

The Living Church

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

Spring Book Number

Archbishop Owen Dies

News

Page 5

Thomas Traherne's Poems

E. Allison Peers

Page 9

The Church and Liquor

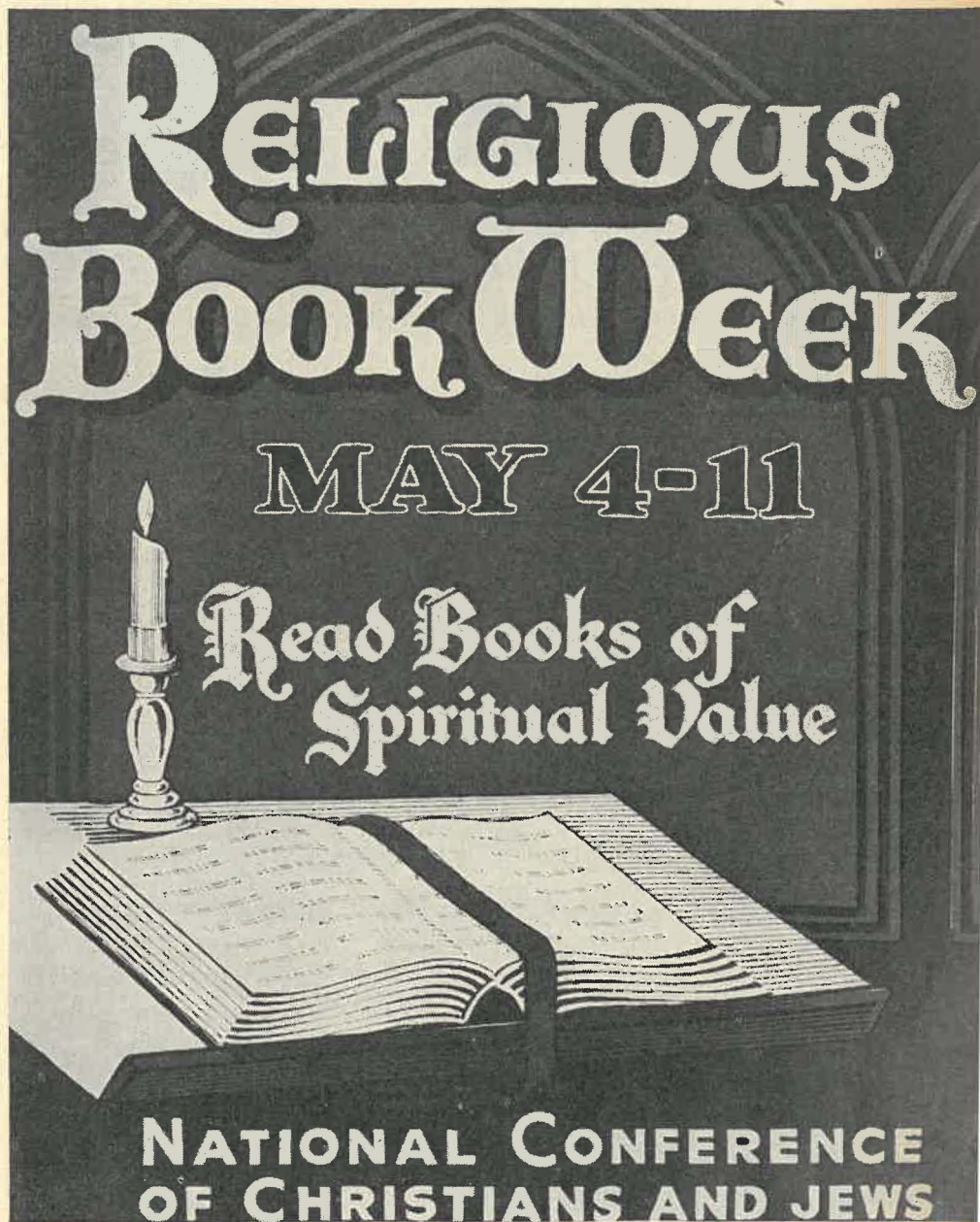
Editorial

Page 11

75 Basic Books

for a Clergyman's Library

Page 14



**RELIGIOUS
BOOK WEEK**

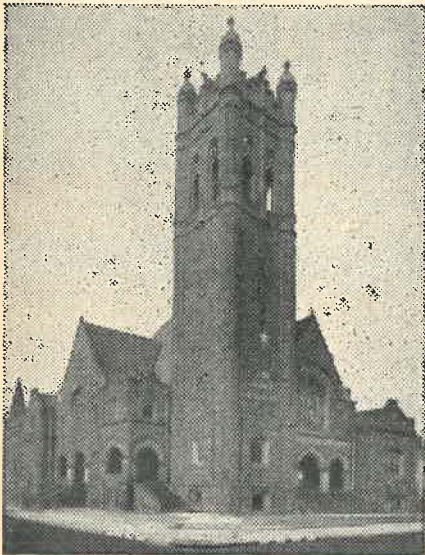
MAY 4-11

**Read Books of
Spiritual Value**

**NATIONAL CONFERENCE
OF CHRISTIANS AND JEWS**

RELIGIOUS BOOK WEEK POSTER

**CHRIST CHURCH (Methodist)
Charleston, West Virginia**



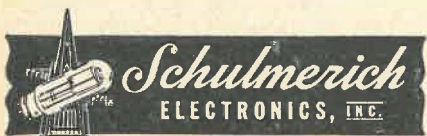
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Enlightened Laity

TO THE EDITOR: A review of Dr. Cirlot's *Apostolic Succession and Anglicanism* has appeared in your columns, but may I be allowed to indicate briefly its importance to us laymen, who in general are not so well informed as we should be on certain vital matters; my impression is that we are not equipped to meet attacks upon the Anglican position by either Roman Catholics or such well instructed Protestants as the Lutherans.

Dr. Cirlot's book requires a certain minimum of academic training for absorption of its ideas, but this granted, it does admirably three things: (1) shows our Holy Communion to be a true continuation of the ancient Eucharist; (2) shows our Orders to be a true continuation of the ancient Orders; (3) by means of a sound canon of construction, dispels the fog caused by the utterance of conflicting opinions on important topics.

I have selected three items which seem to me outstanding, but really the book is full of valuable things. I believe that its appearance may be of incalculable importance if we laymen will dig into it. After all, thinking ought not to be the prerogative solely of the clergy.

SPENCER ERVIN.
Philadelphia, Pa.

Holy Week Cover

TO THE EDITOR: I want to congratulate you on this Holy Week's cover of THE LIVING CHURCH.

After 48 years I went last May to Washington, D. C., for my second time, and after the cathedral, the National Gallery of Art was my principle interest.

Of all its treasures Perugino's *Crucifixion* appealed to me as one of the greatest. The bright coloring is surprisingly cheerful, but not inappropriate if one is in the spirit of the Good Friday spell in Parsifal.

I tried to get a reproduction in the gallery store, but they had none in either size. I am sure that many of the L. C. FAMILY who may not have known the painting are grateful to have it as well as I.

(Rev.) FRED WM. BURGE.
Morrisville, Vt.

National Council Budget

TO THE EDITOR: Your editorial on the February meeting of the National Council seems to me to have grossly failed to emphasize one of the most important and very sad things that took place that day.

I refer to the cut of approximately \$23,000 made in appropriations for work in Church moving pictures, film strips, radio, etc., by the Department of Promotion.

It should be a sobering thought that in the year when our nation had the highest national income on record, nearly full employment, and full prosperity, our Church was forced to curtail the budget of its Promotion Department.

Why has this happened? Because our dioceses and missionary districts, and that

means all of us lay people, seem unable to meet our quotas.

The cut in Promotion Department funds merits sobering thought not only from bishops and clergy but from us laymen, who financially are falling down on the job.

FREDERICK H. SONTAG.
Philadelphia.

Correction

TO THE EDITOR: IN THE LIVING CHURCH of February 2d there is a notice of the first students sailing for the Ecumenical Institute. As a matter of fact those were not the first students. Miss Constance White who was in the publicity department at 281 was the only American to go for the first term of the Institute last autumn. She went to study religious journalism and stayed on to work in the World Council office having been given a leave of absence by the Department of Promotion.

Miss White is an Episcopalian and it seems very interesting to me that the first American and all but one of the members of the second group are members of our Church.

KATHARINE C. PIERCE.
New York.

Canterbury and Rome

TO THE EDITOR: Fr. Nash substitutes name-calling for argument when he describes as "un-Anglican" the position of Fr. Knowles, and others, on the ultimate possibility of reunion with Roman Catholics. That position is by no means novel among Anglicans of undoubted loyalty. Substantially it is that of the Lambeth Conference reports of 1908, 1920, and 1930 — the last issued after the encyclical *Mortalium animos* — which said, "there can be no fulfillment of the divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West." Perhaps Lambeth, too, was "un-Anglican!"

T. J. Jalland has shown that there is more to be said for the Papal position

Departments

BOOKS	17	DIOCESAN	27
CHANGES	30	EDITORIAL	11
DEATHS	29	GENERAL	5
LETTERS			2
QUESTION BOX			4
TALKS WITH TEACHERS			26

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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LETTERS

than most Anglicans are ready to admit, while much less than Romanists claim. Ultimately both they and we shall have to reckon with the truth which knows no party. To reply that "Rome never changes" would be ridiculous. Our very case against her is that she did change a great deal; and any such change is capable of reversing itself, perhaps in response to historic pressures which only God can forsee.

The real weakness of Fr. Knowles' argument is that it was directed to secondary objectives. Short-sighted unity schemes are to be opposed not because they endanger a final, more remote, reunion, but because they violate the principles of the Church's present essential character. The dying utterance of Archbishop Laud, harried as he had been by false charges of disloyalty, is of course completely irrelevant to the question in hand.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Correspondence Asked

TO THE EDITORS: Years ago it was suggested that I assemble material for the life of my father, the late Rev. John Hardenbrook Townsend, whose ministry as a priest and pastor was of an outstanding character. It has hitherto seemed impossible to do this but it now seems imperative for me to make the attempt. I receive letters from former parishioners, friends, and relatives which stress the beauty and the goodness of his life and helpfulness to others. If any such people will entrust letters to me I promise to return them when requested to do so, and I should be glad to know of any incidents, perhaps not generally known, that people would be willing to have included.

(Ven.) J. H. TOWNSEND.

Punta Gorda
Cienfuegos, Cuba.

ACU CYCLE OF PRAYER

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- 21. Ascension, Troy, N. Y.
- 22. St. John's, Chicago.
- 23. St. Paul's, Albany, Ga.
- 24. Trinity, Geneva, N. Y.
- 25. St. Saviour's, Maspeth, L. I.
- 26. St. Clement's, Harvey, Ill.
- 27. St. Peter's, Rockland, Maine.

The Living Church

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

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Just the Two of Us!

We wrote this, actually, in a hospital room last month, while waiting for the time to take us upstairs to the operating room. The Religious Sisters who were the nurses had done all their kindly offices, our parish priest had anointed us in Holy Unction, and had given us his Blessing. Then, what?

Well, there we were, then, just Our Blessed Lord and us. Nobody else could help, nobody else could intervene in our behalf, no one else could guide the surgeon's hand in skill and accuracy. — and no friends or loved ones could do any other act of love or sympathy.

There we were, face to face with the eventualities of life, and the Giver and

Taker of human life! There, perhaps as at no other time in one's life, come those unspeakably precious, marvellous moments when, after fortifying oneself with The Sacraments of The Church, one feels that utter calm and quiet, almost a detached unconcern with the business of the moment, and lies back, restfully secure in the KNOWLEDGE that Our Lord and our guardian angel are actually there by our side, and we go on along to the blooming old operating room with a pretty fair grin and a quietness of heart and body that proves to us the utter, complete realness of God, and the priceless comfort of the companionship and friendship of His Blessed Son, Our Lord and Our Redeemer.

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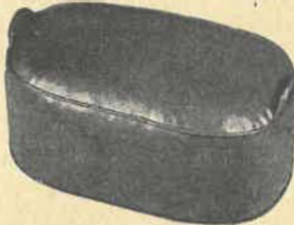
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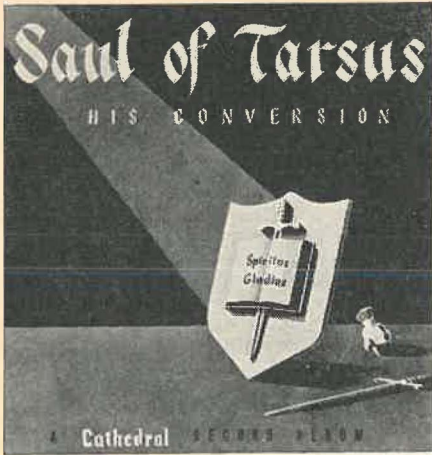
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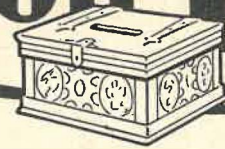
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The Question Box



Conducted by **CANON MARSHALL M. DAY**

• I observe "fasting" communion and believe in it, but can find nothing in the gospels or epistles indicating its necessity: when and how did it become a rule of the Church? Is it a rule? If it is a rule why do priests not more generally instruct their people in the matter instead of treating it as optional?

"Fasting" communion will not be found in the gospels or epistles because it is a purely ecclesiastical rule coming into existence by gradual growth in popular practice, later confirmed in the Church by ecclesiastical legislation. The custom is mentioned by Tertullian at the end of the second century and is referred to as a rule by Hippolytus early in the third. There is no specifically Anglican legislation on the subject, but the practice certainly has the authority of the entire Catholic Church behind it. This absence of specific Anglican legislation causes many of our priests to treat it as optional rather than obligatory.

• What is the authority for forbidding or at least not holding weddings in Lent?

In the fourth century the Council of Laodicea forbade marriages in Lent. The Medieval English Church by rubric forbade marriages from Advent Sunday to the octave of Epiphany; Sexagesima to the octave of Easter; and Rogation Sunday to the Saturday before Trinity. The present practice of the clergy is to go back to the earlier use and discourage marriages in Lent. The reason for the rule is fairly obvious. A wedding is, quite rightly, a time of great festivity which certainly does not accord with the penitential aspect of Lent. This rule would be regarded as actual ecclesiastical law by those canonists who hold that all ancient canons are binding unless specifically repealed by convocation or General Convention.

• In view of our Church's affiliation with the Federal Council of Churches, what is the relation of the individual Churchman, thereby, to this organization?

He has none. The members of the Federal Council are ecclesiastical bodies, not persons. He is not bound by resolution or in any way touched by its character. The member Churches are not committed to the positions held by other

member Churches, and the federation has no power to legislate for its members. It is not by its constitution a purely Protestant organization. It contains, besides the Anglicans, several Catholic bodies, though the Protestant influence is so strong that it occasionally refers to itself as "the voice of Protestantism."

• Are college degrees required for men entering the ministry?

In order to become a candidate for Holy Orders, a man must have a degree from some college or university or take an examination in seven collegiate subjects. If the candidate is being ordained under Canon 26, Sec. 5(d), these examinations are greatly reduced.

• What is the attitude of the Episcopal Church toward cremation?

The Episcopal Church regards cremation as a legitimate way of preparing a body for burial. There has been no legislation on the subject, but the bodies of several Church leaders of undoubted orthodoxy and loyalty have been cremated; for example, Bishop Gore and Archbishop William Temple. It is the normal practice of the Nippon Seikokwai.

• What if any is the difference in significance between candles at a shrine and vigil lights? Is there any significance in the different colors of the vigil light glasses?

The significance of candles or vigil lights is exactly the same thing—in fact the vigil light is simply one form of candle. There is no special significance in the color of the glass.

