

December 4, 1937

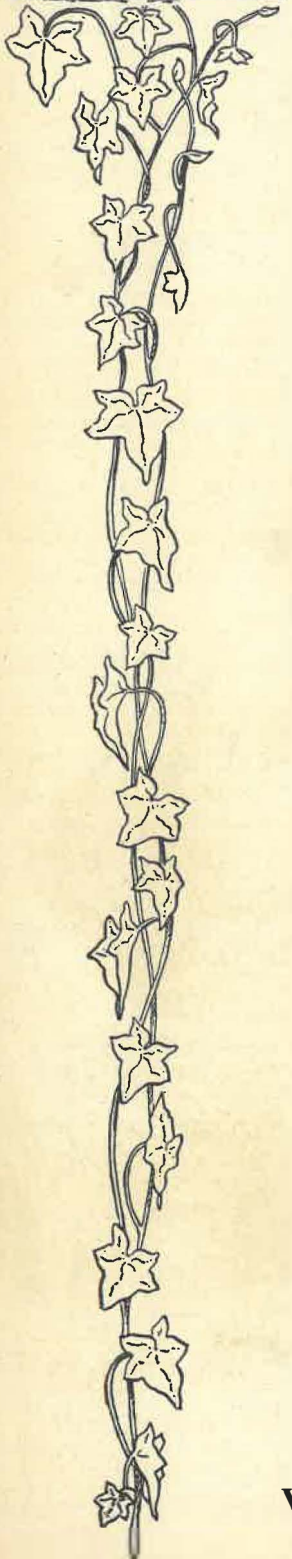
Dec 2 '37 E



The



Living Church



ANOTHER TRAILER CATHEDRAL?

No, the picture shows the Church coming to Ellis, Kans., through the efforts of the General Theological Seminary associate mission with headquarters at Hays, in the missionary district of Salina. This former Lutheran church was renovated and supplied with a steeple as shown in an illustration with the article, Planting the Church in Western Kansas, in this issue.

(See page 715)

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Turning to God

TO THE EDITOR: We have recently celebrated Armistice Day. Nineteen years ago a long and bloody war ceased after taking incalculable tolls from all the participants in lives and treasure. When we entered this war, we were told that this was a war to end all wars. Subsequent events have certainly proved that it was not; for today, 19 years after this war to end wars, we find the world on the verge of another plunge into war-madness.

But, if—instead of endeavoring to find intellectual solutions for our present problems, which only means that we find that our solutions will not work—we searched the Word of God, we could find that the war to end wars will not be fought with guns or poison gas. In the 46th Psalm, and the ninth verse, we read: "He (God) maketh wars (all kinds of wars between nations and people—industrial, economic, etc.) to cease unto the end of the earth." Isaiah 2:4-5 says: "And He (God) shall judge among the nations and shall rebuke many people, and they shall beat their spears into pruning hooks: Nation shall not lift up sword against nation neither shall they learn war any more—O House of Jacob, come ye and let us walk in the *Light* of the Lord." And read Isaiah 30:21, which says, "*This is the Way, walk ye in it.*" Also, St. Luke 1:29, "To give *Light* to them that sit in darkness and in the shadow of death, to guide our feet into *'The Way of Peace.'*" St. Luke 21:24 says, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Ezekiel 30:37 reads, "I will yet be enquired of to do it for them." Isaiah 62:7 commands, "Ye that make mention of the Lord keep not silence and give Him no rest till He establish and till He make Jerusalem a praise in the earth."

How can we obtain this promised, longed-

for, time of peace? Let us repeat the required simple instruction, "I (God) will yet be enquired of to do it for them."

This means that we should seek the guidance of Almighty God, rather than any man-made formula, no matter how appealing and sensible the latter may appear to be.

How can we then obtain the guidance of God? Surely if this nation were called by the President to a day of national intercession and prayer, we should find our prayers answered by God's unfolding His solution to our problems. Before this can come about, our minds must be humble and our desires great for God "to do it for us." We have tried innumerable experiments during the past four years to prime the pump and bring back prosperity. Some of them have worked wonderfully, but others have failed. And now questionings are arising as to the permanence of the prosperity which we won back so hardly.

Nothing but prayer, nation-wide prayer, will prove effective. If all creeds and denominations embracing the Catholic, Protestant, and Jewish faiths would put their differences aside, and join in earnest prayer to the God of our salvation, assuredly we should soon find a happy issue out of all our afflictions.

Fellow Christians within the sound of my voice who believe in the power of prayer, let us join in prayer that the hearts of those who are in authority may be touched, so that they may call upon the nation to set apart a day when all may join together in earnest prayer to God to guide our feet into the way of peace. (Rev.) R. E. RANDALL.

Detroit.

Church Army

TO THE EDITOR: During General Convention, Church Army had many gracious pats on the back. These encourage us, but of themselves do not strengthen us financially. Some 15 students are being trained for work in remote rural fields, Church Army being responsible for the cost of that training. Could the clergy help us by sending us the loose money in the offering on Christmas Day? We have no grant from any source and we sorely need your help.

B. FRANK MOUNTFORD,
National Director.

New York.

Raising Church Funds

TO THE EDITOR: Will some clergyman kindly answer a question bothering some old-fashioned Churchmen?

On what grounds is it justifiable to raise funds for sacred purposes by secular means, such as card parties?

The point so often now stressed that we are all wrong in making a marked distinction between "sacred" and "secular" does not satisfy in this connection, particularly when one can recall no passage from the Bible about giving that does not teach the spirit of sacrifice or grateful love.

In church school, more than ever, we are teaching that giving is a part of worship. Can we so continue to teach effectively if the youngsters are asked to "save up" or to make their money offerings, particularly in Lent, while their mothers often gain the zest and

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The Living Church

Established 1878

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

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THE LIVING CHURCH
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non-altruistic pleasure of a game in return for their dollars given to the Church?

Should not all of us Church people be encouraged to give because money represents our daily living; and when the Church funds seem insufficient, should we not work and trust to God's all-sufficiency? . . .

If all of us could take a firm stand for higher motives in giving, would not that stand help and strengthen us to take other needed stands against the crass materialism of the day?
(Mrs.) L. E. RICAND.
Baltimore, Md.

“Mr.” and “Fr.”

TO THE EDITOR: I was particularly interested in the article on page 633 of the November 13th issue of **THE LIVING CHURCH**, concerning “Mr.” and “Fr.”

While I am a member of the Holy Catholic Church, I am decidedly not a member of the Roman Catholic Church, and I therefore intensely dislike to use a Roman Catholic designation not 50 years old. Can we not “deal with the whole of the clergy,” and bear in mind that among the larger body of English-speaking Christians in the world, there are many who dislike being addressed as Father. As editor of one of our most important journals, can you not start the good custom of following in the footsteps of John Keble, and omitting “Father” when referring to the clergy?
J. Q. BECKWITH.
Lumberton, N. C.

Wanted: A Moving Van

TO THE EDITOR: Many requests have come in to the Church society for college work asking that its exhibit be sent around the country. We should like very much to do this if the cost would not be prohibitive. May I, through your paper, appeal for a moving van into which the thing could be loaded and taken from point to point? Who knows, some Churchman might have a moving van that he doesn't want or that he could lend for a year or two.

(Rev.) C. LESLIE GLENN,
Cambridge, Mass.

The Decalogue

TO THE EDITOR: Mr. Elliot Hempstead's reference in **THE LIVING CHURCH** of October 30th to the regrettable omission of the reading of the Ten Commandments in the office of the Holy Communion may well commend itself to the prayerful consideration of laity as well as clergy.

In connection with this the matter of the abbreviated form, especially of the Tenth Commandment as read from some of our Altars, may well come in for consideration too.

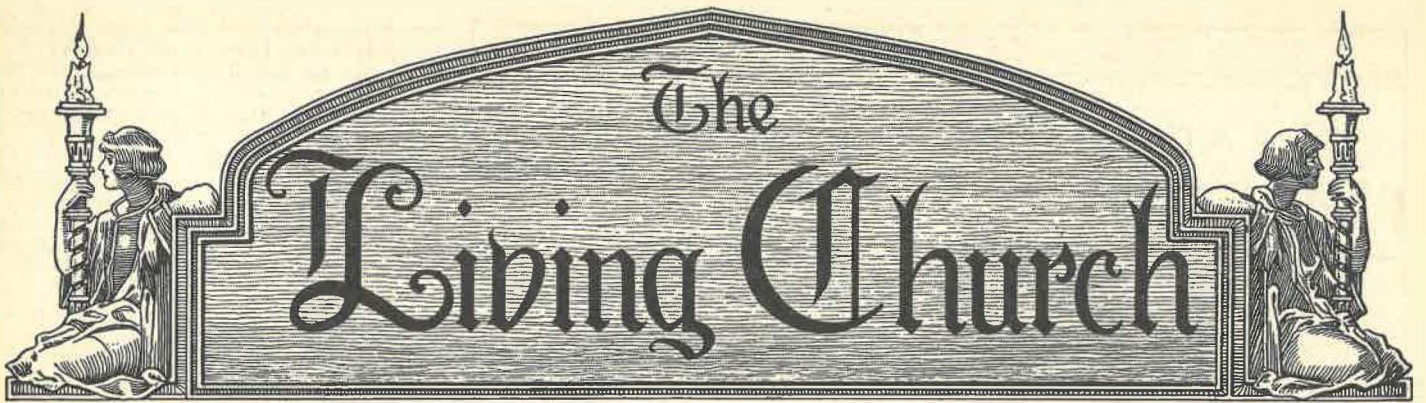
What is the difference between the reading: “Thou shalt not covet” and the reading: “Thou shalt not love”? Both lack sense. Neither is sin *per se*. The application of either to the forbidden object works sorrow.

Sang the Psalmist (19:7)—“The law of the Lord is an undefiled law, converting the soul.”

Either by omission or by abbreviation of the Law of God can the Church afford to weaken its power in the lives of her children?

(Rev.) JOHN H. DE VRIES.
Old Saybrook, Conn.

“COVET” as an intransitive verb means, according to Funk and Wagnalls, “to indulge extreme or unlawful desire.” Wherein does this lack sense or parallel the word “love”?
—THE EDITOR.



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No. 23

EDITORIALS AND COMMENTS

The Year's Statistics—I*

YEAR BOOKS of the Episcopal Church have a long record of continuous publication. Sometime we should like to trace that record in some detail. It may be of interest now to note, however, that the first year book of the Episcopal Church was *Swords' Pocket Almanack* for the year 1816. It was published in New York by the firm of T. & J. Swords, the leading Church publishers of their day, and was a tiny 32mo booklet of 64 pages. In it the editors, Thomas and James Swords, announced:

"*Swords's Pocket Almanack and Christian's Calendar* makes its appearance at the solicitation of many members of the Episcopal communion who have searched in vain among the almanacks published in this city for one adapted to the particular circumstances of their Church."

Swords' Pocket Almanack was published annually until the issue for 1860. However, it was not for long the only year book of the Episcopal Church. In 1830 the first issue of the *Churchman's Almanack* was published by the Protestant Episcopal Press of New York as a rival publication under the editorship of the Rt. Rev. William Murray Stone, Bishop of Maryland, assisted by the Rev. Dr. J. V. Van Ingen.

