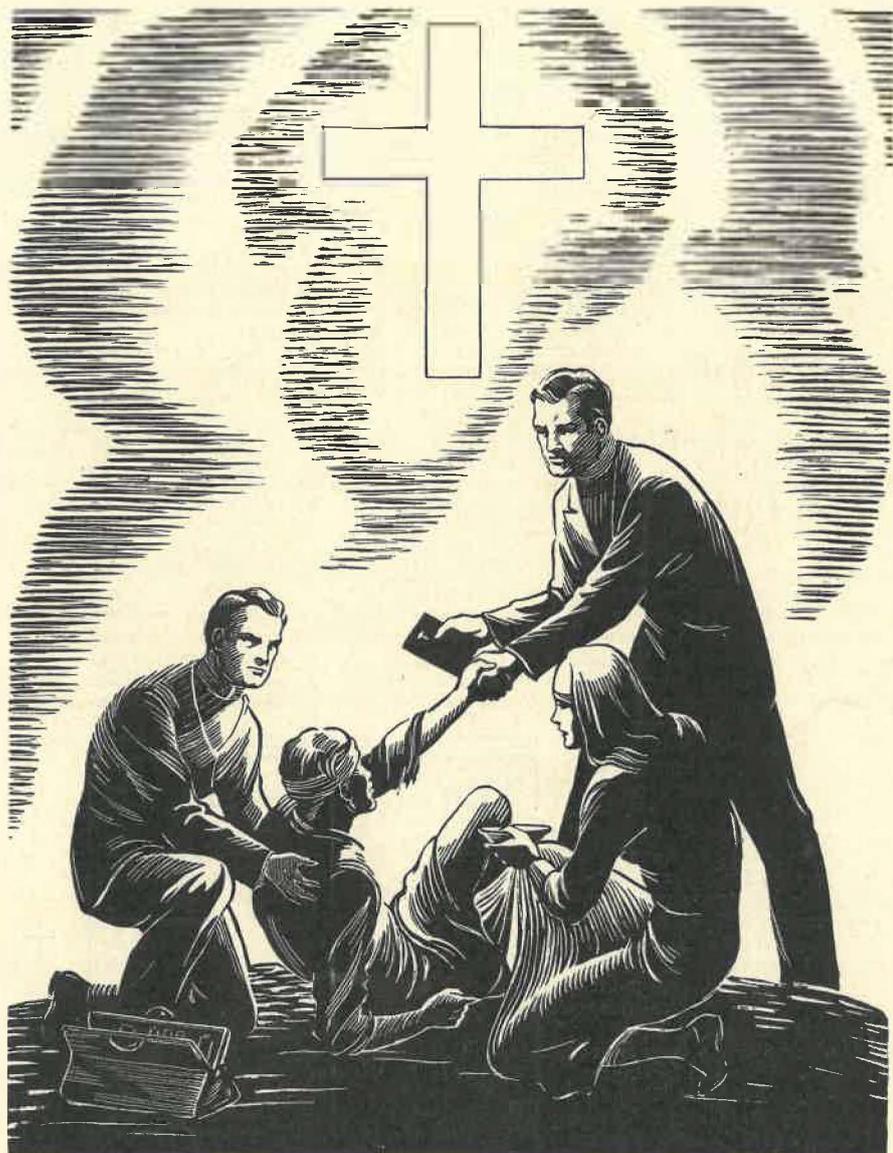


The Living Church



"HEALING THE SICK"

This is the cover illustration from the booklet on medical missions published recently by the National Council's Publicity Department.

(See page 676)

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.

United Christmas Appeal

TO THE EDITOR: In response to the urgent request of representative ministers and laymen I have accepted the chairmanship of the sponsoring committee for a united Christmas appeal which the Federal Council of the Churches of Christ in America is making in behalf of those who are suffering most from the national and racial antagonisms in the world today. I shall be glad if you will print this letter in your columns as a means of letting your readers know about this great venture in Christian goodwill.

The pent-up feelings of the Christians of America and their desire to do something about the present tragedies in the world must have a practical outlet. The one plan on which they can all agree is to unite in caring for those who are in deepest distress throughout the world. The birthday of Christ affords the best of all opportunities both for a Christian witness to a war-torn world and for sacrificial giving in the spirit of Christ.

Three great groups of sufferers are to be included in the joint appeal: countless civilian victims of the war in China, the children on both sides of the civil war in Spain, and the Christian German refugees who have been impoverished and forced to leave their homes as a result of the cruel laws against "non-Aryans."

The united appeal of the Federal Council will support and reinforce in every way the separate relief appeals made by several communions, and opportunity will be given to designate any gift for the special fund of any denomination. Gifts not otherwise designated will be turned over to established and well-recognized Christian agencies working in each of the three fields. The money for China will be expended through such agencies as are designated by the Foreign Missions Conference of North America; the contributions for Spain will be placed at the disposal of the American Friends Service Committee (Quaker); the contributions for the German refugees will be administered through the American Committee for Christian German Refugees.

The Christmas appeal will be made through local churches and it is hoped that all pastors will plan now for a share in this movement through an offering on the Sunday before Christmas or, if it be more convenient, on some other Sunday in December. The goal of the appeal is an offering, whether large or small, from every congregation in America as a part of a united testimony of Christian love and sympathy.

A distinguished group of the most trusted leaders in all major communions has agreed to join in sponsoring the appeal, including the Most Rev. Henry St. George Tucker (Episcopal), Dr. William Hiram Foulkes (Presbyterian), Dr. Earl V. Pierce (Northern Baptist), President George W. Richards (Evangelical and Reformed), Bishop Edwin H. Hughes (Methodist Episcopal), Prof. Rufus M. Jones (Quaker), Dr. P. O. Bersell (Lutheran), Dean Frederick D. Kershner (Disciples of Christ), Dr. Ivan Lee Holt (Methodist Episcopal, South), Bishop Paul de Schweinitz (Moravian), Rt. Rev. Peter Bryce (United Church of Canada), President Albert W. Palmer (Congregational), President Walter L. Lingle (Southern Presbyterian), President Wynand Wichers (Reformed

in America), Dr. James H. Straughan (Methodist Protestant), Dr. A. R. Robinson (United Presbyterian). Outstanding laymen and women are also associated with them, like Charles P. Taft, William Allen White, Mary E. Woolley, John Foster Dulles, Grace Abbott, Isaiah Bowman, Mrs. Robert E. Speer, William E. Sweet, James M. Speers, Walter Dill Scott, and Louis J. Taber.

JOHN R. MOTT, Chairman,
Sponsoring Committee of the
United Christmas Appeal.

New York.

Joint Communion Services

TO THE EDITOR: My attention has just been called to an editorial, A Note of Caution, in THE LIVING CHURCH of November 6th, and another under the head of Joint Communion Services, in the November 13th issue.

I regret that you have had such difficulty in getting the facts about the Communion service held in Trinity Church in New Haven on October 15th, during the joint convention held here under the auspices of the Connecticut Council of Churches.

When plans were being made for the convention I heard that another church in addition to Center Church (Congregational) would be needed to accommodate the delegates to the convention, for the Communion service which was to be held. As Trinity Church is next door to Center Church and also located on the Green in the heart of New Haven, I offered it for the service with the understanding that the rector of St. Paul's Church, the Rev. Arthur F. McKenney, who is also chairman of the New Haven Council of Churches, and I would officiate. A general invitation was extended to all delegates attending the convention to select the church they wished to attend for the joint Communion service. There was real advan-

tage in having two different types of service going on at the same time, for while they differed in form they were united in spirit. Unfortunately very few members of our own Church attended either service, but those who did were deeply grateful. The members of other Churches receiving Communion at Trinity expressed great appreciation and however we may wish to explain the method, the fact remains that there was a very real presence of the Spirit of Christ in that service. The same was true in the service at Center Church, as I heard of it from others.

There are many of us who have a rightful place in the Protestant Episcopal Church in the United States of America, who rejoice at the leadership given toward Christian unity and intercommunion by the conferences at Oxford and Edinburgh, and I think the recent Pastoral Letter issued by our own House of Bishops would seem to favor the spirit of cooperation rather than that of exclusiveness. I quote these words from the Pastoral: "We are convinced, however, that the ideal of unity need not prevent cooperation among groups of widely differing traditions. There are those who feel that such cooperation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such cooperation may be a valuable and important preparation for the united Church that is to come."

We in the Episcopal Church recognize as our heritage all that happened prior to the Reformation and all that happened during and since the Reformation. The Catholicity of many of us claim is the Catholicity of the Holy Spirit, who has led, is leading, and will ever lead us into new truth and new understanding of old truth. Those in this communion who can win the cooperation of the Eastern Orthodox, Old Catholic, and other Churches of a similar nature, are urged to do so. It is, however, equally the responsibility of those of us who appreciate and understand the values of other Protestant Churches to do what we can to unite with them in Communion and fellowship to the glory of God and the building of His Church that is to come. (Rev.) THEODORE H. EVANS,

Rector of Trinity Church.
New Haven, Conn.

Tithing

TO THE EDITOR: May I say a few words about the tithe as practised by Mormons, hoping some of our people may follow suit? I know a few of our Church-people do so, but why not everybody, as the Mormons do?

And the Church is rich today and never lacks for funds to build large and expensive ward chapels every few blocks in this city and elsewhere. But beyond the tithe they also make free-will offerings at their services. Lately, as everybody knows, they have undertaken to care for all their needy unemployed—some 80,000 I believe—and that fund was started by every household having only one meal on a certain Sunday recently, and giving the cost of the other meals to their relief fund.

How many of us practise the tithe? Yet those who don't would seem open to the charge that they love God less than the Mormons? . . .

(Rev.) HERBERT C. BOISSIER.
Salt Lake City, Utah.

The Living Church

Established 1878

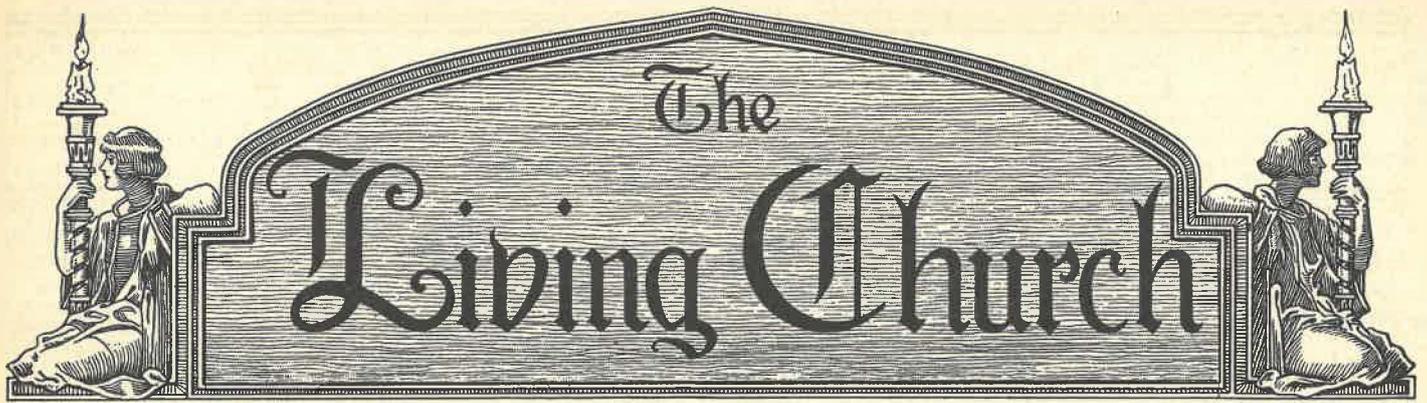
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EDITORIALS AND COMMENTS

Books and Culture

THE MARK of true culture is the ability to enjoy books. This has ever been true; not simply since the invention of printing but even before that, when literature consisted of rare and costly manuscripts laboriously copied by hand in the monasteries that were the publishing houses of their day. Indeed, it was doubtless true even in the ancient world, when kings and wealthy nobles alone were able to afford the written records that were the prototypes of books.

It is quite as true today, despite the many media of publicity and education that compete with the written word. The movies and the radio can entertain; to a certain extent they can educate; but in the final analysis they can do but little to impart culture. That is still preëminently the prerogative of books.

Since that is the case, it is important to observe the extent to which these newer agencies are supplanting books as conditioning factors in the education of our young people. Recently the Children's Aid Society of New York made a survey of 10,000 tenement children, the majority of them between 11 and 15 years of age. They found that for every child who spent three hours weekly over a book outside of school hours, twelve spent that much time at the movies. Ten per cent of the children said that they attend the movies once a week; 47% twice a week; 2% every day. On the average the same children reported that they spent two hours a day listening to the radio. Moreover, as the *Christian Century* observes in its comment on these figures: "One has a haunting suspicion that during at least a part of the time credited to reading they are dividing their attention with the radio. This is certainly true of adults, and it is probably true of children. One suspects also that in a competition between the *Swiss Family Robinson* and a radio thriller involving death-rays and miraculous airplanes that fly to Mars and engage in combat with interstellar bandits, the mild adventures of the Robinsons float on the dim periphery of consciousness." Be that as it may, radio ranks first, movies second, and books a poor third as conditioning influences of the children's study.

Would a different picture have emerged if the study were made of children in a more favorable environment than the tenement districts? One would like to be able to answer in the affirmative without hesitation. Unfortunately the evidence

in our own homes and in those of our neighbors and friends makes us pause before so doing. If the reader doubts this, let him ask the next half-dozen youngsters what they know about Gulliver, Robinson Crusoe, and Alice in Wonderland; and compare their answers with those to similar questions about Shirley Temple, Charlie McCarthy, and the Lone Ranger.

Nevertheless, there are more books published today than in any previous era. Modern books are also far more attractive in appearance, as visitors to the New York and Boston Book Fairs have recently had impressed upon them. We feel, too, that from the standpoint of literary content, which is the true test of books, there is at least as much worth-while literature being produced today as ever before. There is, of course, a great deal of trash, but that has always been the case and the discerning reader has no difficulty in separating the one from the other.

IN THE realm of religious books, as great a change has taken place in the past decade as in any branch of the publishing industry. A generation ago the average religious book was a ponderous tome printed in small, crowded type and somberly bound. It was suitable for the clergyman's reference library but was not attractive to laymen, either typographically or in its literary form. The Bible itself, that great living library of religious literature, was usually unattractively printed and bound.

Nowadays religious books have as great an eye-appeal as other modern publications. Their jackets and bindings are bright and attractive; the typography is clear and legible; the books are well bound and often well illustrated. More of them are written with the lay reader in mind, and consequently endeavor to interpret the great truths of religion in non-technical language. The Bible and the Book of Common Prayer are printed in beautiful and readable typography with a wide variety of attractive bindings. Devotional manuals are similarly presented in appealing format.

The appeal to the eye is not, of course, as important in a book as the appeal to the mind, but in these days when books have so much competition from other media of publicity the eye-appeal is important. As Frederic G. Melcher observed in

a recent editorial in the *Publishers' Weekly*: "The most important part of the automobile is still under the hood, yet the Auto Show as a fair is chiefly a display of new car design. The value of new books and old is now as always in the contents but, as with the automobile, design has an attention-getting part to play, which cannot be overlooked."

Happy indeed is the home in which books play a large part and in which the children are taught to love and value them. Children who learn early in life to love good books will grow up to have an inner source of strength and a genuine culture that cannot be obtained from any number of movies or radio broadcasts. We might perhaps paraphrase Francis Bacon, and observe that movies make an emotional individual, radio a superficial one, and good books a cultured one.

Fascism in Brazil

CONFUSED and probably misleading stories of the new government changes in Brazil have appeared in our press. President Getulio Vargas is now a dictator with full power. A new "Constitution" (arbitrarily announced to Brazil as in effect hereafter) dissolves the federal Congress, the state assemblies, and even the municipal councils. All parliamentary and representative government has been suspended until a "plebiscite" for which no date has been set. It follows the history of the Nazi *putsch* detail for detail.

Roman Catholics claim this is a corporative State like Italy's and Portugal's, that Vargas is simply following the example of Portugal (Brazil's "motherland"). They insist it is modeled on the Great Encyclicals of Leo XIII and Pius XI. Others regard it simply as another victory for Fascism.

These are trying developments for the Christian conscience and for Christian political insight. In this particular case we feel that, calling the "rose" by any name, it is still a repudiation of democracy! Can we afford in a day like ours to permit Christian sanctions to be attached to the destruction of democratic society? The Gospel for the sixth Sunday after Epiphany (and the 25th after Trinity) reads, "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

Thanksgiving

WE WONDER whether any parish is celebrating two Thanksgiving Days this year. A rector who is a stickler for the rubrics might have felt it necessary to do so, since President Roosevelt did not issue his Thanksgiving proclamation until well along in November and some of the state governors were equally dilatory. The Prayer Book provides that "in November, the first Thursday (or, if any other day be appointed by the civil authority, then such day) shall be observed as a day of Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of His merciful providence." Consequently if in any state no civil Thanksgiving proclamation had been issued by November 4th the parishes of our Church ought, strictly speaking, to have observed that day as Thanksgiving. If later in the month the President or the Governor or both proclaim November 25th as Thanksgiving Day we suppose it would be incumbent upon such a parish to celebrate the festival a second time.

Probably no rector, however much of a "Prayer Book Christian" he may profess to be, is quite such a stickler for the rubrics as that. Certainly in Connecticut where the Governor has literary as well as political ability, Churchmen

and other citizens might well give heed to the official Thanksgiving proclamation as something more than a mere routine document of State. Instead of the trite phrases with which most Thanksgiving proclamations are filled, Governor Wilbur L. Cross began his this year as follows:

"Soon the bright flurries in the air, tracing on window-panes the infinite wonders of heavenly space, will mark the flight of a season that came with snowy petals of drifting dogwood, spray beyond delicate spray, in the early luster of spring. Having in mind this fair course of nature from seed-time to flowering, and from flowering to plentiful harvest, safe now against winter storms, and the light of that shining grace which has followed us round the year, permitting us to live in peace and human kindness above the common hope, I appoint Thursday, the twenty-fifth of November. . . ."

Among the things for which to be grateful Governor Cross enumerates "the blessings which have warmed and fostered the spirit, every brave, just, and generous deed, every impulse of brotherly love, every counsel of wisdom and comfort, every witness of truth, every thought of friends who walk with us still, though lost to our sight—for all the tokens of goodness in man, which have deepened our faith in our power, looking within the heart, to fix our eyes upon virtue as the Pole Star, and by it keep our way even to the mortal end."

As one secular editor well observed, "When Governor Cross sees something to be thankful for he is not stingy with the figures of speech." We wish that Governor Cross' fine Elizabethan style were to be found in more of our public documents.

Pictorial Literature

WE ARE GLAD to see the increasing use by the Church of pictorial literature in the modern mode. It is true that pictures have been used for years to illustrate the Church's work, notably in the *Spirit of Missions*, but too often these pictures have been rather prosaic ones uninterestingly presented. Whether because of the pictorial news magazines that have become so popular during the past year or for some other reason, the Church seems at last to have awakened to the possibilities along these lines and is beginning to use action pictures effectively in many ways.