• Why is the First Chapter of St. John's Gospel used at the end of the Eucharistic Liturgy? What is the teaching and significance of this use?

The modern reason for the "Last Gospel" is to close the service with an unequivocal assertion of the fact of the Incarnation, which is the "good news" that the people who have just received their Incarnate Lord are to carry out to the world. This is not the cause of its original insertion in the service but is the reason we need it today. Its authority is the rubric on hymns and anthems in the Book of Common Prayer.

SECOND SUNDAY AFTER EASTER

GENERAL

CANADA

Archbishop Owen Dies

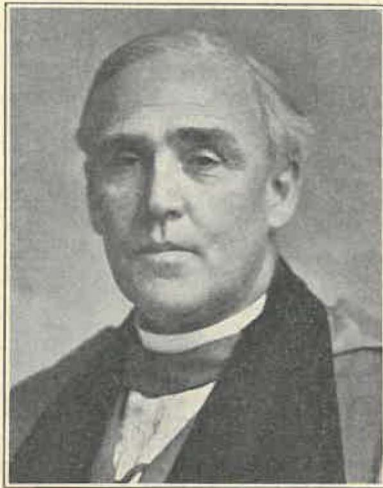
The Most Rev. Derwyn Trevor Owen, D.D., D.C.L., Archbishop of Toronto and Primate of All Canada, died on April 9th of a heart ailment. He was 70 years old. Appointment of a new primate will be made by the electoral college, which consists of the bishops of the Church of England in Canada and members of the executive council of the General Synod. The Most Rev. Walter Robert Adams, D.D., senior metropolitan of the Church in Canada, automatically becomes the acting primate.

Dr. Owen was born in Twickenham, England, the son of Trevor Randolph Owen and Florence (Paynter). He received the Licentiate of Theology from Trinity College, Toronto. On his appointment to the deanery of Niagara in 1916, Trinity college conferred upon him the degree of Doctor of Divinity (*jure dignitatis*). The degree (*honoris causa*) of Doctor of Civil Law was given him in 1928 by Bishop's university, Lennoxville, Que., and that of Doctor of Divinity in 1931 by Wycliffe college, Toronto.

Archbishop Owen was ordained to the diaconate in 1900 and to the priesthood in 1902. Both ordinations were performed at the Cathedral Church of St. Alban the Martyr, Toronto, by the Rt. Rev. Arthur Sweatman, third Bishop of Toronto, who in 1907, became Archbishop of Toronto and Primate of All Canada.

After ordination, he was licensed as curate of St. John's, the garrison church in Toronto, where he served until his ordination as priest. He then spent a year in England, and temporarily acted as curate, first of All Hallow's, Barking-by-the-Tower, London, and afterward at St. Mary's, Huntingdon, in the diocese of Ely. Returning to Toronto in 1902, he served five and a half years as curate at the Cathedral Church of St. James, giving fruitful attention to Sunday schools and Church organizations. In 1908, he was appointed assistant rector, and two years later, rector of the historic Church of the Holy Trinity, Toronto.

In April, 1925, Dr. Clark, Bishop



DR. OWEN: *The Primate of All Canada died April 9th.*

of Niagara, died. On May 14th following, Dean Owen was elected to the vacant see. He was consecrated by the Most Rev. George Thorneloe, Archbishop of Algoma and Metropolitan of Ontario, on June 24th, in Christ Church Cathedral, Hamilton, Ont., where on the same day he was enthroned as fifth Bishop of Niagara.

The See of Toronto became vacant in 1932, with many problems to be settled. Both clergy and laity of the diocese wanted the best man available. On October 26th, the synod elected unanimously the Bishop of Niagara, and on December 9th, by election and translation Dr. Owen became fifth Bishop of Toronto.

In August, 1934, the Most Rev. Dr. Worrell, Primate of All Canada, died at Halifax; N. S. The primacy had formerly been filled by the election of the senior archbishop by the House of Bishops. The new canon rendered eligible for the office of primate all bishops and priests of the Church of England in Canada, and of any Church in communion with it. The General Synod met in Montreal on September 12th, and on the 18th, Dr. Owen, Bishop of Toronto, was elected to the primacy. His installation as Primate of All Canada took place on September 19th, at Christ Church Cathedral, Montreal, in the presence of the General Synod and hundreds of Churchpeople from all parts of Canada. The new Primate at once as-

sumed that position of leader among his fellows which had characterized his entire life. He was one of those men who, without seeking any place for themselves, are naturally looked up to, trusted, and respected by other people.

At the last meeting of the General Synod of the Church of England in Canada, Dr. Owen announced his desire to retire. However, he was prevailed upon to continue in office until after the meeting of the Lambeth Conference in 1948. His wise counsel and ghostly strength will be greatly missed by the assembled bishops.

The Primate of All Canada was of medium height, ruddy complexion, of striking appearance and talents, with a face significant of the highest spiritual character. His outward mien was full of dignity and his individuality clearly marked. He had a will of his own, and no one could say that he "suffered fools gladly." He was one of the Church's most eloquent orators. He spoke with simple plainness of thought and language, and was always intensely in earnest. His ascetic face, with eyes that swept restlessly over the congregation, suggested a prophet—or another Saveronara, declaiming against the sins of the age.

RELIGIOUS ORDERS

Order of St. Anne Establishes
Another Autonomous Convent

The chapter of the Order of St. Anne, meeting at the convent in Boston, Mass., on January 21st, agreed that the branch house at Oneida, Wis., was to be made an autonomous convent of the Order. On March 21st, with the Rev. Granville Mercer Williams, SSJE, warden of the Order and superior of the Society of St. John the Evangelist, presiding, the greater chapter of the new convent elected the Sister Edith, OSA, the Reverend Mother. She was installed after the meeting. The visitor of the convent is Bishop Sturtevant of Fond du Lac; warden, Fr. Williams; and chaplain, the Rev. William F. Christian.

The Sisters have been working in the Oneida Indian Mission for more than a year, since the Sisterhood of the Holy Nativity was forced to give up the work.

They are in charge of all women's guilds, religious instruction in the schools, the workshop, and parish work. The Sister Mabel, OSA, is the principal of the school.

The laymen of the diocese of Fond du Lac and the diocesan Woman's Auxiliary are heading a campaign in the Spring to raise money for the enlargement of the convent. The Sisters will then have a place to hold retreats and quiet days.

WORLD COUNCIL

Dr. Hardy Returns

The Rev. Dr. E. R. Hardy, associate professor of Church history at Berkeley Divinity School, has returned to New York from his service in Europe as a member of the World Council delegation to the Orthodox Churches of the Near East.

Dr. Hardy told of the eagerness of the Orthodox Churchpeople and organizations for contact with the Churches of other countries. He was impressed too with the lack of physical facilities in schools of the Church in Greece. There is need in the schools for books, Dr. Hardy said, and "indeed, practically all the necessities of academic life."

RELIEF

Bishop Larned Reports on European Situation

In a report to the Presiding Bishop, Bishop Larned, Bishop in charge of the Convocation of American Churches in Europe, now in Geneva, Switzerland, wrote to urge the Church to rise to the cry of desperate need from the war devastated countries of Europe. He told of the various activities being carried on under sponsorship of the World Council and of the help the Church is supplying through the Presiding Bishop's Fund for World Relief. Referring to the Church's promise of \$1,000,000 a year for three years, he said, "In terms of needs already known and recorded, \$25,000,000 would not begin to meet them."

As just one example of the present program, Bishop Larned told of the wooden churches supplied for use in many cities that had been completely destroyed. He said:

"Fortunately, it was found possible to purchase and adapt some portable wooden barracks used by the Swiss army for their training. To date in less than two years, 119 such buildings have been sent to seven European countries. Some have been used as nurseries, feeding kitchens, reception centers for refugees, and medical dispensaries. Far more now serve as chapels for religious worship and Church conferences. Costing about \$5,000 apiece, we have now

sent 39 to France, 34 to Holland, 34 to Germany, six to Austria, and two each to Belgium, Hungary, and Poland. Expenses for lighting, heating (where heat is available), benches, pews, and furnishings of all kinds have usually been provided locally. This work has produced a most grateful response. A letter from Lens said, 'We expected a barrack, and we received a chapel, practical and beautiful. The technical perfection of the detail is for us a precious sign of your love and your brotherly care for us.'"

Norway and Austria Express Appreciation

The Presiding Bishop has received a letter from the Rt. Rev. Eivind Berggrav, Bishop of Oslo, Primate of the Norwegian Church, expressing deep gratitude from himself, the Church in Norway, and many of its clergy for the help they received through Church World Service:

"Asking you today to accept our hearty thanks, I would be glad to point out especially how very important it was that it was made possible to help pastors who were broken down by the five years uninterrupted strenuous life during the occupation enervating struggle. This help meant more than physical recovery, in fact it was a source of inspiration and spiritual encouragement. We had been locked up for all those years. We were not aware of the degree of Christian fellowship which by God's grace had upheld us. When outworn people suddenly realize that there are strong arms bearing them, lifting them, and even helping them in timely troubles, this fact means to them manifold blessings and inspiration."

The Rev. P. H. Vogel, secretary of

the foreign relations department of the Old Catholic Church in Austria, has notified the Rev. Canon Almon R. Pepper that CARE packages sent by the Presiding Bishop's Fund for World Relief have been received by congregations in Linz and Ried, Upper Austria. Said Fr. Vogel, "We thank our sister Church in America most heartily that she so generously contributed to the world relief program and that she so willingly gave her ear to our appeal."

SOCIAL ACTION

Churchmen Advocate Return to Principles of Moral Law

Sixty-one nationally prominent Church leaders in Anglican, Protestant, and Orthodox circles, representing the National Religious Council of Common Cause, have issued a statement addressed to the American People urging "all those who love liberty and who recognize that liberty is impossible without a deep religious faith" to "unite in a common cause to bring to the American people a clear knowledge of the meaning of democracy and hasten a return to the principles of the moral law."

"Through the decay in morality," the statement said, "selfish and savage human instincts have been given free rein." As a result man has lost faith in God and man, and today ruthlessness and immorality have reached a terrifying peak.

"We must acquaint ourselves with God's moral laws as diligently as we can. Concurrently we must learn to understand and employ true democratic principles in



WELCOME TO EUROPE! Dr. Michelfelder (left) and the Rev. Dr. J. H. Cockburn welcome Bishop Larned.

thought, word, and deed. That done, as individuals and as a nation, relying on God's help, we must bend prayers and efforts to the correction of the tangible evils which the growing infidelity of two centuries has done so much to bring upon our greatly desolated and imperiled world."

Among the signers of the statement were: Bishop Conkling of Chicago, Bishop Gray, Coadjutor of Connecticut, Bishop Oldham of Albany, Bishop Pardue of Pittsburgh, Bishop Parsons, retired of California, Bishop Powell of Maryland, Bishop Walker of Atlanta, the Rev. Stephen F. Bayne, Bishop-elect of Olympia, the Rev. Canon Bernard Iddings Bell, William Montgomery Bennett, the Rev. Albert J. Dubois, the Rev. Dr. J. Clemens Kolb, Dr. Clark G. Kuebler, the Rev. Lawrence Rose, the Very Rev. Claude W. Sprouse, Dr. Joachim Wach, and the Rev. C. Lawson Willard, Jr.

ORTHODOX

Split Develops in Russian Church Over Relations with Moscow

Metropolitan Theophilus of San Francisco, head of the Russian Orthodox Church in America, has severed all administrative relations with four bishops who announced they will not recognize the "apostate Red Church" in Russia.

The four bishops, all known for their strong anti-Soviet attitude, are Archbishop Vitaly of Eastern America and Jersey City, Bishop Iosaf of Eastern Canada and Calgary, Bishop Ieronim of Detroit and Cleveland, and Archbishop Tikhon of Western America and Seattle.

Metropolitan Theophilus' decision was conveyed to Archbishop Vitaly in a communication dated March 28th. Its effect has been to reduce the Church's hierarchy of nine to five bishops, including the Metropolitan himself. The other prelates, all of whom favor reconciliation with the Moscow Patriarchate, are Bishop John of Alaska, Bishop Benjamin of Pittsburgh, Bishop Leonty of Chicago, and Bishop Anthony of Western Canada and Montreal.

The four bishops were originally sent to the United States by the anti-Moscow Karlovci Synod and have been consistently opposed to any form of relationship with the Moscow Patriarchate. Their jurisdiction extends over five or six parishes, whereas the other bishops control roughly 350 parishes, with an estimated membership of up to 500,000.

The Metropolitan's action occurs on the eve of a visit to this country by Metropolitan Gregory of Leningrad and Novgorod, who has been delegated by Patriarch Alexei of Moscow to discuss

plans of reconciliation with leaders of the Russian Church in America. Metropolitan Gregory has already received a US visa and is expected to arrive in New York within a month. [RNS]

Bishop Anthony Consecrated as Bishop of Montreal

The Rt. Rev. Bishop Anthony, formerly an archimandrite and rector of SS. Peter and Paul Russian Orthodox Church, Montreal, Canada, was consecrated Bishop of Montreal and Eastern Canada on Sunday, March 30th, in the Cathedral of the Holy Virgin Protection, New York City. The Most Rev. Archbishop Theophilus, Metropolitan of the



New York Times.
BISHOP ANTHONY: Consecrated on March 30th.

Russian Orthodox Church of North America, officiated at the ceremony, assisted by the Most Rev. Archbishop Leonty of Chicago and members of the Metropolitan Council.

After the Liturgy of St. Basil the Great, the Metropolitan and his assistants vested the new Bishop, chanting the word *Axios* ["He is worthy"]. After being vested with the robes of office, Bishop Anthony blessed the congregation.

Bishop Anthony has been a priest of the Russian Orthodox Church for 35 years. He became rector of the Church SS. Peter and Paul six years ago after having served for 22 years as administrator of the Church's affairs in Western Canada. He was elected at a meeting of the Council of Bishops of the Church in North America held last fall in Cleveland, Ohio.

SEMINARIES

The Rev. Robert F. Gibson Named Dean of School of Theology

The board of regents of the University of the South, Seawanee, Tennessee, meeting in Seawanee the week of April 10th, approved the appointment of the Rev. Robert F. Gibson as dean of the School of Theology. Mr. Gibson will succeed the Rev. Dr. Fleming James, who retired in February. Dr. James had been dean since 1940. The Rev. Robert M. Grant, professor of New Testament, has been acting dean since the beginning of the current semester, and will continue until the close of the present academic year.

At the present time Mr. Gibson is liaison officer of the National Council to the Church in Mexico. He was associate professor of Church history in the Virginia Theological Seminary for six years prior to his duties with the National Council, and has been rector of Immanuel Church-on-the-Hill Alexandria 7, Va. Mr. Gibson is a graduate of Trinity College, Hartford, Conn., and of Virginia Theological Seminary.

ROMAN CATHOLICS

Vatican Hopes To Unearth St. Peter's Tomb

Roman Catholic scholars are awaiting with interest the result of excavations in the vaults of St. Peter's Basilica, Rome, which they hope will reveal the tomb of St. Peter the Apostle. Discovery of St. Peter's tomb, over which Augustine, emperor of Rome, built a basilica in 349—replaced by the present structure, dedicated by Pope Urban VIII in 1626—has become a question of paramount importance in Vatican circles. Church authorities, while refraining from detailed comment, say nothing has been unearthed as yet to contradict the tradition that Peter's tomb lies under the high altar of the basilica. The vault has been unopened for more than a 1,000 years.