The *Living Church Annual* is the direct descendant of the *Churchman's Almanack*, the name of which was changed in 1893 to *American Church Almanack and Year Book*. It is also the indirect descendant of *Swords' Pocket Almanack* and thus continues between its covers the history of 122 years of year book publication in the Episcopal Church. The *Living Church Annual* as such was established in 1882 under the editorship of the Rev. Charles W. Leffingwell, D.D., and Mr. Arthur Seymour, editors of THE LIVING CHURCH. It was subsequently combined with *Whittaker's Churchman's Almanac* and in 1922 it absorbed the *Churchman's Year Book and American Church Almanac*. Since that time there has been but one year book in the Episcopal Church. During all of this long period of time there has, so far as we are aware, not been a single year in which there was no annual publication of the Church—though in the year 1833 the *Churchman's Almanack* was suspended because of a widespread epidemic of Asiatic cholera.

All of these year books of the Episcopal Church have been unofficial. The preface to the 1918 edition of the *Churchman's Year Book and American Church Almanac* accurately states the situation which is as true today as it was 20 years ago:

"The Church makes no official provision for the publication of Church statistics. There is no complete, official list of the names and addresses of the clergy of the thousands of our parishes and missions. Nor is there any official compilation showing the work or personnel of the multitude of organizations that are serving the Church. It is this need which the Year Book must meet. To do so it must assemble from a great number of widely scattered sources a vast amount of detailed information—much of it information which appears to be nowhere a matter of precise record."

To that task the *Living Church Annual* applies itself this year as it and its predecessors have done for nearly a century and a quarter past. In so doing it relies, as in previous years, upon the diocesan journals which in turn depend upon the annual parochial reports required in all dioceses and missionary districts. Although these statistics have been carefully checked by the various bishops and executive secretaries in order to eliminate any errors that may have crept into the diocesan journals and to bring the parish and clergy lists up to date, the statistics themselves depend for their accuracy ultimately upon the individual parochial reports. Obviously, therefore, they can be as accurate as those parochial and diocesan reports and no more so. The importance of compiling the figures in those basic reports cannot therefore be stressed too strongly.

CHANGES IN THE EPISCOPATE

DURING the year ending October 31, 1937, which is the period covered by the present *Annual*, only two bishops have died—the Rt. Rev. Frederick Focke Reese, D.D., fourth Bishop of Georgia, whose death took place December 22, 1936, at the age of 82, and the Rt. Rev. Nathaniel Seymour Thomas, D.D., retired Bishop of Wyoming, who died April 1, 1937, at the age of 69.

The resignations of eight bishops were accepted by the House of Bishops at the meeting of General Convention in October, 1937. Seven of these took effect immediately—those

*Being a part of the editorial from the forthcoming 1938 *Living Church Annual* (Morehouse Publishing Co., \$2.25. Ready December 15th).

of the Rt. Rev. Drs. Logan H. Roots as Bishop of Hankow, John N. McCormick as Bishop of Western Michigan, Paul Matthews as Bishop of New Jersey, Edwin Warren Saphoré as Bishop of Arkansas, Samuel G. Babcock as Suffragan Bishop of Massachusetts, Arthur C. Thomson as Bishop of Southern Virginia, and Frederick R. Graves as Bishop of Shanghai. The resignation of the Rt. Rev. Dr. Robert C. Jett as Bishop of Southwestern Virginia was accepted to take effect at the time of the next convention of his diocese, May 17, 1938.

General Convention elected a new Presiding Bishop, the Most Rev. Henry St. George Tucker, D.D., Bishop of Virginia, who will take office on January 1, 1938, succeeding the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island. Bishop Tucker's photograph appears as the first illustration in this volume.

The other illustrations depict the five bishops consecrated during the past year—the Rt. Rev. Drs. Winfred Hamlin Ziegler, Bishop of Wyoming, William Appleton Lawrence, Bishop of Western Massachusetts, Harry Beal, Bishop of the Panama Canal Zone, Douglass Henry Atwill, Bishop of North Dakota, and Goodrich Robert Fenner, Bishop Coadjutor of Kansas.

During the year the Rt. Rev. Dr. Frank Whittington Creighton, formerly Suffragan Bishop of Long Island, was elected and installed as Bishop Coadjutor of Michigan. The Rt. Rev. Dr. Alfred Alonzo Gilman, formerly Suffragan Bishop of Hankow, was elected by the House of Bishops as Missionary Bishop of Hankow. The Rt. Rev. Dr. Lewis Bliss Whittemore succeeded Bishop McCormick as Bishop of Western Michigan. The Rt. Rev. Dr. Wallace J. Gardner succeeded Bishop Matthews as Bishop of New Jersey.

Two Bishops-elect await consecration at the time that this *Annual* goes to press—the Rev. Dr. William Payne Roberts, Missionary Bishop-elect of Shanghai, and the Rev. Dr. Robert Franklin Wilner, Suffragan Bishop-elect of the Philippine Islands.

GENERAL CONVENTION OF 1937

IN ADDITION to the election of a new Presiding Bishop, the General Convention held in Cincinnati October 6 to 19, 1937, made a number of changes in the national organization of the Church. The effect of these may be seen by comparing the tabulation of the Church's national organization on page 77† of this issue with similar tables in previous issues. On this page also and the following pages will be found the revised membership of the Joint Commissions and Committees as appointed by the last General Convention.

WAR IN CHINA

THE UNDECLARED war between Japan and China in the Far East has seriously affected the missionary work of the Church in the latter country. The siege and subsequent fall of Shanghai necessitated the evacuation of many of the churches and institutions in that vicinity, and some of the buildings were badly damaged by shell fire. Generally speaking, however, missionaries continued at their posts under the most trying circumstances and many deeds of heroism have been performed by them.

The suffering among native Chinese Christians has been great and many in the war area have been forced to flee their homes and abandon their possessions. A large number of these have been cared for by the Church and helped in their emergency in one way or another. The General Convention authorized an appeal for \$300,000 as an emergency fund to aid these Chinese Churchmen.

THE FORWARD MOVEMENT

THE FORWARD MOVEMENT completed its third year under the chairmanship of the Rt. Rev. Dr. Henry Wise Hobson, Bishop of Southern Ohio, and its report to General Convention was received with enthusiasm. The Commission was continued with a somewhat changed personnel and the new Presiding Bishop was added as an ex-officio member. A full report of Forward Movement activities will be found in the cyclopedia section under the heading "Forward Movement."

(To be concluded next week)

Does Opportunity Knock?

WHEN THE NEW Soviet Constitution was adopted a year ago we pointed out that its apparent grant of religious liberty to Russians had to be taken with a large grain of salt. The first democratic election is to be held on December 10th, and Article 56 of the Election Law gives "the right to nominate candidates to the Supreme Court of the Soviet Union . . . to the organizations of the Communist party . . . and other legally registered societies." . . . Does this mean that religious voters could legally elect a priest or sympathizer to a high place in USSR councils? Andrei Vishinsky, state public prosecutor of sabotage fame, says "No." Judging by news reports, however, this is only his personal opinion.

The question would be academic were it not for the fact that *Pravda* has reported the existence of 30,000 registered religious bodies, representing at the very least a minimum of 600,000 religious citizens. *Pravda*, *Izvestia*, and *Trud* indicate about 1,500,000 religious believers in Moscow alone! According to the most recent official statistics, the Soviet League of Militant Godless has already declined from over 5,000,000 to under 2,000,000.

We venture two comments or suggestions in connection with the new situation of our Russian Christian brethren. First, we hope that they will be wise enough not to endanger their possible growth of security by campaigning for religious representatives like priests or bishops. The Metropolitan Sergius will be well advised to caution the energies of such groups as the Orthodox in Tver, Yaroslavl, and Ivanovo-Voznesensk, who have held assemblies without interference—thus far. They will be much wiser if they simply vote for laymen who are friendly. Even some Communists are in this category. Our second comment we direct to foreign religious observers of events in Russia. Our faith teaches us the invincibility of the Holy Spirit; we can be sure that religion will not be killed in the USSR. But nevertheless, we must not take too much premature joy in these recent developments. The chief reason for a decline in the ranks of atheist societies has been a premature belief that 20 years of materialism had eliminated faith! The Christians can easily "spill the beans" by poor strategy. This situation is a good test of the political competence of Christian elements in an alien society.

"The Anglo-Catholic Tightrope"

IT IS with astonishment and regret that we have read an article in the *Christian Century* of November 24th entitled The Anglo-Catholic Tightrope. The author is a former editor of a regular department in THE LIVING CHURCH who has turned against her earlier associates, and in this article devotes two and a half pages to caricature and ridicule of them. Her criticism is entirely of a destructive nature. It consists mostly

† Page citations refer to the 1938 *Annual*.

of unsupported charges of disloyalty, the few facts that she introduces being twisted to bolster up this contention.

We have said that we read this article with astonishment. This is not because of the article itself or its authorship, but because it has been published by a religious periodical of such high standing as the *Christian Century*. We had thought that there was only one periodical that would publish such an article as this. We regret that our Chicago contemporary has let itself be made a second. We hope it does not mean that the *Christian Century* will also publish anti-Methodist articles by ex-Methodists, anti-Quaker ones by ex-Quakers, and so on. If so it will mark a new low in religious journalism and journalistic religion.

The article in question is not such as to merit a reply. Ridicule and sarcasm cannot be answered by logic and fact, and it is not the policy of THE LIVING CHURCH to indulge in the "you're another" type of journalism. We can therefore only express our regret, and protest to the editor of the *Christian Century* at the publication of such an article. It certainly will not help the cause of Christian unity, of which he has been so conspicuous and noted an advocate.

"Fr." vs. "Mr."

WHAT should a priest be called? One of our subscribers writing to the correspondence columns this week suggests that THE LIVING CHURCH "start the good custom of following in the footsteps of John Keble and omitting 'Father' when referring to the clergy." He refers to a recent editorial in the *Church Times* on this subject, reported in our news columns November 13th.

Two points can be cleared up at the outset. (1) No priest should be referred to as "Dr. ———" unless a doctor's degree has been conferred upon him by a recognized institution of learning. The *Living Church Annual* is an adequate guide on this point. (2) No priest or minister of any denomination should be referred to as "Rev. ———." This expression is as gauche as would be the reference to the President of the United States as "Hon. Roosevelt."

When it comes to the distinction between the usage "Mr. ———" or "Fr. ———" we are in a somewhat different realm. It is our belief that "Mr. ———" is a proper form for any citizen of the United States of America, regardless of his rank, office, or title. This usage is followed, for example, at Harvard where even the president of the university is commonly referred to simply as "Mr. Conant" regardless of his title or academic degrees. It is also proper to refer to the President of the United States as "Mr. Roosevelt."

There are, however, certain professions that are distinguished by particular titles. Thus in the medical profession a physician or surgeon is invariably referred to as "Dr. ———," indicating that he is a recognized and qualified member of the profession. The title "Fr. ———" may be considered in this same category as the professional badge of a Catholic priest, whether of the Anglican, Roman, or Orthodox obedience. This is a more or less technical sense and is the one in which it is particularly used in referring to the clergy of Religious Orders, though it is also quite appropriate for any priest of those communions.

There is, however, another sense in which the title "Fr." is particularly appropriate for a priest. The relationship between a priest and his people is in a very real sense that between a father and his children. Not only does the priest represent the Heavenly Father in his ministry but the ties of respect and affection that bind him to his parishioners are closely akin

to those between a father and his children. Thus any priest ought to feel at once honored and filled with humbleness when his parishioners address him as "Father," not as an ecclesiastical title but through their affection and love for him.

It is for that reason that we like the title "Father" for the clergy. Moreover, for us it is so natural and normal an expression that we find it difficult to think of a priest of the Church by any other title. As a matter of fact, this editor rarely heard a priest referred to in any other way than as "Fr. ———" until he left the diocese of his birth and childhood to go to college. With that background, can he be expected now to start a movement to deprive the clergy of a title which most of them have amply earned by their good work as well as by the growing usage of the Church?