Perhaps the pioneer in this form of publicity was the diocese of Ohio, which published about a year ago a booklet illustrating the different kinds of work in which the Church is engaged by picturing diocesan missionaries taking part in various forms of religious and social work. Other dioceses have followed suit and have published interesting promotional material which is of great value in the Every Member Canvass and in religious education.

Now the general Church has taken up the theme and applied it effectively. An exceptionally notable piece of visual education is the book published by the Forward Movement Commission just before General Convention, entitled *Go*. This contains vivid pictures from the mission field with brief captions and terse messages about the Church's missionary work and missionary opportunity. We know of no finer material than this to stimulate the interest of our people in the cause of missions.

The national Department of Publicity has produced three splendid illustrated booklets on various phases of the Church's mission entitled respectively, *Go Ye and Teach, Preach the Gospel*, and *Heal the Sick*. This method of presentation by subjects instead of by geographical fields is novel and interesting. It should do much to show the casual Churchman that

there is a good deal more to missions than making natives of remote islands wear cast-off American clothing—an absurd concept of missions that nevertheless is still held by people who ought to know better.

A Referendum on War

SENATOR LAFOLLETTE of Wisconsin and Representative Ashbrook of Ohio have introduced into the Senate and House of Representatives respectively a constitutional amendment requiring the vote of the American people before this country enters upon a foreign war. The measure follows substantially the lines proposed by James A. Frear, former Wisconsin congressman, described by him in *THE LIVING CHURCH* three years ago [L. C., May 12, 1934].

The proposed amendment strikes us as a very sensible one. It does not apply in case of invasion by a foreign power of this nation or of any other North American or West Indian country. In such a case as that there would obviously be no time for a referendum and the duty of the government would be clear. It does require that before the government decides to draft men for foreign war service it must submit the question to the vote of the people who are expected to pay for the war with their money and their lives.

The LaFollette-Ashbrook amendment appeals to us as a practical and invaluable peace measure. We hope it will receive the attention it deserves from Congress and the nation.

Missionaries in the War Area

LAST WEEK we published an editorial praising the workers of the American Church Mission in China for remaining at their posts without regard to personal danger. We did not, of course, intend to censure those who made what may be called "strategic withdrawals" from areas devastated by military operations. We considered the report in our news columns that the Rev. H. A. McNulty had been forced, with other Americans, to abandon Soochow as the Japanese forces advanced upon that strategic city, as in that category.

It now further transpires that Fr. McNulty had left Soochow only to make a short trip to Nanking on business connected with the relief work of which he is the active head in his city. Indeed, in a communication to the Editor of *THE LIVING CHURCH*, Fr. McNulty says that he believes he is voicing the opinion of all members of the American Church Mission in saying that they desire nothing more than to stay at their posts, where they are both wanted and useful. An item in this week's news section describes briefly Fr. McNulty's work in Soochow, and next week's issue will contain an article by him on refugee work in Soochow under war conditions. All honor to him, and to other missionaries to whom safety, and life itself, are of small importance in the face of an opportunity to serve Christ and His flock.

Advertising the Church

THE DIOCESE of Michigan is to be commended for the splendid Church advertising project described in our news columns this week. A special Sunday was designated as homecoming Sunday. On the previous day every newspaper in the Detroit metropolitan area carried a half-page advertisement urging unaffiliated Churchmen to attend one of the Episcopal churches on that day and find a Church home there. The names and addresses of the 40 parishes and missions in the area,

together with the hour of services, were given, following an invitation in the form of a letter signed by Bishop Page and Bishop Creighton. The next day cards were distributed to strangers in all churches, giving them an opportunity to indicate their name and address and other valuable information. The advertising met with a widespread response and may be repeated at intervals in future.

The success of this experiment in Detroit should lead to similar projects by the Church in other large cities. The expenses can be met, as in the Detroit project, by the several parishes and missions coöperating, or it may legitimately be taken from diocesan missionary funds. In some places it may appeal to an interested layman or a Church organization to make a special contribution for the purpose. Whatever be the method of financing, it is an exceptionally valuable method of building good-will for the Church and of extending the Kingdom of God in one's own community.

Forward in the New Year

WITH ADVENT SUNDAY, the Church's New Year's Day, we begin the use of a new issue of *Forward—day by day*, which will continue to Ash Wednesday. We feel that the Forward Movement Commission has been wise in combining the former Advent-Christmas number and the Epiphany-Pre-Lent one, thus making it unnecessary for busy rectors to purchase and distribute new copies during the crowded Christmas season. The double number has the further value of providing a connected continuous theme throughout the first quarter of the Christian year.

The Sunday meditations in the new *Forward—day by day* are devoted to the important subject of worship. The Church is emphatic in specifying as a part of the "bounden duty" of every member of the Church "to worship God every Sunday in His Church." This is no mere counsel of perfection; it is a part of the basic Christian responsibility.

Another valuable feature of the new *Forward—day by day* is the inclusion of the words and music of a number of well-known hymns suitable for family use. Although the radio has largely supplanted the family group gathered around the piano to sing old familiar songs, this booklet may well stimulate the revival of that fine old custom.

We wonder whether there are any readers of *THE LIVING CHURCH* who have not yet formed the valuable habit of the daily use of *Forward—day by day*. If so they are losing a valuable help to their devotional life. We heartily recommend the regular use of the booklet to all Church people.

The Alternative to War

IS THERE any practical alternative to war? The National Peace Conference, the League of Nations Association, and the Foreign Policy Association believe there is. They have united in the publication of a "Headline Book" entitled *Peaceful Change** as a sign-post along that way. This little book, by William T. Stone and Clark M. Eichelberger, is in the nature of a survey of the present world situation and a consideration of methods by which the desire for security, the desire to raise living standards, to adjust inequalities in land and population and in the distribution of raw material, and similar questions can be settled in a coöperative and peaceful manner. Special attention is given to ways in which the people of the

*Published by Foreign Policy Association, 8 West 40th street, New York City, 10 cts.

United States can take the leadership in developing a peaceful alternative to war.

Peaceful change, according to this booklet, demands two things: a will to permit change and machinery to provide adjustments. The League of Nations is an attempt to provide such machinery but, as the authors of *Peaceful Change* point out, "machinery is important but it is not likely to be used unless there is a willingness to allow change." This willingness to allow change means nothing less than the abandonment to some degree of national selfishness and extreme national sovereignty. Obviously much education must be done before the peoples and governments of all nations can be brought to think in terms of the world rather than of their respective national interests.

Despite its small size and low price *Peaceful Change* is an exceptionally valuable book for the use of study groups. Such groups under Church auspices might well study it in the light of the Pastoral Letters of 1933 and 1937, the portions of the Oxford Conference Message dealing with the world social order and with war, and the publications of the Forward Movement.

Italianizing Ethiopia

WHILE the attention of the world is shifted to China, Spain, and other areas of current conflict, Mussolini is proceeding apace with his policy of Italianizing Ethiopia. A part of that policy is the winning of as many natives as possible to the Roman Catholic Church, in which Il Duce has found such a powerful ally. To this end, according to a recent Associated Press dispatch from Addis Ababa, Mussolini's engineers have built or are completing eight Roman Catholic churches with dozens of auxiliary schools, dispensaries, and clinics in Ethiopia. The dispatch continues: "Further, Il Duce has stimulated the idea of Catholic mission education. He estimates 800 priest missionaries and 1,200 nuns are needed to aid *Fascism in the work of Italianizing the conquered territory* [italics ours]. The Salesian Brotherhood—famous for its work in South Africa—has been authorized to lead the mission work."

It is only fair to add that Italian engineers have also renovated native Coptic churches and Mohammedan mosques. This is also a part of the Italianizing program in line with the acceptance by Mussolini of the "sword of Islam" betokening Mohammedan authority, which was presented to him on his visit to Libya last March. In short, it is not the souls of Ethiopians that are Mussolini's concern; he is interested rather in building up their loyalty to the new Roman empire against the day when the legions of Fascism may be required for large-scale military operations.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose.]

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\$161.00

CHURCH MUSIC

Rev. John W. Norris, Editor

Wedding Music

FROM TIME TO TIME during the past six months we have devoted space to a discussion of wedding music. We have had some interesting letters which have proved that the argument did not lack supporters on either side. It also showed that the subject had aroused interest. With the suggestions which follow we close this subject for a time, and only include this because there have been so many requests for a list of available Church music that would be suitable for the marriage rite.

It is quite a customary thing that a friend of the bride or groom has a good voice and the desire is expressed that he sing a solo. We have ruled out the hackneyed ballads. We still feel that the choice of one of the hymns offers the best solution. Recently we came across two anthems, unisonal in character, which would lend themselves to solo purposes.

The first of these is "Gird on thy sword, O man," the setting composed by Maurice Blower for a poem by Robert Bridges. In order to forestall the facetious criticism of such a selection at a wedding, it seems wise to point out that the title is but part of the first line and that there is nothing whatever suggestive of warfare, either martial or marital, in the rest of the poem. The second number is "May the grace of Christ," by Ivor R. Davies. Both numbers are published by Novello & Co. These anthems also would be suitable for services of a general nature.

It is not uncommon for a choir to sing at a wedding. There are a number of very good anthems suitable for the wedding service. Among these I would include "Light of the world," by Christopher Thomas. It is an easy four part number, three pages in length, and with a suitable text. "Ride on, ride on, my heart," by Leonard Blake, opens with a fine unison passage for tenors and basses. The four part chorus which follows is of moderate difficulty. William Harris has written a fine anthem to the words, "Come my way, my truth, my life." It is more difficult than the others, yet not beyond the powers of a well-balanced choir. We might add also Wesley's "Love one another," which is well known to most choirmasters and is probably to be found in most choir libraries. For the choir capable of doing fine work there is Dr. Earnest Bullock's splendid anthem, "Alleluya, the Lord send you help from the sanctuary."

Since most of the discussion about wedding music has been carried on with respect to the organ music appropriate to the rite it would be a mistake not to mention some works which could be used at such a time. There is a wedding service for organ compiled by William C. Carl and published by the Boston Music Co., which provides good material. Carlo Rossini has a collection of wedding music for organ which is issued by J. Fischer & Bro., of New York. Then there is the Marriage Mass of T. Dubois, which can be obtained from the same publishers. All of this is music designed for the organist to use at a wedding and includes marches and incidental music which may be played before the service begins. In addition to this specific music there remains the great field of literature for the organ from which ample material can be drawn. In suggesting these numbers we are aware that the individual organist must be guided in his selections by his own ability and the capabilities of the instrument at his disposal.

New Books for Church People

By Elizabeth McCracken

Literary Editor of THE LIVING CHURCH

TWO YEARS AGO we asked certain representative Church people to make lists of the books they would buy if they were each given \$15 to spend for new books. Last year another group were asked to say what new books they would most like to recommend to Church people. Both times, the lists sent with comments were printed without signatures. The reason for this was that the list-makers desired to be more personal than they quite cared to be without the cloak of anonymity. This year we have asked still another little company to make out lists of six or seven new books that they really feel they need, mentioning the reasons why. Again, the lists are unsigned, in order to allow a fuller freedom of speech.

WE BEGAN, as usual, with a Bishop. He is a busy diocesan with so many claims upon his time that it would seem that he had less opportunity to read than most persons. On the contrary, he is never "behind with his reading." The books this Bishop feels that he needs now are:

The Eternal Word in the Modern World. By Burton Scott Easton and Howard Chandler Robbins. Scribners. \$2.50.

Church Music in History and Practice. By Winfred Douglas. Scribners. \$3.00.

The Philosophical Bases of Theism. By G. Dawes Hicks. Macmillan. \$3.00.

Priesthood. By Various Authors. Edited by Hubert S. Box. Macmillan. \$3.50.

The American Prayer Book. By Edward Lambe Parsons and Bayard Hale Jones. Scribners. \$2.50.

Stretching Forth Thine Hand to Heal. By R. A. Richard Spread. With an introduction by the Bishop of Algoma and a foreword to the American edition by Bishop Rhinelander. Morehouse. \$1.50.

The Bishop's notations on his list are as follows:

"I need the first book for two reasons: (1) It will help me to avoid one of the pitfalls of the episcopate—preaching the same sermon at all the visitations of the year, simply because the congregations are different. (2) It will remind me, every time—which will be every week—I open it that new knowledge is unfolding all the time and that I need to be aware of it even if I cannot keep up with it. The second book I need because Canon Douglas has put into it the results of a lifetime of inspired study on a subject which we too often leave out of our consideration unless we also are specialists. *The Philosophical Bases of Theism* I need because it is the new volume of Bampton Lectures, and my library would not be complete without it. *Priesthood* I need for the help it will give me with my ordinands. *The American Prayer Book* I need for the same reason that all Church people need it: it is the best book on the Prayer Book ever published. I particularly need *Stretching Forth Thine Hand to Heal*, not only for my own use but to lend: indeed, I need several copies of that book. It treats an essential office of the ministry in what seems to me to be the Scriptural way."

THE DEAN of a cathedral sent a list which, he said, was quite different from the list he would have sent when he was the rector of a city parish; his needs surprised even him. This is his list:

Latin America. By Samuel Guy Inman. Willett, Clark. \$3.75.

Apostle of China: Samuel Isaac Joseph Schereschewsky, 1831-1906. By James Arthur Muller. Morehouse. \$2.50.

Japan in American Public Opinion. By Eleanor Tupper and George E. McReynolds. Macmillan. \$4.00.

Beyond Tragedy. By Reinhold Niebuhr. Scribners. \$2.00.

The First Five Centuries. By Kenneth Scott Latourette. Harpers. \$3.50.

The Church and the Challenge of Today. By A. E. J. Rawlinson, Bishop of Derby. Longmans. \$1.75.

Prelude to Peace. By Henry A. Atkinson. Harpers. \$2.00.

The Wisdom of God: A Brief Summary of Sophiology. By Sergius Bulgakov. With a preface by Frank Gavin. Paisley Press, New York. \$2.00.

The Dean's comment is brief but striking:

"We have a great many guest preachers at the cathedral. I often have the privilege of entertaining them at the deanery. They come from the mission fields, from the seminaries, from England, and the East. Each has specialized knowledge; some have pronounced ideas. I feel increasingly the absolute necessity of knowing at least a little of what they are studying or teaching. So I need more books. I have listed eight that I need right now; I shall need more and different books pretty soon."

A MEDICAL missionary sent the following interesting list of books he found desirable:

The Spiritual Life. By Evelyn Underhill. Harpers. \$1.25.

The Forgiveness of Sins. By E. Basil Redlich. With a foreword by the Archbishop of York. Scribners. \$4.50.

The Holy Ghost. By Edward Leon. Sheed and Ward. \$2.50.

The Eternal Word in the Modern World. By Burton Scott Easton and Howard Chandler Robbins. Scribners. \$2.50.

Haggerston Year. By H. A. Wilson. Morehouse. \$1.40.

Cape Cod Yesterdays. By Joseph C. Lincoln and Harold Brett. Little, Brown. \$2.00.

The Crime Wave at Blandings. By P. G. Wodehouse. Doubleday, Doran. \$2.00.

The City of Bells. By Elizabeth Goudge. Coward-McCann. \$2.50.

The notations of the physician are illuminating. He wrote:

"A doctor in the mission field is frequently regarded as a sort of minister by his patients. Sometimes he tends them before they have received the Christian message. They are sick and they are brought to the hospital or the doctor is called to their beds. As they begin to be relieved, they are grateful. The doctor and the nurse are in a position to direct their gratitude to God and to speak of Christ who gave Himself for them. Of course, the clergy take charge and meet the questions and seekings. But a medical missionary has to care about souls as well as bodies. He has to know what to say when questions are put to him. I need new religious books almost as much as I need hospital supplies. It might surprise some people to find that I need new light reading too; but I do. It rests me, and gives me something funny to think about, when I need that."

THE RECTOR of a large parish in one of the most worldly of cities declared that he needed books that would help him preach to his flock from the pulpit and talk to them constructively when he had personal interviews with them. The new books that he felt he particularly needed were:

The Modern Family and the Church. By Regina Westcott. Harpers. \$2.50.

Family and Church. By Lewis Joseph Sherrill. Abingdon Press. \$2.00.

Church Education for Family Life. By Blanche Carrier. Harpers. \$2.00.

Great Sermons on World Peace. Compiled and edited by J. Gilchrist Lawson. Round Table Press. \$2.00.

The Redeemer. By W. J. Sparrow-Simpson. Longmans. \$2.50.

The Diary of a Country Priest. By Georges Bernanos. Macmillan. \$2.75.

The American Prayer Book. By Edward Lambe Parsons and Bayard Hale Jones. Scribners. \$2.50.

The Ministry and the Sacraments. By Various Authors. Edited by R. Dunkerley and A. C. Headlam. Macmillan. \$5.00.

That rector commented thus on his list:

"The discussion of the Report of the Commission on Marriage and Divorce, both before and at General Convention—not to mention since—didn't seem to me to put the emphasis where it is lacking: on family life. Families are broken up, more often than not, because the Church has not systematically taught that the *family* is the unit. When a young man and woman come to the rector to arrange about their wedding, the instruction which Canon 41 requires us to give is surely not *all* the teaching the Church expects. I need my first three books for the help they will give me in this part of my pastoral work. As for the book of sermons on world peace, I need that for help in doing another kind of preaching and teaching. The war clouds are gathering; and we must tell our people again and again that the Church stands for peace. Similarly, we must continually preach the necessity for the reunion of Christendom; *The Ministry and the Sacraments* will shed needed light here. Everyone needs this new book on the Prayer Book, which I am reliably informed is the best ever written. Dr. Sparrow-Simpson always helps me, so I need this new book of his. *The Diary of a Country Priest* is a fine book for a city priest."

THE RECTOR of a parish in a town in which there is only one Episcopal church, sent a list. The Church people in the town are sharply divided into three groups: somewhat extreme Anglo-Catholics, rather decided Protestant Episcopalians, and Church people who "do not believe in making a fuss one way or the other." That rector is doing his best to "see all sides." This is his list:

The Life and Letters of Bishop William White. Edited by Walter Herbert Stowe. Morehouse. \$2.50.

William Tyndale. By J. F. Mozley. Macmillan. \$4.00.

Mackay of All Saints. By Sidney Dark. Morehouse. \$2.00.

The Life and Letters of Charles Inglis. By John Wolfe Lydeker. Macmillan. \$3.75.

John Wesley in the Evolution of Protestantism. By Maximin Piette, OFM. Translated by the Rev. J. B. Howard. With forewords by Bishop Kelly of Oklahoma and the Rev. H. B. Workman. Sheed and Ward. \$5.00.

Three Ways Home. By Sheila Kaye-Smith. Harpers. \$2.50.

The parish of which the maker of this list is the beloved and successful rector is indeed made up of Church people of diverse opinions on theological questions, but they all like and respect their rector. They are a well-educated congregation, in the main, and they often ask the rector what good new books are being published. He buys a great many books, and gladly lends them. Of his list of needed new books, he writes:

"There is no unifying force equal to biography. I often wish the World Conference on Faith and Order would have more biographies issued. Church people get more from reading the lives of great religious leaders than from almost anything else, when it comes to new ideas—or even old, hitherto unwelcome, ideas. If Bishop White said or did a thing, surely their rector may be cheerfully allowed to do it. Such a book as *Mackay of All Saints* does a different service: it shows a Catholic priest in a clear light. The new book on John Wesley is remarkable: the author is a Franciscan friar; one foreword

is by a Roman Catholic Bishop, the other by a Methodist! *Three Ways Home* tells how the author, Sheila Kaye-Smith, became a Roman Catholic: she was thwarted in childhood and youth when, as she says, she wished to be 'High Church.' The lesson of the book certainly is to help our young people to fullness of worship, not to hold them back nor to force them."