Pope Pius XII has requested that no report be made until the existence of the tomb has been proved beyond dispute. However, Church officials raised the question as to whether the tomb, if found, will contain the bones of St. Peter, or merely a sepulchral monument erected in his memory. Such discovery would tend to establish whether the bones of the apostle were actually transferred, as is believed, to Vatican Hill, the site of the basilica, from the Basilica of St. Sebastian where St. Peter was first buried. It was stressed that the bones of St. Peter may have disappeared through a process of natural disintegration. [RNS]

Thomas Traherne's Poems

By E. Allison Peers

Professor of Spanish, University of Liverpool, England

Unknown as a poet for 200 years after his death, Thomas Traherne is now recognized as one of the important figures of a great period of religious poetry. In this article, Professor Peers, a layman of the Church of England and Professor of Spanish at Liverpool University, considers Traherne as poet, prose writer, and mystic. Professor Peers is the author of *SPIRIT OF FLAME and MOTHER OF CAMEL*, published by Morehouse-Gorham Co.

ON A street bookstall, about fifty years ago, a book collector named William T. Brooke found an anonymous collection of poems, in two manuscript volumes, which seemed to him of quite unusual merit. He bought the manuscripts for a few cents — poetry is never expensive — and took them to the well-known scholar Dr. Alexander B. Grosart, who at that time was preparing an edition of the 17th century poet Henry Vaughan. Dr. Grosart, on studying the poems, declared that Vaughan was their author and decided to include them in his edition. But before he could complete this he died and his library was sold. The manuscripts came into the hands of a very remarkable man, Bertram Dobell, a famous bookseller who had started his career while only an errand-boy by making cheap purchases and had founded his business at the age of 27 with a capital of £10. Dobell was far from satisfied that the poems were the work of Vaughan; and before long he had proved that their author was Thomas Traherne, a 17th century clergyman who had published a number of theological and devotional works in prose, but who apparently had never thought his verses worthy of perpetuation.

Comparatively little is known of Traherne's career, which was cut short by his death at about 38. The son of a poor shoemaker, he appears to have been a native of Herefordshire and was educated at Brazenose College, Oxford University. After taking his degree, he was ordained, held a living near his birthplace, and for the last seven years of his life was private chaplain to Sir Orlando Bridgman, Lord Keeper of the Seals. So much for his biography; of his personal life we can learn a good deal more from his writings.

From the literary standpoint Traherne's prose is better than his verse — a judgment founded principally on his *Centuries of Meditations*, a collection of

short paragraphs containing religious and moral reflections. The finest passages from that book are surpassed by few of his contemporaries, even in an age when the standard of English prose was so remarkably high. His verse is full of imagination; often it is inspired by genuine lyric emotion; it has vitality, vigor and power; and, unequal though it undoubtedly is, it never descends to an ignominious level. But it has several serious defects. It is restricted in scope; and both in theme and in phraseology inclines to monotony. It has weak lines, faulty rhymes, and prosaic expressions. Traherne's finest poems are certainly comparable with Vaughan's; a few of them, perhaps, are even greater. On any general comparison, however, Vaughan is definitely his superior. Where he excels is in his most impassioned moments. "The green trees," he says of a childish experience, in the *Centuries of Meditations*, "transported and ravished me; their sweetness and unusual beauty made my heart to leap and almost mad with ecstasy, they were such strange and wonderful things." Vaughan could never have written that. Traherne, at the heights of his inspiration, could have written anything. He was a mystic; or, to use colloquial language, a man who had fallen in love with God; and his love of God shines with untarnished brilliance through his life and writings. Sometimes it makes his poems "almost mad with ecstasy":

O nectar! O delicious stream!
O ravishing and only pleasure! Where
Shall such another theme
Inspire my tongue with joys, or please
mine ear?
Abridgment of delights
And queen of sights!
O mine of rarities! O kingdom wide!
O more! O cause of all! O glorious Bride!
O God! O Bride of God! O King!
O Soul and Crown of every thing!

One of the favorite themes of his verses, which he develops most attractively and at some length in his *Centuries of Meditations*, is the "divine intuitions" of his childhood. This was a subject later to be embodied in a famous poem by Wordsworth. But Traherne treats it more fully than Wordsworth. In the *Centuries* he pens nothing less than the autobiography of an infancy filled "pure and virgin apprehensions" and a "divine light" which he can still remember. "By the gift of God," he writes, "they attended me into the world, and by His special favor I remember them till now.

Verily they form the greatest gift His wisdom could bestow, for without them all the other gifts had been dead."

"All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my apostasy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the estate of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious . . . I saw all in the peace of Eden; heaven and earth did sing my Creator's praises, and could not make more melody to Adam than to me. All Time was Eternity, and a perpetual Sabbath. Is it not strange that an infant should be heir of the whole world, and see those mysteries which the books of the learned never unfold?"

Those and many similar experiences Traherne put into verse which, though for so long forgotten, has become famous in the half-century which has passed since its rediscovery:

How like an angel came I down!
How bright are all things here!
When first among His works I did appear,
O, how their glory me did crown!
The world resembled His eternity,
In which my soul did walk;
And every thing that I did see
Did with me talk.

So begins a poem entitled "Wonder." From several others, and in particular from two, "Eden" and "Innocence," it is hard to refrain from quoting. "Innocence," in simple but vivid language, describes how this child "felt no stain, nor spot of sin"; how his "soul was full of light"; how "'twas a summer in December." And even now, when the shades of the prison-house have fallen upon him

. . . still it seems me to surround.
Whate'er it is, it is a light
So endless unto me
That I a world of true delight
Did then and to this day do see.

Some of that childish joy in life seems to have overflowed into Traherne's nature poetry. In accurate observation, and in inspired expression, he has many superiors among nature-poets, both earlier and later. He tended to see nature as a whole; and, as he gazed upon it, behold, it was very good. The fields and meadows are a "glorious robe"; "rich and glorious [are] the rivers, meadows, woods and springs"; "the beauty of the

day," "golden fields of corn," "the shady trees," "the evening dark"—all these form part of the atmosphere in which the poet lives and moves. How easily, he cries,

How easily doth Nature teach the soul,
How irresistible is her infusion!

But it would never occur to him, as it did to Vaughan, to notice a primrose; to wish himself a bird, or a star; or to listen to the morning hymn of the leaf or the spring. Several times in his poems, it is interesting to note, the emanations of nature blend with the distant sound of bells and worship in the open air. Instead of absolving him (as it does too often in our modern world) from worship in church, it leads him straight to it. For, in his quaint phrase

... churches are a place
That nearer stand
Than any part of all the land
To Heav'n . . .

But the outstanding passages in Traherne are those in which he reveals something of the deeply rooted interior life which, grown man though he is, he still experiences. "I must become a child again," he exclaims, at the end of "Innocence"; that is to say, "I must recapture those divine intuitions and apprehensions of my infancy." Well, our Lord Himself told us that we must become as little children if we would enter the Kingdom of Heaven, which is within us. And, unless we have the child's open ear and open heart, we shall never know the Divine companionship.

He in our childhood with us walks,
And with our thoughts mysteriously He talks;

He often visiteth our minds,
But cold acceptance in us ever finds:
We send Him often grieved away;
Else would He show us all His kingdom's joy.

In one remarkable poem—written, we must suppose, from the heights of bliss—Traherne describes his sense of the indwelling power and presence of God in language which, as we shall so often find in these books on the interior life, it is impossible for us fully to comprehend:

An inward Omnipresence here,
Mysteriously like His within me stands,
Whose knowledge is a sacred sphere
That in itself at once includes all lands.
There is some angel that within me can
Both talk and move,
And walk and fly and see and love
A man on earth, a man Above.

At the end of this poem he goes further even than this:

The soul's a messenger whereby
Within our inward temple we may be
Even like the very Deity,
In all the parts of His Eternity.

We can no more make words like

these our own than we can those of such mystics of the cloister as St. John of the Cross. But, if we can look at such unattainable heights only from afar, we shall find pictures also of the lower slopes which are quite within our capacity. There is a beautiful poem, for example, called "Silence," extolling the Way of Mary, and the "quiet, silent person" who pursues it. One of its couplets is often quoted to meet a frequently heard criticism of the life of devotion:

A man that seemeth idle to the view
Of others may the greatest business do.

The interior life, the life of the spirit, is the real life, Traherne tells us. "The inward work is the supreme." Such "outward busy acts" as

Building of churches, giving to the poor...
Administ'ring of justice, preaching peace

have only become necessary because of man's fall. The "first and only work" of man in the state of innocence is still our chief work:

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publications, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

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CALENDAR

April

- 20. Second Sunday after Easter.
- 25. St. Mark Evangelist.
- 27. Third Sunday after Easter.
- 30. Wednesday.

. . . to view

His sacred treasures, to admire, rejoice,
Sing praises with a sweet and heav'nly voice,
See, prize, give hearty thanks within, and love
Which is the high and only work above
Them all.

Every day must also be a day of rest—of rest in the soul's "One only" Friend, the "King of Glory," Who will enter it and make it His dwelling.

And then Traherne tells us of the motive force of this life behind the wall—of love, yearning, desire. I have already quoted a few lines from that ecstatic poem called "Love." One needs to read that, and to read a poem written in a soberer mood, with the curious title "Another," in order to know something of the meaning of mystical experience. Or, above all, to read the magnificent poem "Desire," a *Te Deum* of love, in which the poet almost shouts with joy at his discovery of the true heavenly pleasures ("all the rest are toys!"), and in a stanza the more moving for its unwonted dignity and restraint, praises God for the greatest of His gifts:

For giving me desire,
An eager thirst, a burning ardent fire,
A virgin, infant flame
A love with which into the world I came,
An inward, hidden, heavenly love,
Which in my soul did work and move,
And ever, ever me inflame,
With restless longing, heavenly avarice
That never could be satisfied,
That did incessantly a Paradise
Unknown suggest, and some thing undiscovered

Discern, and bear me to it; be
Thy Name for ever prais'd by me.

Read Traherne when faith burns low: he will fan the embers into flame; for he is all flame. Read him in those moments of high experience when joy is too deep for expression and seeks in vain for words; for he has the words. And read him, too, when you are tempted, as we all sometimes are, to suppose that the interior life should be one of placid fruition, and that, because we are indescribably restless, we have somehow strayed from the true path. Read him in his restless mood:

No walls confine! Can nothing hold my mind?

Can I no rest nor satisfaction find?

Must I behold eternity

And see

What things above the heavens be?

Will nothing serve the turn

Nor earth, nor seas, nor skies?

Till I what lies

In Time's beginning find;

Must I till then for ever burn?

And find the answer to insatiableness in the all-loving, all-satisfying Being of God:

Sure there's a God (for else there's no delight),
One Infinite.

The Church and Liquor

A PAMPHLET published by the department of social service of the diocese of Massachusetts bears the striking title, *You, Too, Can Be an Alcoholic!* Needless to say, the Church in Massachusetts is not endeavoring to recruit alcoholics, anonymous or otherwise. It is rather trying to face courageously a problem that has generally been dodged and ducked by the Episcopal Church, both nationally and locally.

We Churchmen pride ourselves on being broad-minded. Few of our clergy are opposed to the moderate use of liquor, and hardly any would want the return of national prohibition. But that does not mean that the Church and its leaders are, or should be, blind to the genuine problems that arise out of the excessive use of liquor, or of the evils connected with its abuse.

As a constituent member of the Federal Council of Churches, the Episcopal Church is now allied with the other communions making up that body in a program designed to bring the religious conscience to bear on meeting some of these evils. That program represents a new effort to face the situation realistically and scientifically, without complicating it by insistence upon legalistic enforcement of a rigidly moralistic system which has been tried and found wanting.

Certain underlying principles characterize this program, which was adopted by a commission of the Federal Council meeting in New York last fall, and subsequently given general approval by the biennial session at Seattle in December. These principles include concern for the victim of alcoholism and the means, pastoral and otherwise, for his rehabilitation; alcohol education in the churches and for the public; a proper plan of social control, including protection of the young; and the use of taxation, control of liquor advertising, and the like.

There is naturally in the membership of the Federal Council and its constituent communions wide difference of opinion about the liquor question. Views range all the way from those who regard any use of liquor as a sin, and would favor the return of national prohibition, to those who see evil only in the abuse of alcohol, and in the perversion of its use for immoral purposes. But the commission studying the problem, in which all of these views were represented, found a surprising measure of agreement. There was a common conviction that the problems connected with the use of alcohol were of such a serious nature that it was vital that, with full recognition of the differences of opinion, some common ground should be found for a wise and constructive program in the name of organized religion.

The alcohol report accordingly recommends that the Federal Council Commission on Social Relations should undertake a study to make effective such findings as those of the Yale School for Alcoholic Research, and to supply the Church membership with guidance and leadership in the use of this material. The report concludes: "Beverage alcohol is a serious social problem and cannot be ignored. It is also a complex problem and cannot be solved at once. As Christians we intend to act, taking those specific steps which we believe will lead us toward Christian goals in relation to alcoholic beverages."

We shall watch this new experiment with interest, hoping that it will avoid the pitfalls that have brought previous experiments into disrepute. We are glad that our Church is represented by Bishop Sterrett of Bethlehem, who presented the report at Seattle, and who has a sane and balanced attitude in this important matter. We should like to see the cooperation of Churchmen generally, including those who hold positions of leadership in the liquor industry; because we think that they will tend to counter-balance the fanaticism that generally emerges in any attempt to deal with this situation.

Bishop Sterrett writes: "The point of main significance in this whole matter is, I think, that Christian clergymen and laymen representing wide differences of opinion are sufficiently aware of the seriousness of the problem to be willing to make an honest and determined effort to do something about it."

We agree with Bishop Sterrett. The problem is a serious one, as anyone with pastoral or social service experience knows. And it cannot be solved by enforced morality, by branding all drinking as sin, or by making liquor expensive and of inferior quality. The roots of the problem lie deeply imbedded in human nature; it is at base not a legal but a pastoral problem.

Alcoholism itself is now generally recognized as a disease, both of body and of mind. It is perhaps a disease of the soul as well. Certainly the priest and pastor, together with the physician and the social scientist, should be concerned with its symptoms, its causes, and its remedy. And each has a distinctive contribution to make.

If the Federal Council can point the way to clarification of thought on this subject, and to effective action in the sphere of pastoral and educational guidance, we shall welcome its efforts. But we hope it will confine its efforts to these fields, and not begin to exercise pressure in the direction of new repressive moralistic legislation because that way, we are confident, lies disaster.

Meanwhile, we commend such efforts as those

being made by the diocese of Massachusetts, through the committee on education of its social service department. The pamphlet to which we referred in our opening paragraph (and which can be purchased from the diocese for \$4.00 a hundred), is an excellent one, well suited for parish distribution. It shows how "social drinking" can merge almost imperceptibly into problem drinking, and how the effort to "keep up with the Joneses" can lead to genuine alcoholism and related problems. We should like to see other dioceses, or better yet, the national Department of Christian Social Relations, issue similar helpful literature, for the guidance of our clergy and laity.

This subject has too long been taboo in Church circles. We hope it will come increasingly into the open, and that the genuine problems involved will be tackled frankly and courageously.

Spring Book Number

THE Book Numbers of THE LIVING CHURCH for Lent and Christmas have long been an established feature of our service. Last year, for the first time, we added a Spring Book Number to the series. The experiment was so successful that we are having another this year, and plan to continue it in succeeding years.

One of the most interesting features of this year's Spring Book Number is the basic theological library compiled by our book editor, the Rev. Hewitt B. Vinnedge, from recommendations of three bishops, three seminary deans, and four professors. Such a list has been requested from time to time by many readers. The most recent request, coming from the Rev. Gilbert Doane, director of libraries of the University of Wisconsin, indicates that the list will be useful to libraries and to others who are interested in assembling an adequate collection of books for theological reference and study.

Other features include a study of Thomas Traherne's poems by E. Allison Peers, well known Anglican writer on mysticism, a survey article by Fr. Vinnedge, and a greatly expanded department of book reviews.