The practice of THE LIVING CHURCH has ever been to refer to the clergy as "Fr. ———" or "Mr. ———" in accordance with the preference of the individual priest if that preference is known. Where the preference is not known we exercise our best judgment. We try never to refer to a priest as "Mr. ———" where he is accustomed to the expression "Fr. ———"; similarly we do not refer to him as "Fr. ———" if we know him to prefer "Mr. ———."

No Churchman would think of referring to his bishop as "Mr. ———"; why then should he insist upon mistering his rector? For our part, we greatly prefer to recognize the distinctive character of the priesthood and the genuine love of the laity for its clergy by the use of the biblical and apostolic title of "Father."

Strategy in the Church

LAST WEEK we reported in our news columns a survey of the parishes and missions in Westchester County, New York, with a view to the better organization of the Church's work in that suburban area. This week we report a similar study of an urban area made by a laymen's commission in the city of Denver. We note also the awareness of the problem of strategic location of the Church's work on the part of the diocese of Long Island.

We welcome these surveys as an indication of intelligent progress in the Church. They are in line with the action taken by the National Council in providing for a permanent board of strategy and that of General Convention in authorizing the appointment of a joint Commission on Strategy and Policy. All of these are hopeful signs that the work of the Church in future may be more carefully planned and operated on a less haphazard basis.

The report of the Denver commission is particularly interesting in this respect. The commission has made a detailed study of the entire city and has prepared charts showing the density of population, the location of its foreign elements, the areas over one mile from any Episcopal church, and similar valuable information. The commission has furthermore made a study of communicants, confirmations, baptisms, and church school enrolments in the Denver parishes and missions, comparing these with similar statistics for the diocese of Colorado and for the general Church. On the basis of these studies it has made definite concrete recommendations for the future of the Church's work in Denver.

We commend the Denver report as a model of this valuable type of Church survey. We hope that it and the Westchester report will be taken as indications of what can and should be done in many parts of the Church. There are few dioceses that would not benefit from an intensive factual analysis of this kind, enabling them to plan for the future with the greatest

degree of effectiveness and the least amount of duplication and overlapping.

Would it not be a valuable thing if the new Forward Movement Commission would encourage surveys of this nature and give practical guidance and aid to dioceses that wish to undertake them?

Child Labor Increases

CHILD LABOR has increased by nearly 50% since the removal of restrictions imposed by NRA codes in those states which have taken no steps to abolish it, according to a report just made public by the National Child Labor Committee. According to this report, labor of 14- and 15-year-old children increased 48% for the last six months of 1936 as compared with a similar period in 1935 in 12 states. Moreover these figures, says the report, "show only the number of children going to work legally and give no indication of the number employed in violation of the law."

One of the sorest spots in the industrial life of the United States, according to the report, is the state of Missouri. In the Ozark region "poverty, ignorance, illiteracy, child labor, with children from 6 to 7 years up working regularly in the tiff diggings; child marriages, malnutrition, and disease characterize this section of Missouri, where existence is dependent upon and dominated by the tiff mine industry."

It is explained that "tiff" is a local name for barrites, used in the manufacture of paint and in making rubber.

The dioceses of Missouri and West Missouri both have social service departments, as does the Church in other states where child labor is on the increase. Would it not be a valuable piece of Christian social service for these several departments to investigate the local child labor situation and bring in constructive reports to the next diocesan conventions? Of the exploiter of children 2000 years ago our Lord said: "It were better for him that a millstone were hanged about his neck, and he were cast into the sea, than that he should offend one of these little ones" (St. Luke 17:2). Surely it is the business of His Church to do what it can to prevent the modern exploitation of His children.

The Anti-Lynching Bill

ONCE MORE an anti-lynching bill has been considered on the floor of the United States Senate and once more it has been defeated by a filibuster engineered by Southern senators. For six days Senator Connally of Texas, aided by senators from North Carolina, Georgia, Florida, and Alabama, held up all business while they talked the Wagner anti-lynching bill into defeat.

During the filibuster Senator Clark of Missouri posted on the wall of the Senate chamber two gruesome pictures of the Negro victims in the notorious Duck Hill, Miss., lynching with the caption:

THESE BLOW-TORCH LYNCHINGS
Occurred While the Wagner-Van Nuys
Anti-Lynching Bill Was Pending
Before the Congress

Do the Southern senators who talked so glibly against a Federal anti-lynching law really believe their claim that the several states can and will end the menace of mob murder? If so, how do they account for the ten lynchings of 1936 and the seven that have so far occurred in 1937 without a single arrest for participating in those crimes?

We wonder whether Senator Connally and his colleagues truly represent their constituents in the South. It is noteworthy that a survey conducted last month by Dr. Gallup's Institute of Public Opinion showed that 57% of all Southerners favored a federal anti-lynching law. Moreover, as pointed out by Virginius Dabney in the *Nation* of November 27th, many of the leading Southern newspapers openly favor federal anti-lynching legislation and scarcely any of them are actively fighting the Wagner-Van Nuys bill. Among those advocating the law are the Norfolk *Virginian-Pilot*, the Richmond *News Leader*, the Richmond *Times-Dispatch*, the Chattanooga *Times*, the Miami *Daily News*, the Birmingham *Age-Herald*, the Greensboro *Daily News*, the San Antonio *Express*, the Columbia *State*, the Louisville *Courier-Journal*, the New Orleans *Tribune*, the Knoxville *News-Sentinel*, the Birmingham *Post*, the Houston *Press*, and the Fort Worth *Press*. If human rights do not interest the senatorial opponents of the anti-lynching bill, do they not have their ears sufficiently close to the ground to note these signs of the trend of intelligent opinion in their constituencies?

It would be a fine thing if state and local communities did and could control the lynching evil. Unfortunately they have notoriously failed to do so in the past and there is no evidence to indicate their likelihood to do so in the future. If the evil of lynching, which is one of the darkest blots on America's record, is to be cured, only a stiff federal statute with teeth in it can do the job.

Through the Editor's Window

THE FOLLOWING Associated Press dispatch is a sorry commentary on contemporary society:

RENO, NEV., Nov. 26--(AP)—Mrs. Constance Edna de Bower, former actress, won an uncontested divorce decree here today from Herbert F. de Bower, clearing the way for her expected marriage to Jacques A. L. Raffray, New York insurance broker.

Mrs. De Bower said she would leave for New York "soon" and that she would be married to Raffray in the East.

Raffray was divorced here Nov. 9 by Mrs. Mary Kirk Raffray, now the wife of Ernest Simpson, former husband of the Duchess of Windsor.

We wonder—what is the proper form for introducing an ex-king to his wife's ex-husband's ex-wife's ex-husband's fiancée's ex-husband?

A LETTER from the chairman of the United Brewers Industrial Foundation, himself a brewer, writes to tell us that the drink problem has been solved and solicits our support in making that fact known. The solution, it seems, is to turn the public taste toward beer as "the bulwark of moderation." How lucky for the brewers that, by a fortuitous circumstance, social progress and national welfare thus coincide with the means of fattening their own purses!

ANSWERS TO CORRESPONDENTS

E. F. J.—It is customary for the choir to face the Altar through the reading of the Gospel, except at High Mass when the deacon of the Mass reads the Gospel at the west end of the chancel. In this case they face the deacon.

America and War

NO INFORMED person believes the United States could remain out of a major war. And since major wars, like the last, often have very insignificant beginnings, the only way to keep out of war is to see that no war occurs. We are so tied and bound to one another that in the long run we must rise or fall together. Peace must be everywhere if it is to be secure anywhere.

—Bishop Oldham of Albany.

Refugee Work in Soochow

By the Rev. Henry A. McNulty

Rector of Grace Church, and Head of Soochow Academy, Soochow, China

Soochow, China, November 6, 1937.

I HAVE BEEN listening for the past hour to the bombing in great force of the environs of our city. The siren, meaning "safety," has not yet blown, and as I write these lines I hear the bombers returning. While I was dressing this morning the first bombing planes of the day came; three times, while on the way to a meeting of the executive committee of our local international relief committee this morning, I was forced to stop until the "safety" blew. Three times already this afternoon have I seen the refugees we have here in our No. 4 refugee camp seek safety in our bomb-shelter or in their quarters. And so goes our day. Today the bombings have not been quite so near as they have been for the past 10 days; for our railway station—about a third of a mile from us in a straight line, just over the city wall—has at last been destroyed; and today apparently the bombings have been just south of the city, and along the railway line to our east. But over us the bombers fly; and one can never tell.

In this city, bombed now every fair day, we are establishing permanent camps (for the duration of the war, and after, for reconstruction) to accommodate as a minimum 5,000 destitute refugees; as a maximum perhaps 10,000 if our funds permit. Through Soochow have passed already many over 100,000 of these poor people—men, women, little children, most of them with no bedding and no clothes excepting those that they were wearing when they left the war-front, or when they fled from stricken Shanghai. We are told that we must expect some 200,000 more before it is all over. Some 40-odd resting-camps receive this mass of people until most of them may be sent farther west, to safer permanent resting places, or, if in any way possible, to distant relatives or friends. Meantime some have no place in the world to which to go; and for these our own committee is trying to find shelter. It is not ideal. No place is ideal that is marked, as Soochow is, as the first great city west of Shanghai; the first great city west of the furious fighting that is going on 30 miles or so from us. But it is the best we can do for them. If the city is later to be bombed quite indiscriminately—as Sunkiang, where one of our mission stations ought to be, was bombed a week or more ago—they will have to take their chances with what remains of the population, and be moved, if moving them is possible, to other camps. That possibility, or eventuality, take it as you will, is one of our many anxieties not pleasant to contemplate.

On September 3d a number of the leading gentry of Soochow called a meeting, to which the foreigners then in the city were invited, to discuss the possibility of establishing here, as had already been done in Shanghai and other cities, an international relief committee, non-political, to help the local Red Cross in some of their problems concerning refugees. The committee was formed that afternoon, and its personnel was constituted from these leading members of our gentry—including the heads of all the local organizations engaged in Red Cross, hospital, relief work, etc.—and from some 10 Americans, all missionaries, and two British business men. Two chairmen were appointed, one a Chinese, a Mr. Chang I-lin, a delightful and keen old gentleman of 73, respected and loved by all who know him; the other an American from our little number. An executive committee and other subcommittees were of course chosen, and the organization began to function. It was

by no means our plan to take over all the refugee work; that was far too big for the machinery we had in hand. Our aim was to secure as soon as possible from the great body of refugees those who needed this permanent care, and to minister to them in so far as our funds and ability permitted. To this end we at once made a thorough survey of the 40 or so refugee camps, all but one of which were placed outside our city walls, and near the six old city gates. In this survey we found naturally varying conditions; but in practically all there was great poverty, great crowding, almost utter lack of clothes and bedding, and what clothes they had were but the light clothes of hot summer China. In all the camps we found great kindness on the part of those in charge, great willingness to help, but nothing to provide beyond the barest necessities. Sanitation was perforce of the crudest. Food as simple as it could possibly be. In many cases grave illness.

Both in the camps and among the poor in the city many cases of cholera had developed, with many deaths. At once we prepared to furnish cholera vaccine for any camps that requested it, meanwhile establishing a cholera clinic in one of the rooms of the Hong Kong Institutional Church (Southern Methodist), which building our committee had gratefully accepted from the officers of that church as our international relief committee headquarters. We also prepared and sent to all the camps, with the permission of the Red Cross, a list of approved "regulations" for cleanliness of body and camps, and suggestions for many other things, including recreational facilities if possible; for in every single camp we found all, men and women and children, simply sitting or lying down, brooding over whatever of sadness was in their minds. We also suggested—and found the suggestion always graciously, sometimes joyfully, accepted—that those who were in the missionary work of Soochow might have the privilege from time to time of talking to these people, and bringing them some comfort.