A DEACONESS who has much responsibility for the religious education of both boys and girls in her parish said that the new books she most needed were for use in this work. Her list follows:

Pastoral Work Among Children. By A. R. Browne-Wilkinson. Morehouse. \$2.40.

Living Religion. By Hornell Hart. Abingdon Press. \$1.50.

Christ and Prayer. By C. F. Andrews. Harpers. \$1.60.

In His Holy Temple. By Ruth Irwin Rex. Morehouse. \$1.25.

The Story of Jesus for Young People. By W. Russell Bowie. Scribners. \$2.00.

Your Child Faces War. By Nelson Antrim Crawford. Coward-McCann. \$1.25.

Little-Known Young People of the Bible. By Eveleen Harrison. Round Table Press. \$1.25.

The Eternal Word in the Modern World. By Burton Scott Easton and Howard Chandler Robbins. Scribners. \$2.50.

The deaconess made this note on her list:

"My rector prepares all the candidates for Confirmation with great care. Much of his attention is given to the adult candidates; the children he leaves largely to me. While I have many other books, I keep watch for new ones that will be helpful, either with the boys and girls directly or in my own preparation for working with them."

A LAYMAN, active in his parish, was asked what new books he felt that he most needed. He made out a list at once, with reasons. The books were:

The Life of Jesus. By Conrad Noel. Simon and Schuster. \$3.75.

The Life of Jesus. By Francois Mauriac. Translated by Julie Kernan. Longmans. \$2.50.

The Business Administration of a Church. By Robert Cashman. Willett, Clark. \$1.50.

The Small Church. By F. R. Webber. J. H. Jansen, Cleveland. \$3.50.

When Half-Gods Go. By Charles L. Dibble. Morehouse. \$1.75.

Liturgy in the Parish. By Members of the Alcuin Club. Morehouse. 80 cts.

All the *Problem Papers.* Holy Cross Press. 10 cts. each.

The books were needed, that layman wrote, on these accounts:

"I think I have read every Life of Christ published. Every new one stimulates me and sends me back to the Gospels with fresh interest. Naturally, as a vestryman, I am interested in a good new book on the practical business of a church. The book on *The Small Church* I feel that I need ever since I read Dr. Ralph Adams Cram's review of it. *Liturgy in the Parish* answers some of my questions. *When Half-Gods Go* I need because it is a first-rate religious book by a layman. I am collecting the *Problem Papers*, and planning to have them bound in a book. I am a layman who asks just the questions those Papers answer."

These, then, are the lists of new books that seven representative Church people felt they needed. The reasons given are quite different in many respects. In one particular, however, the reasons are all alike: the books are needed because they will help these workers for Christ and His Church to do their work better, to fulfil their great purpose more surely. This is, of course, the very best office any book can perform—old or new.

If War Comes

II. The Christian Attitude

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

IN A PREVIOUS ARTICLE I expressed the opinion that Europe is drifting toward war. It may be that wisdom will recover some foothold, in time to forestall the danger. It may be that sheer fear of the consequences may deter any nation from committing a finally provocative act. But in the existing conditions, any unconsidered line of conduct may quickly produce a situation beyond the power of statesmen to control; and, in any case, it is widely believed that certain powers intend, when opportunity offers, to make war. A sword is suspended by a very slender thread above our heads, and we do not know when some fool may cut that thread.

What is now the proper Christian attitude? We are all aware that the attempt to procure a united Christian judgment upon war has been hampered by the controversy between those Christian who are pacifists and those who are not. I have been present at meetings when the argument between the two sides has seemed about to develop there and then into another war! And indeed, the issue has seemed so baffling that it has often appeared impossible that any single attitude would ever be agreed upon by Christians.

The pacifists realize and loathe the cruelties of war; but so do the Christian non-pacifists. The pacifists dwell upon the impotence of war to establish peace; and many non-pacifists agree with them. But the pacifist finds it difficult to avoid the conclusion that the employment of force against men must always be immoral, and this the non-pacifist will not accept. Moreover, while the pacifist sees the possibility of human ruin in armed conflict, the non-pacifist sees a grave danger in the removal of the human right to resist and restrain aggression and injustice by force.

I suppose that up to the present the majority of instructed and sensitive Christian people have declined to accept the pacifist position because they have considered that there are moral considerations which ought to outweigh all our care for physical safety. And the Christian pacifist has replied that the noblest way of meeting the moral claim is to suffer, without inflicting suffering, in the hope that the sacrifice will prove ultimately redemptive. To this the non-pacifist has objected that you have no right to place the weak at the mercy of the strong, or to jeopardize a nation's life and traditions. And again the pacifist has replied that it yet remains to be seen whether the renunciation of arms would not, in fact, prove a greater protection than the possession of a great army and navy. Along these lines there seemed to be no end to the argument. But the non-pacifist could always finish by pointing to the fact that in the Catholic tradition of the Church, pacifism has not been taught as Christian doctrine, and that war has never been regarded as always and necessarily unjustifiable.

The Church has certainly allowed that Christians may support, and participate in, a "just war." And what was meant by a "just war" was one undertaken for the restoration of *justitia*. This did not mean "justice" in any vague or subjective sense. The whole teaching assumed the existence of that social balance, of that real community, which was Christendom. And it meant that if this balance and community were disturbed by the aggression of a particular ruler, the restoration of *justitia* by force of arms was not to be condemned, since it was in reality a social act.

Now, the pacifist, not without some reason, may question whether under any circumstances the violence of war could ever actually restore the balance and heal the breach of community. But the Church, in fact, did attempt to secure that war should not be accompanied by unnecessary violence, and should not be prosecuted for ends beyond its announced and approved purpose.

I submit that the whole question of a just war has now become almost entirely academic. There is no balance to be preserved. There is no community to be vindicated. There is no *justitia* to be restored. It is extremely improbable that the conditions of a "just war," in the traditional Catholic sense, could occur in the world of our time. Any war between the powers of Europe today would be only the issue of the indecent conflict which is constantly proceeding, and in which we are all taking our daily part. In my previous article I tried to explain how the economic system in which we all share is essentially provocative of war. It *is* war. It precludes any true community. There is no common constructive principle of life accepted by Western man today. We live upon a principle of disintegration, and war will be only the climax of it all. If war, in its final phase of armed conflict, comes to us, it will not be the expression of any social will. It will arise from a common unsociality.

A WAR undertaken in defense of Abyssinia against Italy might conceivably have met the requirements of the traditional test of "justice," since both nations were members of the League of Nations. But the League shamefully deserted Abyssinia, proving that its community is a sham. If the powers fight, their action will not be governed by social ends: it will be only the irrational reaction of tormented humanity to a situation become impossible. *And in such action no Christian ought to take part.* Whatever he may think about the theoretical possibility of a righteous resort to arms, if he has understood the forces now moving Europe and the world, he ought to refuse to implement them any further. Thus the long argument between pacifist and non-pacifist Christians tends to draw to a close in face of the present situation. There might possibly, at some time, at some place, in the future, be a righteous war; but not here and now! And the Church ought to be making up her mind in a realistic manner that she is not going to share in the lunatic conflict which is the only one that the modern world is likely to produce.

But there is a further consideration. Not only is any conflict between the powers unlikely to be *just* in the Catholic sense. It will not even be *war* in the Catholic sense. Its effects will be beyond anything envisaged in the minds of the Catholic doctors. In its own nature it will be the awful and inhuman collision of natural cohesions attempting each other's destruction. Its weapons will surpass the scale of moral discrimination: they will obliterate societies. And again we must say that *no Christian ought to take part in such methods.* The fact is that the modern conflict of nations, certainly in the form it is bound to assume in any war of the immediate future, is a thing which the historic Church never considered. But if we consider it in the light of the Gospel and with the guidance of Christian

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A Bibliography of the Ecumenical Conferences

Faith and Order (Edinburgh)

(All the items in this list may be obtained from the Secretariat, 111 Fifth Avenue, New York, or from the publishers as noted, or any Church bookseller.)

Report of the Edinburgh Conference.

The complete Report as finally received by the Conference for transmission to the Churches; also the Affirmation of Unity, and the recommendations regarding the proposed World Council of Churches. Pp. 54. 10 cts.

Common Acts of Worship.

Selections from the United Service in St. Paul's Cathedral for delegates to Oxford and Edinburgh, and from the services at Edinburgh during the Conference. Pp. 20. 5 cts.

PRELIMINARY REPORTS OF THE THEOLOGICAL COMMISSIONS

The Theology of Grace (Pamphlet No. 66).

A study of the theological questions associated with the doctrine of Grace. Pp. 31. 10 cts.

Notes for the use of Section I of the Edinburgh Conference (Pamphlet No. 88).

Suggestions from the theological secretary as to points requiring special consideration by the Section on Grace. English, French, and German. Pp. 40. 10 cts.

The Church and the Word of God (Pamphlet No. 87).

A study of the doctrine of the Word, so prominent in Lutheran theology. Pp. 26. 10 cts.

The Ministry and Sacraments (Pamphlet No. 81).

A study of these related subjects, historically and theologically. Pp. 44. 10 cts.

A Decade of Objective Progress in Church Unity. By Dr. H. Paul Douglass.

A factual study of over 60 projects of union in many countries since 1927. Pp. 140. Harpers. \$1.50.

The Meanings of Unity (Pamphlet No. 82).

A constructive study of the relation of cooperation, federation,

EDINBURGH 1937

The first publication on the second World Conference on Faith and Order to appear after the meeting of the Conference is *Edinburgh 1937*, by Hugh Martin. Illustrated, and furnished with an introduction by the Archbishop of York, the book tells the story of the Edinburgh Conference. It is published by the Student Christian Movement, London, and is available from the Morehouse Publishing Company at 80 cts.

corporate union, etc., to the ideal of Christian unity. Pp. 50. Harpers. 40 cts.

The Communion of Saints (Pamphlet No. 83).

The relation of the Church Visible and Invisible. Pp. 40. Harpers. 40 cts.

The Non-Theological Factors in the Making and Unmaking of Church Union (Pamphlet No. 84).

A study of influences such as culture, race, and language, which affect unity. Pp. 29. Harpers. 40 cts.

Next Steps on the Road to a United Church (Pamphlet No. 85).

Practical suggestions for more effective expression of existing unity and for further progress. Pp. 48. Harpers. 40 cts.

BOOKS PUBLISHED FOR THE FAITH AND ORDER MOVEMENT

Faith and Order; The Proceedings of the World Conference at Lausanne, 1927. Edited by Dean Bate.

The full record of the first World Conference on Faith and Order. To be had only from the Secretariat. Pp. 541. \$1.50.

(Continued on page 688)

Life and Work (Oxford)

(The following are published by or for the Universal Christian Council, 297 Fourth Avenue, New York City, and are obtainable from the Council or any Church bookseller.)

The Oxford Conference (Official Reports).

Introduction by J. H. Oldham. Summary of the preparatory work, the full reports of the Sections, excerpts from addresses, lists of delegates, and official action. Pp. 320. \$2.00.

World Chaos or World Christianity. By Henry Smith Leiper.

Church Unity and Union: Oxford and Edinburgh. Pp. 200. \$1.50.

The Message and Decisions of Oxford.

Booklet containing official text, 25 cts. 10 or more copies, each, 20 cts.

Set of six booklets containing the Message and five Reports of Oxford with Discussion Outlines. Edited by F. Ernest Johnson and Charles H. Corbett.

Probable price, 75 cts. Single copy, 15 cts.

Highlights of Oxford. By Henry Smith Leiper.

Brief story of the Conference and its most important actions. Pp. 16. 10 cts. each. 10 or more, 5 cts.

\$2.00 Packet (Probable price)

Leiper: *World Chaos or World Christianity.*

Johnson } {Six booklets containing Message and five Reports with
Corbett } {Discussion Outlines.

INTRODUCTORY STUDIES OF OXFORD ISSUES

Church, Community, and State: A World Issue. By J. H. Oldham.

Booklet setting forth urgency of crisis confronting Churches and reasons for a new effort to meet it cooperatively. Pp. 47. 25 cts.

Christ's Way and the World's—in Church, State, and Society. By Henry Smith Leiper.

Presents the crucial issues and how the Churches are seeking to meet them in our contemporary world. Pp. 144. Paper, 65 cts. Cloth, 90 cts.

Discussion Syllabus for use with the above in group study. Pp. 16. 10 cts.

The Church and the World Crisis. A Study Outline. By Charles H. Corbett.

Newspaper headlines, underlying problems, comment by various thinkers, questions for discussion, put into a useful outline for personal or group study. Pp. 40. 25 cts.

Christianity—and Our World. By John C. Bennett.

Explanation of economic and international problems and of the faith with which Christianity confronts them. Pp. 65. 50 cts.

Church and State. By Rhillis A. Goslin.

Headline Book of Foreign Policy Association. Popular study of Church and State issues in many lands. Illustrated with charts. Pp. 46. 25 cts.

\$1.25 Packet

1. Leiper: *Christ's Way and the World's and Discussion Syllabus*
2. Corbett: *The Church and the World Crisis*
3. Bennett: *Christianity—and Our World*
4. Goslin: *Church and State*

BACKGROUND STUDIES FOR THE SERIOUS STUDENT

Church and State in Contemporary America. By William Adams Brown.

Records and results of four years of careful study by distinguished collaborators. Of highest authority as a scholarly presentation to Christianity. Pp. 384. \$2.75.

Church and State on the European Continent. By Adolf Keller.

Vivid, factual accounts of developments under Stalin, Hitler, and Mussolini by one of the best informed Christians in the world. Pp. 382. \$2.50.

(Continued on page 686)

Holiday Books for Children

By Elizabeth McCracken

Literary Editor of THE LIVING CHURCH

THE BOOKS for children this season are notable for the great skill and charm with which both ideals and historic backgrounds are embodied in story form. There are exceptionally good books for all ages, from the nursery to the high school. Best of all, the new religious books are better and more numerous than in years past.

BOOKS FOR BOYS

AMONG the books for boys are several exciting tales, the scenes of which are in the United States and the times various periods of exploration and settlement. One of the most interesting is *Down the Ohio with Clark*, by Charles Franklin Lender (Crowell, \$2.00), which tells the story of two boys from Virginia who take part in the exploits of the famous Col. George Rogers Clark. Another equally good book of similar type is *The Devil's Highway*, by Richard Summers (Nelson, \$1.75). This is the story of a young Spanish soldier, stationed in Mexico in the 17th century, who is sent to one of Padre Kino's settlements among the Pima Indians in what is now called Southern California. The tale is rich in incident and interest. Two other fine books are also stories of the Southwest: *Treasure Mountain*, by Eric P. Kelly (Macmillan, \$2.00); and *Wildcat*, by William Heyliger (Appleton-Century, \$2.00). Mr. Kelly, it will be remembered, won the Newbery Medal in 1928 with *The Trumpeter of Krakow*. He followed that with two other stories of Polish cities. Then he turned to America for his scenes and characters: first with *Three Sides of Agiochook*, a tale of New England in 1775; and now with *Treasure Mountain*, the scene of which is New Mexico and the time the worst days of the depression. Two boys and their fathers make a quartet of heroes. With all the strangeness of the plot and the unusual outcome, there is a vivid reality about the story which will cause fathers, and even mothers, to borrow the book from their sons. Boys never tire of Pony Express stories; and there is a good new one: *Riding West*, by Charles L. Skelton (Macmillan, \$2.00). Carefully true to the documents, this story is at the same time a thrilling tale of two boys who are creations of the author's imagination. Hildegarde Hawthorne has written another fine tale of adventure for boys: *Rising Thunder* (Longmans, \$2.00). It is laid in Revolutionary days, in Virginia—that much cultivated field. But it is "different": that quality of heightened

suspense which is Miss Hawthorne's inheritance from her immortal grandfather, gives the story an unique glamor. Another adventure tale of special excellence is *Who Rides in the Dark?* by Stephen W. Meader (Harcourt, Brace, \$2.00). The place

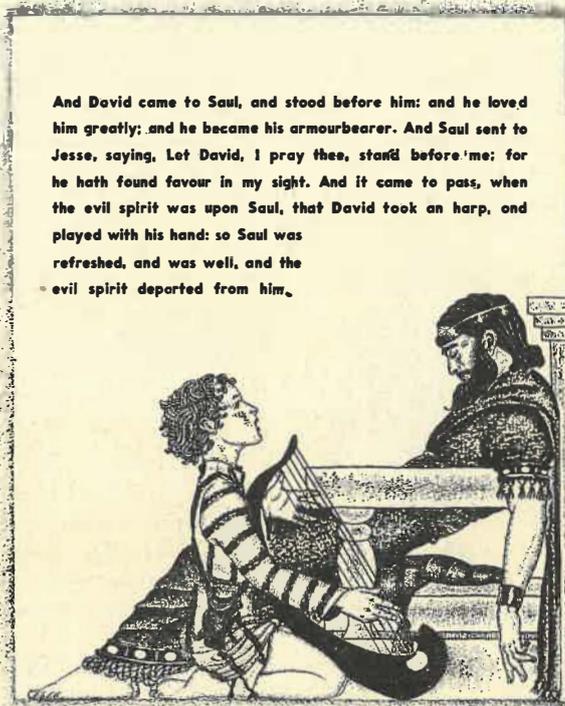
is New Hampshire; the time, the days of stage-coaches and highwaymen. This season *The Boy Scouts' Year Book* is a splendid collection of stories about patriots and pioneers. It is edited by Franklin K. Mathews, as in so many other years, and 17 authors contribute the 19 stories. Among them are Constance Lindsay Skinner, J. Allan Dunn, Irving Bacheller, Ida M. Tarbell, and Theodore Roosevelt (Appleton-Century, \$2.00).

Among the other books for boys is one that they will like to put on the shelf with the David Putnam and the Bradford Washburn books. It is *Stormalong*, by Alan Villiers (Scribners, \$1.75). This is the actual story of two 14-year-old boys who sail around the world. The illustrations are as remarkable as the account; part of them are from photographs taken on the voyage; the others are from drawings made by one of the boys. Another unusual book is *Swift Walker*, by Winifred E. Wise (Harcourt, Brace, \$2.00), the true story of an American boy

who was adopted by an Indian chief. *Map Makers*, by Joseph Cottler and Haym Jaffe (Little, Brown, \$1.75), is another exceptional book. It tells the stories of famous explorers since Marco Polo. There is also a new edition of *Marco Polo's Travels*, edited by George B. Parks (Macmillan, \$1.50).