In this Book Number, it is fitting to call attention to the fifth annual Religious Book Week, which will be observed May 4th to 11th. The observance is sponsored by the National Conference of Christians and Jews, in order to stimulate laymen to read books of spiritual value. Its date is a significant one: it is the week of the anniversary of the day in 1933 when the Nazis, flushed with their national ascendancy in Germany, consigned to the flames those books which, either because of authorship or content, were repugnant to their philosophy.

The burning of books seems a singularly childish gesture, but the later history of the world showed that in this instance it was not without profound significance. The closed mind begets the spirit of per-

secution, and the burning books of 1933 were the pilot flame for the gruesome ovens of Buchenwald a decade later.

In preparation for Religious Book Week, the National Conference of Christians and Jews has prepared a book list containing books of Jewish, Catholic, and Protestant interest, both for adults and for children. This excellent check list for public or private libraries and for individuals may be obtained on request from American Brotherhood, 381 Fourth Ave., New York 16.

Strikes Are Anachronistic

THE nationwide telephone strike and the coal mine memorial-plus-safety-walkout have demonstrated anew that the principal victim in labor disputes culminating in strikes is the long-suffering public. Perhaps the time has come to face the fact that, while the principle involved in the right to strike is still valid, the strike itself is an anachronistic as private warfare, and ought to be superseded by a more normal and peaceful method of settling labor disputes.

As originally conceived, the right to strike was somewhat like the right of revolution. That is, it was a measure of last resort, to be invoked only when all other measures had failed. The American Revolution was justified because it was the only way that the colonists could secure their rights in the face of a thick-headed Georgian colonial administration; but revolution is not justified as a normal method of modifying the government.

But strikes have come to be considered almost as the normal method of conducting industrial relations. John L. Lewis, in the last two work stoppages he has called, has not even bothered to state the issues until the nation was tied up as a result of the idleness of the unions that he controls. He has been contemptuous not only of the federal courts but of public opinion and the public welfare. Such an attitude is bound to be as disastrous to labor, in the long run, as was a similar attitude on the part of capital and management to its cause a generation ago.

It is time to find a moral equivalent for strikes in the national scene, as for war in the international scene. Whether that equivalent is to be found in compulsory arbitration or in some other way we do not profess to know. But we do know that strikes, on the national scale that they have now attained, are destructive of our whole economy and are rapidly depriving this country of the strength and unity that it needs to carry out its responsibilities as the greatest world power.

The answer is not to be found in repressive labor legislation; of that we are sure. Labor has the moral right to organize for its own welfare and to enjoy the fruits of collective bargaining. But questions at issue must be settled by peaceful judicial means, and not through the threats and coercion of industrial war,

which the modern strike has become. And this is true whether the strike is technically against the government, as in the case of the mines; or against a public utility, as in the case of the telephone strike; or against a private corporation, as in the case of the long-drawn-out Allis-Chalmers dispute. In the long view, any strike is a strike against the public, in so far as it contributes to the public insecurity or undermines the public welfare.

We need wise statesmanship to meet this problem, whether through legislation or through the influencing of public opinion. Cracking down on labor is not the answer. The answer can be found only by discovering a way of securing industrial justice without the necessity of resorting to industrial warfare, except as the same kind of last resort that alone justifies political revolutions.

Neglected Micronesia

BY unanimous vote the United Nations Security Council has now designated the United States as trustee for the former Japanese-mandated Marshall, Caroline, and Mariana Islands. These, together with Guam and other islands already under the American flag, make up a far-flung Pacific island empire collectively known as Micronesia, with some fifty thousand native inhabitants for whom Uncle Sam is now responsible.

Two and a half years ago, after the American seizure of Saipan, Bishop Kennedy of Honolulu requested permission to send a missionary there. The Presiding Bishop replied, if we remember correctly, that it was inexpedient for three reasons — (1) that the Bishop of Honolulu had no jurisdiction there, (2) that Saipan was under military control and civilian missionaries were not permitted, and (3) that it was questionable whether, after the war, Saipan would remain under the American flag. We commented at the time that we did not think any of these were good reasons.

The implication of the third reason, that the Cross must wait to follow the flag, seemed particularly undesirable; however, the action of the Security Council has now removed whatever force it might have had. If the political welfare of the natives of Micronesia is the responsibility of the American government, surely their moral and spiritual welfare should be the concern of the American Church.

Two and a half years have passed since Bishop Kennedy's request was refused. Has the Episcopal Church yet recognized any responsibility for the thousands of natives who are "under the American flag" in the Marshall Islands, the Marianas, the Carolines, Okinawa, and southern Korea? If, so, we have not heard so much as a whisper of it.

Have we no responsibility toward the natives of these islands of Micronesia, and the other lands taken from the Japanese? Don't we care whether they receive the Christian message or not? Or are we willing

to leave the missionary task entirely to the Roman Catholic Church, which has not been idle in these areas?

True, there are not many Episcopalians among these islanders; in fact, few of them are Christians. True, these islands are not in any diocese of the Anglican communion. (Korea, which is not an island, has an Anglican diocese; but even in Guam and Wake, which are nominally included in the district of the Philippines, the Episcopal Church has no civilian missionary work.) True, they are still under military control.

What of it? There are souls to be saved in these islands — thousands of them. Doesn't the Divine Commission apply to them? Has the Episcopal Church no responsibility toward them? Or are we content just to "hold the line" in the missionary areas established a generation or more ago, with no attempt to spread Christ's Kingdom in the new areas opened up to us in this generation?

We should like to hear from the National Council and the House of Bishops what plans they may have for this new island empire. Our suggestion would be to detach Guam and Wake from the jurisdiction of the Philippines and set up a new missionary district of Micronesia, to include all islands between Hawaii and the Philippines; to consecrate a bishop and send him, with perhaps two priests at the outset, to establish missions in the principal islands; and to include adequate funds for this purpose in the missionary budget for 1948.

Impractical? Of course. But not as impractical as sending out twelve apostles, without benefit of any mission board, to win the world for Christ.

Another Marlborough Case?

FROM an Associated Press dispatch, announcing the marriage of an American rear admiral to an Italian countess, solemnized in the city of Rome by a cardinal of the Roman Catholic Church: "Admiral Stone's first wife, now dead, was a Catholic. He married a second wife in a Protestant ceremony. She received a divorce in Reno in February. Admiral Stone's second marriage was not recognized under canon law."

Thus, apparently, the Roman Catholic Church sets at nought both American civil law and the marriage laws of non-Roman Churches, to suit a prominent bridegroom who, according to the same story, "recently embraced the Catholic faith." Moreover, immediately following the ceremony the couple was received in an audience by Pope Pius XII.

Want a new wife? Get a divorce, join the Church of Rome, and let a cardinal marry you to the Roman Catholic lady of your choice. That, at least, seems to be the reasonable implication of this extraordinary affair. Is this how the Roman Church safeguards the sanctity of marriage and the home?

The Faith, the Bible, and the Race

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

Book Editor of THE LIVING CHURCH

THE Rev. Frank Damrosch, Jr., a parish priest in the diocese of Pennsylvania, has produced an admirable and readable book on the beliefs and practices of the Episcopal Church. While this book was published five or six months ago, it has only recently come to the attention of this reviewer. It seems, therefore, that an appraisal of it is in order in this Religious Book Number of THE LIVING CHURCH.

We are informed that the book is having a steadily increasing sale. This one can readily understand and be glad for it. In no sense a compendium of theology, with a comfortable by-passing of technical phrases, *The Faith of the Episcopal Church* sets forth the basic teaching of our communion and serves as a guidebook for life within the Anglican fellowship. It is the kind of book that one would want to give to one's favorite friends and members of one's family who have not had the opportunity to know of our rich spiritual heritage but are willing to listen and learn. It is the kind of book that parish priests long to have all their parishioners read, for it tells much that they may have forgotten or never learned.

Fr. Damrosch's volume is to be commended in that he holds fast to the presentation of Anglicanism as the *via media*. Too many books on the Episcopal Church have left the reader cold (whether he were inside or outside of the Anglican fold) because they linger too exclusively on the periphery of our doctrine and discipline. On the one hand, some may so minimize the differences between Anglicanism and Reform Protestantism that the reader may properly ask, "Why bother to change one's ecclesiastical allegiance?" On the other hand, some may so minimize our differences from Roman Catholicism that the reader may wonder, "Why not go all the way to Rome and have done with the matter?" Such books have failed to take note of the real strength of the *via media* as enunciated by Hooker and Jewel in the 16th century and developed in the work of the 17th century divines.

Fr. Damrosch shows that his thinking is in the line of this great tradition. No one, therefore, can read his book and have that restless feeling that Anglicanism is only "a little better" than some Christian communions, or "not quite so extreme" as others. It appears for what it is indeed: the fulness of the faith without devitalizing subtractions and without obscuring additions. And one knows that the author is not setting it forth as a compromise but as a genuine

Books Mentioned in This Survey

The Faith of the Episcopal Church. By Frank Damrosch, Jr., New York: Morehouse-Gorham, 1946. Pp. 146. \$1.50.

The Glory of the Empty Tomb. By Samuel Marinus Zwemer. New York: Fleming H. Revell Co., 1947. Pp. 170. \$2.

The New Testament Letters. By J. W. C. Wand. London & New York: Oxford University Press, 1946. Pp. 220.

A Harmony of the Gospels. By Ralph D. Heim. Philadelphia: Muhlenberg Press, 1947. Pp. xvii, 209. \$3.50.

My Sermon Notes on Parables and Metaphors. By W. P. Van Wyk. Grand Rapids, Michigan: Baker Book House, 1947. Pp. 110. \$1.50.

Willow Hill. By Phyllis A. Whitney. New York: Reynal & Hitchcock, 1947. Pp. 243. \$2.50.

North Star Shining. By Hildgarde Hoyt Swift. New York: William Morrow & Co. Pp. 46. \$2.50.

way, whereby its adherents may be more and more conformed to the will of God and the likeness of Christ.

If anyone wants to know where he may find a reasonably brief but adequate presentation of what the Episcopal Church is, what it means, and what it stands for, the title of this book is the answer.

"HE IS RISEN"

Since Religious Book Week almost always falls within Eastertide, it is not amiss to take note of Dr. Zwemer's *The Glory of the Empty Tomb*. Here is a detailed study of our Lord's resurrection, a reëxamination of its documentation, a point-by-point refutation of those who would either deny or sublimate the resurrection stories. But it is only in the first part of the book that Dr. Zwemer appears as a controversialist. He leads the reader on to an appreciation of the great event as the essence of the Christian Gospel, the source of power in the Christian's life on earth, and the assur-

ance of glory and victory in the life that shall be.

The author, a professor emeritus of the Princeton Theological Seminary, was for many years a missionary in Islamic lands. This experience to some degree colors and enhances his presentation. With the writing of this volume he has completed the trilogy which he projected for himself in his missionary days. The two previous books of the trilogy (published some years ago) are *The Glory of the Manger* and *The Glory of the Cross*. The present work represents a culmination in time, in thinking, and in theology.

ABOUT THE EPISTLES

Certainly books about the Bible should receive consideration in Religious Book Week. In the volume issuing from the facile pen of the Bishop of London, Dr. J. W. C. Wand, we have something striking and unique in the Biblical field. *The New Testament Letters* was first published in Australia in 1944, when he was Archbishop of Brisbane. The English edition came out last year and has only recently become available in this country. The layman interested in the New Testament, as well as clergy who should always be on the alert to pass on to their people the teaching values of Holy Scripture, will find this book useful and stimulating. The Bishop of London has gone back to the fact that those New Testament books which we call Epistles were not written as literary compositions nor as documents designed for the exercise of literary criticism. They were, in fact, letters written for the greater part by busy missionary bishops to individuals or to churches with which they had some definite contact, either personal or jurisdictional.

Dr. Wand has tried to restore these letters to their original freshness of value by doing two things. In the first place, he has written a brief introduction for the various Epistles, designed to place them in their proper historical setting and to explain the occasion of their writing. Dr. Wand is obviously familiar with the modern scholarly consensus on these matters, but it is equally obvious that he feels free to reject it if he is so minded. It is unlikely, for example, that the majority of New Testament scholars would agree with him concerning the strictly Pauline authorship of *Ephesians* and of the Pastoral Epistles. Very few could agree that St. Paul had read the St. James Epistle with such approval that it influenced him in writing *Romans* (p. 155). Nor could they feel so

certain that *Jude* was written by one of "the brethren of the Lord" (p. 196). Nor would it seem plausible to most of them that the reference to the Transfiguration and the supposed prediction of the Apostle's death are possibly genuine Petrine fragments in *II Peter* (p. 214). But in general the introductory notes serve their purpose of giving the flavor of the times.

The other device which Dr. Wand uses with great effectiveness is to furnish the reader with a paraphrase of the Epistles rather than a translation. This is a bold venture; and while it is not uniformly successful, it is largely commendable. The style of the paraphrases is not harshly colloquial. His avowed attempt is "to put the letters into the sort of English which might have been used by a modern bishop writing a monthly letter in the diocesan magazine." Perhaps the appearance within the last few years of the Revised Standard Version and of Ronald Knox's translation of the New Testament has made such paraphrasing less necessary for the average reader; but this reviewer is of the opinion that Dr. Wand's book may well serve the useful purposes which were mentioned above.

ABOUT THE GOSPELS

Complementing unaware the work of the Bishop of London, the professor of English Bible in Gettysburg Seminary, Dr. Ralph Daniel Heim, has produced a new *Harmony of the Gospels*. Probably such "harmonies" have gone out of fashion among Biblical scholars in recent years, but they do have value "for the great body of Bible students," for whom this volume is avowedly prepared. "High school, college and seminary students, pastors and parish workers, Sunday and weekday church school teachers and pupils, parents and young people in the home" make up the constituency for whom Dr. Heim has done his work (p. v).

The text of the Revised Standard Version is used throughout. Since this is likely the first *Harmony* to use this splendid new translation, the book ought to have a wide appeal, as it doubtless will. The compiler disclaims any attempt to contribute to the body of Gospel scholarship, nor does he argue for any particular chronology, arrangements, or critical conclusion. He has aimed merely to present a simple life of Christ, as He appears in the Gospel records, with a minimum of cross references or other minutiae. The texts of the three Synoptic Gospels are placed in parallel columns; those of the Fourth Gospel are in a different type and mostly in large blocks. Thus the volume may be used for a study of the Synoptics only or for a four-Gospel harmony.

One other "Bible book" may be briefly noted: *My Sermon Notes on Parables and Metaphors*, by the late Dr. W. P. Van Wyk, of the Dutch Reformed Church. Several volumes of his *Sermon Notes* have previously appeared; this posthumous book deals with the preaching potential in many of the well known parables and metaphors to be found in *Matthew, Luke, and John*. The author has selected passages which seem most suitable for the purpose of expository preaching, and expounds them clearly and reverently with the teaching function of the ministry in view. Seminar-ians and younger clergy will find this book helpful for homiletic and meditative use.

"AND THE RACE"

It would seem that in the Providence of God and in His plans "for us men and for our salvation" there was but one race in view: mankind. It is the members of the one race—which God created in His own image and for whose redemption His Son was born, was killed, and was raised up—that have presumed to draw distinctions among themselves. It is they who have arbitrarily compart-

mentalized themselves and postulated several races, on the basis of such inconsequential things as texture of hair, shape of skull, pigmentation of skin. Yet as surely as there is "one God and Father of us all," one Faith and Gospel, one Word of God, so there is one race for whom these were meant. This survey will conclude, therefore, with a reference to two recent books which may help us to clarify our thinking in terms of human solidarity.