Meanwhile we were working toward our main objects,



SOOCHOW INTERNATIONAL RELIEF COMMITTEE

Front row, left to right: Rev. R. T. Henry (Southern Methodist), executive secretary; S. C. Huang, local commissioner of foreign affairs; Col. C. E. de Watteville, delegate, International Red Cross Commission, Geneva; Chang I-lin, Chinese chairman; Rev. Henry A. McNulty, foreign chairman and author of this article; Dr. Tsang Pas-yoong, head of a Red Cross hospital; Nyien Kyung-ji, head of Soochow's largest cotton mill. Second from the left in the rear row is the Rev. K. T. Mau, Chinese priest.

of opening the permanent camps, if possible using the clean mission buildings throughout the city; and of starting a refugee hospital to care for refugees only; for the wounded soldiers were swarming into the city, and filling not only the already existing hospitals, mission and private, but also the many other emergency hospitals that had at once to be organized; so that the refugees were forced to take second place. Our committee could not possibly consider the huge wounded soldier problem, much as we felt for these men, and much as our mission hospitals were doing; we desired to have a place where the refugees would feel themselves not in the way.

Having secured the promise of a number of mission buildings, among which were our own Soochow Academy and Epiphany Girls' School, a subcommittee of five, three Chinese and two foreigners, went on a thrillingly interesting trip by car through the Chinese lines to Shanghai; visited as many as possible of those who had influence in Red Cross and philanthropic work, and, on the Chinese side, of those wealthy and generous Soochow people who were then living in Shanghai; and on October 14th held a dinner, to which these men had been invited.

At that dinner, presided over by our gentle but very brave chairman, Mr. Chang, we were promised for the financing of our big work the sum of \$145,000 from our Chinese friends, which sum was shortly supplemented from the foreign side by (Ch.) \$10,000 from the China International Famine Relief Commission, and \$15,000 from the American Red Cross for the hospitals of our Soochow area for medical relief among civilians and refugees. Our committee, of whom it was my great happiness to be one, were quite overwhelmed by the quick and generous response to our appeal; and we returned knowing that we might begin at once to carry out our program.

THE next week we opened our refugee hospital, in which we have had already nearly 100 cases; and following that we have opened already three permanent refugee camps, with a Chinese camp our organization has taken under its general supervision; so that today as I write we have, counting the Chinese camp which is financed entirely by a wealthy Chinese, 660 refugees under our immediate care, with 530 coming next Monday—a total of 1,190 in all. Our plan is to continue to take in permanent refugees just as quickly as we can make one suit of underclothes and one cotton-lined winter suit for each person we take in, and one heavy quilt for each two. In this we are held up by war conditions that make the transfer of money and the purchase of cloth and cotton a very difficult proposition; but we plan not to stop until we have reached the 5,000 we have as our goal, unless of course money fails us, or war conditions cut us short. We plan for three months; and then for reconstruction. Of course no one knows for how long these refugees may be our problem. Meantime we have 12 sites for permanent camps inside Soochow city; and we are arranging already for other satisfactory sites in the country, away, we hope, from war, if we are forced to transfer our charges elsewhere.

Getting things ready for these refugees in any camp is both fascinating and pitiful. As I said earlier in this article, here in our Soochow Academy, where normally we would be swarming with young men preparing for college, we have as I write 216. Among them none is a Christian. We have given them straw to lie on (they must use the bare floor, of course); food to eat; cleaner quarters than they have probably ever in their lives lived in; artesian well water for washing and baths and for washing their scant clothes. We have already opened a

(Continued on page 716)

General Convention and the Fixed Calendar

By the Rev. Thomas A. Scott

Executive Secretary, Diocese of Southwestern Virginia

IN THE ACCOUNTS in the Church papers of the various events in the General Convention there are brief references to a resolution which had to do with a fixed calendar and which was adopted by the House of Deputies, but not by the House of Bishops. Inasmuch as the subject is unusual and somewhat technical, it is only natural that those references do not convey a perfectly clear impression as to the exact meaning and fate of this resolution.

In the interest of perfect accuracy and a full understanding of the action on calendar reform in the General Convention of 1937, this statement is written.

The following was introduced in the House of Deputies:

Whereas: (1) The General Convention in 1934 adopted a resolution endorsing a proposal to stabilize Easter and also endorsing the 12-month plan for a fixed calendar, and (2) it now appears that the 12-month plan for a fixed calendar was approved without adequate consideration of the alternative 13-month plan, and (3) it appears that the Church, as an institution, is not greatly concerned with the respective merits of the two plans for a fixed calendar, therefore be it

Resolved, The House of Bishops concurring: (1) The entire resolution on the reform of the calendar as adopted by the General Convention of 1934 is hereby rescinded. (2) This Convention records its endorsement of the proposal to stabilize Easter in a fixed calendar but does not attempt to express an opinion as to the superiority of either the 12-month or the 13-month plan. (3) The secretary is directed to communicate this resolution to the same authorities named in the final paragraph of the resolution of 1934.

When the above came up later on the calendar of the House for discussion, the attention of the Deputies was called to these facts:

(1) The proper comparison of the 12-month and the 13-month plan for a fixed calendar, the advantages and disadvantages of each, the relation of each to the Gregorian calendar and the Church calendar, is a deeply involved and complicated procedure but one which must necessarily be followed before reaching a decision as to the superiority of either plan over the other.

(2) The Convention of 1934 naturally had not the time for such detailed and yet essential study of the two plans and did not attempt to make such a study.

(3) The Convention of 1934 did, nevertheless, place itself on record as approving the 12-month plan for a fixed calendar.

(4) The authorities in various parts of the world who are making a serious study of the question of a fixed calendar might very properly assume that a decision in favor of either of the two plans by the General Convention of the Episcopal Church would have been announced only after careful consideration of both plans and the effect of each in relation to the ecclesiastical system of the Episcopal Church.

(5) Inasmuch as such careful consideration was, in fact, not given to the subject, such an assumption on the part of those authorities would be quite erroneous and misleading.

(6) Any proposal that potentially may affect the life of every person in the civilized world for the rest of time is a sacred thing and should not receive hasty and careless action.

The purpose of the resolution now introduced in 1937 was

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Planting the Church in Western Kansas

The Work of the GTS Associate Mission in the District of Salina

By the Rev. Robert H. Mize, Jr.

ASSIGNED to "plant the Church" and to "make the newly planted Church self-supporting," the General Theological Seminary's Associate Mission at Hays, Kans., began its fifth year in September. Three clergy comprise the mission: the Rev. Paul D. Collins of the diocese of Pennsylvania, the Rev. Robert H. Mize, Jr., of Salina, and the Rev. Rudolph W. Treder of the diocese of Harrisburg. The area in which they work comprises a large proportion of Northwestern Kansas.

By the plan of the missionary society of the General Seminary, which initiated this work in the missionary district of Salina, one priest remains permanently in the area. The

other two clergy come from the graduating classes of the seminary for two year periods. One comes each year. This prevents the mission from having to absorb the inexperience of two men simultaneously.

In previous associate missions, such as the one at Omaha some 30 years ago, there had always been a major difficulty: Nothing guaranteed the continuity of the associate missions. Work was started and abruptly abandoned. The major difficulty has been overcome by the rooting of the associate mission in a Church seminary. As the associate mission field becomes increasingly self-supporting, the General



ST. BARTHOLOMEW'S, ELLIS

This is the church which was moved to Ellis, as shown in this week's cover picture, to supply the needs of the mission congregation.

Seminary's support will decrease. In accordance with this policy, the seminary will reduce its aid, starting in September of 1938, at the rate of \$500 a year, and will relinquish all support after September of 1941. St. Michael's Mission at Hays will ask for parish status at the next convocation.

The salaries of the three missionaries at Hays come from various sources. The salary of the permanent priest was paid at first by the general missionary funds of the Church, assisted by small offerings of the local missions. More recently the mission stations have met the entire responsibility. The salaries of the two alternate missionaries are paid by the missionary society of the seminary. The three salaries together, totaling \$3,000, enable the men to live together in a well-ordered way at the central associate mission house. They retain a housekeeper, who relieves the men of domestic cares. Other expenses, such as travel and rent of the associate mission house, are borne increasingly by the mission congregations and less each year by the funds from without the area. Payments from the mission stations toward the maintenance of the clergy amounted to \$835 in 1933 and \$1,700 in 1936.



THE GTS MISSION HEADQUARTERS AT HAYS

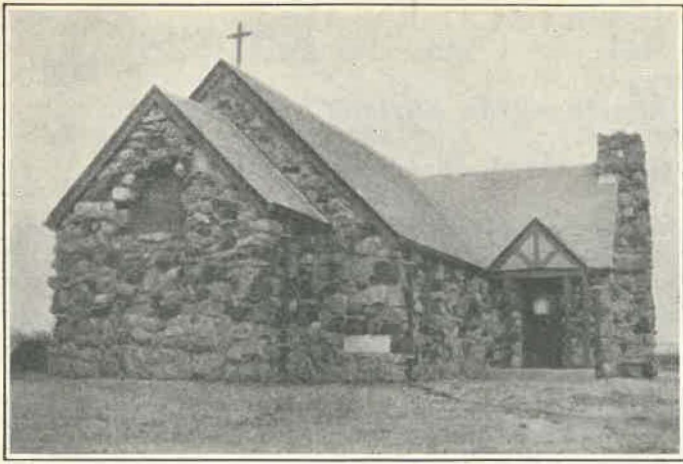
On the left is shown St. Michael's Church, mother church of the mission; on the right is the associate mission house in which the three clergy are quartered.

On coming to Hays in 1933, the mission took over an area which had previously been served by one man, an archdeacon. Regular weekly services had been held only at Hays. The bringing of three clergy to the area tripled the intensity of the Church's presentation. Lapsed Episcopalians were traced down and their lives as Churchmen were revived. Relatives of Churchmen were sought out, in ranch and small town, and in many cases they were instructed, baptized, and confirmed. New missions were started, some of them on the embers of a church life which had been smoldering for years. In half-a-dozen towns, the houses of the laity are used for gatherings of scattered people. In three towns, Kinsley, Larned, and Great Bend, closed church buildings have been reopened for regular Sunday services. In another town, Studley, a community church was fitted with Altar and chancel furnishings and opened for bi-monthly services of the Church. At Ellis, where there were only two communicants, a church school was started in the American Legion quarters of the Memorial Hall. Growing to a membership of 40, the school moved from the Legion quarters into a creamery, then into an underground beer garden, and finally into a church building. The building, formerly used by the Lutherans, was purchased and moved 21 miles over country roads to its present site in town. Another congregation, St. Andrew's near Hays, which met at a country school-house, has built an artistic stone church—the work of the



BETHANY CHURCH, LARNED, KANS.

This church was reopened in 1933 by the associate missionaries, and now has regular services.



ST. ANDREW'S RURAL CHURCH, NEAR HAYS

Built by the farmers whom it was to serve, St. Andrew's was consecrated in 1934. It serves a congregation of 110 members.

farmer-parishioners—and it now is the center of a growing church life. The church is encircled at a distance by other rural schoolhouses, and, in two of these, mid-week religious instruction is conducted by missionaries after school hours.

SIX COMMUNITIES now have services every Sunday. St. Michael's Church at Hays has daily Communion services and the full sacramental life including penance. In the immediate county of the associate mission there have been 175 baptisms and 180 confirmations—a county where there were only 50 communicants in 1932. A less intensified development has taken place in the more distant counties to points 100 miles away. In the mission area as a whole there were 147 communicants in 1933 and 362 in 1936. Church school membership was 15 in 1932 and 234 in 1936.