BOOKS FOR GIRLS

FOR OLDER girls there are several sorts of good stories. Two are about Indian girls who help the settlers in original ways. *Bad Penny*, by Rhoda Morris (Little, Brown, \$1.75), tells how an Indian girl, whose name was Pine Lily but who was called Bad Penny, made peace between her tribe and the settlers out of her love for her playmate, the daughter of the pioneer family with whom she had been sent to live. The scene is the state of Washington and the time about 80 years ago. *The Blue and Silver Necklace*, by Catherine Cate Coblenz (Little, Brown, \$2.00), is a story of life today on an Indian reservation in Arizona, A-la, the heroine, saves the Indian Agent's baby from a rattlesnake. Both stories are full of information, skilfully conveyed, of Indian art, industry, and folklore. Two other books are good stories



DAVID AND SAUL
From "David." The book is described in the Religious Book section of this article.



From "Baby Island"



From "Alice-All-by-Herself"

Medary (Longmans, \$2.00), is a college story of the earliest days. It is one of the best books of the year and quite the best college story thus far written, placed in any period. Not only mothers but also some grandmothers will enjoy this book as much as the girls. Two other books are mystery stories, both by authors who won fame by reason of their books for adults. *Girls of Glen Hazard*, by Maristan Chapman (Appleton-Century, \$2.00), is one of this author's best tales. The treasure-hunt is of real interest and the climax has real power. Josephine Daskam Bacon is the gifted author of the other mystery: *The House by the Road* (Appleton-Century, \$2.00). There is a treasure-hunt here, too, but of a quite different kind.

The books for younger girls are many and various, and very good. *Baby Island*, by Carol Ryrie Brink (Macmillan, \$2.00), is a captivating tale of two little girls who are shipwrecked on a desert island, with four babies. Helen Sewell's pictures help to make their adventures memorable; but, even without the pictures, no reader will ever forget the Blue twin and the Pink twin, Jonah and Ann Elizabeth; nor Mary and Jean and Mr. Peterkin and Halfred. *The Little House*, by Christine Chester Crowell (Harcourt, Brace, \$2.00), has been likened by many reviewers to *Little Women*. It is like it, in that it is the story of a family: its daily life and its glorious hour of successful authorship. Otherwise the book is utterly original. Younger girls will delight in it, but it actually is one of those books "for the whole family." Another unusual story is *Roller Skates*, by Ruth Sawyer (Viking Press, \$2.00), the Newbery Medal winner for 1936. The book is a true story, but it reads like the most fanciful fiction. Lucinda, the occasionally rather startling little heroine, skates around the New York of the 1890's, making friends with many interests and occupations. No wonder her Uncle Earle says to her: "You are getting a sort of vaccination this year. It's going to keep you from dying



From "Michel's Singing Sword."

of a terrible disease: snobbishness—priggishness—the *Social Register*." Still another story of a girl who made many and various friends is *Alice-All-by-Herself*, by Elizabeth Coatsworth (Macmillan, \$2.00). This is one of Miss Coatsworth's finest books; and Marguerite de Angeli has drawn beautiful pictures for it. There are two especially good stories of girls of other lands: *Flaxen Braids*, by Annette Turngren (Nelson, \$1.50); and *The Gate Swings In*, by Nora Burglon (Little, Brown, \$2.00). The first is a vivid story of life in Sweden, where Kristin of the flax-

en braids worked and waited patiently for the happy day when her father could give his family a "home of their very own." The scene of the other story also is in Sweden; but it is quite different in incident and feeling. The mystery is well-sustained and the adventure is genuinely exciting. Laura Ingalls Wilder has written another good pioneering story: *On the Banks of Plum Creek* (Harpers, \$2.00). Helen Sewell has done some of her best pictures for illustrations; and, for good measure, Mildred Boyle has done some of hers. The family of the story go from the Indian Territory to Minnesota, where they settle beside Plum Creek.



From "Defense of the Castle."

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From "Chimney Sweep Tower"

FOR BOTH BOYS AND GIRLS

EVER SINCE children of a generation ago read *Donald and Dorothy*, by Mary Mapes Dodge, publishers have tried to discover other books that will please boys and girls equally. They have succeeded in unusual measure this year; there are several such books. Among them are: *The Secret of the Rosewood Box*, by Helen Fuller Orton (Stokes, \$1.50); *The Cruise of the Gull-Flight*, by Sidney Corbett (Longmans, \$2.00); *A-Going Westward*, by Lois Lenski (Stokes, \$2.00); *Trailer Tracks*, by Harriet F. Bunn (Macmillan, \$1.75); and *Moonshine in Candle Street*, by Constance Savery (Longmans, \$1.75). Mrs. Orton's book and Miss Lenski's are pioneering tales of the finest type. Mr. Corbett's story is unusual because a girl is one of the party on a vessel sailing the Great Lakes under sealed order, and because she shares the adventures of her brother and boy cousins. *Trailer Tracks* is a pioneer tale in which all the pioneers are children: three girls and two boys. *Moonshine in Candle Street* is in a class by itself. Its scene is set in England, and the Reginald Birch pictures give it a *Little Lord Fauntleroy* appearance, which everyone in the family will enjoy. The heroine is a girl, but all her adventures are with both boys and girls who are a very real part of the story.

FAR AWAY AND LONG AGO STORIES

AMONG the story-books of permanent value are four historical stories, three laid in the Middle Ages and the fourth in the days of the Vikings. *Michel's Singing Sword*, by Cenethe Thomas (Holt, \$2.00), is a splendid tale of the Second Crusade, with a boy knight as hero. *Defense of the Castle*, by Albert I. Mayer, Jr. (Harpers, \$2.00), is a stirring story of a besieged castle in 10th century Germany. *Chimney-Sweep Tower*, by Rita Kissin (Holt, \$2.00), gives an un-



From "Another Here and Now Story-Book."



MORRIS DANCERS
From "Medieval Days and Ways"

forgettable picture of Dettelbach, a little-known medieval town in Bavaria. In all three of these books the Middle Ages live again for both children and grown-ups. *Thord Firetooth*, by Alice Alison Lide and Margaret Alison Johansen (Lothrop, Lee, and Shepard, \$2.00), is a wanderer who, in the course of his wanderings over strange lands and seas, hears of the Christ and is converted. The story of his return to his own people with the Gospel has a sustained interest and beauty.

COLLECTIONS OF STORIES

OF THE collections of stories, three are particularly good: *From Umar's Park*, compiled and edited by Effie Power (Dutton, \$1.50); *Another Here and Now Story-Book*, edited by Lucy Sprague Mitchell and 12 co-editors (Dutton, \$2.00); and *A Treasure Box of Stories for Children*, edited by May Lambertson Becker (Little, Brown, \$2.50). These contain a wide range of tales from the great stories of all lands and of many periods.

BOOKS FOR ALL THE CHILDREN

SEVERAL of the most unusual books of the season are planned for grown-ups to read with children, or for the older boys and girls to read with the younger ones. Among these is Gertrude Hartman's third history, to place alongside of *The World We Live In* and *These United States*. The new book, *Medieval Days and Ways* (Macmillan, \$2.50), is a fine piece of constructive scholarship on the life and thought of the Middle Ages. The style is lucid and simple and the illustrations carefully chosen. *Everyday Things in American Life: 1607-1776*, by William Chauncy Langdon (Scribners, \$3.00), a sumptuous book of over 350 pages, profusely illustrated, is the first volume of a work which will do for America what the Quennells' *History of Everyday Things in England* did for England. A book that all children should know, Mr. Langdon's book is also for all who are interested in American days and ways. *The Gift of the River*, by Enid LaMonte Meadowcroft (Crowell, \$2.00), is the history of the Nile for young readers. Not only the text but also the pictures, drawn from authentic originals, will absorb the interest of children.

All the children should share also two true stories: *My Brother Was Mozart*, by Benson Wheeler and Claire Lee Purdy (Holt, \$2.50); and *Sebastian Bach: the Boy from Thuringia*, by Opal Wheeler and Sybil Deucher (Dutton, \$2.00). American children, even when they are studying music, seldom hear much about the lives of the great musicians, few biographies being written for young people. Here are two, both excellent.

ANIMAL BOOKS

THERE ARE animal books for all ages. The older boys and girls will like *Animals on the March*, by W. Maxwell Reed and Jannette M. Lucas (Harcourt, Brace, \$3.00). This is a superb presentation of the evolution of the animal kingdom, from the earliest known period down to the present. The illustrations are a remarkable gallery of photographs. *Mysteries of Natural History*, by E. L. Grant Watson (Stokes, \$1.75), is a series of 24 strange episodes from the lives of creatures in their natural environment. Mr. Watson actually watched each occurrence he describes. *Wild Animal World*, by Raymond L. Ditmars and William Bridges (Appleton-Century, \$3.00), is an account of what happens behind the scenes at the zoo. Every chapter is of interest, from First Catch Your Animal, to A Nose for Zoo News. Another animal book that is capturing the attention of both children and grown-ups is *Punda: the Tiger Horse*, both story and pictures by Walter J. Wilwerding (Macmillan, \$2.00), the well-known artist. His two earlier books were about lions and monkeys; this new book is about zebras. Though written in fictional form, it is an actual account of the life history of these strange animals which inhabit the plains of Africa.

BOOKS FOR LITTLE CHILDREN

THE picture books for the children who do not yet read easily are so attractive to grown-ups this season that even men and women who seldom open a child's book are already familiar with every page of *The Story of Ferdinand*, by Munro Leaf (Viking Press, \$1.00); *Noodle*, also by Munro Leaf (Viking Press, \$1.50); *Ezekiel*, by Elvira Garner (Holt, \$1.50); *The Stage-Struck Seal*, by James Hull (Holt, \$1.50); *Mr. Pumps, the Popsicle Man*, by Eleanore Hubbard Wilson (Dutton, \$1.00); *Babette*, by Clare Turlay Newberry (Harpers, \$1.50); *The Castle No. 9*, by Ludwig Bemelmans (Viking Press, \$2.00); *Tooky*, by Berta and Elmer Hader (Longmans, \$1.25); *The Traveling Coat*, by Frances Eliot (Dutton, \$1.50); *The Cock that Crowed at Two*, by Grace T. and Olive E. Barnett (Lothrop, Lee, and Shepard, \$1.00); the two books by Maud and Miska Petersham—*Miki and Mary: Their Search for Treasure*, and *Get-a-way and Harry Janos* (Viking Press, \$2.50 and \$2.00); and Boris Artzybasheff's *Seven Simeons* (Viking Press, \$2.00). Every single one of these is a triumph of book-making for young children, as well as a delight to the eyes and the imaginations of their elders.

One book for little children is rather a longer story than present-day authors usually write for them: *The Curious*



From "My Brother Was Mozart."



From "Sebastian Bach"



From "Seven Simeons"

Lobster, by Richard W. Hatch (Harcourt, Brace, \$2.00). But the children will be unwilling to have a word of it skipped. Not since Kenneth Graham wrote *The Wind in the Willows* has there been such a tale as this: the "creatures" really are "like people." Another wonder tale for the little ones is *The Knitting Grasshopper*, by Miriam Teichner (Holt, \$1.50). This recalls Alice herself; but the adventures are quite different.

NEW RELIGIOUS BOOKS

SELDOM are there as many good new religious books for children as there are this year. *The Story of Jesus*, by Walter Russell Bowie (Scribners, \$2.00), stands at the top of the list. Written in Dr. Bowie's well-known style, the book is an interpretative narrative of great beauty. Robert Lawson has illustrated it with pictures in clear color and black-and-white. Next to this book in interest is *David*, in the King James Version with pictures by Elizabeth Orton Jones (Macmillan, \$1.75). This is one of the most beautiful books of the year. A remarkable book is *Animals of the Bible*, a series of pictures by Dorothy Lathrop illustrating selections citing animals from the King James Version (Stokes, \$2.00). *Heroes of the Five Books*, by Anne Terry White (Harpers, \$2.00), is a book of Old Testament stories which make clear much that puzzles young readers. There is in the book something of the quality of the old-fashioned Sunday school book, but in "modern dress." *Little-Known Young People of the Bible*, by Eveleen Harrison (Round Table Press, \$1.25), retells the stories of ten Old Testament and four New Testament "young people." Like Miss Harrison's earlier book, *Little-Known Women of the Bible* (Round Table Press, \$1.25), this book is singularly successful in conveying the individual life of each person whose story is told. There are three books about saints: *My Saint Patrick*, by Alan M. Buck (Lothrop, Lee, and Shepard, \$2.00; *Saint Nicholas*, by Henri Ghèon (Sheed and Ward, \$1.25); and *Heaven on Earth*, by Camille Malloy and Joan Windham (Sheed and Ward, \$1.25). The last-named book tells again some little-known stories of saints; the pictures, by the Belgian artist, Jeanne Hebbelynck, are exquisite. Another religious book of special value is *Bible Study through Bible Plays*, by Sister Prisca, CSM (Normandie House, Chicago, \$2.00). The Rev. Dr. Winfred Douglas assisted in the initial productions of these plays, and contributes an introduction. *The Fulness of Time*, the Christmas play, will be of particular interest at this season; but the book is for all the seasons of the Christian Year.



From "Ferdinand"

A new edition of a famous book must have very special mention: *When the King Came*, by George Hodges (Hough-

ton Mifflin, \$2.00). This inexpensive, but attractive, edition of this book, beloved by the boys and girls of several generations, was issued in response to a general request. The pictures are new, but the text is just the same as that in the first edition—with its holly cover.

This is but a partial list of the books available for children this year. Many other old favorites are still in print, and there are other new children's books which limitations of space preclude our mentioning. At any rate this list will serve to show how wide a variety of children's books for all ages is available.



From "Babette"

Bibliography of the Oxford Conference

(Continued from page 682)

Church and State in the Modern World. Edited by Henry P. Van Dusen.

Studies the problem of Church and State in its historical, philosophical, theological, sociological, legal, and educational aspects. Pp. 223. \$2.00.

Christian Faith in the Modern State. By Nils Ehrenstrom.

Does for the Continent what Dr. Brown's book does for America. The author is a brilliant Swedish scholar. Probable price, \$1.50.

Christianity in the Eastern Conflicts: A Study in Christianity, Communism, and Nationalism in Asia. By William Paton. Pp. 224. \$1.50. Paper, 75 cts.

FOR BACKGROUND OF THE ECUMENICAL MOVEMENT

Christian Unity in Practice and Prophecy. By Charles S. Macfarland.

Explains origins and relationships, as well as tendencies, of the present ecumenical movement. Pp. 396. \$1.00.

The Origin of the Universal Christian Council. By Charles S. Macfarland.

A historical sketch of the background of the Council. Probable price, 50 cts.

OXFORD CONFERENCE SERIES ON CHURCH, COMMUNITY, AND STATE

The Church and Its Function in Society. By Dr. W. A. Visser 't Hooft and Dr. J. H. Oldham. Pp. 238. \$2.00.

The Christian Understanding of Man. By Prof. T. E. Jessop, Prof. R. L. Calhoun, Prof. N. N. Alexeiev, Prof. Emil Brunner, Pastor Pierre Maury, the Rev. Austin Farrer, Prof. W. M. Horton.

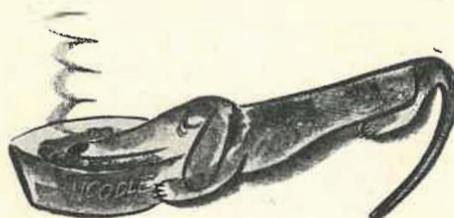
The Kingdom of God and History. By Prof. C. H. Dodd, Dr. Edwyn Bevan, Dr. Christopher Dawson, Prof. Eugene Lyman, Prof. Paul Tillich, Prof. H. Wendland, Prof. H. G. Wood.

The Christian Faith and the Common Life. By Dr. M. Dibelius, Prof. John Bennett, the Archbishop of York, Prof. Reinhold Niebuhr, the Rev. H. H. Farmer, Dr. W. Wiesner.

Church and Community. By Prof. E. E. Aubrey, Prof. E. Barker, M. Bjorkquist, Dr. H. Lilje, Prof. S. Zankov, Prof. Paul Douglass, Prof. K. S. Latourette, M. Boegner.

Church, Community, and State in Relation to Education. By Prof. F. Clarke, Paul Monro, Prof. W. Zenkovsky, C. E. Morris, J. W. D. Smith, Prof. P. H. Kohnstamm.

The Universal Church and the World of Nations. By the Marquess of Lothian, Prof. Sir Alfred Zimmern, Dr. O. von der Gablentz, John Foster Dulles, Pastor W. Menn, the Rev. V. A. Demant, Dr. Otto Piper, Canon C. E. Raven.



From "Noodle"

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Dr. Goodspeed's Introduction to the New Testament

AN INTRODUCTION TO THE NEW TESTAMENT. By Edgar J. Goodspeed. University of Chicago Press. \$2.50.

THE SPECIAL feature of this Introduction is the prominence Dr. Goodspeed gives to the theory with which his name has been associated in the past few years; a theory which, if he has not quite proved, he has at least advanced to a stage of high probability. It is this: About the year 90 the Third Gospel and Acts were published as two volumes of a single work. The account of St. Paul's work in Acts led a Christian to make a collection of the Pauline letters; this Christian Dr. Goodspeed—following the conclusions of Dr. John Knox published in 1935—now identifies tentatively with Onesimus, the slave mentioned in Philemon and further identifies with the Bishop of Ephesus mentioned by St. Ignatius. This collection Onesimus prefaced with Ephesians, which he wrote in his great master's name. Thus the genesis of the New Testament Canon originated; Christian writers were stimulated, moreover, to address not merely single churches but the Church as a whole. (Compare the letters to the seven churches in Revelation, the seven-fold address in I Peter, and the seven-fold Ignatian corpus.)

We are very grateful to Dr. Goodspeed for the light he has thrown on a difficult and obscure period of Christian history, even though we must decline to follow him into all the conclusions he draws from his theory. On I Peter, for instance, he does not penetrate deeply enough. All that he says—even to the Epistle's purpose as something of a counter-blast to Revelation—may be true enough, but it affects only the publication of the work, not its composition. Is not the truth of the matter that the bulk of the writing is an address to a "class" who have just been baptized? This widely advocated theory Dr. Goodspeed does not even mention.

As regards other matters, whatever James may be, it is certainly not a "sermon," and its roots are to be sought not directly in the Hellenistic diatribe but in the moralistic output of Hellenistic Judaism; if it is not, as Dr. Arnold Meyer has advocated, a Christian revision of a "Testament of Jacob," it is something very like it. When Dr. Goodspeed observes (p. 178) that "the traditional view that Matthew was written for Jews cannot be maintained," his observation is a half-truth. He should have added that to the First Evangelist the highest Christianity was one in which believers still observed the Jewish ceremonial law; a fact that makes much connection between this Gospel and St. Ignatius more than problematical. Nor is it true that the Jewish controversy "has become a dead issue when Luke was written" (p. 192); one purpose of Luke-Acts was the apologetic aim of showing that Christianity was a "Way" within Judaism and so entitled to protection from the Roman government.

Dr. Goodspeed's use of contemporary literary methods to illustrate his points is one of the strongest parts of his book. The weakest is the bibliography, which is incredibly disappointing.

BURTON SCOTT EASTON.

A Life of Tyndale by a Scholar

WILLIAM TYNDALE. By J. F. Mozley, M.A. Macmillan. Pp. xi-364. \$4.00.