Willow Hill is a novel which won the \$3500 Youth Today Contest. It deals with the problems and the repercussions that arose when a government housing project placed some Negro families at the foot of a hill on which "nice people" lived. Miss Whitney spins out a good yarn which could easily stand on its own merits, but there is more than this: there is a skillful piece of teaching that runs throughout the story. Primarily it is about high school boys and girls and of the way in which they worked out the problems with the rough and gay give-and-take of persons too young to be completely bound by prejudices. I suppose it is meant to be a book for young people, but I know of no age group that might not learn much from it.

Finally one must mention *North Star Shining*. Bearing the subtitle "A Pictorial History of the American Negro," this book is beautifully illustrated by Lynd Ward. There are pictures of the chained Negro on a slave ship, the Negro editor, the soldier, the station porter, the artist, the boxer, the army chaplain, and many others, each with its appropriate verse by Miss Swift. There is no special pleading in the poems or the pictures; there is no denunciation or conscious appeal. But no one can lay this volume down and still be smugly certain that all the values in our civilization derive from any one so-called race. Surely, one feels, our country is one, as the human race is one, as our God is One, and His Word is one.

75 Basic Books for A Clergyman's Library

FROM time to time letters come to THE LIVING CHURCH asking for suggestions in the matter of building a seminarian's or recently ordained deacon's or priest's library. We have always replied to the best of our ability; but the requests have been so frequent of late that it seemed well to seek advice on a somewhat wider basis, and publish a list that would represent a fair cross section of our experienced clergy who are in a position to know what books might be of most value to persons limited in both space and funds.

Eleven of our clergy have cooperated in building the list that follows: Bishop Brinker of Nebraska, Bishop Conkling

of Chicago, and Bishop Emrich, Suffragan of Michigan; Dean Roach of Bexley Hall, Dean Kelley of Seabury-Western, and Dean Shires of the Church Divinity School of the Pacific; Professors Whitman of Nashotah House, Yerkes of Sewanee, Rightmeyer of the Philadelphia Divinity School, and Vinnedge of Nashotah House; and Canon Wedel, Warden of the College of Preachers.

(May it be added parenthetically that although some of those who cooperated in compiling the list appear also as authors of "must" books, no one proposed a work of his own!)

Since we wished to confine the list

to 75 titles, it was not possible to mention all the books suggested by all the compilers. Every book which was listed by two of them, however, does appear; and those which were recommended by three or more are so indicated by a numeral after the title which represents the number of its recommenders. It is hoped that this suggested list may prove useful to students, to clergy, and to libraries. THE LIVING CHURCH wishes to express its thanks to all those who aided in preparing it.

I. THE BIBLICAL FIELD

A good general commentary such as any of these three:

- Reake, A. S.: *Commentary on the Bible*. New York: Nelson
- Gore, Goudge, and Guillaume: *A New Commentary on Holy Scripture, Including the Apocrypha*. London: SPCK, 1928. (Probably the most useful because it is by Anglicans and includes the Apocrypha)
- Dummelow, J. R.: *One Volume Bible Commentary*. New York: Macmillan, 1935
- A good concordance such as one of the following:
- Young, R.: *Analytical Concordance of the Bible*. New York: Funk & Wagnalls
- Strong, J.: *Exhaustive Concordance of the Bible*. New York: Methodist Book Concern, 1926 edition
- A good Bible dictionary, such as one of the following:
- Hastings, J. (Ed.): *A Dictionary of the Bible* (5 volumes). New York: Scribners, 1902
- Cheyne and Clark: *Encyclopaedia Biblica* (unabridged one-volume edition). New York: Macmillan, 1899
- Other books on the Bible:
- Fosdick, H. E.: *A Guide to Understanding the Bible* (3). New York: Harpers, 1938. A reverent and scholarly study by the great modernist preacher
- Goodspeed, E. J.: *How to Read the Bible*. Philadelphia: Winston, 1946. Excellent to introduce the student to the types of writing found in the Bible
- Wade, G. W.: *Old Testament History*. New York: Dutton, 1926
- Pfeiffer, R. H.: *Introduction to the Old Testament* (3). New York: Harpers, 1941. A thoroughgoing treatment with excellent bibliography
- James, F.: *Personalities of the Old Testament*. New York: Scribners, 1939. A study of Old Testament history and thought through great individuals
- Finegan, J.: *Light from the Ancient Past*. Princeton University Press, 1946. Most recent and comprehensive book on Biblical archaeology
- McNeile, A. H.: *Introduction to the New Testament*. Oxford: Clarendon Press, 1927. One of many N.T. introductions, but still perhaps the best
- Edersheim, A.: *Life and Times of Jesus the Messiah* (2 vols.) An old book but as yet unsurpassed in the field. Long out of print, it is now available from Erdmans, Grand Rapids, Mich.
- Major, Manson, and Wright: *The Mission and Message of Jesus*. New York: Dutton, 1938. In this book three eminent scholars bring together the best of modern Gospel criticism. One must beware of a somewhat modernist bias
- Burrows, M.: *An Outline of Biblical Theology* (3). Philadelphia: Westminster, 1946. A complete and systematic treatment of a discipline once more coming into its own, with thorough Biblical documentation
- ## II. THE THEOLOGICAL FIELD
- Moss, C. B.: *The Christian Faith* (3). London: S. P. C. K., 1943. Undoubtedly the best one-volume compendium of the faith as it has been received and transmitted in the Church of England
- Hall, F. J., and Hallock, F. H.: *Theological Outlines*. New York: Morehouse-Gorham, 1933. Presentation of the basic doctrines of the Episcopal Church by two leading American theologians
- More, P. E., and Cross, F. L.: *Anglicanism*. New York: Morehouse-Gorham, 1935. A survey of the spirit and ethos of Anglicanism
- Rawlinson, A. E. J.: *Essays on the Trinity and the Incarnation*. London: Longmans Green, 1928. Studies by several Anglican divines
- Selwyn, E. G.: *Essays Catholic and Critical* (3). London: S. P. C. K., 1939 (3rd edition). Studies by scholars mostly of the *Lux Mundi* School
- Kirk, K. E.: *The Apostolic Ministry* (3). New York: Morehouse-Gorham, 1946. Superb exposition of doctrine on the ministry
- Dodd, C. H.: *The Apostolic Preaching and Its Development*. London: Hoder & Stoughton, 1937. Traces the rise of a Christian theology
- Brunner, E.: *The Mediator* (3); *The Divine Imperative; Man in Revolt*. The great trilogy recently issued in this country by the Westminster Press, Philadelphia
- Hallock, F. H.: *The Gifts of the Holy Ghost*. New York: Morehouse-Gorham, 1936. The only adequate single treatment of the Third Person
- Niebuhr, R.: *The Nature and Destiny of Man*. (2 vols.). New York: Scribners, 1941, 1943. Discussion by a leading neo-Orthodox theologian
- Harton, F. P.: *The Elements of the Spiritual Life* (3). London: Macmillan, 1932. This, as well as the book listed immediately below, relates theology to the life of the Christian
- Berdayaev, N.: *Freedom and the Spirit*. New York: Scribners, 1935
- Maurice, F. D.: *The Kingdom of Christ*. Everyman edition
- ## III. THE FIELD OF APOLOGETICS
- Toynbee, A. J.: *A Study of History* (abridged edition by D. C. Somervell). New York: Oxford University Press, 1946. The author's thesis is that God is working out His ends through the historical process
- Selwyn, E. G.: *The Approach to Christianity*. London: Longmans Green, 1925. With a modification of the classical apologetic the author shows the relevance of Christianity to modern life
- Taylor, A. E.: *The Faith of a Moralist* (4). London: Macmillan, 1930. Shows that to practice ethical living requires a dogmatic basis
- Temple, W.: *Nature, Man, and God* (3). London: Macmillan, 1935. The great thinker and ecclesiastical statesman shows that these must be integrated in our thinking
- Bell, B. I.: *God Is Not Dead*. New York: Harpers, 1946. Demolishes the hypothesis that one cannot do without "the hypotheses of God"
- Lewis, C. S.: *The Case for Christianity* (Macmillan, 1943) and *The Great Divorce* (Macmillan, 1946). Present the reasonableness of Christianity for "the man in the street" in the author's inimitable style
- ## IV. ECCLESIASTICAL HISTORY
- Clarke, C. P. S.: *A Short History of the Christian Church*. London: Longmans Green, 1929. A splendid survey of the general field
- Hodges, G.: *The Early Church*. Boston: Houghton Mifflin, 1915. To about 600
- Deanesley, M.: *A History of the Medieval Church*. London: Methuen, 1925. From about 600 to 1500
- Wand, J. W. C.: *A History of the Modern Church* (3). New York: Crowell, 1931. From 1500 to the present
- Stephens, W. R. W., and Hunt, W. (Ed.): *A History of the Church of England* (8 vols.). London: Macmillan, 1899-1910. Volumes IV (1509-1558, by J. Gairdner) and V (1558-1625, by W. H. Frere) are particularly valuable
- Patterson, M. W.: *History of the Church of England* (4). London: Longmans Green, 1925. The authoritative one-volume treatment
- Manross, W. W.: *A History of the American Episcopal Church* (3). New York: Morehouse-Gorham, 1935. The only standard work on the subject
- Chorley, E. C.: *Men and Movements in the American Episcopal Church* (3). New York: Scribners, 1946. A valuable supplement to Manross, depicting the great personalities and principles which have affected the Church in the United States
- Case, S. J. (Ed.): *A Bibliographical Guide to the History of Christianity*. University of Chicago Press, 1931. Indispensable in planning one's historical library and directing study

V. PASTORAL THEOLOGY

- De Witt, W. C.: *Decently and In Order*. New York: Morehouse-Gorham, 1927 (3rd edition). A book of enormous help to the young clergyman
- Conkling, W. E.: *Priesthood in Action*. New York: Morehouse-Gorham, 1946. The best of recent publications in the pastoral and parochial field
- Fenn, D. F.: *Parish Administration*. New York: Morehouse-Gorham, 1938. Sound and practical advice for maintaining a parish in a dignified, spiritual, and business-like manner
- Holman, C. T.: *Cure of Souls*. University of Chicago Press, 1932. A textbook acquainting the learner with what psychology has to offer for the cure of souls
- Cabot, R. C., and Dicks, R. L.: *Art of Ministering to the Sick*. New York: Macmillan, 1936. A safe and almost indispensable guide for pastors ministering to the sick at home or in an institution
- Kirk, K. E.: *Some Problems in Moral Theology*. London: Longmans Green, 1920. Clear direction in dealing with the sins of the repentant
- Murray, J. A. C.: *Introduction to a Christian Psychotherapy*. New York: Scribners, 1938. A conservative and deeply religious approach to psychotherapy and the use that a Christian minister can make of it
- Blackwood, A. W.: *Evangelism in the Home Church*. Nashville: Abingdon-Cokesbury, 1942. This book and the one next listed show ways and means of carrying out the missionary function of the parish
- Smith, R. C.: *The Church in Our Town*. Nashville: Abingdon-Cokesbury, 1945

VI. SERMON STUDY AND CONSTRUCTION

- Bull, P. B.: *Preaching and Sermon Construction*. New York: Macmillan, 1922. This, as well as the book mentioned next, is an introduction to a disciplined attitude toward one's preaching duties
- Pattison, T. H.: *The Making of the Sermon* (3). Philadelphia: American Baptist Publication Society, 1902
- Booth, J. N.: *The Quest for Preaching Power*. New York: Macmillan, 1943. Instruction by a Unitarian minister on making the sermon effective
- Scherer, P.: *For We Have This Treasure*. New York: Harpers, 1944. A careful study of St. Paul to draw from his writings ways and means to preach convincingly
- Roach, C. C.: *Preaching Values in the Bible*. Louisville: Cloister Press, 1946. Although dealing primarily with homiletics, described as "a five-star book for clergy and laity"

VII. THE FIELD OF MISSIONS

- Robinson, C. H.: *History of Christian Missions*. New York: Scribners, 1915. The best single-volume treatment of the subject as a whole
- Higgins, J.: *The Expansion of the Anglican Communion*. Louisville: Cloister Press. A readable study of the worldwide growth of Anglicanism
- Emery, J. C.: *A Century of Endeavor*. New York: National Council of the Protestant Episcopal Church, 1921. Surveys 100 years (1821-1921) of the missionary work of the American Church

VIII. ETHICS

- Adam, D. S.: *A Handbook of Christian Ethics*. Edinburgh: Clark, 1925. A standard and highly recommended book
- Lewis, C. S.: *Christian Behaviour*. New York: Macmillan, 1944. An appealing discussion of Christian ethics by the popular lay writer and radio speaker

IX. THE LITURGY AND GENERAL LITURGICS

- Hardman, O.: *A History of Christian Worship*. Nashville: Abingdon-Cokesbury, 1927. A survey of the general field
- Maude, J. H.: *The History of the Book of Common Prayer*. London: Rivingtons, 1938 (6th edition). A standard English text-book
- Proctor, F., and Frere, W. H.: *A New History of the Book of Common Prayer*. London: Macmillan, 1908. More comprehensive and detailed than the previously listed book
- Dix, G.: *The Shape of the Liturgy* (4). Westminster: Dacre Press, 1945 (2nd edition). A work of great scholarship, brilliantly relating the liturgy to life and society
- Bell, B. I.: *The Altar and the World*. New York: Harpers, 1944. A study of the Holy Communion in its reflection of the divine will for mankind

Higgins, J.: *This Means of Grace*. New York: Morehouse-Gorham, 1945. A study of the way in which the Holy Communion may lead the soul to a deeper understanding of God's will for men

Smyth, H.: *Discerning the Lord's Body*. Louisville: Cloister Press, 1946. A profound and penetrating study of the liturgy and its implications pointing toward the redemption of society

X. THE ECUMENICAL MOVEMENT

- Bandreth, H. R. T.: *Unity and Reunion*. London: Adam and Charles Black, 1945. An imposing bibliography of all that had so far been written in books, pamphlets, and magazines on the subject of Christian reunion
- Wedel, T. O.: *The Coming Great Church*. New York: Macmillan, 1945. By far the best treatment, by an American Episcopalian, of the problems and possibilities of the ecumenical movement

XI. COMPARATIVE RELIGIONS

- Moore, G. F.: *History of Religions* (2 vols.). New York: Scribners, 1919. Because of the authority and learning of the author, this is basic for an historical study of comparative religions
- Jurji, E. J.: (Ed.): *The Great Religions of the Modern World*. Princeton University Press, 1946. Authoritative, scholarly, and sympathetic study of the principal religions now practiced, each presented by an expert in the field
- Archer, J. C.: *Faiths Men Live By*. New York: Nelson, 1934. Material so presented that it is useful as a textbook or guide for a study group
- Widery, A.: *Living Religions and Modern Thought*. New York: Round Table Press, 1936. Appraises the effect of modern scientific method on the various religions of the world
- Browne, L. (Ed.): *The World's Great Scriptures*. New York: Macmillan, 1946. Excerpts from the sacred writings of the leading religions

PSALMIST

THE portrait lives, although the sitter died
With the artist some four thousand years ago.
Here are the sensuous joy, the mental woe,
The race-preserving faith, the destroying pride.

He was not perfect; — only strong to stand
Upright against grief's gale, death's arrow which flies.
Even today doubt seeks his luminous eyes.
Weakness, today, draws power from his hand.

DOROTHY LEE RICHARDSON.



BOOKS



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

Two Studies of the English

THE ENGLISH WAY. By Pierre Millhaud. New York: Oxford University Press, 1946. Pp. 307. \$3.75.

Here is a book on England written by a Frenchman who lived in England for 14 years, and who was one of the voices over the nightly broadcasts from London that encouraged France day after day in the years of her captivity.