During 1935, because of the reduction of the national missionary budget of the Church, all the northwestern quarter of Kansas, 25,000 square miles in extent, was without ministers other than mission clergy. But with the re-quickening of the missionary treasury and the coming of new clergy, the missionaries are again enabled to move in their regular routines within limited distances.

But even with its area reduced to its normal size, the expense and hardship of covering such a wide territory is great. The cost of gas, oil, and upkeep on the garageless cars is more than \$1,000 annually. Three times the clergy have bought their own cars. Once Trinity Church, New York, came to their rescue.

Another difficulty is the fact that the missionaries are mostly Eastern men and they must deal with Midwestern peoples. Of the eight men sent out, seven have come from in or around New York and New England. Nourished where the Church is strong and established, the clergy find it no easy task to adapt themselves immediately to Western life. At the end of two years their term is over. The newness of driving long distances had a great deal to do with the death of the Rev. H. D. Crandall of Vermont, one of the original three missionaries. Fr. Crandall, exhausted, fell asleep while driving on a monotonous, hot prairie road.

On the other hand, there are encouraging notes. Foremost of any is the fact that the laity, beset by four years of the most severe drought on record, and new to the Church, are accepting their responsibility as supporting Churchmen. The faithfulness of the laity indicates that eventually they can take over the full support of the Church.

The writer personally does not list the Catholicizing of

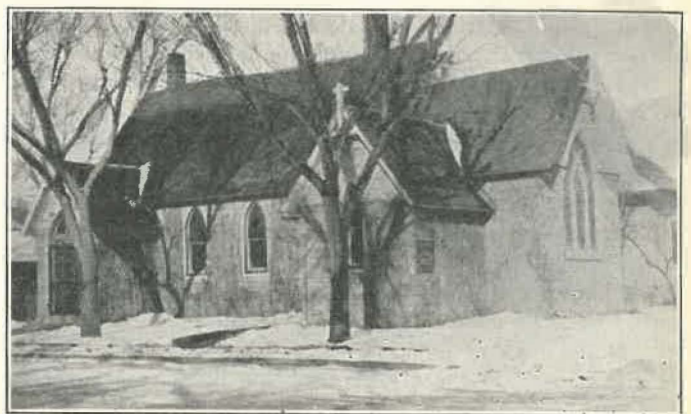
the Protestant Midwest as an arduous task if undertaken with patience. People generally are hungry for an enriched religion and for the much fuller heritage of the Church. They are tired of political sermons and prohibition sermons. They do not want to be admitted to Church membership without instruction. They do not want to take their religion superficially. They are tired of bad architecture, jingly music, theater department, personality parsons, sentimental funerals, and building debts. They are ready for a serious religion, which emphasizes not what we as mankind do, but what God does. They have long heard what Christ did during His three years' ministry as a prophet. They are eager to hear what he did during His forty days after the Resurrection. They want to know about Christ's Church. They want to know how He chooses to meet us today. They are weary of imagining kingdoms of God on this earth, with their political, social, and economic accompaniments which fail to come. They are ready for the supernatural. They want Eternal Life. And that is what the associate mission and the Episcopal Church as a whole hold in stewardship.

Refugee Work in Soochow

(Continued from page 714)

school for the 70 children who are our care; we plan next week to have cloth here for the women to sew in making their own fellow campers' underclothes, and the winter clothes for their babies and children. We have every grown man with his own job, until we can find some definite and constructive work to give them as a body. We have already started two little services a week, one day dividing the children from the adults, and giving all of course what non-Christians would find helpful, for we don't intend to take advantage of their position to "compel" any to come in, in spite of the parable!

And their response! This little group of ours is overwhelmingly happy, in spite of their cruel background of suffering. If they are sick we send them to our refugee hospital. If they are in need of care, we have many willing hands among our Grace Church Christians who are glad to help them. All our Camp No. 4 committee are from our own Christians, with our three clergy here, the Rev. C. C. Chu, K. T. Mau, and myself, as a board of advisers. And I think this camp is typical. We all realize that our charges are not voluntary "beggars." They are just like ourselves, suddenly brought against a terrible problem of existence; and our work is to give them heart once more, and if possible to send them back to their destroyed homes when the war is over, feeling that life still has something for them. I myself think God's blessing is on this work.



REESTABLISHED BY THE MISSION

The Church of the Holy Nativity, Kinsley, Kans., was reopened by the GTS associate mission in 1933, and is now the center of a new mission field. Temporarily it is without a resident minister.

Is Social Security Secure?

By Clinton Rogers Woodruff

ON SEPTEMBER 30, 1937, the Social Security Board issued a *Summary of Progress* in the course of which it was reported as of that date that 36 states had enacted laws or established plans for full participation in all four of the social security programs which require the approval of the Social Security Board for grants of federal funds. This represented an increase of four states during the quarter. A total of about 34,000,000 social security account numbers had been assigned to applicants for participation in the federal old-age benefits program, now in operation for nine months. This total includes 4,000,000 applications received during the quarter.

Every state, the District of Columbia, Alaska, and Hawaii, now have a law to protect their workers against total loss of income during periods of involuntary unemployment, and all these laws have been approved by the Social Security Board. The Board estimates that workers in nearly 21,000,000 jobs are covered.

From February, 1936, to September 30, 1937, federal grants totaling \$15,960,864.86 have been certified by the Board for payment of all necessary costs of proper administration of state unemployment compensation laws in states with approved plans. Of this sum, \$14,152,787.17 was for administration of state unemployment compensation agencies and \$1,808,077.69 for expansion of state employment services. Initial grants for expansion of employment services, required in connection with benefit payments under state employment compensation laws, have been approved by the Board for all except two of the states in which unemployment benefits become payable in January, 1938.

By September 15th the unemployment trust fund in the United States treasury amounted to \$448,482,983.32. This represents deposits plus accrued interest and minus withdrawals for benefit payments, of 42 states and the District of Columbia. Wisconsin, the only state which has begun to make benefit payments, had withdrawn \$1,200,000 for this purpose.

Aid to the needy aged, to the needy blind, and to dependent children is being given, with the aid of federal grants, in 50 states* which have approved plans for participation in one or more of these public-assistance programs. On the basis of reports received by the Board during the past months, it was estimated that 1,996,200 needy individuals in these states would receive cash payments during October under a total of 126 approved plans. At the close of the previous quarter, ended June 30, 1937, 1,755,003 persons were receiving assistance under 115 approved plans. During the quarter ended September 30, 1937, the total of states participating in all three public-assistance provisions of the act had increased from 32 to 36. During the quarter the plans of Kansas, Nevada, and South Carolina for old-age assistance were approved, increasing the total number of approved plans from 47 to 50.

Four plans for aid to the needy blind (those of Hawaii, Kansas, Minnesota, and South Carolina) were approved during the quarter, bringing the total of approved plans to 37. Federal grants to states for aid to the needy blind amounting to \$916,334.12 were approved by the Board for the quarter ended September 30, 1937. This brought the total federal grants for

this purpose to \$6,622,177.77 since February, 1936, when federal funds became available.

Plans for aid to dependent children of four states—Hawaii, Kansas, Minnesota, and South Carolina—were approved during the quarter, bringing the total of approved plans to 39.

In an address before the Denver meeting of the American Federation of Labor (published in the November issue of the *American Federationist*), Chairman Altmeyer of the Security Board pointed out that employes of Church and charitable institutions, including non-profit hospitals and educational institutions, were left out because such institutions are usually exempt from taxation and Congress granted their plea for exemption again in this situation. The wages of employes of state and municipal governments cannot be taxed by the federal government; therefore, such employes, including public school teachers, cannot be covered by the benefit provisions of the law. Seamen were excluded because it was thought at the time it would be too difficult to collect taxes and pay benefits to this group. Nearly all the groups of workers not now covered by the old-age insurance plan have, however, asked Congress for amendments to bring them within the act.

All of this represents a truly remarkable accomplishment in a very short time, but as Dorothy Thompson in one of her column articles said, the fact that the Supreme Court has declared "the social security legislation of the last Congress to be constitutional does not mean that the legislation is good. It is not. It is extremely bad, and it needs serious reconsideration and amendment. I know of no competent students of social insurance, of no outstanding experts, who believe that the present legislation is adequate."

IT IS because of this fact that I ask the question in the title to this article, Is Social Security Secure? It will be recalled that in the article, *Security Assured*, published in *THE LIVING CHURCH* of June 26, 1937, I said I was inclined to put a question mark after the title, and now I have done so.

Social security experts and pioneers are beginning to speak out. Here is a carefully prepared volume, *Social Security*, from the pen of Maxwell S. Stewart and published by W. W. Norton and Company of New York. Mr. Stewart, like practically all the competent students of this question, believes the government system of accumulating such large reserves for the system of compulsory old age annuities is unnecessary and dangerous. It is unnecessary because it is based upon a faulty analogy with the needs of private insurance companies. When the private companies sell annuities they must accumulate reserves out of the contributions of those in a given age group, so that the money will be ready when the payments begin. The private companies have to do this because, as voluntary institutions, they are not certain that they will be able to sell a sufficient number of policies in the future to provide them with an adequate flow of revenue to meet the future annuity payments.

With its power of compulsion and its taxing power the government, however, is assured of a continuing income. To be sure there is need of a reserve, which those who are most competent to judge believe should be 10 billions and not the 45 billions which the federal government is building up. Such a large sum affords too great a temptation to officials to dip into the fund for other purposes. While it is true government

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*The word "state" through the remainder of this article includes territories and the District of Columbia, as there is no other one word to describe these three kinds of jurisdiction, which function similarly under the Social Security Act.

Parsons Who Leap the Pulpit

A Memoir of Canon H. R. L. Sheppard

By the Rev. Desmond Morse-Boycott

DICK SHEPPARD, famous radio-priest of Britain, mourned today by all sorts and conditions of people, was a burning and a shining light. His humanity, his courage in going on with his jobs though a martyr to asthma, his sympathetic pen, his unique personality commended him even to those who violently opposed his points of view or disliked his unconventionality.

"The man in the street" was his real congregation. It was as a man in the street that I first felt his "pull." Although, as some might say, he became my most serious *business* rival in the glorious job of preaching the Gospel in the way people can understand it, I never looked at any pulpit he occupied as worthy of another occupant, least of all myself. He was one man in a thousand and a thousand men in one.

I met him, I say, as a man in the street. In my early days as a clerical journalist I assumed the pen-name, in a now defunct Sunday newspaper, of "the Man in Shabby Clothes," and went all over the place, by day and by night, learning how the poor are obliged to live, or shall I say "exist"?

In my disguises I met the most fervent of the Dick Sheppard "fans," the poor, broken-down, but ever courageous homeless people, who call sixpence (for a doss) "half the battle," and a shilling the whole of it, and half-a-crown a veritable campaign. From time to time, in the chillsome crypt of St. Martin's, they were Dick's guests. Often they were his correspondents, whom he would answer personally. One day a poor vendor of toys spread a letter before me as if it were a royal greeting. It ran:

"Dear Mr. So and So (how he revelled in the courtesy title of *Mister!*). I am sorry you are finding life hard. Yes. By all means use the steps of St. Martin's as your 'pitch,' and if anybody questions your right, show them this letter. Wishing you the best of luck. Yours very sincerely."

A simple thing to write? Of course. But think what a myriad of duty-particles Dick Sheppard had to cover every day. Think of his post-bag! Of the appeals for his patronage. Of the requests for his articles. Of the demands for his sermons, or his personal ministrations.