IN HIS preface the author makes the claim, which seems to be justified, that in his biography he has carried the study of Tyndale a long stage forward. The work is fully documented and indeed is largely based on contemporary letters and state papers. To the telling of the story, however, much is contributed by the writer. He is more than a mere compiler. In his interpretations and comments he betrays a strong Protestant bias. It is possible that without this bias and the consequent sympathy with the subject of the biography he would have produced a less interesting and readable volume. But it is well to remember that a friend and defender of Sir Thomas More would have seen his controversy with Tyndale, for instance, from a different angle. After all,

Tyndale was under accusation as a heretic, and it might well be open to question whether in the choice of certain words in the translation of the Scriptures, he was or was not minded to promote Lutheran teachings as to the Church and the priesthood.

Not very much is known definitely of Tyndale's life. For the earlier years little more can be done than enlarge upon the somewhat meager account in Foxe's *Acts and Monuments*. After taking his degree at Oxford University and afterward studying at Cambridge, he became schoolmaster in the house of "one Master Welch, a knight of Gloucestershire." Based on Foxe's account, a vivid description is given of Tyndale's controversies with Church dignitaries at the dinner table of his patron. It is surmised that at this time he conceived his plan of translating the Scriptures into the vernacular. The story of his wanderings and hidings on the Continent is given in considerable detail based on numerous contemporary letters. As is well known, he finally met his death near Brussels by strangulation before the burning of his body as the penalty of heresy.

The chapters on his translations give many and apt quotations to show the general accuracy of his knowledge of Greek and Hebrew, the fitness of his choice of words in most cases, their homely character, and the rhythmic beauty of his style. The author believes that his work was done independently of Wycliffe's translation and that his version is the basis of our Bible of today. "Of Tyndale's work, as it appears in the second edition, it has been calculated that 90% stands unaltered in our Authorized Version, and 75% in the Revised; and the rate is even higher, if changes due to obsolete words and to improved Greek text are taken into account. His translation has been the foundation, and his method has been made the norm" (p. 108).

The biography is valuable, not only as a history of Tyndale and his work, but also as a picture of the time and its controversies. It is the work of a scholar, careful in detail and honest in handling. His bias does not make him unfair, but the reader will do well to take it into account.

MOTHER MARY MAUDE, CSM.

The Cathedral Close as Seen by the Dean's Wife

CATHEDRAL CLOSE. By Susan Goodyear. Scribners. \$2.50.

HOW MANY novels have been written about cathedral closes! This latest addition to their number is by an author who knows their ways in detail, for in private life she is Margaret Matthews, wife of Dean Matthews, successor to Dean Inge of St. Paul's and formerly Dean of Exeter. And her novel, while a good story, is at the same time a keen, cool appraisal of the life of such closes: what it stands for and how it is related to the crude outside life that swirls around it.

The plot turns about an ancient scandal in the life of one of the canons; and the perpetual question is raised as to whether the good of the cathedral can require the sacrifice of the individual—or, in other words, whether the symbol of Christianity or the teachings of Christ should prevail. The problem is described as it is seen from all angles: by an uncompromising Bishop, by the judicious Dean—wiser than that other Dean in *Limping Sway*—by the clergy generally, by the townspeople, and even by the gossiping servants. And especially as seen by the Dean's wife, who has come to the cathedral from academic life and who studies the unfamiliar scene with care.

She is puzzled. Perhaps all this is "something that once had meaning for ordinary human life, but now goes on from its own momentum. . . . The cathedral is so extraordinarily absorbing. It's almost as if it were alive and were issuing orders." It is certainly not the crouching monster of Mr. Walpole's tale, any more than it is the center of the leisurely life of *Barcheater Towers*. She senses its beauty: the services, the music, the gardens, and the bells, and she feels the tradition that lies behind it all. And yet something is wrong. "We must watch, lest its beauty should cripple us." "There's a fantastic charm" about the place, "a queer sense of frustration too. We live in the shadow of extra-

ordinary beauty, and yet," says the Dean, "sometimes I feel it hinders not only action but vision as well." To be sure, the faults of a cathedral close are only the faults of every enclosed place. And yet here they are felt more poignantly because of the wide gulf between ideals and action. So when someone observes charitably, "They talk of cathedral towns and gossip, but I am sure it's not done because people are malicious, but because they're sometimes just a little dull," the Dean's wife's only reply is "I wonder."

M. P. E.

A New Departure in Idealism: Gentile

THE IDEALISM OF GIOVANNI GENTILE. By Roger W. Holmes. Macmillan. Pp. xvi-264. \$3.00.

DR. HOLMES is a professor of philosophy at Mount Holyoke College. On a fellowship from Harvard he had the privilege of study under Dr. Gentile at Rome, and the present book is a detailed analysis of the philosophy of the great Italian idealist which (so far as the reviewer knows) renders available for the first time in English a complete account of his "System of Logic" and his most recent thought following *The Theory of Mind as Pure Act*.

As Dr. Holmes indicates, Gentile's philosophy is a new departure in idealism, and not a reproduction of Croce, the other great Italian philosopher. "Actual idealism," which is "humanism par excellence," seeks to get beyond thinker to act of thinking, and to include all knowledge and action within the realm of human act, on its two levels of empirical and transcendental.

Most of us (certainly the reviewer) will not be inclined to accept this philosophy which reduces idealism and the idealistic epistemology to a zero—the zero implicit in them both from the beginning. But it is useful to have a clear statement of the position. There is a complete bibliography, and a full index.

W. NORMAN PITTINGER.

The Vicar of All Saints', Margaret Street

MACKAY OF ALL SAINTS'. By Sidney Dark. Morehouse. Pp. 159. \$2.00.

SIDNEY DARK was a personal friend of Fr. Mackay and in this somewhat one-sided sketch as he sees him as a man and an artist rather than as priest and leading figure in the recent years of the Anglo-Catholic movement in England. He even goes so far as to say that although "essentially a priest, he was most easy to understand when he was least a priest" (p. 112). One of the best chapters is the opening one on Mackay as The Artist. It was the aspect of the priest most congenial to Mr. Dark: "I think of him primarily as an artist" (p. 2). In this chapter the splendid artistry of Fr. Mackay's sermons is shown by many quotations and by able criticisms. Considerable space is given later to the relation of the vicar of All Saints' with the choir school, and in particular to his share in the notable productions of Shakespearean plays given by the boys under his direction and inspiration. Under the title of *The Inheritance* a brief history of All Saints' serves to indicate the setting of Fr. Mackay's life-work.

MOTHER MARY MAUDE, CSM.

Stranger Than Fiction

TRIUMPHANT PILGRIMAGE. By Owen Rutter. Lippincott. \$2.50.

IT IS somewhat difficult to classify this book. It is described as "an English Muslim's Journey from Sarawak to Mecca" and the author declares it to be a true tale, although the names are fictitious. It might be regarded as propaganda; for the principal character, an English civil servant, became a Muslim (as he consistently calls the Mohammedan) from a profound and impassioned conviction. It tells the story of a man who believes peace to be the essential teaching of Mohammed; whose dream was to restore the ancient Muslim faith to its pristine simplicity and to unite the sects of Islam into a single body that might be a tremendous power for peace in the modern world. That David Chale should have been so motivated makes him more than the mere adventurer lured to strange lands by a thirst for wandering in the unknown. Like Burton of Arabia, Chale set himself to perform the pilgrimage to Mecca. For a White man this seemed well nigh impossible as converts are looked at askance when it comes to

making a pilgrimage to the holy city. He made the acquaintance of a Malay girl unhappily married to an old man. She obtained a divorce, threw in her lot with him, and married him. Chale became publicly converted to Islam, and as man and wife the two were enabled to perform the pilgrimage in a manner no European had ever attempted before, at least so we are told. The picture of King Ibn Saud is admirable, as is that of modern Arabia.

The book may be propaganda, it certainly has all the characteristics of a well-nigh fanatical convert, who does not see or overlooks the inconsistencies of the situation. If Chale is a real man, and we have the assurance of Mr. Rutter that he is, then he will certainly be heard from again. He is unquestionably a young man of parts. The book is well worth reading for the accounts of that unique country of Sarawak presided over by Rajah Brooke, and of Arabia, and for its description of Muslim customs and traditions.

CLINTON ROGERS WOODRUFF.

If War Comes

(Continued from page 681)

dogma, we shall, I hope, reach the conclusion that the Church should now prepare for the issue, and prepare to utter the boldest word she has spoken for many centuries.

But even to do that is not sufficient. The Church will have the moral right to refuse to participate in any future war, only if she has consistently and clearly exposed and denounced the causes which are making for war. It is no longer possible to isolate what is called the "peace question" from the whole sociological discussion. If you are opposed to war today, you must be opposed to the present economic and financial system. You must seek a new world order. You must be helping to build up a Christian philosophy of life. And there is much to be said for the contention that whether what the Church does in the next war matters two cents to the world, depends upon what the Church proceeds to do now.

Bibliography of the Edinburgh Conference

(Continued from page 682)

Convictions. Edited by Canon Hodgson.

A selection from the responses of the Churches to the Report of the Lausanne Conference. Pp. 256. Macmillan. \$3.00.

The Doctrine of Grace. Edited by W. T. Whitley, LL.D.

The essays contributed by members of the Theological Commission on which their report is based. Pp. 396. Macmillan. \$4.50.

The Ministry and the Sacraments. Edited by Roderic Dunkerley, Ph.D.

The studies prepared by Commission III, on which their report is based. Pp. 560. Macmillan. \$5.00.

OTHER BOOKS

(Not official publications, but containing valuable material)

The Grace of God in Faith and Philosophy. By Canon Hodgson.

A study of the relation of philosophy to faith, and its bearing on the theology of Grace. Pp. 183. Longmans. \$2.75.

The Church, Catholic and Protestant. By Dr. William Adams Brown.

An interpretation of the two traditions, and what they can learn from each other. Pp. 421. Scribners. \$2.75.

Moving Towards Unity. By E. S. Woods, Bishop of Croydon.

A popular account of progress, leading up to Edinburgh. Pp. 46. S.C.M. Press, London. 6d. 25 cts.

The Divisions of the Church. By Rev. E. G. Parry.

Brief statements, supplemented by diagrams, as to the divisions in the East and the later ones in the West. Pp. 45. S.C.M. Press, London. 1s. To be ordered from The Book Store, 281 Fourth avenue, New York. 40 cts.

NEWS OF THE CHURCH

Westchester Church Policy is Surveyed

Archdeaconry Recommends Changing Status of Missions to Allow for Population Shift

By ELIZABETH McCracken

NEW YORK—A report unique in the history of the Church in America was made at the meeting of the archdeaconry of Westchester, held on November 11th at Bronxville. The report included an extensive survey of population changes in Westchester county, and recommended that diocesan missions be converted, when practicable, into parish churches or chapels.

Bishop Gilbert, Suffragan of New York, presided. The report began by stating that, while the number of Church members had declined in New York, as in many other large cities, there had been a marked increase in members living in the suburbs within commuting distance of the city.

The figures were: a decrease from 87,329 baptized persons in Manhattan in 1910 to 59,953 in 1936; and a decrease of communicants from 19,127 in 1910 to 11,802 in 1936. During the same period of time the increase of baptized persons in Westchester was from 19,476 in 1910 to 33,189 in 1936; and the increase of communicants was from 11,492 in 1910 to 24,165 in 1936.

These comparative figures were accounted for by the fact that more and more families live in the suburbs, the working members commuting to New York City. Very few indeed retain their connections with their former city parishes when they move to the suburbs.

DESIRE STATUS OF PARISHIONERS

The report went on to say that these Church people were reluctant to attend what is technically known as a mission church or chapel (that is to say, one partly or wholly supported by diocesan funds) or to send their children to a mission church school. They wish to have the status of parishioners in a regular parish church or parochial chapel.

It was suggested, therefore, that various missions in the Westchester archdeaconry be changed from missions to parochial chapels, or, where funds made it possible, to independent parishes. Fourteen mission chapels were designated which would be affected by the proposed change in status.

It was voted to take up the matter with Bishop Manning. Should he approve, steps will then be taken to make a survey and to draw up plans whereby the changes may be made and the proper administrative details set in motion.

Rev. R. F. Wilner to be Consecrated in January

MANILA, P. I.—Consecration of the Rev. Robert F. Wilner as Suffragan Bishop of the Philippine Islands will take place on January 25th in Manila, it is tentatively announced.

By U. S. Eastern Standard time, the consecration will take place at 10 P.M. on January 24th although in Manila the time will be 11 A.M. on the 25th, as the Philippines are west of the international date line.

Intercommunion Service Is Held in Youngstown

YOUNGSTOWN, OHIO—Upon invitation of the Rev. L. W. S. Stryker, rector, 70 members of the Ministerial Association of Youngstown attended a celebration of Holy Communion, November 4th, in St. John's Church here. Participants included ministers of the Presbyterian, United Presbyterian, Lutheran and Christian Churches.

The Rev. F. B. Atkinson, rector of St. John's, Sharon, was the celebrant, assisted by the Rev. G. V. Higgins, rector of St. Andrew's, Youngstown, and the Rev. Messrs. A. J. Rantz and Paul Schwartz, curates, respectively, of the local parish and of St. John's, Sharon. The Rev. Mr. Stryker acted as instructor, explaining the history, meaning, and order of the service before the service began, and again at the sermon period. All the men made their communions, and expressed deep appreciation of this privilege.

Following the service a striking and illuminating address on the Oxford and Edinburgh Conferences was given by Dr. Edmund D. Soper, president of Ohio Wesleyan University, who was one of the delegates at these conferences. The members of the Ministerial Association were guests of the rector at luncheon in the parish house, after which an interesting open forum was conducted by Dr. Soper. This service and meeting have for several years been a feature of the association's program in the fall.

Bishop Ziegler, Leon C. Palmer Address Pittsburgh Educators

PITTSBURGH—One hundred people, representing all parts of the diocese of Pittsburgh, attended the dinner at Trinity Church on November 8th sponsored by the department of religious education for all those interested in adult education. Speakers were Bishop Ziegler and the Rev. Leon C. Palmer.

Bishop Ziegler, the Rev. Canon Bridgeman, and Mrs. Benson H. Harvey recently conducted a successful week's missionary tour of the diocese. Nearly 40 centers were reached.

Missionary Leads in Soochow Relief Work

Rev. H. A. McNulty Foreign Head of Committee Caring for Chinese Civilian Victims of War

NANKING, CHINA—The Rev. Henry A. McNulty, head of Soochow Academy and foreign chairman of the Soochow international relief committee, arrived here on November 12th to confer with authorities regarding the care of refugees. He said that his committee had a thousand refugees in six Soochow centers, all using American mission buildings. He is attempting to arrange for a refugee neutral zone near Soochow.

Fr. McNulty planned to return to Soochow as soon as his business here was concluded.

As foreign chairman of the international relief committee in Soochow, Fr. McNulty has in recent weeks been devoting all his energies to caring for desolate throngs of Chinese, homeless and terrified by recent bombings. His committee includes members of several missionary societies, American and British, in cooperation with Chinese citizens.

Fr. McNulty, who was ordained in 1904 after graduation from the General Theological Seminary, went to Soochow in 1909 where he has been head of Soochow Academy, enrolling over 100 boys, and foreign priest in charge of Grace Church. He was in Korea with his family for a summer holiday when trouble became acute in China. Leaving his family in Japan he hastened to Soochow where his unexpected arrival was hailed with great joy. At first it was thought that Soochow Academy could open for the new term but this soon proved impossible. A letter from him refers to experiences in September:

"A day after some of the teachers and pupils had been brought together the second bombing of Soochow took place. This scattered everybody who could get away. It was 5 o'clock Sunday afternoon and we were about to have a service. I was in the vestry putting on my vestments. A fair congregation was waiting when the siren blew. It blew more ominously than it had been doing. Then nine bombers came flying from the northeast, directly toward us and over the railroad station, where they dropped bombs that shook the church. Then they flew directly over our heads. It was exciting because we didn't know whether or not we were to be favored. They circled back and forth, four times in all. After bombing the railroad station and its vicinity, they left. When the siren blew 'safety' we had a service of thanksgiving and prayer for protection and went to our several homes.

REFUGEES SLAUGHTERED

"The next day, at almost the same hour, the same thing happened only this time they
(Continued on page 692)

Homecoming Sunday Succeeds in Detroit

40 Parishes and Missions Coöperate to Publish Advertisement Urging Church Attendance

DETROIT—Publicizing the Church in the metropolitan Detroit area by means of paid advertising in the daily press formed one of the activities of the field and publicity department of the diocese of Michigan in November. Clergymen report that the advertisement did a great deal of good and attracted much attention. Many newcomers were in attendance at the services. Many cards were filled out and in some cases new pledges secured on the spot.

The committee in charge of Homecoming Sunday, headed by the Ven. Leonard P. Hagger, Archdeacon of the diocese, is making a survey at the present time to ascertain whether there is a general feeling, expressed by some already, that this type of advertising should be carried more frequently.

HALF-PAGE ADS USED

With the coöperation of the 40 parishes and missions in the area, all of which contributed toward the cost, half-page advertisements were carried in the nine issues each of a morning and an evening newspaper on November 6th, announcing a special Homecoming Sunday on November 7th. A letter signed by Bishop Page and Bishop Creighton, Coadjutor of the diocese, formed a part of the advertisement, urging all unaffiliated members of the Anglican communion to find a Church home in Detroit. A list of the parishes and missions in the metropolitan area followed, divided into geographical sections, and in each case the hours of service were given.

Special welcome cards were printed and distributed free of charge to the clergy, and they were requested to have committees of welcome on hand to greet newcomers and present them with cards to read, fill out, and return.

TEXT OF LETTER

The letter published in the newspapers read as follows:

"In these days of shifting population it is inevitable that many of you whom we are addressing have not as yet found a home Church. Perhaps you have delayed too long. Perhaps you are diffident about entering a Church-family and making yourself a part of it.

"This is our invitation to you to avail yourself now of the privilege of coming home to the Church of your allegiance. You will receive a cordial and whole-hearted welcome in any one of the Episcopal Churches in Detroit. Find the one which is nearest to you and make that your Church home.

"For the sake of your own soul's health, for the good of the community, for the sake of your children whom you want to see trained and nurtured in the faith of your fathers, we urge you to come home.

"Make this Sunday a day of decision. You will never regret it. It may be the turning point in your life."

ST. JOHN'S
11300 Woodward Ave.
Rev. J. H. ...
Services 11:00 A. M. and 7:30 P. M.

ST. MARY'S
11300 Woodward Ave.
Rev. J. H. ...
Services 11:00 A. M. and 7:30 P. M.

ST. ANNE'S
11300 Woodward Ave.
Rev. J. H. ...
Services 11:00 A. M. and 7:30 P. M.

ST. MICHAEL'S
11300 Woodward Ave.
Rev. J. H. ...
Services 11:00 A. M. and 7:30 P. M.

ST. THOMAS
11300 Woodward Ave.
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ST. THOMAS
11300 Woodward Ave.
Rev. J. H. ...
Services 11:00 A. M. and 7:30 P. M.

