.

RESIGNATIONS

BENNETT, Rev. VINCENT L., as rector of St. Michael's Church, Milton, Mass. Temporary address, South Londerry, Vt.

DOWLING, Rev. Dr. G. DEWITT, as vicar of the Church of the Redeemer, South Boston, Mass. Winter address, Venice, Fla.

LANDSDOWNE, Rev. BURDETTE, as rector of St. George's Church, Maynard, Mass. Address, 126 Westminster Ave., Watertown, Mass.

TYLER, Rev. Dr. BARRETT P., as rector of Grace Church, Colorado Springs, Colo.; due to ill health. Effective immediately.

DEPOSITION

PLENCKNER, PAUL OSCAR, Presbyter, by the Bishop of Maryland, January 15, 1937. Deposed from the Ministry at his own request.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. WILLIAM BUCKINGHAM GENTLEMAN was ordained priest by Bishop Sherrill of Massachusetts in the Church of St. John the Evangelist, Mansfield, December 23d. The candidate is in charge of St. John's Church, Mansfield, Mass. The Rev. C. Leslie Glenn preached the sermon.

The Rev. HALSEY I. ANDREWS was ordained to the priesthood by Bishop Sherrill in St. Anne's Church, North Billerica, Mass., January 16th. The candidate was presented by the Rev. W. W. Love, and is in charge of St. Anne's Church, with address at P. O. Box 58, Billerica Center, Mass. The Rev. Appleton Grannis preached the sermon.

MINNESOTA—The Rev. JAMES KEMPE FRIEDRICH was advanced to the priesthood by Bishop McElwain of Minnesota in Christ Church, Red Wing, December 21st. The ordinar was presented by the Rev. Earle B. Jewell who also preached the sermon.

TENNESSEE—The Rev. HARRY WINTERMEYER was advanced to the priesthood by Bishop Maxon of Tennessee in St. Mary's Cathedral, Memphis, January 17th. The ordinar was presented by the Rev. Dr. Prentice A. Pugh, and will continue as

assistant at Calvary Church, Memphis, and in charge of St. Alban's Chapel, with address at 102 N. 2d St. The Rev. Moultrie Guerry preached the sermon.

DEACONS

Spokane—**JOHN ROBERT BILL, 3D**, was ordained deacon by Bishop Maxon of Tennessee, acting for Bishop Cross of Spokane, in St. Mary's Cathedral, Memphis, Tenn., January 17th. The candidate was presented by the Rev. Dr. R. K. Yerkes, and the Rev. Moultrie Guerry preached the sermon.

Tennessee—**STERLING HILL TRACY, PH.D.**, was ordained deacon by Bishop Maxon of Tennessee in St. Mary's Cathedral, Memphis, January 17th. The candidate was presented by the Very Rev. Israel H. Noe, and the Rev. Moultrie Guerry preached the sermon.

**AMERICAN CHURCH UNION
CYCLE OF PRAYER**

FEBRUARY

- 8. St. Clement's, New York.
- 9. St. Barnabas' Oratory, Wyckoff, N. J.

- 10. St. Paul's, Klamath Falls, Ore.
- 11. Grace Church, Ridgway, Pa.
- 12. St. Mary's, Salamanca, N. Y.
- 13. Our Lady of Grace, Cedar Rapids, Ia.

CHURCH KALENDAR

FEBRUARY

- 1. (Monday.)
- 2. Purification of B. V. M. (Tuesday.)
- 7. Quinquagesima Sunday.
- 10. Ash Wednesday.
- 14. First Sunday in Lent.
- 17, 19, 20. Ember Days.
- 21. Second Sunday in Lent.
- 24. St. Matthias. (Wednesday.)
- 28. Third Sunday in Lent.

KALENDAR OF COMING EVENTS

FEBRUARY

- 2-3. Conventions of Chicago, Olympia.

CHURCH SERVICES

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NEW YORK

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 11:00 A.M., Morning Prayer and Sermon
 7:30 P.M., Organ Recital
 8:00 P.M., Evening Prayer and Sermon
 Daily, Holy Communion, 8:00 A.M. (except Saturday), also Thursday and Holy Days, 12 M.

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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.
 Noontday Service, 12:05 to 12:35.
 Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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 Week-days: 8, 12 (except Saturday), 3 P.M.

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 11 A.M. Morning Service and Sermon.
 4 P.M. Evensong.
 Hely Comm., Thurs. & Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
 Rev. JOHN GASS, D.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.
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PENNSYLVANIA

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

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