You have to work 18 hours a day, 365 days in the year, to know what work is. The world of business is admittedly intense enough, but every night a man can leave his office and go home; and every Saturday to Monday he can enjoy a pause which preserves his sanity. Dick, like King and Primate, never went out of office.

I met him again one tragic night when a rosy-cheeked choirboy of mine begged me to help find his dad, who, out of work and in despair, had vanished from home. We went together, the boy and I, and parked ourselves in the famous crypt, hoping that the father would drift in. I cannot remember whether he did or not, but I carried away an indelible remembrance of the Christ-like hospitality given by Dick Sheppard to the homeless and the outcast. When dawn came forth in her rose-red chariot out of the glooms of the east, pallid figures struggled up from the benches in the crypt, and smoothed out their dishevelled clothes. On the Altar gracing this amazing doss-house the lilies took no thought for themselves, but greeted the day with fragrant loveliness, arrayed in robes that Solomon could not equal in all his glory. These

poor down-and-outs were quick to realize that the lily-laden Altar was Dick's *signature*. That was why he had given modern beggars half his cloak, like St. Martin of old. The church above for the respectable, the crypt for the not so respectable, but equally dearly beloved brethren. Such hospitality saved the Church of England in the early post-war days from losing her slender hold upon the masses. A Church that could produce a Dick Sheppard was certainly worth hearing.

To many, however, his methods and unconventionality were distasteful. There is no calling which lends itself less readily to modern methods than the parson's. Parsons who leap the pulpit and take the Church to the masses are inevitably targets for abuse. Dick Sheppard got plenty. The technique of clergy-craft is, for the average parson, an empirical science. In law and medicine and engineering journalism, in every art and avocation in fact, the tyro has first a technical training and then an apprenticeship under experts. He sees things done. The newly fledged doctor is not given a set of surgeon's tools and a living body to operate on without having assisted at a number of operations. But a young man, after a training in a theological college 50 years behind the times, is metamorphosed in a day from laic to cleric, and turned loose in a parish, quickly to become the conventional, cautious, unimaginative, pale imitation of his vicar. Zeal does not create skill. He learns his job by making innumerable blunders (I shudder at the memory of mine).

OF ALL institutions the Church (using the term in its most general sense) should be the last to be blatant. Her quiet witness is an oasis of refreshment in the midst of a noisy, self-advertising world. Nobody wants preachers to be advertised like film stars, or churches to be boomed like hotels. But there is room in every parish for a more modern method of interesting the public—a need which the Church's present preoccupation with the question of religious films tacitly admits—and all should welcome the emergence of great souls like Dick Sheppard, who have courage to throw clerical convention to the winds, if haply they may thereby reach the populace. Hence his dislike of gaiters, clerical collars, and his readiness to use every artifice of the times, the press, the radio, and the soap box.

Such unconventionality does no despite to the Gospel. The world's most popular saint, Francis of Assisi, brought its light and music into the alleys and slums of Christendom by the most unconventional methods. In the robes of a mendicant he would seize two sticks and make believe they were a fiddle and a bow, and sing. Dick Sheppard's famous crypt was only another version of St. Francis' kiss for the leper, or his song of cheer for the poor. His Holiness the Pope, head of the immutable Church of Rome, uses the radio. No love or money would wring an article out of the Archbishop of Canterbury, but he would be the first to bless a clerical journalist's pen. He has thanked me for mine. The outcry against unconventionality can be heard all through the Gospels. Many earnest men and good felt that the preaching of Jesus of Nazareth ought to be done in the synagogue, from the accustomed platform, not from a boat pushed out from the shore or on the green slopes of a hillside.

Were the Master walking the highways and byways of Eng-

land now, He might, were an opportunity given Him, use the radio and the press, but on this I would not dogmatize, as His message was not to the masses, but to the few who were to leaven the lump. The *spreading* of the Gospel to the millions was the task reserved for His disciples. And those who can only do it in a limited way, within their parishes, should welcome the work of gifted souls like Dick who can overcome their distaste for modern methods and employ them to the solace of the millions.

WHAT will be their reward? I judge from my own experience what it must have been.

Harsh criticism. One is called a vulgarizer, a commercializer, a mountebank, and more. *Weariness of the flesh.* Days too full of labor and nights devoid of ease. *Sacrifice of position.* The Church made sundry attempts to "place" Dick Sheppard, after he gave up St. Martin's, but never succeeded. *Being suspect.* Becoming poor, and staying poor. The greater your place in the public eye, the lighter your purse. Your pen or your voice must increasingly finance your sundry good causes, and the demands upon your time will preclude your accepting official emolument.

I argue from the lesser to the greater, but not only in a negative way. Doors have opened which are fast-closed to the average parson. How many poor, down-hearted souls has Dick rescued? Their number is written in the Book of Life. No man can know them here.

Some years ago I was casting about for a theme for an article and I thought, "No one has ever written on Why I Believe in the Devil." So I wrote it, and it was published. The editor decorated it with an unmistakable drawing of myself, complete with horns and hooves and tail. I didn't mind, but was sharply criticized.

The article aroused the usual correspondence, and one writer, whose experience was headed Kill Your Child, described homicidal promptings to which she was subject. It was all rather "cheap" and sensational.

But hear the issue. A worn-out, mind-sick man was lying on his bed, trying to beat down those same promptings which the woman, as a result of my article, had so vividly described. He had been a healthy, happy fellow. One night he had witnessed a terrible tragedy, which so played on his mind that he began to bear "voices." They said "Kill your child." His child, a charming boy, was all in all to him. He fell ill with worrying. He put chairs by his bed to stop himself getting out in the night. He hid away his razors. But steadily his powers of self-control were weakening. His boy came in. "Run and get me a magazine," he said desperately. "Any one will do." The boy fetched the issue I have mentioned. The first words his father read were "Kill Your Child." He got up and walked miles to get the issue in which my article had appeared. Then he walked miles to me. I can see him now, telling the story of the horrible voices which had pestered him with sinister suggestions. He changed before my eyes as he unburdened himself. He had crept into my church a scared mortal, he walked out a cheerful man. He wrote to me some while after to say that he was entirely himself again, happy, healthy, and sane.

THAT is the kind of door that opens. Dick Sheppard was ever on its threshold up to the very moment when, on Sunday, October 31st, he sat down in his chair for a moment's rest—he was writing a letter—and was called from his unconventional pulpit into the nearer Presence.

Those who are feeling his loss so keenly will not begrudge

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Is Social Security Secure?

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bonds are being put into the funds, these are only IOU's, and appropriations will have to be made to pay the pensions as they become due and payable.

One of the most significant chapters in Mr. Stewart's book is entitled Social Security and Stability, in the course of which he says:

"While it might seem that the investment of the old-age reserve in government securities should not present any difficulty for 30 years or so, or until the reserve equalled approximately the federal debt, this is not the case. The transfer of an investment of 35 billion dollars cannot be made without profound reverberations. The difficulties are tremendously increased, moreover, by the nature of the old-age taxation. Under the law as it stands at present, the proceeds of a huge levy on wage-earners and consumers are to be used to take over the national debt from its present holders. Since the federal debt is held—in the main—by banks, insurance companies, and wealthy individuals, it may be assumed that the holders of the securities will seek other types of investment. But the market for private investment is dependent on a steady and continuous expansion of consumer buying power. And such an expansion is most unlikely in face of the effects of the payroll and wage taxes. Thus the investment of reserve funds in federal securities tends to accentuate the problem of the private investor. It may lead to hoarding and a slowing down of our entire economic mechanism. Stability can only be maintained under such conditions by an expansionist monetary policy designed to counteract the effect of the wage tax."

Abraham Epstein is another expert in this field. In fact he is the executive secretary of the American Association for Social Security. He has just published a brochure in the course of which he criticizes the present system and proposes amendments and extensions.

Another organization, the Twentieth Century Fund, has spent 15 months in having a thorough analysis made of the existing laws and will shortly release a comprehensive report. Its basic criticisms of this organization have been made known through numerous statements and they are in substantial accord with the Epstein recommendations.

IN AN address before the Institute of Public Affairs at Charlottesville, last summer, Chairman Altmeyer remarked that anyone who would undertake to predict the future of social security in America at this time "would have to be either very wise or very foolish." His observations had to do chiefly with the administration and financial aspects of the Social Security Act. He pointed out that there are two main lines of approach, one the social-insurance approach and the other the welfare approach.

"May I suggest," said Mr. Altmeyer, "that in so far as the argument for government contributions is based on the ground that wage levels are so low the workers cannot bear much, if any, of the burdens—we should consider whether such a condition cannot be rectified most adequately and properly through other types of legislation such as minimum wage legislation."

He added that it would be a mistake in evaluating the Social Security Act to attempt to appraise its various sections, or the act as a whole apart from other government measures designed to provide social security, and that there should be taken into account the government contributions already being made in the form of a works program. But the social security problem still is by no means solved.

Looking Forward to 1940*

West Missouri Prepares to Entertain the General Convention

By the Rt. Rev. Robert Nelson Spencer, D.D.

Bishop of West Missouri

AND THE HYMN before the sermon may appropriately be:

"Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His blood."

Quite literally that which we have so often sung in our "peaceful Sion," out here in West Missouri, will be fulfilled in our eyes in 1940. In no better way could we describe the thousands of our Church coming here, three years hence, than that they will "thunder like a mighty flood." And since they will be coming, these thousands, from the ends of the earth, we shall see as never before how "Jesus out of every nation hath redeemed us by His blood." For many and many of you, you will walk in the three houses of that Convention in the midst of a multitude of diocesan and district standards, bearing the legends of dioceses that hug the two oceans, the Dominion of Canada, and the Gulf of Mexico. And from beyond continental United States they will have come, our brethren, men and women, to sit under standards written: "Anking," "Haiti," "Cuba," "Liberia," "Tohoku," "Southern Brazil," "Shanghai," "Mexico"—to mention only part of that host which, like another Whitsunday, will bring devout men and women out of every nation under heaven to witness in our city the wonderful works of God! They are not strangers to any of you. You have prayed for them in the mystery of prayer. Now you shall see those for whom you have prayed. And you shall be lifted by them, in crowded mass meetings, to a new realization of what our part of the kingdom of God is like.

Yes; and another stanza of that hymn will become to you, in 1940, a blessed reality. We sing in the hymn:

"Alleluia! not as orphans
Are we left in sorrow now;
Alleluia! he is near us,
Faith believes, nor questions how."

For, in a way, we have been "orphans" in West Missouri. When we presented the invitation in General Convention, we said:

"The General Convention in 1835 sent to us in West Missouri the first Missionary Bishop ever commissioned by the Church. He came to Boonville and established our first parish. It is therefore no sudden hope that has sprung up in our hearts, that you now send us the General Convention with its inspiration, and its courage, and its strength. We have waited more than a hundred years. Are we inviting you too soon?"

As a matter of fact, the General Convention held 33 sessions before it crossed the eastern half of the continent and met in Chicago in 1886. Since then it has met in the real West only four times, in Minneapolis in 1895; in St. Louis in 1916; in Portland in 1922; and in Denver in 1931. But never once in West Missouri. It has penetrated our West, it has come near to us, it has passed us by. Now it will come in three years to our very door! Yes; "alleluia, not as orphans are we left in sorrow now; alleluia, He is near us, Faith believes, nor questions how." Is not that the very blessing General Con-

vention will bestow upon us? Faith will then believe, for it will see the strength of our Church. Faith will not question how when we see that we are not alone, we are not "orphans," but a part of that mighty family and household, which is of that greater household "of which the whole family in heaven and earth is named."