Episcopal
Homecoming Sunday
NOVEMBER 7th
A Message From Your Bishops to
Episcopalians, Anglicans and the
Members of the Church of
England in Metropolitan
Detroit

THE DIOCESE OF MICHIGAN
12 EAST HANCOCK AVENUE
DETROIT, MICHIGAN

Dear Friends:—

In these days of shifting population it is inevitable that many of you whom we are addressing have not as yet found a home Church. Perhaps you have delayed too long. Perhaps you are diffident about entering a Church-family and making yourself a part of it. This is our invitation to you to avail yourself now of the privilege of coming home to the Church of your allegiance. You will receive a cordial and whole-hearted welcome in any one of the Episcopal Churches in Detroit. Find the one which is nearest to you and make that your Church home.

For the sake of your own soul's health, for the good of the community, for the sake of your children whom you want to see trained and nurtured in the faith of your fathers, we urge you to come home. Make this Sunday a day of decision. You will never regret it. It may be the turning point in your life.

Faithfully yours in Christ Jesus
Herbert Page
Bishop of Michigan
Thank H. Creighton

SOUTHWEST

Church of the Epiphany
KENNEDY AND CHURCH
Services 8:00 and 11:00 A. M.

Church of the Messiah
E. GRD. BLVD. and E. LAFAYETTE
Services 7:30 and 11:00 A. M.

Christ Church Chapel
GROSSE POINTE BLVD. NE. FISHER
Services 8:00 and 11:00 A. M.

St. Columbia's Church
HAWTHORNE NEAR E. JEFFERSON
Services 7:30 and 11:00 A. M.

St. Mary's Church
CARFIELD and VAN DYKE
Services 8:00 and 11:00 A. M.

St. Phillip's & St. Stephen's
FRANKFORT and LAKEWOOD
Services 11:00 A. M.

Trinity St. Clair Shores
E. JEFFERSON NR. 12 MILE ROAD
Services 11:00 A. M.

SOUTHWEST

Ascension
LIVERNOIS AND RECELAR
Services 7:30 and 11:00 A. M.

Christ Church, Dearborn
MICHIGAN NEAR MILITARY
Services 8:00 and 11:00 A. M.

St. Hilida's, River Rouge
BATAVIA AND GEDDES
Services 8:00 and 11:00 A. M.

St. Michael's, Lincoln Park
FERRIS NEAR SOUTHWICK
Services 11:00 A. M.

St. Thomas' Church
W. GRAND BLVD. and SHADY LANE
Services 7:30 and 11:00 A. M.

NORTHWEST

All Saints' Church
W. T. MILE ROAD at DAK DRIVE
Services 8:00 and 11:00 A. M.

Church of the Redeemer
PLYMOUTH and ILENE
Services 8:00 and 11:00 A. M.

St. Barnabas' Church
DEXTER and COLLINGWOOD
Services 8:00 and 11:00 A. M.

St. Christopher's Church
LANSER RD. NO. OF GRAND RIVER
Services 11:00 A. M.

St. Cyprian's Church
24TH and MILFORD
Services 7:30 and 11:00 A. M.

St. James' Church
BURT ROAD SOUTH OF FENKELL
Services 7:30 and 11:00 A. M.

St. Martin's Church
LEWIS AVE. SO. OF GRD. RIVER
Services 11:00 A. M.

St. Matthias' Church
W. GRAND BLVD. and GRD. RIVER
Services 8:00 and 11:00 A. M.

St. Paul's Memorial Church
GRAND RIVER and HOBELL
Services 11:00 A. M.

St. Timothy's Church
WYOMING and FELCUM
Services 11:00 A. M.

NORTH

Green Church
TWELFTH and WOODHURST PARK
Services 8:00, 11:00 A. M., 7:30 P. M.

St. Alban's Church
GLENDALE NEAR SECOND
Services 7:30, 11:00 A. M., 7:30 P. M.

St. George's Church
TWELFTH and OAKLAND
Services 7:30, 11:00 A. M., 7:30 P. M.

St. John's Royal Oak
HOWARD and EISENHOWER HILLS RD.
Services 7:30, 11:00 A. M., 7:30 P. M.

St. Joseph's Church
WOODWARD and HOLBROOK
Services 8:00 and 11:00 A. M.

St. Luke's Church, Ferndale
LIVERNOIS and LEWISTON
Services 11:00 A. M.

DOWNTOWN

Christ Church
E. JEFFERSON NEAR BASTINGS
Services 8:00 and 11:00 A. M.

Ephphatha (Dial)
ST. JOHN'S Woodward and Fordham

St. Andrew's Church
FOURTH and PUTNAM
Services 8:00 and 11:00 A. M.

St. John's Church
WOODWARD and YERGEN
Services 8:00, 11:00 A. M., 7:30 P. M.

St. Matthew's Church
ST. ANTOINE and ELIZABETH
Services 7:30 and 11:00 A. M.

St. Paul's Cathedral
WOODWARD and HANCOCK
Services 8:00 and 11:00 A. M., 7:30 P. M.

St. Peter's Church
TRUMBULL and HANCOCK
Services 11:00 A. M.

Trinity Church
GRAND RIVER and TRUMBULL
Services 8:00 and 11:00 A. M.

MICHIGAN'S NEWSPAPER AD AIMED AT RESTORING THE LAPSED

Archbishop Dunn Guest of GFS

ALBANY, N. Y.—The Most Rev. E. Arthur Dunn, Archbishop of the West Indies, was a surprise guest at the annual meeting of the diocesan branch of the Girls' Friendly Society on November 14th, at St. Paul's Church, of which the Rev. George A. Taylor is rector.

A supper in the parish house preceded the Church service, and informal addresses were made by Mrs. Frank C. Hughson, a retired missionary, and Archbishop Dunn. The preacher at the service was the Rev. Dr. F. Allen Sisco, head of St. Faith's School, Saratoga Springs.

Western North Carolina Hears Bishop Hulse in Canvass Tour

ASHEVILLE, N. C.—Bishop Hulse of Cuba toured the diocese of Western North Carolina from November 7th to 14th in the interests of the fall Every Member Canvass, especially as it concerns the Church's missionary work.

Large congregations heard the Bishop at St. James' Church, Hendersonville, All Souls', Biltmore, Trinity Church, Asheville, and at St. Paul's Church, Wilkesboro. Bishop Gribbon accompanied Bishop Hulse. The subject of contributions to the China Emergency Fund was stressed on the tour.

Lay Plans for 1938 Catholic Congress

Prominent Clergy and Laymen Are Elected by Church Union to Plan Extension Program

NEW YORK—Definite plans for the Catholic Congress in 1938 were laid, and an extension program made up for immediate study and action, at the annual meeting of the Council of the American Church Union on November 15th.

The following elections took place: President, Rear Admiral Reginald R. Belknap; general secretary and treasurer, the Rev. William P. S. Lander, Rosemont, Pa.; extension secretary, the Rev. Shirley C. Hughson, OHC; the executive committee: the Rev. Dr. Don Frank Fenn, chairman, the Rev. Shirley C. Hughson, OHC, the Rev. C. Clark Kennedy, Messrs. Lewis R. Conklin and J. Sherman Porter.

The following chairmen of committees were appointed: Catholic Congress, the Rev. Frank Damrosch, Jr.; regional conferences, Fr. Hughson, OHC; cycle of prayer, the Rev. Robert C. Kell; lectures and literature, the Rev. Dr. Franklin Joiner; priests' institute, the Rev. Dr. William Pitt McCune; school of sociology, the Rev. Dr. Canon Bernard Iddings Bell; linked Altars, the Rev. C. Clark Kennedy; young people's work, the Rev. Wallace E. Conkling; Inter-Anglican relations, Canon Bell.

The following were elected to membership in the Council through ballot of the Union membership, for one year: the Rev. Frs. Shirley C. Hughson, OHC, William Pitt McCune, Frank Damrosch, Jr.; William Stoskopf, and William McClenthen; Messrs. Ralph Adams Cram, John M. S. Allison, Lewis R. Conklin, Jared S. Moore, and Arthur P. Green; for two years, the Rev. Frs. Granville M. Williams, SSJE., Canon Bell, Franklin Joiner, Charles C. Edmunds, and Fr. Joseph, OSF; Messrs. Robert K. Root, William M. Urban, Newbury Frost Reed, J. Sherman Porter, Clinton Rogers Woodruff; for three years, the Rev. Frs. C. Clark Kennedy, Wallace E. Conklin, the Rev. Drs. Don Frank Fenn, J. H. Randolph Ray, Charles Townsend; Rear Admiral Reginald R. Belknap; Messrs. Clifford P. Morehouse, William E. Orton, Henry B. Jacobs, and Brother Charles, SBB.

Dedicate Memorial Panel

CHICAGO—A memorial panel, given by Mrs. Dorothy Eckhart Williams, was dedicated to the memory of the late Bernard Eckhart, Chicago business man, at St. Chrysostom's Church on November 7th by the Rev. Dudley Scott Stark, rector of the church.

The panel is painted, the work of Charles J. Connick of Boston. It occupies an arch in the chancel end of the north transept. Giving the effect somewhat of a stained-glass window, the panel depicts the Blessed Virgin surrounded by a group of other saints.

Chicago Churches Show an Increase in Pledges

CHICAGO—First Canvass returns are in, showing a sizeable increase in pledges.

St. Luke's Pro-Cathedral, Evanston, which is seeking a 35% increase in pledges, reported a \$3,000 increase in pledges totaling \$16,000 over a corresponding period last year.

St. Mark's Church, Glen Elly, reported an increase of \$1,000 on a similar basis.

At St. Luke's, the vestry started off the movement for increased pledges by assuming the 35% increase on their own, and by calling upon the 55 largest pledgers with the amounts figured out for such increases. Virtually all of these agreed to the suggested enlargement of pledges.

Lexington Church Marks Centennial

MAYSVILLE, KY.—The centennial of the first organization of the Church of the Nativity, Maysville, in the diocese of Lexington, was celebrated October 15th to 17th.

The program included special services and banquets, with the following speakers: Bishop Abbott of Lexington; Bishop Mitchell of Arizona; Bishop Salinas of Mexico; the Rev. Dr. Camille Estornelle of Vicksburg, Miss.; the Rev. Herman Page of Dayton, Ohio, and the Rev. Dr. H. R. Ziegler, rector of the church since 1934. A history of the parish was published in booklet form for the celebration of the centennial.

Discuss Security of Church Lay Employees

Church Pension Fund Assets Total \$32,000,000; Committees Urged to Take Steps for Security

NEW YORK—Adequate steps for the security of the lay employees of the Churches were urged by executive heads of the pension systems of 24 communions together with the YMCA and YWCA at the annual session of the Church Pensions Conference held November 16th and 17th in the Hotel Pennsylvania.

The conference, which was presided over this year by the Rev. Thomas A. Stafford, of the board of pensions and relief of the Methodist Episcopal Church, meets annually to discuss the mutual problems of the various Church pension systems.

The total assets reported amounted to \$197,777,465, of which the assets of the Church Pension Fund represent approximately \$32,000,000, or 16%.

In addition to addresses on investment problems by Prof. Marcus Nadler, Orville Groner, and C. Herbert Lee, investment officer of the Carnegie Corporation of New York, a paper was also presented on the subject of pensions for unordained or lay workers by Bradford B. Locke, executive vice-president of the Church Pension Fund.

The conference will be presided over in the fall of next year by the Rev. Dr. Reid S. Dickson, executive secretary of the board of pensions of the Presbyterian Church in the United States.

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Brotherhood Leader to Address Chicago Groups

CHICAGO—Prof. Paul Rusch will address several large gatherings in the diocese of Chicago on his work in Japan the week of November 26th to December 2d. He will speak before the diocesan Woman's Auxiliary on December 2d, before a group of prominent Churchmen on November 30th, and before men and boys of the Brotherhood of St. Andrew on November 27th.

On November 28th Professor Rusch will speak from the pulpit of St. James' Church, where the Brotherhood of St. Andrew was founded more than 50 years ago. Professor Rusch established the Brotherhood in Japan and is interested in the establishment of a national conference center for the order there.

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Missionary Leads in Soochow Relief Work

Continued from page 689

killed more than 100 refugees whose camp the Rev. K. T. Mau and I had visited one hour before. It was perfectly terrible. The most horrible thing I ever experienced for it was utterly brutal and determined. We could plainly see the bombs as they dropped like a flash of silver dashing down.

"On September 28th five bombers flew over the city quite close several times, using machine guns but no bombs. Bombing is as sure as fate here before things end and so everybody is making bomb-shelters. We have one against the east wall opposite my house. Another is near the Cox's tennis court. Every ten families are supposed to have one."

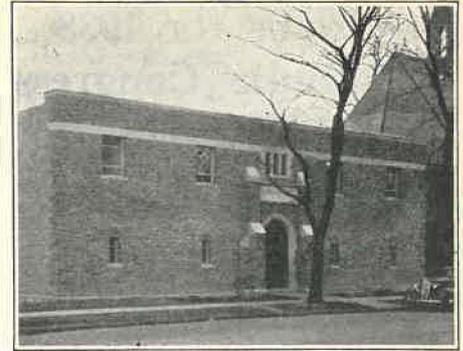
"WE ARE NEEDED"

The rest of the letter refers to October:

"I am here still and, if God wills, I plan to stay. I cannot see the point of full-grown men's leaving their missionary field and their people in times of danger when they are needed and when the Chinese clergy stay. The situation now is far and away different from that of previous wars through which most of us have passed. This time we are wanted and needed. We have not always been wanted, as any older missionary can tell you. There are in Soochow today ten missionaries from various communions, four doctors, and two women nurses, and four who have other work. You cannot begin to realize the 'joy'—I was going to say if it did not sound so melodramatic—of being able to do something, however little, for these refugees.

"Members of various missionary societies have organized, in cooperation with Chinese citizens, an international relief committee consisting of American, British, and Chinese. It has a Chinese and a foreign chairman. As I happened to be president of the local missionary society this year, they made me foreign chairman. I have been all around the refugee camps, situated outside the city gates in a circle, each with its superintendent. We are doing our best to keep all the camps so clean as to make an epidemic improbable. There is a fairly large cholera epidemic just now. Near our compound there have been five cholera deaths within ten days. We have instituted a center for anti-cholera injections, but as many refugees simply pass on through the city it is not practicable to inoculate all.

"In one camp we visited Saturday there



NEW PARISH HOUSE OF UTICA CHURCH

Erected at a cost of \$40,000, the parish house of Calvary Church, Utica, N. Y., was dedicated by Bishop Coley of Central New York on November 7th. It contains an auditorium with complete stage facilities, offices, church school rooms, men's and women's club rooms, a chapel, vesting rooms, a sacristy, and a recreation room with showers. The Rev. D. Charles White is rector.

were 1,300 refugees. From this large number they go down to small groups and in many the refugees simply come for one night and are sent on. We are working hard on problems of sanitation and on clothes and bedding, for none of these poor people have anything but the clothes on their backs.

"The most pitiable sight I have seen was that of a very decent family, father and mother and four children, all completely destitute when presumably they had been fairly well-to-do farmers. They just sit and sit and brood. They do smile when you speak to them and ask you if there is any hope. It is all so pitiful. Do you see why I want to stay?"

"We are organizing places for exercise and recreation and getting as many to work as we can but that is a terrible problem now for nobody wants any extra hands now! Quite the other way. Also we are planning a special hospital for the refugees, for the regular and extra hospitals are full to overflowing with wounded soldiers, a problem we are not touching as that is the Red Cross work. We are working toward cleanliness of the refugee camps and cleanliness of persons; for opening little schools, if possible; for talks to be given by outsiders—doctors and nurses and teachers; and especially from our Christian standpoint, for work among them by various clergymen and ministers. This latter I first broached with great wonder as to how the idea would be received. It was received not only gladly but enthusiastically.

PRaises CHINESE LEADERS

"The committee meets each Friday. This afternoon every important official in the city was present. The city fathers and the gentry are simply fine. Two days in succession I was out with one of the richest jewelers in this rich city and I never in my life found a more perfectly devoted man. He has four times been down to Shanghai to bring up lines of boats full of refugees and this is the bravest thing a man can do nowadays here. He does not think of himself at all."

Louisville Priest Recuperating

LOUISVILLE, KY.—The Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, and president of the standing committee of the diocese, has returned to his home in improved health after spending three weeks in a local hospital where he underwent two successful operations for the removal of cataracts from both eyes. During his absence the services were carried on by the Rev. W. C. Bryant.

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American Schools in War Area Carry On

St. Mary's Hall, Shanghai, Opens in Downtown Office Building; 200 Americans in Kuling

NEW YORK—American schools in Kuling and Shanghai are carrying on in spite of unsettled conditions due to the undeclared war between Japan and China, according to information received at the Church Missions House.

The Rev. William P. Roberts, Bishop-elect of Shanghai, whose consecration is now set for November 30th, writes under date of October 20th that St. Mary's Hall, Shanghai, has opened in the same downtown office building which now houses St. John's. Over 100 girls are now enrolled in St. Mary's.

In a letter dated October 30th, Roy Allgood, headmaster of the Kuling American School, reports:

"The general situation in Kuling continues good. The school is going along quietly with satisfactory work in the classes. Teaching assistance is being received from a group of trained teachers from the Shanghai American School, and a few others who are unable to return to their stations. Kuling has a large foreign population at present of which nearly 200 are Americans.

"It appears that we shall be able to continue school throughout the year. We are now thinking of cutting our Christmas vacation down to one week or 10 days, continuing right along with school so as to be able to close early next spring, if we are permitted to carry on that long. We have not yet been visited by any Japanese bombing planes, but they have passed near by, going to and from other places. Now and then the regular routine of our life is interrupted by air raid signals. This has been arranged so that we are able to carry on evening study halls without permitting light to shine outside when the entire hill is in darkness.

"Prices of all commodities are rising rapidly. Vegetables, wood, and charcoal are difficult to obtain. We have managed to obtain 50 tons of coal at the price of \$43 per ton. The weather has been good and we have not fired our furnace until this morning. We have a rule never to fire our furnace until the temperature reaches 50 degrees or below. Our cows are helping to meet the diet situation, especially the total absence of butter."

Tacoma Church Named in Will of the Late Mrs. H. C. Wallace

TACOMA, WASH.—The late Mrs. Hugh C. Wallace bequeathed \$5,000 to Christ Church under terms of her will recently probated in Washington, D. C.

Mrs. Wallace, who died on July 9th in New York City, was the widow of Hugh Campbell Wallace, ambassador to France in the post-war period of Woodrow Wilson's administration. She was a daughter of the late Chief Justice Melville W. Fuller of the United States Supreme Court.

Mrs. Wallace continued to make her summer home in Tacoma after her husband's death. The Rev. Sidney T. James is rector of Christ Church.

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Methodist Bishops Approve Unity Vote

Union of Three Largest Branches of
Methodist Church Draws Near to
Completion; Plan Conference

FORT WAYNE, IND. (NCJC)—An important step toward culminating merging of the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church was taken by the Board of Bishops of the Methodist Episcopal Church when it issued a proclamation making official that Church's vote approving unification of the three large Church bodies during the bishops' semi-annual meeting here.

The Board of Bishops' proclamation closes the matter of unification as far as the Methodist Episcopal Church is concerned. Seventeen of the 18 active United States bishops and the five retired bishops who attended the fall meeting discussed readjustment of various activities of the Methodist Episcopal Church in anticipation of final action expected next May on the merger when the General Conference of the Methodist Episcopal Church, South, is expected to approve the unification. The Methodist Protestant Church already has voted approval.