During those 14 years he observed English institutions and traits of character, and with French realism and wit incorporated his study in this book. If it is true, as often remarked, that the English enjoy fun poked at them, they will relish this book. The first chapters are on the English character and its oddities, a subject that has fascinated commentators for many a day. "On superficial problems and fashions the newcomer's apprenticeship is somewhat longer in England than in other countries: he has to learn what to avoid rather than what to mention. English people will derive enjoyment from little things, unfinished conversations, half-way jokes, slight suggestions, simple encounters and begin to tire at the very point the foreigner begins to settle in his proper stride."

The bulk of the book is an astute study of politics, institutions, the war, and the Church—this last alarming to an Anglican. He deplores the dwindling of the Liberal Party, seeing in its fading the loss of a balance between the Conservatives and Labor. His admiration of the English when they stood alone is expressed with an eloquence truly French. "For those who had the privilege of sharing the life . . . of her people at a time when no one else stood in the way of barbarism, a few memories, easy to recapture, bear witness to the fact that greatness, when and where it appears, springs from humanity, and not, as the Germans will have it, from its destruction or perversion."

The style is lucid and graceful.

KATHERINE WHITMAN.

Early English Churchmen

ANGLO-SAXON SAINTS AND SCHOLARS. By Eleanor Shipley Duckett. New York: Macmillan, 1947. Pp. 488. \$5.

Miss Duckett, professor of classical languages at Smith College, has used her extensive knowledge of the sources to produce another series of biographical sketches comparable with her *Gateway to the Middle Ages*. This time she has taken Aldhelm of Malmesbury, Wilfred

of York, Bede of Jarrow, and Boniface of Devon as the theme of four chapters in which she actually covers the history of the English Church from the beginning of the sixth century through the middle of the eighth century. Her use of the sources and secondary bibliography is a joy to behold, and the language in which she tells her tale delights one's ear. In her preface she acknowledges the criticism of form by Mary Ellen Chase and one can readily believe it for several passages in Aldhelm are reminiscent of *Dawn in Lyonesse*. The account of Wilfred perhaps adds least to our knowledge of the times for the author depends almost entirely on Eddius and Bede for this chapter. On the other hand the manner in which Latin dialectic and rhetoric of seventh century Britain is woven into the life of Aldhelm opens a new field to those who are not specialists in this phase of literature.

The Anglican historian will note a slight pro-Roman bias throughout the book. It will not be obnoxious to those who are used to this type of thing, but it is there. ". . . Theodore was a Greek, and the Popes of Rome had suffered much through the theological erring and straying of the Greek Constantinople and its Emperor." The Celtic tonsure is "an erring tonsure." And more than once she mentions the *pallium* as symbolizing metropolitical authority given by the pope. Most scholars would hold that she has placed this two centuries too early. In spite of this attitude the book is well worth reading; it abounds with references, and its bibliography amply covers the period. After reading it there will be a number of historians who will think, "I wish I had written that book."

NELSON WAITE RIGHTMYER.

On St. Matthew

CREATION CONTINUES: A Psychological Interpretation of the First Gospel. By Fritz Kunkel. New York: Scribners, 1947. Pp. xiv + 317. \$3.

In recent years most commentaries on the gospels have been concerned with their historical sources rather than with what the evangelists themselves were trying to say. It has been recognized that the evangelist Matthew is a catechist, but too often critics have emphasized his conflation of sources rather than his carefully planned result. As Irenaeus said of the gnostics, they smash a mosaic picture of a king in order to construct a picture of a dog! Dr. Kunkel avoids this mistake, and pays close, if imagina-

tive, attention to the purpose of the evangelist. The consequent psychological interpretation is essentially homiletical; Kunkel knows that "the dynamic reader is identified with the whole cast of the drama" (p. 17). For clergy who wish to interpret the gospel to psychology-conscious congregations, this book will be valuable. They should, however, use it along with another commentary which stresses historical meanings. For the allegorical interpretation, even in psychological terms, ought to begin with the historical meaning of the text. Christianity looks not only forward, but also back to real events in which revelation and redemption took place.

ROBERT M. GRANT.

Homiletic Values in Acts

SERMON HEARTS FROM THE BOOK OF ACTS. By W. W. Melton. Grand Rapids: Zondervan Publishing House, 1947. Two volumes: pp. 467. \$5 the set.

In spite of a rather inane title these volumes contain a considerable amount of helpful material. It is undoubtedly true that the Book of Acts is frequently overlooked as a source of sermon material. I cannot unqualifiedly recommend the homiletical use which the author has made of all parts of the Acts, nor would I recommend his apparent complete disregard of all matters having to do with literary and historical scholarship. And yet we have here an interesting experiment in the sermon values of this book which contains the stirring account of the Christian Gospel's initial impact on the ancient world. *Sermon Hearts* might well be perused by the rather jaded preacher who finds himself running out of themes and of material. There may be much in these volumes which he will not wish to use, but there is also much to stimulate his imagination and awareness of new possibilities.

H.B.V.

Novel of Strife and Doubt

THEY ASK FOR BREAD. By Rebecca Rogers. New York: Rockport Press, 1946. Pp. 192. \$2.75.

This is a novel of economic strife and of inner spiritual doubt on the part of individuals. The principal character is the rector of the Episcopal Church in a small industrial town in the deep South. His characterization is well developed. He is shown as an excellent pastor who deals skilfully with the problems of a woman in his parish who has, because of personal bereavement, been overwhelmed with doubts of the goodness and justice of God. Her progress in the return to faith is well delineated, and her pastor's gentle guidance throughout her crisis is well depicted.

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he is thrown into the midst of industrial conflict. He is by no means afraid to face issues. He plunges boldly into the conflict. But his idea of doing things for the factory workers seems to consist largely in being kind to them when they are hurt and sick, taking food to them when they are in need. He misses any inherent justice in the point of view of striking men. They are misguided, led astray by selfish, would-be labor dictators, etc., etc. To strike is apparently wrong; and basic goodness is on the side of the ex-senator who is the owner of the mills, whose idea of bringing order in his town is to get out (fearlessly, to be sure) and crack his rawhide whip, and who incidentally is senior warden of the parish.

This novel is interesting as documentary evidence of what seems to be a blindness to economic ills on the part of those who occupy a privileged and highly respectable position. H.B.V.

Crisis of Missions in China

CHINA AND EDUCATIONAL AUTONOMY.
By Alice H. Gregg. Syracuse: University Press, 1946. Pp. 265, with notes, appendices, and bibliography. \$3.

This book is of first importance to all those who are interested in the struggle of China to maintain her integrity and to achieve control of Chinese education. It is the first book to give such an account and as such is a source book. Prepared as a thesis for the Ph.D. degree at Columbia University, it is at once scholarly and lively.

It is well documented, with helpful bibliography, ample notes, well indexed. Lest the scholarly approach alarm the general reader, let us assert that the book is written with warmth and sympathy, and is vivid and trustworthy.

This is the story of the struggle between the Chinese nationalists and western missionaries for the control of Christian education in China in the years 1920 to 1930, and Dr. Gregg is well equipped for the task. A specialist in the field of religious education, she served in China as a member of the Religious Education Deputation, was secretary on the National Committee for Christian Education, and was honorary secretary of the National Christian Council of China, 1938 to 1941. She is returning shortly to China as assistant secretary of the National Council for Christian Education. She is co-author, with a Chinese colleague, of a very fine series of graded lessons in religious education.

This narrower field she has regarded as a part of the wider background of Chinese aspiration and achievement, realizing that only as the Chinese take control of the Christian Movement can

they make their best contribution to the ecumenical Church. Missions first came into conflict with the Chinese government because of the Christian schools, when education as a function of government brought about a crisis in Christian missions. This book is the story of the development of that crisis and its resolution; of the rise of the religious education movement which resulted from the government's insistence on registration of Christian schools, culminating in the All-China Religious Education Conference in 1931, marked by a deepened sense of fellowship transcending racial barriers.

Dr. Gregg traces the development of education in China over a period of 130 years, from 1807 to 1937: the paternalistic period which was followed by the first organized Chinese educational system; the rise of a missionary system of education; the rising tide of nationalism which resulted in a government system of education when the mission schools had to be registered and administered by Chinese. This revolutionary development is revealed with dramatic clarity by Dr. Gregg as she traces the enlarged conception of Christianity in its adjustment to Chinese race consciousness and growing sense of nationalism.

Only incidentally is this book a history of missionary education in China. Primarily it is concerned with relationships. The Church, when true to itself, is supra-racial, supra-national. Thus the struggle for control of education in Christian schools was less a struggle than a happy adjustment as foreigner and Chinese were allocated according to ability and competence. A self-respecting government and a self-respecting Chinese Christian welcomed the western contribution as an exchange between equals in a fellowship enriched and vitalized. Dr. Gregg points out that missionary education had become Chinese religious education in the life of the Chinese Church and its schools.

In a summary the author says "The nineteenth century idea of a Christian West and a non-Christian East has given place to the idea of a Christian world community, or a world Church, existing in the midst of a secular society." The challenge to the Church in the west today is to contribute to the development of an indigenous Church in China. The present tendency is toward Chinese Christian coöperation with western Christians, and in our own communion the Chinese Holy Catholic Church (Chung Hwa Sheng Kung Hwei) is an organized autonomous body except for financial support. We have three American bishops in our three missionary districts, each with an assistant Chinese bishop. The next step, in fairness to Chinese leadership and outstanding ability

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VIRGINIA E. HUNTINGTON.

Techniques for Pastors

A CROWDED CHURCH. By Eugene Dinsmore Dolloff. New York: Revell, 1946. Pp. 147. \$1.50.

Dr. Dolloff in *A Crowded Church* attempts to furnish the parish pastor with tested ways and means to publicize, extend, and enrich the work of his local church. It is to be regretted that the author is too inclined to drop into clichés and platitudes. It seems unfortunate that he thinks rather too much in terms of pressure salesmanship, and that he would enlist ministers' prestige against even legal business in alcoholic beverages and in favor of a unilateral type of censorship over books circulated at public libraries.

But these faults ought not to blind one to the fact that there is much useful material in the volume. Almost every parish priest can find helpful advice in such chapters as, for example, those dealing with a weekly parish bulletin and with the relationship of parish to community. Since Dr. Dolloff is professor of pastoral theology in a Baptist seminary, there are quite naturally elements in his program with which we cannot go along; but there is also much useful and suggestive material. H.B.V.

"Journey to Rome"

A TESTIMONIAL TO GRACE. By Avery Dulles. New York: Sheed and Ward, 1946. Pp. 121. \$1.50.

This is the latest addition to the ever-lengthening "Why I Went to Rome" catena. The author's father is John Foster Dulles, one of the most prominent Protestant laymen in America today; and this fact, if nothing else, makes this particular conversion to Rome an event of some interest to the religious public.

It is perfectly clear that Mr. Dulles has really thought his way into the Roman fold—thought hard, humbly, and dispassionately. His was an intellectual rather than an emotional conversion. It began with his realization, as an undergraduate, of the rational and spiritual shallowness of liberalism. From this he moved to the conviction that if truth is

(Continued on page 21)

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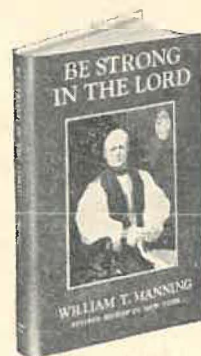
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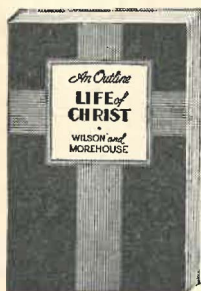
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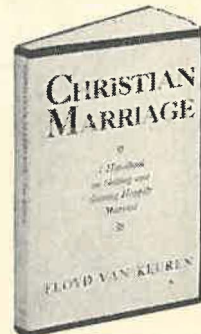
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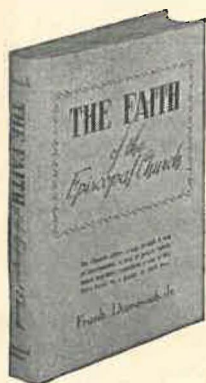
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to be known there must be some trustworthy *fons veritatis* available to the seeker. He looked to see if such is to be found upon earth—and he found the Church of Rome.

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CARROLL E. SIMCOX.

Imitation of God In Plato

THE DOCTRINE OF THE IMITATION OF GOD IN PLATO. By Culbert Gerow Rutenber. New York: King's Crobn Press, 1946. Pp. xiii, 118. \$1.50.

"The importance of the doctrine of divine imitation to the thought of Plato has been pointed out by many scholars . . . However, no one has analyzed just how far he carried that doctrine, to what extent he thought the imitation of God was an attainable ideal, and what the implications of a serious adherence to this goal were for various problems of his philosophy."

To the examination of this problem Mr. Rutenber has brought a knowledge of contemporary discussion of Plato, coupled with a realization of the complexity of the subject and a willingness to face hard questions squarely. Though in no sense a "popular" work, the book is written with admirable lucidity and directness. Not only the professional scholar, but also the amateur with a more limited background, will profit from the perusal of this study.

The first three chapters are devoted to resolving the apparent conflict between the ideal of the imitation of God, and the theory of forms. This involves an examination of the terms used to express these two concepts, as well as the definition of God's status in relation to the forms. The final solution may best be given in the author's own words: ". . . There is no conflict between imitation of form and imitation of God. It is only that God, being the 'ensoulment' of the Good, the Beautiful, and the True, is a more practical object for imitation by living, moving, changeable things . . ." There follows an exposition of the results of this imitation of God, as seen in nature, in the individual, and in society. Especially noteworthy is the last chapter, with its emphasis on the necessary and vital connection between the contemplative life, and that of civic usefulness. F. E. WILLIAMS.

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Also just published is a book on the Sacrament of Penance, **PARDON AND PEACE** (\$2.50) by Father Alfred Wilson, which we recommend to anyone interested in Confession, either for themselves or simply as a subject of which they would like to know something. It is a comprehensive book, touching on all the kinds of difficulties penitents are likely to experience, but it is written with a wonderfully light touch — there is much in it to make the reader smile, but more to make him think.

Readers interested in the history and thought of the middle ages will like the two following books:

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Sermon Selection

LIFE'S GOLDEN HOURS. By Hobart D. McKeehan. New York: Fleming H. Revell, 1946. Pp. 118. \$2.00.

Dr. McKeehan's *Life's Golden Hours*, consists of ten sermons which are characteristic of the thought and passion of a busy parish minister and typical of a year's range of preaching ministry. They would seem best read at different sittings, for meditation and inspiration, with their well written, penetrating, and challenging messages.

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"Did you ever hear, not an elocutionist, but a real saint read the Twenty Third Psalm?"

"The most golden of hours is when man looks into the face of God."

"No minister of the church can be of greater service than to be the humble, consecrated medium through which the healing touch of Jesus is transferred to the minds and bodies of men and women."

"To be a Christian one must love all people seeking and sharing all that is best for them."

HULDA FRITZEMEIER.

Another Life of Christ

A PLAIN MAN'S LIFE OF CHRIST. By A. D. Martin. New York: Macmillan, 1947. Pp. xii, 217. \$2.

This book is not a life of Christ in the sense usually understood by that phrase, but is more in the nature of a commentary upon St. Mark's Gospel. No note is taken of the Nativity, the flight into Egypt, the boyhood at Nazareth, and many other events that one would expect to find in a "life." An effort to rationalize the Marcan narrative is the most obvious purpose of the book.

Even "a plain man" is entitled to have his facts given to him accurately. This book contains too many factual errors, for so modest a volume. The bald statement is made (p. 8) that "Tiberias was an entirely new city built by Herod Antipas shortly before the birth of Jesus." Actually Tiberias was an enlargement of an existing town. Moreover, Jesus was born in the reign of Herod the Great, who was the father of Antipas, so that the latter was not even in power at that time. Coins of the emperors Claudius and Trajan date Tiberias fairly closely at about 22 A.D.