But this is only one side of the shield. It is our side; it is what the General Convention will do for us. And Christians must not see only their own side to the shield; they must look also upon the side of others. What can we do for the General Convention? Dean Sprouse, who presented our cause to the Committee in Cincinnati, presented it so well that Mr. Burr (a member of the Committee) and I, were afraid that the Committee might move to adjourn immediately, and come to Kansas City! Kansas City will have everything, the auditorium, the hotels, accessibility, to make the General Convention comfortable. But there will be so much for all of us to do, the setting up of committees, the thousand and one particulars of arrangements, the collecting of a very considerable amount of money, the constant attention of three years of preparation, that it will make our good fortune a rather terrifying matter. There is humor in this Church of ours, a humor that expresses itself always toward the diocese that secures the prize of General Convention. Fellow bishops, presbyters, laymen, and laywomen will say: "Now that you have us dumped in your lap, what are you going to do with us?" And it is rather serious to have 15,000 of your fellows dumped in your lap, even metaphorically speaking. But again, metaphorically speaking, we are sure that West Missouri can hold its own. We call now upon every one of you to help, now and through the three years.

Parsons Who Leap the Pulpit

(Continued from page 719)

him the rest that comes to the weary warrior at the close of a long battle.

How better can I close than with the words published in the *Pall Mall Gazette* when the great unconventional Anglo-Catholic priest, Father Stanton, died?

"Cross the worn, patient hands upon his breast,
The hands so swift to comfort and to bless.
Let the tall tapers round about him glow;
The Knight of Christ has entered on his rest,
The sword laid down—the struggles and the stress
Give room to peace that none may trouble now.

The passionate pulse of the great heart is still,
And the unresting spirit is released,
And we who loved him and were loved of him,
The soiled, the sad, broken of heart and will,
Adrift in life—the greatest and the least
Who sought him out when Faith and Hope were dim—

We found great comfort in his tender strength,
And shared the vision that he gave to men,
The joy and glory of the eternal Cross,
Learning to live in that same power at length,
We cannot help but mourn him, even when
A sense of triumph swallows up our loss."

*From the West Missouri Diocesan Bulletin.

BOOKS OF THE DAY Edited by Elizabeth McCracken

What is "The Good Society?"

THE GOOD SOCIETY. By Walter Lippmann. Little, Brown. An Atlantic Monthly Press Publication. \$3.00.

MR. LIPPMANN frankly confesses himself as puzzled over the present-day situation, because those who seek to improve the lot of mankind believe that they must undo the work of their predecessors. When he wrote his first book a generation ago (*A Preface to Politics*), the general scheme of the human future seemed fairly clear to him. He had not envisioned a war, indeed he was unable to imagine a war and consequently he did not know what were the foundations that might be unsettled. He assumed without question in a régime of personal liberty each nation could by the intelligent exercise of popular sovereignty create a spaciouly planned and a reasonably directed social order. Then came the World War with its disillusionment. "Everywhere the movements which bid for men's intelligence are hostile to the movements in which men struggled to be free. The programs of reform are everywhere at odds with the liberal tradition."

This is Mr. Lippmann's thesis and he argues it out with his usual incisiveness and felicity of diction. In his view men are asked to choose between security and liberty. To improve their fortunes they are told that they must renounce their rights. To escape from want they must enter a prison. To regularize their work they must be regimented. To obtain greater equality they must have less freedom. To have national solidarity they must oppress the dissenters. To enhance their dignity they must lick the boots of tyrants. To realize the promise of science they must destroy free inquiry. To promote the truth they must not let it be examined.

Beginning with a discussion of what he appropriately terms a Providential State, in which the method of human progress is declared to liberate human energy, he proceeds to analyze the collectivist movement and this he does keenly and trenchantly. There is scarcely a page of this book that does not lend itself to apt quotation applicable to present-day conditions. Then we have a discussion of *The Reconstruction of Liberalism*, which occupies by far the larger part of the book, followed by a section which he calls *The Testament of Liberty*, in the last part of which, called *Watchman What of the Night*, occurs this pregnant statement: "Measured by the creeds that have the greatest vogue, the reaction against freedom is almost everywhere triumphant. Yet though the reaction is popular, and the masses applaud it, the reactionaries have been winning the battles and losing the war. The people have been promised abundance, security, peace, if they would surrender the heritage of liberty and their dignity as men. But the promises are not being kept. In the ascendancy of collectivism during the past 70 years mankind has gone deeper and deeper into disorder and disunion and the frustration of its hopes. Because it is entirely incompatible with the economy by which men earn their living, collectivism does not work. Because it dismisses the lessons of long experience in regulating the diversity of human interests by law, it is incapable of regulating the modern social economy. Because it resurrects a primitive form of human polity, it revives the ancient parochial animosities of mankind. Because it affronts the essential manhood of men, it is everywhere challenged and resisted. Though collectivist theory is the fashionable mode in contemporary thought and guides the practice of contemporary politicians, its triumph is in fact a disaster in human affairs!"

The book ends on what might be called a note of optimism or at least hopefulness: "Against this mighty energy the heresies of an epoch will not prevail. For the will to be free is perpetually renewed in every individual who uses his faculties and affirms his manhood."

We are assured by the publishers that no part of this book has appeared in any of Mr. Lippmann's daily syndicated material, but many of the chapters have appeared from time to time in the *Atlantic Monthly*.

CLINTON ROGERS WOODRUFF.

Religious Education by an Expert

CHARACTER AND CHRISTIAN EDUCATION. By Stewart G. Cole. Cokesbury Press. Pp. 249. \$2.00.

THE CHILDREN of America are caught, this author contends, in a continuing conflict of principles. One is Christianity, expressing itself in the Church and kindred institutions. The other is secular idealism, appearing in the character education movement. Each is sturdy and aggressive, and each represents a cultural pattern of its own. For a century the strain between them has been increasing in this country.

Maintaining that the conflict between these two cultural movements is unnecessary, Dr. Cole seeks to outline a synthesis, re-appraising the values inherent in both Church and society and relating both in the interests of expanding personality. "If the essentials of a person's religion are his commanding loyalties to value-objects of paramount importance in life, we do not need to perpetuate the conflict between secular and Church-inspired idealisms."

The author, an expert in religious education who recently became president of Kalamazoo College, divides his volume into two parts. The first, *The Religious Quality of Character*, is a summary of the best conclusions of the psychology of infancy, childhood and adolescence. It is more ably done than the second and shorter part, treating of *The Christian Orientation of Character*. Dr. Cole's fundamental distinction is that the character education movement can give "inarticulate religion," but that definite theistic teaching is required to provide "articulate religion." "The Church school stands for loyalty to God in whom all values exist. Expressly, inarticulate religion is man-centered; articulate religion is God-centered; it is the Church's business to introduce man to God and thus complete life's meaning."

The weakness of the second and more needed portion of the volume would seem to indicate that the author has digested his psychology more thoroughly than his theology. He refers contemptuously to "the tri-theistic references to God in the Nicene formula" and reveals no grasp whatsoever of the Incarnation. While principally interested in American liberal Protestantism, he is devastatingly critical of its dualism between "sacred" and "secular."

To an Anglican the author's constant implication that the word "liturgy" is synonymous with "worship" is particularly annoying. The volume is carefully documented, carelessly indexed.

C. RANKIN BARNES.

The 1937 Canterbury Festival Play

THE ZEAL OF THY HOUSE. By Dorothy L. Sayers. Harcourt, Brace. \$1.50.

THE EMINENCE of Miss Sayers in the field of the detective story comes from her analysis of character; in her books the conflict between detective and criminal reveals something of the deeper struggle between good and evil. Consequently it is in no way surprising that she has written a morality play that has won the distinction of performance at the last Canterbury Festival. It turns about the struggles of human pride: the builder of the Canterbury choir, William of Sens, holds that his supremacy as an architect dispenses him from moral scruples—only to learn through catastrophe that his moral indifference causes the wreck of his career. An ingenious touch comes through the fact that the wreckage is brought about through the agency of an over-pious monk; who, shocked at William's conduct, gives himself to prayer at a moment when his duty demands alertness.

Another ingenious touch comes through remembering that to the men and women of the day the year 1175 was not medieval but the apex of modernity. The dialogue, consequently, is that of the present moment, from the disputes of the contractors to the voice in the crowd asking, "Did you ever hear the one about . . .?" The same modernity is ascribed even to the group of archangels, who direct the events unknown to the human participants. Far from being irreverent, this device makes the mor-

ality-play what it ought to be: not an archaic relic but an exposition that should vitally concern the auditors. Religious appeal is won by the theme, by the mellow wisdom of the saintly Prior and by the comments of the chorus; here Miss Sayers has wisely confined herself chiefly to Biblical language directly quoted. She shows herself unexpectedly adept in her handling of blank verse but her rhymed quatrains are not so successful, in their facile fluency reminding us overmuch of Dr. Isaac Watts. E.

Interesting and Instructive Memoirs

TWENTY YEARS AS MILITARY ATTACHE. By T. Bentley Mott. Oxford University Press. \$2.50.

GOOD MEMOIRS make interesting and instructive reading and this volume of Colonel Mott's deserves the adjective "good." They are well written about matters concerning which intelligent Americans should know. He was Myron Herrick's military attache for 10 years and his biography of the Ambassador is an authoritative one. In the present volume that study has been continued. He was also selected to translate Marshal Joffre's memoirs as well as those of Marshal Foch, and interesting sidelights upon these great commanders abound in the book. There are also stories of Admiral Dewey, Marshal Petain, and the late Czar Nicholas. The account of Theodore Roosevelt at the ceremonies when King Edward VII was buried has a present interest in view of the recent coronation; but the chapters devoted to what Colonel Mott picturesquely calls Pershing in the Lion's Den will doubtless appeal to more readers because of the newness of the things related and their continuing importance to the American public. These chapters uncover many facts about the General's work hitherto but little known.

When the late Elihu Root went to Russia in the summer of 1917, Colonel Mott went with him as his chief of staff and in the present volume will be found the first published account of what the Root mission endeavored to accomplish during its sojourn in Petrograd.

It will be seen from this brief summary that much ground is covered, and a reading of the book will show that it is well covered.
CLINTON ROGERS WOODRUFF.

General Convention and the Fixed Calendar

(Continued from page 714)

simply to correct a mistake—serious though innocent—made by the Convention of 1934, by recalling that Convention's endorsement of the 12-month plan for a fixed calendar and thus placing the Episcopal Church in a neutral position in relation to both plans until, if ever, the General Convention may have both the time and inclination for a full and detailed study of both plans, when the whole question can be debated by persons who have studied it from every angle over a period of years.

The members of the House of Deputies in the Convention of 1937 adopted the resolution as introduced.

When the resolution was then conveyed to the House of Bishops in the form of a message from the House of Deputies, the Presiding Bishop immediately ruled that it was out of order and could not be considered for the reason that it was not possible for this Convention to "rescind" the action of a previous Convention.

In the minutes of the Convention the record simply shows that the House of Bishops "did not concur" with the message from the House of Deputies. However, for those who are definitely interested in the subject it is important to bear in mind that the resolution did pass easily in the House of Deputies but *was not voted on* in the House of Bishops. Thus, while the resolution was not adopted by the Convention as a whole, it is distinctly not in the position of having been disapproved as to its spirit and purpose by the members of the House of Bishops.

CHURCH MUSIC

Rev. John W. Norris, Editor

HOW WELL do we know the Hymnal?

There is a vast wealth of material frequently left unplumbed by the rector or choirmaster of a parish. The habit of reverting to the "familiar" or "favorite" hymns too frequently results in limiting the possibilities of developing this wealth. There is no better method of overcoming this unfortunate habit than to keep an accurate check upon the hymns employed in the services during the year and then tabulating them.