APPROVE HUGE ASSEMBLY

The Board of Bishops, on motion of Bishop Charles Wesley Flint, at Atlanta, Ga., voted in favor of holding an international spiritual council at Chicago February 3d and 4th. The sessions will be held in the Hotel Stevens in the form of a united Methodist council of faith and service.

The movement, affecting the 5,000,000 members of the Methodist Episcopal Church, will begin with a united Methodist council on the future of faith and service. Four thousand representative Methodists from all over the United States and several foreign countries are expected at this meeting. They will represent leadership of the Church. They will be both bearers of official responsibility, bishops, district superintendents and college presidents, and lay men and women from all walks of life.

TO INCLUDE PROTESTANT LEADERS

"Renewal of our own spiritual heritage—that is our purpose," asserted Bishop Ernest Lynn Waldorf, chairman of the committee of direction of the Million Unit Fellowship Movement and head of the Chicago area.

While the program of the February meeting will be built largely of personnel from among the Methodists, according to Bishop Frederick T. Keeney, of Chicago, a director of the Million Unit Fellowship Movement, other outstanding Protestant leaders will be invited.

This international meeting will be the signal for a campaign of reënlistment among the Methodists to the great purposes of the spiritual heritage received from John Wesley. Twenty-five thousand local churches will be reached through the 18 episcopal areas as a result of the United Methodist Council.

Large Southern Majority Assures Methodist Union

NASHVILLE, TENN. (NCJC)—With 30 of the 42 conferences of the Methodist Episcopal Church, South, having piled up a favorable majority of nearly 90%, the consolidation of the three branches of Methodism is practically assured. A majority of three-fourths of the votes cast in the annual conferences is necessary for ratification, to be followed by a two-thirds majority of the votes in the succeeding General Conference, due to meet in Birmingham, Ala., in May, 1938.

The latest conferences reporting were Memphis, 179 to 92 in favor of the plan; Central Texas, 305 to 9 in favor; Little Rock, 198 to 1 in favor; Oklahoma, 315 to 3 in favor.

Bishop Clingman Reopens Two Louisville Churches

LOUISVILLE, KY.—The Mission of the Redeemer, which had been closed since the flood last winter, has been entirely renovated and refurnished. It was reopened at a special service held recently, when a rededication service was held by Bishop Clingman. The Rev. W. F. Renneberg is priest in charge.

St. Luke's Church, Anchorage, of which the Rev. Robert C. Board is rector, and which had also been closed during part of the summer, has also been reopened and rededicated at a special service by the Bishop. This church, which is a memorial to Bishop Thomas Underwood Dudley, was reopened on the 100th anniversary of his birth.

At this time a bronze tablet, given in memory of many friends and workers in the church, and marking the complete liquidation of the church debt, was dedicated. At this service the Bishop also received and dedicated a Litany desk in memory of Arthur Middleton Rutledge, former chancellor of the diocese, presented by his wife, and a Prayer Book and cross, memorials to his two sons.

Form Milwaukee Round Table of NCJC at Luncheon Meeting

MILWAUKEE (NCJC)—A Milwaukee round table of the National Conference of Jews and Christians was established November 10th at a luncheon meeting at the City Club. The guest speaker was Dr. James M. Yard, secretary of the Chicago round table and regional secretary of the conference for the Midwest.

About 15 leaders in Church, educational, and civic activities attended the meeting. The group organized itself on a provisional basis with Clifford P. Morehouse, editor of *THE LIVING CHURCH*, as chairman, and Prof. J. M. Klotsche of the State Teachers' College as secretary.

Among the plans of the round table are a monthly luncheon for members and one or two general meetings with prominent speakers on topics of interracial and intercultural interests.

Irish Church Court Tries Ritual Case

Rector Facing Charges of Illegal Ritual is Found Guilty of Five by Court at Armagh

LONDON—A ritual case has recently been tried in the Irish Church Court and a judgment given which, in its Protestant fanaticism, recalls notorious judgments given in English Church Courts in the early days of the Oxford Movement.

The Rev. S. R. S. Colquhoun, incumbent of St. John's, Sandymount, had to face 12 charges of illegal ritual, and on five he was found guilty by a Court sitting at Armagh, in which the Archbishops of Armagh and Dublin sat with a number of high judicial persons of Ulster and the Free State. This was the second time Mr. Colquhoun was convicted of alleged "Romish" practices. Among other ecclesiastical "crimes," at this trial he was found guilty of making acts of obeisance to the Lord's Table, the singing of the *Agnus Dei*, the ablation of the holy vessels, and making the sign of the Cross during the service.

Though the proceedings must appear fanatical and ridiculous, not only to Catholic eyes but to the eyes of most fair-minded people, it cannot be denied that the canons and rubrics of the Irish Church practically make bigotry a matter of obligation. Even so, the Archbishop of Dublin dissented from one out of five of the decisions of the Court and from the sentence, a fact which suggests that the day may yet dawn when the Irish Church will come into line with other branches of the Anglican communion.

CATHEDRAL JUBILEE CELEBRATION

During the early part of November the Cornish diocese of Truro celebrated the jubilee of the consecration of its cathedral. While St. Paul's Cathedral, London, was the first English cathedral to be rebuilt after the Reformation, Truro Cathedral was the first English cathedral to be founded as well as built after that event. The jubilee celebrations began with a service at which the Archbishop of Canterbury was the preacher, and closed a week later with a sermon by the Archbishop of York, whose father, at that time Bishop of London, preached at the cathedral's consecration.

Ohio Church Marks Centennial

ELYRIA, OHIO—St. Andrew's Church, of which the Rev. Dr. Edwin B. Redhead is rector, celebrated its centennial October 31st and November 1st. The Very Rev. Chester B. Emerson and the Rev. Messrs. Eric Tasman and N. D. Bigelow took part in the services.

Many gifts and memorials were presented for the centennial, among them a bronze tablet in memory of Florence D. L. Rauh, a prayer desk for the Bishop's chair in memory of Mrs. E. E. Gaudern, and Altar cloths and antependium by the Altar guild, all of which were blessed by Dr. Redhead, assisted by the visiting clergy.

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Lay Cornerstone of St. Alban's Building

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WASHINGTON—Assisted by the Rev. A. W. Lucas, headmaster of St. Alban's school for boys, the Very Rev. N. C. Powell, the Rev. Canon Anson Phelps Stokes, and the Rev. James Henderson, chaplain of the school, Bishop Freeman laid the cornerstone of a new \$200,000 building at St. Alban's on November 4th. A large assemblage of men, women, and boys attended.

The laying of the cornerstone was followed by a formal reception at St. Alban's school, attended by several hundred persons. The building, to be completed next spring, will be 100 by 70 feet, and will house many activities—with trophy room, games room, five workrooms, a photography room, lockers, etc., and a room for a special class in government. The stone is inscribed: "Quit you like men—be strong." Bishop Freeman said in part:

"We have delimited the area in which the ministry of the Son of Man is exercised. We have segregated and partitioned life, and by the terms 'secular' and 'religious,' we have divorced these two vital interests. . . . To youth in particular there is a confusion of mind as to the relation that Christian faith and practice bear to the everyday concerns of daily habit. We are met today under conditions that afford us an opportunity for catching a clearer vision of the comprehensive ministry of our Lord. We are laying the cornerstone of what has been called an 'activities' building devoted on the one hand to a broader culture and on the other to the mental and physical enrichment of those who enjoy its privileges. . . . It furnishes an illustration of what the Master meant when He said, 'I have made a man every whit whole!'"

Washington Cathedral Organ to be Finished Next Spring

WASHINGTON—Work on the giant pipe organ at Washington Cathedral, described as an instrument which will have a "more complete tonal scope than any pipe organ in the world," is nearing completion.

The first sections will be available shortly, and it is announced that the organ will be finished *in toto* next spring. It will be a four-manual instrument, specially built by Ernest M. Skinner, and will crown his work of over 50 years at organ designing and building. It will be completed at a total cost of about \$100,000, an anonymous gift.

Rector Recovering From Burns

CORRY, PA.—The Rev. George B. Macnamara, rector of Emmanuel Church, is recovering from severe burns about his face and arms occasioned by an explosion of accumulated gas as he was lighting the pilot lights in the furnace of the church on November 5th.

Philadelphia Clerical Union Marks 50th Year

PHILADELPHIA—The Philadelphia branch of the Clerical Union for the Maintenance and Defense of Catholic Principles celebrated the 50th anniversary of the organization on November 16th. It met for the occasion at St. Clement's Church and solemn high Mass was sung.

The Rev. William A. McClenthen, rector of Mount Calvary parish, Baltimore, was the preacher. A guest of the "club" at the luncheon which followed a short business meeting was his Grace, Archbishop Dunn of the West Indies.

University of Minnesota Press to Publish Diary of Bishop Henry Whipple

MINNEAPOLIS, MINN.—An unpublished diary of the great pioneer Bishop, Henry Benjamin Whipple, will be made available for the first time in *Bishop Whipple's Southern Diary, 1843-1844*, to be published on December 3d by the University of Minnesota Press.

This day-to-day account of Whipple's tour of the South at the age of 21 is filled with frank comments on social and economic conditions and graphic descriptions of antebellum Southern cities. Its acute observations and keen analysis foreshadow qualities that marked his later life as Minnesota's first Bishop and "Apostle to the Indians."

Prof. Lester B. Shippee, chairman of the department of history in the University of Minnesota, has edited the diary and supplied a brief biographical introduction. The volume is illustrated with portraits of the author and with contemporary prints of Southern towns.

Celebrate 25th Anniversary of St. Paul's Cathedral, Boston

BOSTON—During the first three days of November the 25th anniversary of the founding of St. Paul's Cathedral was celebrated. Built in 1819, St. Paul's Church was in the residential part of the city. Later conditions indicated that the location of old St. Paul's was ideal for the cathedral and the change was made in 1912. The first Dean was the Very Rev. Edmund S. Rousmaniere, who served for 14 years, and after his death in 1926 his place was taken by the present Dean, the Very Rev. Philemon F. Sturges.

On the evening of All Saints' Day a service of thanksgiving was held, at which the preacher was the Rev. Donald B. Aldrich, rector of the Church of the Ascension, New York City, former assistant at the cathedral. On November 3d a diocesan service took place, at which the clergy marched in procession. Bishop Lawrence, during whose bishopric the cathedral was founded, was the preacher. Bishop Sherrill was the celebrant at the Communion service, assisted by Bishop Lawrence and Bishop Babcock, Suffragan of the diocese.

2,900 at New York Teachers' Meeting

Charles H. Tuttle, President of New York Federation of Churches, Pleads for Greater Faith

NEW YORK—Members of the Protestant teachers association of New York, to the number of 2,900, assembled for the annual luncheon of the organization at the Hotel Astor on November 20th.

Dr. Rufus M. Hartill, principal of public school No. 5, acted as chairman and introduced Charles H. Tuttle, president of the Greater New York Federation of Churches. Mr. Tuttle made a speech pleading for greater faith that drew prolonged applause. He said in part:

"This is an age of false prophets who proclaim: 'Let there be darkness instead of light; let us rule out truth and shackle our minds; let there be hate instead of love.' The worst of it is that all this is done in the name of idealism. The sword is drawn in the name of brotherhood. Men, women, and children are slaughtered in order that the slaughterers may demonstrate the superiority of their own civilization. No nation can expect its individual citizens to have a higher standard of morality than the nation fixes for itself. Where a high standard is abandoned, there is nothing left but anarchy and ruin.

"What is the remedy, the answer? I wonder if the answer is not the same as in the past. This is not the first time that civilization has seen itself near collapse. Each time there has come to it a great outburst of faith. Moses proclaimed in his day faith in the moral law. The Prophet of Galilee proclaimed faith in the law of love. Galileo proclaimed faith in the law of intellectual freedom. Our fathers who wrote the Constitution proclaimed the law of self-government.

"On what can all religious groups unite? On the Lord's Prayer. Let all religious people fear and shun the evils of disunion and rivalry growing out of their differences. Let them unite on what they believe in common. Faith alone can save the world."

The Protestant teachers association numbers in its membership many Church-people who are teachers in the public schools. They all contribute to the support of weekday religious education in the city churches and also support the daily vacation Bible school.

Milwaukee Church Marks 90th Year

MILWAUKEE—Celebration of the 90th anniversary of the Church of St. John the Divine took place during the week of October 31st to November 8th. The observance was begun with the sacrament of Confirmation being administered by Bishop Ivins on October 31st.

On November 2d a birthday dinner was held, with the Bishop presiding. The Rev. Dr. Holmes Whitmore spoke on The Past, and the Rev. John Crockett on The Future. The ninth anniversary of the rector, the Rev. L. B. Hastings, was observed on November 7th, and a children's pageant and party were also held on this day.

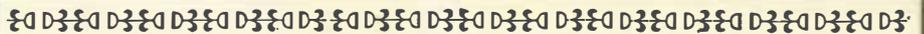


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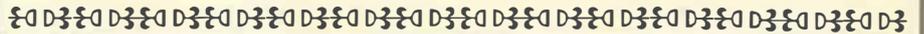
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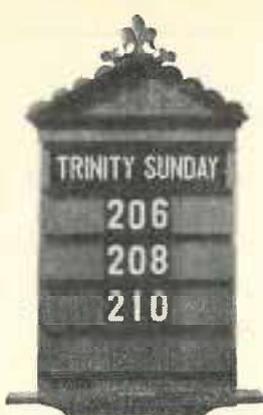
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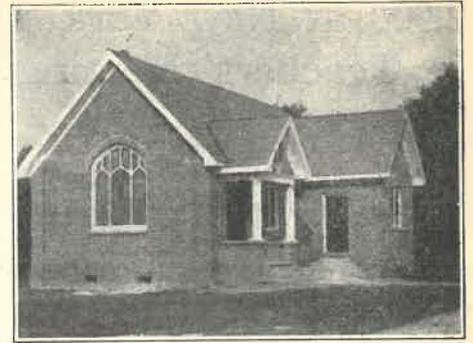
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ALABAMA CHURCH REBUILT

Destroyed some time ago by a cyclone, St. Michael's Church, Faunsdale, Ala., has been rebuilt and is already being used for services. The picture at the left shows the wreck of the old wooden church, and that at the right shows the attractive new brick structure. A small debt remains on the new church, but it is expected that this will be paid in full by the end of the year.

St. Vincent Acolytes' Guild Initiates Quiet Day Custom

NORWALK, CONN.—The Order of St. Vincent, the national guild for acolytes, has initiated a custom of holding Quiet Evenings, Quiet Days, and retreats for its members throughout the Church. The first Quiet Evening was held in St. Paul's Church on November 15th, conducted by the Rev. Kenneth R. Forbes, rector of St. Andrew's Church, Stamford, a member of the national council of the order and its diocesan chaplain.

The order believes that this systematic emphasis on the spiritual life for boys and young men is especially necessary where much care and attention has to be given to precise details of services and ceremonial.

Acolytes from Trinity Church, Bridgeport, St. Luke's Church, Darien, St. Paul's Church, Norwalk, and St. Andrew's Church, Stamford, took part in the service, together with the Rev. Messrs. Sewall Emerson and Joseph A. Racioppi.

To Hold New Year's Conference on Ministry in Concord, N. H.

CONCORD, N. H.—A conference on the ministry this New Year's at St. Paul's school will begin at 7 o'clock supper on January 2d and will last through breakfast on January 4th.

The conference is planned not so much for those who have made up their minds to go into the ministry, but for good men who ought to be interested in it whether they be boys in their last year in school, college men, graduate students, young business men, or school teachers. It is a conference to study the ministry objectively.

Clergymen and laymen interested are asked to apply for an invitation to the Rev. Frederic B. Kellogg, Christ Church, Cambridge, Mass.

Laymen Sponsor Teaching Mission

NORWICH, CONN.—A five-day teaching mission for the combined congregations of all the non-Roman Churches in Norwich was held from November 14th through the 18th by the Rev. Canon Bernard Iddings Bell of the Cathedral of St. John, Providence, R. I. The meetings were sponsored by laymen and held in the United Congregational Church.

Pennsylvania Church Receives Memorial Chapel, Furnishings

SEWICKLY, PA.—A memorial chapel, the gift of Mrs. Richard G. Jennings, was recently completed as an addition to St. Stephen's Church, of which the Rev. Louis M. Hirshson is rector.

The chapel is attached to the church but is a complete unit in itself, containing a white marble Altar surmounted by a tryptich reredos intricately hand-carved and illuminated in gold-leaf. Two stained-glass windows, oak chairs, and wrought-iron Communion rail and lighting fixtures add to the interior.

William Boyd of Ingham & Boyd of Pittsburgh is the architect of the building, and the interior furnishings were designed by the J. & R. Lamb Studios of New York City.

Bishop Manning to Write Article for Britannica's 1937 Year Book

NEW YORK—Bishop Manning of New York has been asked by the editors of the *Encyclopedia Britannica* to write the article on the Protestant Episcopal Church for the Year Book which they will issue for the year 1937. The article in the latest edition of that encyclopedia was written by Bishop Manning.

Sisters Accept Posts in Oregon

PORTLAND, ORE.—Two Sisters of the Order of the Holy Nativity have accepted an invitation to assist with the work of St. Mark's Church, under the Rev. R. A'Court Simmonds.

This arrangement was made possible by a bequest of the late Miss Catharine Percival. The Sisters will occupy rooms over the parish hall, and will devote themselves to the work of the church school and to general spiritual work in the parish.

Dedicate New Pulpit

NEW YORK—A new pulpit was dedicated recently in the Chapel of the Holy Innocents of Bard College, Annandale-on-Hudson, by the chaplain, the Rev. Miles L. Yates. The pulpit is of carved oak and was designed and executed by Leslie H. Nobbs of New York.

**New Jersey Quakers Plan
Minute Discussion Series
to Stimulate Churchgoing**

PHILADELPHIA (NCJC)—A plan to aid members of the Religious Society of Friends to aspire to more than merely passive churchgoing is reported here by the *Friends' Intelligencer*, local Quaker weekly. Aiming toward a wider and more even participation in Friends' activities, the Plainfield, N. J., Friends' association has planned for the coming year a series of Minute Discussions, at which each Friend present will speak for a minute.

The Society of Friends does not have clergymen. Any member present is privileged to "share his concern" with the meeting if the "spirit moves" him. However, the criticism is sometimes raised that the burden of speaking narrows down to, and is expected from, a mere handful of members.

"The central purpose," the *Intelligencer* states, "is to train Friends to speak effectively and with confidence so that they may be prepared to share their concerns in meeting. Each speaker will be strictly limited to one minute, and will be expected to bring out one point relative to the subject, not to try to cover the whole field."

**Post-Convention Dinners Held
in Lexington Archdeaconries**

LEXINGTON, KY.—Dinner meetings were held in the three archdeaconries of the diocese of Lexington in November to follow up the General Convention. The parish house of St. Paul's Church, Newport, was filled with representatives and clergy of the parishes and missions of the Ohio Valley archdeaconry on November 4th. The Rev. Dr. Frank Nelson, Cincinnati, and Bishop Abbott addressed the meeting. The Ven. J. Wilson Hunter presided.