Again (p. 18), the synagogue at Capernaum is described with an air of great verisimilitude as being in Jesus' day a new stone building, dazzlingly white, with a roof upheld by four rows of columns, an elaborately carved lintel, etc.

Actually, the extant ruins show that this structure was built upon the site of an older and more modest synagogue, and that it dates several centuries later than the time of Christ. We are informed (p. 177) that "huge nails were driven through His hands and feet" in describing the Crucifixion. The only basis for the supposition that His feet were nailed to the Cross is St. Luke 24:39f, and against that we have the statements in St. John 20:20 ff, and a statement in the apocryphal *Gospel of Peter* and in other early writings to the contrary. More probably His feet were tied to the Cross, for though that was initially less painful, it greatly prolonged the terrible ordeal.

Such numerous discrepancies make the book of little value for the ascertainment of facts which, after all, are the only justification for still one more book upon the subject.

WARREN M. SMALTZ.

Gift Book for Eastertide

THE POETRY OF EASTER. *An Anthology of Rejoicing.* Compiled by Hugh Collet, with decorations by Jean Young. London: A. R. Mowbray; New York: Morehouse-Gorham Co., 1947. Pp. 31. 50 cents.

This pocket-sized, paper-covered, charmingly decorated book contains but 21 poems. Among the authors represented are Christina Rossetti, Laurence Housman, George Herbert, Henry Vaughan, Edmund Spencer, G. R. Woodward, George Sandys, Katherine Lee, Giles Fletcher, J. M. Neale, T. Nash, Shakespeare, and Solomon. A happy gift for Eastertide.

PORTIA MARTIN.

Centrality of the Resurrection

THEY SAW THE LORD. By Bonnell Spencer, OHC. New York: Morehouse Gorham, Co., 1947. Pp. 225. \$3.

The opening sentence of the preface to this book is enchanting: "This book originated in the recataloging of a library." To all book lovers the words convey the magic inhering in the handling, browsing in, and savoring a collection of books, where the delights surpass the drudgery. Fr. Spencer discovered in the process a paucity of volumes on Our Lord's Resurrection as compared with those on His Passion and Death. To correct the situation the present volume was written.

The author emphasizes the Resurrection as the key-note of the New Testament, and rightly. Christ was "declared to be the Son of God with power. . . by the Resurrection from the dead." And

that Resurrection "transformed the disciples into the Church, the Body of Christ." Fr. Spencer points out that there has been a shift of emphasis over the centuries away from the Resurrection to the Cross, so that "salvation from sin instead of life in union with the Risen Christ is the goal toward which the average earnest Christian is striving." This somewhat negative emphasis robs the Church of the radiant assurance of the power of the life in the Risen Christ which was so conspicuous a note of the early Church.

The majority of the eighteen chapters deal with the post-Resurrection appearances of Our Lord to His disciples. There is a convenient inclusion of relevant verses from the New Testament at the beginning of each chapter for which the reader must be grateful. A tender and searching devotional tone informs the chapters, which are set in the classical divisions of the spiritual life, in the technical language of ascetic theology; though this is perhaps an injustice to the general style which is simple and informal.

It would be ungrateful to criticise the author for failing to achieve something which he has not envisioned. Reviewers too frequently censure a writer for what he has not accomplished rather than seek-

ing to understand him in his positive contribution. At risk of falling into this category the reviewer does feel the lack of a challenging note in the book in linking up the Resurrection power to our immense global complexities today. Fr. Spencer has a fine emphasis on the corporate aspect of the Church as the Body of Christ, transcending the tendency of some Christians to luxuriate in personal and private piety.

Readers will do well to read this book in Eastertide. Its publication is timely; its emphasis is necessary to complete and irradiate the Christian life as it emerges from the austerities of Lent and advances to the implications which lie in the fact of the Resurrection of our Lord.

VIRGINIA E. HUNTINGTON.

God's Will — Man's Peace

HIS WILL IS OUR PEACE. By Gerald Vann, OP. New York: Sheed and Ward, 1947. Pp. 64. \$1.25.

The peace of which our Lord spoke is not the absence of worries from without, nor is it merely possessing those things which we think we want. Our peace is in His will.

Father Vann's little book dealing with simple acts of worship and prayer is both refreshing and instructive. His sim-

ple and direct style brings home to the reader some of the implications of living in the presence of God, of bringing into his daily life the power and "peace of God which passeth all understanding," of living a sacramental life. In these brief six chapters one may find much comfort and help from an experienced spiritual director who never loses himself nor his reader in a maze of technical discussions. *His Will is our Peace* is a book which will prove helpful for all who wish to deepen their spiritual life.

KENNETH R. TERRY.

Sermons on the Atonement

THE ATONING CHRIST. By R. R. Caemmerer. New York: Ernst Kaufmann, Inc., 1947. Pp. 126. \$1.50.

Here are 16 sermons on the Redemption, by a Lutheran minister who preached them to his congregation before publishing them. They have the merit of being not literary pieces, but real sermons. Some readers might feel, however, that a bit more of style might have added to their force without diminishing their simplicity and directness.

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persuasive. But it is regrettable — so some of us are bound to think — that he lays his stress upon the reconciliation of God to man rather than upon the reconciliation of man to God. Such a statement as this can only darken counsel: "Christ's death made a huge change, but the change was not in man: it was in God. God was reconciled to man."

In this reviewer's judgment the best thing in the book is the treatment of the "new man" in Christ. Dr. Caemmerer links up the Resurrection with the Cross in a way that shows, as too many preachers and writers on the Atonement fail to show, that the battle for our Redemption was finally won, not on Calvary but on Easter morning.

CARROLL E. SIMCOX.

On Friendship

THE BOOK OF FRIENDSHIP. Compiled with a commentary by Elizabeth Selden. Boston: Houghton Mifflin Co., 1947. \$3.

Perhaps all readers are not suspicious of books about friendship. This reviewer is — or was. Too often such volumes prove to be merely handsome decorations for the living room table. But Miss Selden's book is a welcome diversion from the usual collection of friendship poems. Between its adequate but not noticeably handsome covers there lurk no rapid cooings about *pals* who make *life worth while*. This is a scholarly volume; its contents have been selected for their artistic, spiritual, and social approaches to the important subject of friendship.

Miss Selden believes that the answer to Cain's question "Am I my brother's keeper?" is "Yes." And she further accepts the truth that every man is neighbor and brother to every other man and that, therefore, "your neighbor's contentedness is half your own peace." Consequently, she is concerned about "the greatest modern problem: how to create and maintain friendship among the nations of the world."

She is so concerned about the problem that, unlike most of us, she has done something about it. First of all, she has taken *friendship* as though it were a precious gem and examined it carefully on all sides and from all angles. The results of her examination become the introductory commentary of her book. Then she gives the reader 338 examples of poetic expression on the subject of friendship, drawn from a dozen or more national literatures. (When translations are available, Miss Selden uses them; when they are not, she does the translating herself — and with real poetic feeling.) She shows the reader that friendship is a theme well loved by poets of all lands and all time. Further she gives proof that mankind, speaking

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BOOKS

through its poets, "can and does agree on the meaning of friendship." This is the most dazzling ray from the friendship jewel. If the poet from Spain sings of the same friendship as the poet from China, why cannot theirs become a universal song?

Miss Selden presents her anthology in the hope that "everybody interested in friendship may . . . better understand the approach of his fellow-beings toward the most universal of all human relationships." Her small book with its unpretentious cover might not attract too much attention if placed on the living room table. But it should be there. And it should be read, thoughtfully.

KATHRIN B. JOHNSTON.

One World Under God

THE KINGDOM WITHOUT FRONTIERS.

By Hugh Martin. New York: Friendship Press, 1946. Pp. 106. Paper, 75 cents; board, \$1.25.

This brief volume traces again the growth of Old Testament religion from the primitive belief in a tribal, territorial deity, through the universal ethical monotheism of the prophets, to the ideal of the great unknown writer who saw Israel as God's suffering servant to bear his light to the heathen. This ideal in turn furnishes the key to understanding that most misunderstood book, Jonah, the story of a missionary. How that ideal was finally fulfilled in Jesus, continued by his disciples under the guidance of His Spirit, and how the barriers dividing men were leveled by the spread of the Gospel, completes the survey which leaves the reader confronted with our contemporary possibility of one world or none, and our necessity for building a new world order on the religious and moral foundations of the apostles and prophets, Christ Himself being the chief corner-stone. It is an old story, yet the simplicity, directness, and freshness of insight with which it is told make it worthy of wide study.

OSCAR J. F. SEITZ.

In Brief

Songs and Poems, a booklet issued by the Augsburg Publishing House, (Minneapolis), is a collection of lyrics many of which have been choir pieces. Written or translated by Oscar R. Overby, they have a deep spiritual quality. But like all hymns they suffer from a worn-out imagery. By far the finest thing in the book is the translation from the Norwegian poet, Anders Hoven, of two eight line stanzas entitled, "Father's Hands." This resembles Yeat's earlier poetry and would never die from the memory after a first reading.

E. M. B.

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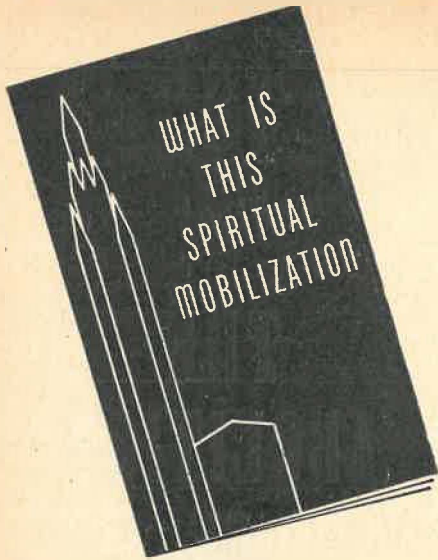
C. S. Lewis has left an impress upon the religious writing of today unequalled by any other writer. In his new book, he probes the very foundations of man's moral and spiritual progress, emphasizing, with his characteristic brilliance and forcefulness, the essential morality basic to all the great philosophies ever evolved by man.

He also attacks the tendency in modern education to debunk all sentiment as propaganda, reiterating his belief that emotion often is a more effective method of truly knowing than the most rational processes of reasoning.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Bad Child

At a teachers' meeting they are comparing notes. "This year, mine are all angels, for some reason."

"That's because that Schwartz child moved away," says another teacher.

"Well, I'm getting Freddie tamed. But believe me, it takes most of my attention. I make him sit right by me, and I grab him if he moves." So speaks a determined man teacher, who has at last been touched in his pride, realizing that an eight-year-old boy has practically defeated him (a World War captain), and made him appear weak if not ridiculous.

It is such pupils who take the fun out of teaching. They also serve as barometers of our work. We might "get by" with commonplace teaching and casual preparation most of the year, giving the appearance of success with a group of quiescent children. But the troublesome child exposes us. He shows, by his extreme vitality, that we have been merely passing the time, not really teaching.

Yet, allowing for the most extreme cases, a good teacher can teach any child. She can, because that is teaching. You are not asked to put on a performance before a prim little audience. You are given, each term, a handful of personalities. Each child is your problem, and each can be solved. But the solution may take more time and experiment than you are willing to give.

There are several types of problem children who cause their teachers annoyance and chagrin. Each calls for a different treatment. Some cases are serious, deep rooted. Some are superficial, readily cured by a swift touch of adult purpose and direction.

TYPES OF TROUBLESOME CHILDREN

1. *The overactive child.* Activity is the most normal characteristic of childhood, and with that we must deal all the time. But there are the few, who, by temperament or native nervous constitution, seem to be always in motion. They seem to be over-stimulated, driven always by some consuming urge to be and to do, to demand and to talk, to show off to compel attention. A few are just extremely "nervous," but many of this type probably lack self-discipline, and are on the way toward being emotional problems later in life. As teachers we can only be very patient with them, giving them activities that will hold

their interest while winning their respect. At the right moments we may have to use strong discipline, starting self control by way of showing a stronger will.

2. *The over-noticed child.* Some would call him simply spoiled. He has had too much attention, and has learned to seek it. Not being noticed he may work for attention in all sorts of ways. This is often a superior child, with sensibilities misdirected. He needs activities of service, to make him think of others. He needs quiet and earnest handling, to be led into feeling his place in the group life, and the deeper joys of real achievement and well earned praise. When naughty, his case may be only accentuated by too much attention. He may need only a definite job, such as class secretary, and the experience of responsibility.

3. *The malicious child.* You may argue that there is no such person, that children act from impulse. But we who have taught know of cases which, at least at the moment, can only be accounted for as malicious and ill willed. Now and then a child will deliberately do unpleasant things calling for swift measures. Usually he has enough intelligence to respond wholesomely to just punishment. Yet the better way, we must admit, is to win his good will and cooperation. And that, brethren, takes real leadership, time, and love. Miss Morton said, "I'm going to get that boy on my side, and then I'll have a marvelous class!" And she did, within two months.

MORONS ARE EASIER

4. *The over-bright child.* Let the interest lag, let the simple lesson run out, and your bright child becomes the trouble-maker. He has done the writing, copied the prayer, or pasted the picture. "What'll I do now?" He provides the answer by getting into mischief. To balance the tempo of your class movement between these super minds and the duller is a feat often taxing the skill, patience and zeal of a veteran.

In all these, the rule is: Work at difficult cases *outside of class*. Make your special plans; anticipate their misbehavior. Above all, work with the parents, who are truly eager to have their children turn out well, or at least to make a good impression. A frequent talk with a mother over the phone is a great comfort, and produces surprising results.

DIOCESAN

WESTERN NEW YORK

Nominees for Coadjutor Announced

Mr. John K. Walker, vice chairman of the committee on nominations for bishop coadjutor of Western New York, announced that the committee had decided on four names to be placed in nomination at the 110th annual diocesan convention to be held at St. Peter's Church, Niagara Falls, N. Y., on May 19th and 20th. They include the Rev. Dr. Horace W. B. Donegan, St. James' Church, New York City; the Rev. John Heuss, Jr., St. Matthew's Church, Evanston, Ill.; the Rev. Ernest Victor Kennan, Emmanuel Church, Baltimore; and the Rev. Dr. Charles W. Sheerin, Church of the Epiphany, Washington, D. C.

It was pointed out that this action will not prohibit nominations from the floor. The bishop coadjutor elected will become diocesan on September 1st, succeeding Bishop Davis who retires on that date.

NEW YORK

Dom Gregory to Give Lectures

Dom Gregory Dix, OSB, who has recently come to this country from Nashdom Abbey, England [L. C., March 30th], will give three lectures under the auspices of the Library of St. Bede, New York City, on May 5th, 6th, and 7th. The subjects of the lectures, which are to begin at 8:30 PM, are "The Liturgy as History," "The Liturgy as Worship," and "Liturgical Devotions."

There will be no charge for admission, but an offering for the Benedictine Fathers will be taken up.

Memorial Service for Dr. Pott

A memorial service for the Rev. Dr. Francis Lister Hawks Pott, president emeritus of St. John's University, Shanghai, was held on March 25th in Calvary Church, New York City.

Among the more than 200 persons who attended the service were Dr. Alfred Sze, former Chinese Ambassador to the United States, and H. T. Liu, secretary to Dr. V. K. Wellington Koo, present ambassador.

Participants in the service were the Presiding Bishop, Bishop Littell, retired of Honolulu, the Rev. Dr. Henry McNulty, former principal of Soochow Academy in China, and the Rev. Dr. Samuel Shoemaker, rector of Calvary Church.

The service was held at 4 PM, and the Church Missions House was closed at

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The Conference body will be limited to the first two hundred registrants. For registration blanks and The Redlands Church Music Conference booklet write The Conference Director, Mr. J. William Jones, School of Music, University of Redlands, Redlands, California.

DIOCESAN

that hour, permitting the headquarters staff to attend the service.

WEST MISSOURI

Rural Workers Fellowship Formed

Following the directive of General Convention for increased vitality in the town and country field, workers in the missions of West Missouri organized recently into a diocesan Rural Workers Fellowship. The new organization is composed of Bishop Spencer of West Missouri, the Very Rev. Claude W. Sprouse, chairman of the department of missions and Church extension, the Rev. E. J. Downes, canon missionary, the nine priests serving missions, and Miss Elizabeth Clay, the rural field worker. The group plans to meet four times a year around the Ember seasons to consider their common problems, to plan for concerted attacks on these problems, and to weld through fellowship and corporate worship their strength for these tasks.

The first meeting following the organization was held just before the Lenten Ember Days at All Saints' Church, Dayton, Nev., with the president, the Rev. Grant Folmsbee, presiding. Included in the first day were reports from each priest followed by a listing of the problems most needing group attention, discussion of national Church policy as outlined in Dr. Wieland's convention address, the consideration of diocesan strategy in the light of the needs and opportunities, and the lack of resident priests in missions.

The next meeting of the RWF will be at Trinity Mission, Lebanon, Mo., near the May Ember Days.

COMING EVENTS

April

- 22-24. Meeting of National Council.
- 23. Convention of Massachusetts, Boston.
- 26. Installation of Bishop Gilbert, Cathedral of St. John the Divine, New York City.

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DEATHS

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

Leonard Burbank Richards, Priest

The Rev. Leonard Burbank Richards, 80, a retired priest of the diocese of West Texas, died at his home in San Antonio, Texas, on March 26th. Funeral services were held in Christ Church, San Antonio, with Bishop Jones of West Texas officiating, assisted by the Rev. Samuel Capers and the Rev. J. Scott Budlong. The clergy of the city acted as pall bearers and others of the diocese as honorary pall bearers. Interment was in Stamford, N. Y.

Mr. Richards was born in Stamford, N. Y., the son of the Rev. Leonard E. Richards and Mary Elizabeth (Burbank). He received his education at Amherst College, Union Theological Seminary, and the Philadelphia Divinity School. He was ordained to the diaconate in 1891 by Bishop Potter of New York and to the priesthood in 1892 by Bishop Coleman of Delaware. During his ministry, Mr. Richards served parishes in the dioceses of New York,

Springfield, Missouri, Western Michigan, and Atlanta. He was rector of Christ Church, San Antonio, from 1917 until 1929. He was a member of the standing committee of the diocese of West Texas and also a deputy to the General Convention four times.

Mr. Richards is survived by his wife and a brother.

John C. Seagle, Priest

The Rev. John C. Seagle died on March 23d at his home in Hendersonville, N. C. Funeral services were held at St. James' Church, Hendersonville, on March 25th.

Mr. Seagle was born in Rutherfordton, N. C., the son of Philip C. Seagle and Mary S. Drake. He received his education at the University of North Carolina and at the General Theological Seminary. He was ordained to the diaconate in 1903 and to the priesthood in 1909 by Bishop Horner of Western North Carolina. Before becoming rector of St. John's Church, Charleston, S. C., Mr. Seagle served parishes in the dioceses of Western North Carolina, New York, and North Carolina. He retired from St. John's Church in 1940, having served there for nine years.

Mr. Seagle is survived by a daughter, two sisters, and two brothers.

Raymond Elbert Aldrich

Mr. Raymond Elbert Aldrich, 58, a supreme court justice of the appellate division, Brooklyn, N. Y., died in the Vassar Hospital, Poughkeepsie, N. Y., on January 22d. The cause of death was a cerebral hemorrhage. Funeral services were held in Christ Church, Poughkeepsie, on January 25th by Bishop Gilbert, Suffragan of New York, assisted by the Rev. Roland J. Buntten and the Rev. Dr. James A. Pike.

Justice Aldrich was born in Poughkeepsie, and was graduated from the Albany Law School in 1909. Before his elevation to the supreme court bench in 1934, he was an attorney and banker, and ranked as one of Dutchess County's leading criminal lawyers.

He is survived by his wife, two sons, and two granddaughters.

F. Warner Bishop

Dr. F. Warner Bishop, former president of the medical board of St. Luke's Hospital, New York City, died on March 23d after a long illness.

Dr. Bishop received the B.A. degree from Columbia University in 1910, and the M.D. degree from the College of Physicians and Surgeons of the same uni-

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MEMORIAL

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MISCELLANEOUS

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POSITIONS OFFERED

SEAMSTRESS: Plain sewing. Salary, room and board. Church privileges. Write the Mother Superior, Convent of St. John Baptist, Ralston, New Jersey.

SUMMER SUPPLY from June 29 through August 31. \$20 per week and use of splendid rectory. 25 minutes from Manhattan. Reply Box D-3209, The Living Church, Milwaukee 3, Wis.

WANTED—Housemother with some knowledge of practical nursing to take charge of infirmary in children's home. Church institution. Pleasant accommodations. Delightful surroundings. Full maintenance and salary. Details on application. Write Bethany Home, Glendale, Ohio

NEW RATES EFFECTIVE MAY 1, 1947

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DEATHS

versity in 1912. He served as an intern at St. Luke's Hospital for three years, was attending physician for nearly 20 years, and was president of the medical board from 1936 to 1938.

When Bishop Manning, retired of New York, was seriously ill with pneumonia for three months in 1929, Dr. Bishop attended him daily.

Dr. Bishop is survived by his wife and daughter.

Helen Corey Bliss

Mrs. Helen Corey Bliss, the wife of Dr. Theodore Bliss, died suddenly from a heart attack on April 2d in the National Arts Club, New York City. The funeral service was held on April 5th with only members of the family and intimate friends attending.

Dr. and Mrs. Bliss were appointed to the foreign mission field in 1910. Dr. Bliss worked first at St. Luke's Hospital, Tokyo, Japan, for five years; after that he served a term at St. James' Hospital, Anking, China, and then he was on the staff of the Church General Hospital, Wuchang, China, from 1918 to 1927.

Walter Bedford Moore

Major Walter Bedford Moore, a retired manufacturer and philanthropist, died at his home in York, S. C., on March 12th. Funeral services were held in the Church of the Good Shepherd, York, with interment in the local cemetery.

In 1939 Major Moore was active in the organization of the Church of the Messiah, Myrtle Beach, S. C., to which he later contributed a rectory. He contributed generously to the enlargement and improvement of the parish house and rectory at Clemson College, Clemson, S. C., and later gave the organ to Holy Trinity Church, Clemson. In 1945 he made a substantial gift to the Episcopal Society for the Advancement of Christianity in the diocese of Upper S. C., with the stipulation that the principal and interest should be used for advance missionary work. He has recently had rebuilt and redecorated the Church of the Good Shepherd, York, where he has long been an active member.

Lillian Cooley Scott

Mrs. Robert C. Scott, 44, wife of the Rev. Robert C. Scott, rector of Trinity Church, El Dorado, Kansas, died on February 28th after an illness of several months. Funeral services were held in All Saints' Church, Johnson City, N. Y., on March 6th, and a Requiem was held on the same day in Trinity Church, El Dorado.

CHANGES

Appointments Accepted

The Rev. Alvin S. Bullen, formerly chaplain in the US Army, is now priest in charge of St. Simon's-on-the-Sound, Ft. Walton, Fla., and may be addressed there.

The Rev. Albert St. Geo. Colbourne, rector of Emmanuel Church, Lancaster, Wis., will become rector of Grace Church, Cedar Rapids, Iowa, May 1st. Address: A Avenue at Sixth St. NE, Cedar Rapids, Iowa.

The Rev. Edward C. Colcord, formerly vicar of St. Peter's Mission, Portland, Maine, is now vicar of St. Stephen's and chaplain to Sisters of St. Mary at the DeKoven Foundation, Racine, Wis. Address: DeKoven Foundation, Racine, Wis.

The Rev. F. Nugent Cox, formerly assistant rector of Calvary Episcopal Church, Tarboro, N. C., is now priest in charge of All Saints', Hamlet, and St. David's, Laurinburg, N. C. Address: Hamlet, N. C.

The Rev. Vincent Fischer, formerly rector of Epiphany Church, New Haven, Conn., is now vicar in charge of St. Mary's, Penacook, and Grace Mission, East Concord, N. H. Address: 45 Merrimack St., Penacook, N. H.

The Very Rev. Duncan Fraser, dean of the Cathedral of St. John, Providence, R. I., will become rector of Christ Church, Cooperstown, N. Y., June 1st. Address: Christ Church, Cooperstown, N. Y.

The Rev. Albert M. Holloway, formerly rector of St. Paul's, Montrose, Pa., is now rector of Trinity Church, Oxford, Philadelphia, Pa. Address: 411 Gilham St., Lawndale, Philadelphia 11, Pa.

The Rev. M. Dennis Lee, formerly rector of Christ Church, Jordan, N. Y., is now rector of Trinity Church, Seneca Falls, N. Y. Address: 70 Cayuga St., Seneca Falls, N. Y.

The Rev. T. Norman Mason, formerly rector of the Church of the Good Samaritan, Paoli, Pa., is now rector of the Church of the Redeemer, Springfield, Pa. Address: 65 S. Britton Rd., Springfield, Delaware Co., Pa.

CLASSIFIED

POSITIONS OFFERED

CURATE for All Saints, Dorchester, Boston. Young, Single, Catholic, June 1. Write the Rev. A. W. P. Wylie, Rector, 240 Ashmont St., Dorchester 24, Mass.

WANTED—Two all round Christian practical workers in children's institution. Apply Miss Annie Park, St. Anne's Preventorium, Mission Home, Virginia.

WANTED—Married couple to take charge of boys' dormitory in Church School and farm. Wife to be housemother; husband, housefather and help with boys' work program. Blue Ridge School, St. George, Greene Co., Va.

POSITIONS WANTED

CLERGYMAN'S DAUGHTER wishes position companion-secretary, can drive car. Give references. Reply Box D-3211, The Living Church, Milwaukee 3, Wis.

VESTMENT SERVICE

WILL PURCHASE USED Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles, veils, Surplices, revoled. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

The Rev. Wilmer S. Poyner, rector of St. John's, Florence, S. C., will become priest in charge of Christ Church Mission, Mullins, S. C., May 15th. Address: Mullins, S. C.

The Rev. John W. Tuton, rector of St. John's, Mt. Washington, Baltimore, Md., will become rector of Trinity Church, Asheville, N. C. Address: 76 Gertrude Place, Asheville, N. C.

The Ven. John Lee Womack, formerly priest in charge of St. Alban's, Jackson, and St. Andrew's, Clinton, La., is now archdeacon of town and country work in the diocese of Louisiana. Address: 802 Beverly Drive, Baton Rouge 12, La.

Change of Address

The Most Rev. Henry Knox Sherrill's residence address is changed from 41 Commonwealth Ave., Boston, Mass., to Boxford, Mass. His office address remains the same.

The Rt. Rev. F. A. McElwain, formerly addressed at Wallace, Idaho, should now be addressed at 724 Noyes St., Evanston, Ill.

The Rev. Morgan Ashley, formerly addressed at Weed Hall, Gainesville, Fla., should now be addressed at Box 2727 in that city.

The Rev. Reginald M. Field, formerly addressed at 15 Alden Ave., Albany 2, N. Y., should now be addressed at 89 Grove Ave., Albany 3, N. Y.

The Rev. J. DeWolf Hubbard, formerly addressed at Barre, Mass., should now be addressed at Kent, Conn.

The Rev. C. E. Knickle, formerly addressed at 218 N. 14th Ave., E. Duluth, Minn., should now be addressed at 1829 E. Superior St., in that city.

Layworkers

Miss Pauline Eleanor Watts is now assistant

housemother at St. Mark's Mission, Nenana, Alaska, and may be addressed there.

Miss Lois Wadsworth Wendt is now a nurse at the Hudson Stuck Memorial Hospital, Ft. Yukon, Alaska, and may be addressed there.

Ordinations

Priests

Western Massachusetts: The Rev. Kenneth Rupert Robinson was ordained to the priesthood by Bishop Lawrence of Western Massachusetts on March 8th at St. James' Church, Elmhurst, Mass. He was presented by the Rev. Victor Loope and the Very Rev. Charles L. Taylor, Jr., preached the sermon. Mr. Robinson is assistant at St. Peter's Church, Albany, N. Y. Address: St. Peter's Guild House, Albany, N. Y.

Deacons

Delaware: Kenneth Edward Clarke was ordained to the diaconate by Bishop McKinstry of Delaware on March 27th in Trinity Church, Wilmington, Del. He was presented by the Rev. Joseph H. Earp and the Rev. Donald W. Mayberry preached the sermon. Mr. Clarke is curate of the Cathedral Church of St. John, Wilmington, Del. Address: 2013 Franklin St., Wilmington, Del.

Maryland: Charles Carroll Eads was ordained to the diaconate by Bishop Powell of Maryland on March 17th in the Church of the Epiphany, Baltimore, Md. The Rev. Dr. Robert Kevin preached the sermon. Mr. Eads is assistant at the Church of the Ascension and Prince of Peace, Baltimore, Md., and may be addressed there.

Maryland: Frank Morgan Smith, Jr., was ordained to the diaconate by Bishop Powell of Maryland on March 24th in St. John's Church, Hunting-

don, Baltimore, Md. The Rev. Dr. Albert T. Mollegan preached the sermon. Mr. Smith is deacon in charge of the Church of the Holy Apostles, Baltimore, Md., and may be addressed there.

Spokane: Rodney Anthony Horne was ordained to the diaconate by Bishop McElwain, retired of Minnesota, acting for Bishop Cross of Spokane on March 25th in Holy Trinity Church, Wallace, Idaho. He was presented by the Rev. E. J. Mason and Bishop Cross preached the sermon. Mr. Horne is deacon in charge of Holy Trinity Church, Wallace, and St. Andrew's, Mullan, Idaho. Address: 312 Fourth St., Wallace, Idaho.

Depositions

The Rev. Milton Alfred Huggett, presbyter, was deposed from the Sacred Ministry on April 7th by Bishop Reinheimer of Rochester in the presence of the Rev. George E. Norton and the Rev. Norman A. Rimmel. The action was taken under the provisions of Canon 64, Sec. 3(d), with the advice and consent of the standing committee of the diocese of Rochester.

The Rev. G. Shannon Walker, deacon, was deposed from the Sacred Ministry on March 18th by Bishop Kennedy of Honolulu in the presence of Canon Anson Phelps Stokes, Jr., and the Rev. Richard M. Trelease, Jr. The action was taken under the provisions of Canon 59, Sec. 1, with the advice and consent of the clerical members of the council of advice, after the formal renunciation in writing. The action was taken for reason not affecting his moral character.

Corrections

The address of the Rev. L. Curtis Denney was incorrectly listed [L. C., March 23d]. Fr. Denney's correct address is 288 East Main St., Watertown, N. Y.



CHURCH SERVICES



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11
ST. ANDREW'S Rev. Gordon L. Graser
Main of Highgate
Sun 8 Low Mass, 9:45 A.M., 10 Sung Mass, 9:30
Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC
ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11. Others posted

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Poull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30. The Church is open daily for prayer

NEW YORK CITY Cont.

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 Ch S; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th Street and Broadway
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C, Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif M. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

KEY—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr. Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William C. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun, Holy Eu 8:9; Mat 10:30; Sol High Eu & Ser 11. Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45, Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.; Rev. Hugh R. Farrell
Sun 8, 9:30, & 11; Thurs, 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S. T. B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Frances Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12:30

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