Members of the parishes and mission in the Blue Grass met in the parish house of Christ Church, Lexington, on November 12th, to hear the Rev. Robert Lamber, of Cincinnati, and Bishop Abbott. The Ven. Franklin Davis presided.

The Mountain archdeaconry met in Middlesboro November 16th, with the Rev. Edward W. Baxter, Frankfort, and Bishop Abbott as speakers, the Ven. G. H. Catlin presiding.

Trenton Church Presents Pageant

TRENTON, N. J.—Members of St. Stephen's Church here presented for two nights a pageant written by the rector, the Rev. Tracy F. Walsh, developing the message of the picture book, *All Through Life*, in a living drama, acted in the chancel and sanctuary of their church.

In spite of difficulties due to limitation of space, the pageant was presented with such success that many outsiders inquired as to Confirmation instruction. It is planned to make Fr. Walsh's drama available for production in wider circles through the board of religious education of the diocese of New Jersey.

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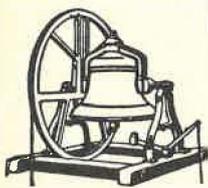
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HORATIO K. GARNIER, PRIEST

SAN DIEGO, CALIF.—The Rev. Dr. Horatio Knight Garnier, non-parochial priest of the diocese of Newark, died in this city on November 13th at the age of 67. He had been in ill health for some time before his death.

Dr. Garnier, son of Robert E. and Josephine Geary Garnier, was educated at Wesleyan University, and was graduated from General Theological Seminary in 1906. Union Theological Seminary gave him the degree of Bachelor of Divinity in 1910. He received the degree of Master of Arts in 1908, and that of Doctor of Philosophy in 1919, both from Columbia University. He was ordained deacon in 1906 and priest in 1908, both by the late Bishop Lines of Newark, and served for several years as a missionary in that diocese.

The greater part of Dr. Garnier's ministry was devoted to education. After a year of teaching at Allen-Stevenson School, New York, he served on the faculty of St. Stephen's College from 1911 to 1915. For the next four years he taught successively at Vassar, Columbia, and Trinity. From 1919 to 1922 he was a member of the faculty of the University of Puerto Rico. The following year he returned to St. Stephen's College, serving as associate professor of philosophy from 1923 to 1928.

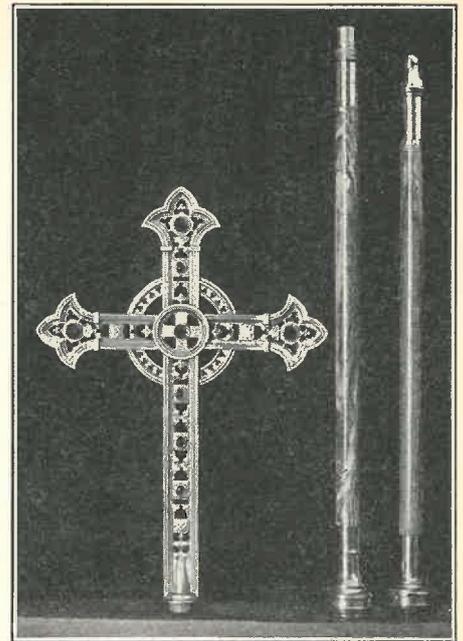
Dr. Garnier is survived by his widow, Mrs. Louise Garnier, and a stepson, Frank M. Clark. Funeral services were conducted in this city on November 15th by the Rev. Dr. Charles L. Barnes. Cremation followed.

MAURICE L. KAIN, PRIEST

SAN DIEGO, CALIF.—The Rev. Maurice Lindrith Kain, rector of All Saints' Church, died at Mercy hospital on November 12th after an illness of 10 days. He was 54 years of age.

Fr. Kain was born at Delaware Water Gap, Pa., April 20, 1883, the son of the Rev. Dr. Patrick J. and Hannah Titus Kain. He was graduated from Rutgers College in 1906 and from General Theological Seminary in 1910. He was ordained deacon in 1910 by the late Bishop Scarborough and ordained priest the following year by the late Bishop Griswold.

The entire priesthood of Fr. Kain was spent in the West. From 1911 to 1914 he was vicar of Grace Church, Anthony, and St. James' Church, Harper, Kans. During 1913 and 1914 he was also Archdeacon of Hutchinson. He served as rector of Grace Church, Hutchinson, Kans., from 1915 to 1925. He was a member of the council of advice of the missionary district of Salina, and represented that district three times at the synod of the province of the Southwest. He also served as chairman of the



NEW PROCESSIONAL CROSS

This handsome processional cross, made by Black, Starr, & Frost Gorham, was given to the Church of the Heavenly Rest, New York, by Mrs. Morton S. Paton in memory of her parents. The cross is silver with rose-gold finish, while the staff is of golden Olive wood. Five months were spent in its construction.

diocesan social service commission in 1916 and 1917.

In 1925 Fr. Kain moved to Southern California to accept a call as rector of Holy Trinity Church, Covina, where he remained for four years. He served as secretary of the diocesan commission on evangelism in Los Angeles, and on the diocesan mission board in 1927. He became rector of All Saints' Church in this city in 1929. Two years later he received the degree of Master of Arts from Rutgers. He was chosen president of the San Diego clericus in 1931 and had been annually reelected thereafter, and served as president of the San Diego county and city missionary society in 1931. He had served as an examining chaplain since 1934, and as a member of the diocesan executive council since 1936. For years he was keenly interested in the Boy Scouts of America, and served as scoutmaster of his parish troop.

Funeral services were held at All Saints' Church on November 15th. Bishop Stevens of Los Angeles officiated, assisted by the Rev. Dr. Charles L. Barnes, dean of the convocation of San Diego. Cremation followed.

Fr. Kain never married. He is survived by a brother, Robert T. Kain, of Akron, Ohio.

CHARLES C. PROFITT, PRIEST

SHORT HILLS, N. J.—The Rev. Charles Calvin Profitt, 81, rector emeritus of Trinity Church, Garnerville, since 1928, died at his home on November 11th. Mr. Profitt had been rector of Trinity Church for 28 years. He was the oldest active clergyman in Rockland county.

Mr. Profitt was born in Staffordshire, England, December 27, 1856, the son of Charles and Anne Mayo Profitt. He attended preparatory school at Alexandria,

Va., and received the degree of Bachelor of Arts in 1883 at Hobart College, and the degree of Master of Arts in 1884. He was graduated from the General Theological Seminary in 1888. He was ordained deacon in 1888 and advanced to the priesthood in 1889 by Bishop H. C. Potter. His marriage to Lucy G. Mooney took place in 1893.

Mr. Profitt was associated with the New York City missionary society from 1888 to 1900, and served as chaplain at the Chapel of the Good Shepherd, Blackwell's Island, from 1888 to 1897, and as commissioner's chaplain in New York City from 1897 to 1898. He also served as chaplain of St. Andrew's Chapel, New York City, from 1898 to 1900, and in that year became connected with Trinity Church.

Five hundred persons attended the services for Mr. Profitt, which were held at Christ Church, with Bishop Gilbert, Suffragan of New York, officiating. Bishop Gilbert was assisted by the Rev. H. H. Cooper, assistant rector. Burial took place in Woodlawn cemetery, New York.

MISS SARAH WAYNE ASHHURST

PHILADELPHIA—Sarah Wayne Ashhurst, for many years head of All Saints' school for girls in Guantanamo, Cuba, and recently retired, died in Philadelphia on October 27th after a long illness. The Cuban consul in Philadelphia closed his office on the day of her funeral and provided a Cuban flag in which her body was wrapped for burial.

Miss Ashhurst was born in 1874 in Philadelphia. She was graduated from Miss Irwin's school in that city in 1892 and took special courses in other schools. She first went to Cuba in 1912 and all her missionary service was devoted to the training of Cuban girls and young women. Of the difficult beginning of her work and the extent of her influence, Bishop Hulse writes:

"When I made my first visitation to Guantanamo in 1915, the missionary took me first of all to All Saints' School, for he said that was the center of the work. I must confess that my heart sank when I saw it, for then All Saints' school was carried on in an ordinary Cuban shack. The two front rooms had wooden floors, the rear rooms had no floor but the earth. Space had been made for an extra class by putting up a tin roof over part of the yard in the rear.

"Here, with equipment equally primitive, Miss Ashhurst, with three assistants, was teaching the children of the vicinity. What, I thought to myself, can we hope to do in such a building and with such equipment?

"But I soon found that we had something more important than material equipment, we had a personality at the head of the school. An inspiring, devoted, and resourceful person, who knew how to use to best advantage the scanty material at her command. One was reminded of Garfield's definition of a university, 'Mark Hopkins at one end of a log and a student at the other end.'

"Miss Ashhurst had great gifts, native and acquired; a fine mind, well trained; a fine voice, also well trained, gracious manners, an attractive personality, the power to win the affection and guide the activities of her associates. And she was dedicating these fine gifts to the training of these poor children in Guantanamo. With such a woman at the head, the school soon outgrew the inade-

quate building in which it had been started.

"Presently the Woman's Auxiliary, responding to Miss Ashhurst's influence, set aside a part of the United Thank Offering for a new building in Guantanamo. In 1920 the first unit of that building was opened, under the inspiring leadership of Miss Ashhurst. It was soon crowded with scholars, and it became necessary to open a new school in another section of the city. So St. Cyprian's was started especially for British West Indian children. Since then All Saints' school has been enlarged twice. Last year at the request of many of the residents of Guantanamo the name was changed to Miss Sarah W. Ashhurst's School, which name it will bear in the future.

"But Miss Ashhurst's memory will be perpetuated in something more important than a school building. The teachers she brought to Cuba with her year after year gained new missionary vision from their association with her, and they are to be found scattered from the Atlantic to the Pacific doing the work of the Church.

"The pupils trained by her left the school with a new vision of Christianity. Four of the present teachers were trained by her, and others have gone out to take up their various tasks in the community and carry them on in the light of the Gospel. There are many who can call her blessed because of the new outlook on life which they have received from her."

GUY E. TORREY

BAR HARBOR, ME.—Guy E. Torrey, for several years clerk, vestryman, and layreader of St. Saviour's Church, died

suddenly on November 9th, at his home Bowling Green, in Bar Harbor, at the age of 50 years.

Mr. Torrey was born at Deer Isle and was graduated in 1909 from the University of Maine. He married, first, Miss Dorothy Grant of Bar Harbor, who died in 1935; and second, Mrs. Ethel Newsome Alexander, in March of this year, who survives him. He is also survived by three sons, Gordan, Norman, and Guy E., Jr., and a brother, Fred, of Stonington.

The burial service was conducted in St. Saviour's Church on November 11th, the rector, the Rev. William E. Patterson, coming from Aiken, S. C., to conduct the service and to officiate at a requiem Eucharist.

MRS. CHARLES E. WOODCOCK

LOUISVILLE, KY.—Ellen Warner Woodcock, wife of the Rt. Rev. Charles E. Woodcock, retired Bishop of the diocese, died on November 13th at the home of their daughter, Mrs. Ernest Lee Hughes, in Barrington, Ill. Mrs. Woodcock had suffered a paralytic stroke about two months ago, a few days after her 80th birthday.

Mrs. Woodcock was a native of New York and later a resident of Waterbury, Conn. She was an active Churchwoman until failing health required her to live a life of retirement. She was formerly president of the Cathedral branch of the

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Woman's Auxiliary, a member of the diocesan board of the Auxiliary, and a member of the Girls' Friendly Society diocesan council. She was also interested in the Church hospital of the diocese and the Church home for the aged. Bishop and Mrs. Woodcock celebrated their golden wedding anniversary on November 20, 1934. He resigned as diocesan the following year.

Mrs. Woodcock is survived by two daughters, five granddaughters, and two great-grandchildren.

CHURCH KALENDAR

NOVEMBER

28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

DECEMBER

1. (Wednesday.)
5. Second Sunday in Advent.
12. Third Sunday in Advent.
15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. St. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. St. Stephen. (First Sunday after Christmas.)

27. St. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

KALENDAR OF COMING EVENTS

NOVEMBER

28. Church of the Air, Dr. Francis Wei, 10 A.M., EST, over Columbia Broadcasting System.
30. Consecration of Rev. W. P. Roberts as Bishop of Shanghai.

DECEMBER

- 8-10. Meeting of Woman's Auxiliary National Executive Board.



CLASSIFIED



ANNOUNCEMENTS

In Memorium

SHELDON MUNSON GRISWOLD

In ever loving memory of SHELDON MUNSON GRISWOLD, Bishop. Entered into Life Eternal November 28th, 1930.

"From service here to higher service there."

Resolution

MRS. OTTO HEINIGKE

Whereas the Executive Board of the Church Periodical Club meets today, November 4, 1937, to pay its tribute to our beloved and deeply mourned president, MRS. OTTO HEINIGKE, who entered into life eternal, October 22, 1937.

Be it Resolved that the Club was blessed in having her as its president and presiding officer from 1908, for thirty years, in which time she was absent but twice and always punctual. Her innate spirituality, thoughtful kindness, and gracious tact gave her unusual charm. In her passing, the Church Periodical Club has sustained an irreparable loss, and from the world a lovely spirit is gone. Therefore, we, the members of the Executive Board, extend our heartfelt sympathy to her family in their bereavement.

Be it further Resolved that this resolution be spread on the minutes and a copy be sent to her family.

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1937-38

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January 22nd to 24th, The Rev. Shirley Carter Hughson, O.H.C.

March 5th to 7th, The Rev. Edward H. Schlueter.
March 26th to 28th, The Rev. W. R. D. Turkington, O.H.C.

April 7th to 9th, The Rev. William H. Dunphy.
April 9th, QUIET DAY, 9:00 A.M. to 4:30 P.M., The Rev. George B. Wadhams.

April 30th to May 2nd. Name of conductor to be announced later.

A retreat will be given sometime during the season by The Rev. Joseph F. Fletcher, The Graduate School of Applied Religion, Cincinnati, Ohio. Date will be announced later.

The retreats will begin at five o'clock in the afternoon and end with breakfast on the second morning. Three dollars for all expenses. One suite with private bath five dollars inclusive. Those desiring to come will please notify the Sister Superior.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARNOLD, Rev. WILLIAM E., formerly curate at St. Paul's Church, Brookline, Mass.; is curate at Grace Church, Lawrence, Mass. Address, 29 Jackson St.

BAKER, Rev. RICHARD G., formerly in charge of St. Luke's Church, Cedar Falls, and of St. Matthew's, Iowa Falls, Iowa; is rector of St. Paul's Church, Marshalltown, Iowa. Address, 808 W. Main St.

BLACKBURN, Rev. IMRI M., is rector of St. Paul's Parish, Henderson, Ky. Address, 35 S. Green St.

CHRISTIAN, Rev. WILLIAM FRANK, formerly vicar of the Church of the Ascension, Merrill, and of the churches at Tomahawk and Antigo, Wis. (F. L.); is rector of the Church of the Holy Apostles, Oneida, Wis. (F. L.).

ENGLAND, Rev. CHARLES C. S., formerly at Glendale, Ohio; is vicar of the Chapel of St. Michael and All Angels, 64th St. and Haverford Ave., Philadelphia, Pa.

GOODWIN, Rev. SHIRLEY B., formerly assistant at the Cathedral of St. Paul, Boston, Mass.; is in charge of St. James' Church, Linden St., New Bedford, Mass.

HART, Rev. Dr. JOHN R., formerly locum tenens of St. Stephen's Church, Philadelphia, Pa.; is rector of George Washington Memorial Chapel, Valley Forge, Pa. Address, Rose Valley, Pa.

HOLMES, Rev. WILLIAM A. B., formerly chaplain at State Training School, Huntingdon, Pa.; is in charge of Trinity Church, Rochester, Pa. (P.). Address, 1520 2d St., Beaver, Pa.

LOCKABY, Rev. JESSE S., formerly at St. John's Church, Marion, N. C. (W. N. C.); is in charge of St. Andrew's Church, Charlotte, and of St. Mark's, Mecklenburg County, in the diocese of North Carolina.

MCGINNIS, Rev. O. WENDELL, formerly junior curate of Trinity Cathedral, Cleveland, Ohio; is rector of the Church of the Incarnation, E. 105th St. and Marlowe, Cleveland, Ohio.

SHERMAN, Rev. FRANCIS W., is in charge of St. Luke's Church, Cedar Falls, and of St. Matthew's, Iowa Falls, Iowa.

TOADVINE, Rev. GEORGE H., Jr., formerly vicar of All Saints', Selingsgrove; St. Mark's, Northumberland, and Christ Church, Milton, Pa. (Har.); to be rector of St. Andrew's Church, Harrisburg, Pa. (Har.), effective December 1st. Address, 1852 Market St.

NEW ADDRESSES

BALDWIN, Rev. ARTHUR C., formerly Randlett, Utah; 50 West Second North St., Provo, Utah.

GARTEN, Rev. F. GRAY, formerly Trudeau, N. Y.; 2840 Sedgwick Ave., Bronx, New York City.

KELLERMAN, Rev. ROBERT M., formerly Grand Marais, Minn.; Zumbro Hotel, Rochester, Minn.

LIEF, Rev. RICHARD, formerly 207 E. 16th St., New York City; 236 Benefit St., Providence, R. I.

RESIGNATIONS

QUIMBY, Rev. HENRY, as rector of St. John's Church, Lowell, Mass., after a rectorship of 18 years. Effective December 31st. Address, 49 Kenyon St., Hartford, Conn.

SHAW, Rev. CHARLES E., as rector of Christ Church, Covington, La.; retired from active service as of November 1st. Address, 1804 Wharton St., Covington, La.

DEPOSITIONS

HARMON, BRYANT GRAY, Presbyter, by the Bishop of New Hampshire, October 27, 1937. Deposed.

JAMES, EDWARD A., Presbyter, by the Bishop of Western Michigan, November 5, 1937. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. **FREDERIC B. KELLOGG** was advanced to the priesthood by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, November 4th. The ordinand was presented by the Rev. Dr. Endicott Peabody, and is curate at Christ Church, Cambridge. The sermon was delivered by the Rev. Dr. Arthur L. Kinsolving.

NEWARK—The Rev. **A. MORGAN TABB** was ordained to the priesthood by Bishop Helfenstein of Maryland, acting for Bishop Washburn of Newark, in the Bishop's Chapel, Diocesan House, Baltimore,

November 9th. The ordinand was presented by the Rev. David C. Clark, and is in charge of St. Philip's Church, Cumberland, Maryland, with address at 225 Wallace St. The sermon was preached by the Rev. Dr. George F. Bragg, Jr.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

6-11. St. Michael and All Angels', Philadelphia.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

Rev. WILLIAM BREWSTER STOSKOPF, D.D., Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Weekday Masses: 7 A.M. Thursdays and Holy
Days 7:00 and 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning
Prayer. 11, Holy Communion and Sermon. 4,
Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints'
days, 7:30 and 10). 9:30, Morning Prayer. 5,
Evening Prayer.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Holy Communion, 8 A.M., Monday, Wednesday,
and Friday; 12 Noon, Thursdays and Holy
Days.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
9:30 and 11:00 A.M., Junior Congregation.
4:00 P.M., Evensong.
Holy Communion, Thursdays and 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: Holy Communion at 12:15 P.M.

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Evensong, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays,
7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

Very Rev. HENRY W. ROTH, Dean

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

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