I am indebted to two communicants of St. Luke's Church, Germantown, for the tabulation of hymns used in that parish during one year. The list is noteworthy since it reveals a wide use of the Hymnal without exhausting all of its possibilities. During one year 261 hymns were used in this parish, yet even here the number used more than once is more than half the number used but once. This list reveals the following figures: Hymns used once, 162; used twice, 74; used three times, 19; used four times, 6. Special hymns not in the Hymnal: used once, 3; used twice, 3; used three times, 1. Number of hymns, from Hymnal, 261; from special hymnal, 7; total, 267.

A further tabulation of the hymns used was made by subjects and the figures compared with the number of works available. I have condensed the list somewhat, but the figures are unchanged:

	USED	PROVIDED
Daily Offices	23	53
The Christian Year		
Advent	14	18
Christmas	8	14
Epiphany	15	19
Pre-Lent	8	11
Lent	26	43
Easter	8	13
Ascension	7	11
Whitsunday	4	10
Trinity	34	62
Holy Days	25	43
Sacraments and Rites	31	116
Special Occasions	6	43
The Church	21	54
Processionals	6	28
Carols	2	17

The value of this tabulation lies in its revelation of the number of hymns actually used as against the number available. In considering this, however, we must bear in mind that while this parish used but two of the carols, another might use 10. Furthermore Ascensiontide and Whitsuntide are short seasons and do not give opportunity for using all of the hymns appropriate to them each year. Epiphany, being variable in length, may one year require but a limited number, while another year it will draw upon all the resources of the book. A further consideration is that not all of the tunes are suitable and thus some are eliminated.

It is doubtful if many of our parishes employ as many as 261 different hymns during a year. This is a large selection and shows that the Hymnal has been carefully studied for its value as an aid to teaching in the services. If choirmasters and priests would make a similar tabulation it seems safe to assume that they would discover that they were depriving their congregations of much that is both beautiful and edifying.

WNC News Digest is Published in Dailies

Paid Advertisements in Asheville Newspapers Give Monthly Account of Diocesan Affairs

ASHEVILLE, N. C.—On the Saturday before the first Sunday of each month the diocese of Western North Carolina is publishing in the morning and evening Asheville papers a News Digest of the Episcopal Church, a quarter page advertisement.

A number of extra copies of the Digest are supplied by the Asheville *Citizen* and the *Times*, which are sent to those Churches in the diocese where the papers are not generally circulated.

The Rev. Arthur W. Farnum, editor of the News Digest, brought out the first edition of the sheet on November 6th. It contained diocesan notes, an item on the newly elected Presiding Bishop, news notes, a letter from Bishop Gribbin, and instructional material regarding Advent and Thanksgiving.

The department of publicity of the diocese, after carefully considering the advisability of reviving the *Highland Churchman*, the former diocesan organ, came to the conclusion that better results would be obtained by paying for space in the *Citizen* and the *Times*, which cover a large portion of the diocese.

The arrangement is that the News Digest is to appear in the morning issue of the *Citizen* and the evening edition of the *Times*.

Report Urges Roman Catholics to Fight Against Anti-Semitism

WASHINGTON (NCJC)—A call to Roman Catholics to "exert ourselves to the utmost in order to dispel the prevalent poisonous (anti-Jewish) atmosphere of falsehood and hate" is made in a report on The Church and the Jews, just issued by the national attitudes committee of the Catholic Association for International Peace.

The report, which pleads for truth, justice and true Christian charity, is an examination of the question of anti-Semitism from the Roman Catholic viewpoint and an attempt to present these views where they will be most effective.

Chime System Dedicated

LOWVILLE, N. Y.—A chime system made by the Radio Broadcasting Company, the first of its kind to be installed in New York state, was dedicated by Bishop Coley at Trinity Church recently. The organ and chimes were given by Justice E.S.K. Merrell, senior warden of the parish, in memory of his parents, Eliada S. Merrell and Emeline A. Merrell, and his brother, Lorenzo E. Merrell. With a microphone and amplifiers, the organ, chimes, and choir music can be heard throughout the village and nearby countryside.



COLORADO CHURCH CONSECRATED

St. John's, Boulder, Colo., was consecrated on November 7th by Bishop Johnson of Colorado. The four cornerstones of the church were laid 35 years ago, when Bishop Olmsted was Bishop of Colorado. Under the leadership of the Rev. Hubert M. Waters, St. John's does an important work among the students of the University of Colorado.

Report Rapid Growth in Diocese of Long Island

BROOKLYN, N. Y.—R. F. Barnes, treasurer of the diocese of Long Island, in a report submitted to Bishop Stires on missionary conditions in the archdeaconry of Queens and Nassau, shows that the archdeaconry is one of the most rapidly growing sections in the whole world.

The report makes a comparison of the growth of the archdeaconry of Westchester (diocese of New York) and the archdeaconry of Queens and Nassau (diocese of Long Island), showing the area of square miles—that of Westchester 448 and Queens and Nassau 382. The archdeaconry of Queens and Nassau, if it were a diocese, would occupy the ninth place in 104 dioceses and districts of the General Church, in the number of baptized persons, and the 14th place in the number of communicants. In the last four years 40,000 families have moved in and become domiciled in this archdeaconry. "This situation presents a missionary problem to cope with that is no doubt without parallel in the history of the Church," Mr. Barnes declared.

1,797 Students in CNY Enrolled as Churchmen

UTICA, N. Y.—Young people attending universities and colleges within the diocese of Central New York, to the number of 1,797, have registered as members of the Church.

Although the diocese has not at present a full-time college pastor, the clergy of nearby parishes undertake work with the students, the diocesan council making an appropriation for the expenses of various social activities.

Group Confirmation System is Planned

Bishop Gardner of New Jersey to Begin New Project on December 4th; Nine Churches to Take Part

TRENTON, N. J.—Bishop Gardner of New Jersey will begin the system of group confirmations which he has planned for the year on December 4th in St. Mary's Church, Burlington, the original see city of the diocese of New Jersey.

Nine parishes and missions will bring their candidates to St. Mary's, and the Bishop has issued to each priest taking part a bulletin giving an outline of the service and the hymns he desires to have. He hopes to take counsel with his clergy on all details of procedure and to work out a method which will be of the greatest benefit to all taking part. One of the suggestions is that each priest take his class back to the parish church on the same day for a special short service of thanksgiving.

There will be 30 of these confirmation visitations, and in addition, the Bishop will continue his parochial visitations, placing them all on Sundays and devoting the entire day, and, in some cases, the night before, to the one parish. It is Bishop Gardner's feeling that these visitations, apart from confirmation, will provide much stronger links in his relationship to the clergy and laity of the diocese.

There has been a fine feeling of co-operation on all sides, and the result of the year's work along these lines is anticipated with great interest.

Hold Annual Bazaar and Work Sale in New York Ladies' Home

NEW YORK—The annual bazaar and sale of work of St. Luke's home for aged gentlewomen was held on November 18th and 19th at the home. A luncheon was served on each day, at which over 300 were present. The amount realized by the sale was considerably larger than that of last year.

Among the throngs in attendance on both days were many of the clergy of New York and nearby towns, including Dean Gates of the Cathedral. The ladies resident in the Home, acted as hostesses. The occasion was one of the events of the Church year in the city.

Memorial Gifts Blessed

BIG SUAMICO, WIS.—In memory of the Rev. Lucius D. Hopkins who served the congregation of St. Paul's for 30 years and who died in 1936, the entire membership has added to the interior of this mission church paneled ceiling, wainscot, and reredos, new lighting fixtures, hymn boards, and windows, at a cost of \$1,000.

The gifts were received and blessed by Bishop Sturtevant on October 24th. There are 117 communicants in the village population of 300. The Rev. H. M. Keyes is the present vicar of St. Paul's.

NEWS OF THE CHURCH

Set Aside \$50,000 for Food, Shelter

Disposition of China Emergency Fund Tentatively Announced in National Council Bulletin

NEW YORK—Of the \$300,000 set as a goal for the China Emergency Fund at the recent General Convention, \$50,000 has been set aside as necessary to provide shelter and food for thousands of Chinese Christians threatened with death by starvation and disease. The cost of food is at the low rate of two cents a day, United States money, for each person to be aided, according to a bulletin published by the National Council which gives tentative figures on the use of the fund.

For the replacement of clothing, furniture, and other equipment of missionaries, and for the replacement and repair of damaged buildings to the extent of money available, \$69,160 has been decided upon.

Two sums in the amount of \$50,000 each have been deemed necessary to erect barracks and buildings for St. Luke's hospital, Shanghai, on its new site, and to provide for the Chinese staff of St. John's University and other institutions heretofore paid by the institutions.

The balance of the \$300,000 has been appropriated as follows: for the evacuation of women and children and extra travel of the active staff, \$17,500; to provide additional cost of maintaining evacuated missionaries, rent for quarters, adjustment of salaries, etc., \$25,000; to provide for the increased cost of hospital service, \$25,000; and to make good the loss of Hongkew lease rentals, the district having been abandoned, \$13,340 has been set aside.

COLLEGES CONTINUE WORK

According to the bulletin, the report comes from Wuchang that Central China College has the largest enrolment in its history, many students coming from other institutions closed on account of military operations in other areas. St. John's University and St. Mary's School, Shanghai, have reopened in an office building in the city, and members of the staffs of these two institutions who were outside of Shanghai have been recalled for duty.

The bulletin further reads:

"In October, 1937, the American staff of the Episcopal Church in its various missions in China consisted of 161 adults and 95 children, of whom there were in China at the outbreak of hostilities 108 adults and 46 children. Some of the adults were on furlough in the United States and others were out of China for their summer vacations. Many of the children were in the United States where they are being educated. Early in September word was sent to China recom-

(Continued on page 731)

Colorado Laymen's Commission Presents Startling Report on Church Membership



HERBERT S. SANDS

Chairman of the Colorado laymen's commission which made a study of population and membership trends.

Organization Drive to Mark NCJC Anniversary

NEW YORK (NCJC)—A campaign to organize round table conferences of Protestants, Catholics, and Jews in hundreds of cities and towns throughout the country will feature the 10th anniversary celebration of the founding of the National Conference of Jews and Christians, it was announced by Dr. Everett R. Clinchy.

Dr. Clinchy announced that President Roosevelt has accepted the Honorary Chairmanship of the Tenth Anniversary Celebration Committee which will conduct the campaign from now until shortly after next Washington's birthday. The President, in endorsing the movement, Dr. Clinchy stated, said it would be fitting to have such an interfaith round table "in every town, city, and rural community in the country."

Leading the campaign will be the executive committee of one hundred of the National Conference, of which Newton D. Baker, Protestant, Prof. Carlton J. H. Hayes, Catholic, and Roger W. Straus, Jewish, are co-chairmen.

Southern Virginia Bishop to be Elected in January

NORFOLK, VA.—The standing committee of the diocese of Southern Virginia has designated Tuesday, January 11, 1938, as the date of a special meeting of the diocesan council for the purpose of the election of a Bishop.

Findings Show Church in Danger of Losing its Standing in Nation; Suggest Changes in Denver

DENVER, COLO.—The startling results of one of the most exhaustive studies of the whole problem of trends in Church membership ever undertaken, just finished by a laymen's commission of the diocese of Colorado, are now made public.

In short, the commission finds that the Episcopal Church has in recent years ceased to gain in membership at the same pace she did for three quarters of a century from 1835 to 1910; that "lapses" in memberships cost the Church each year the equivalent of 42% of her confirmations, and in consequence, the commission warns that the Church is in grave danger of losing her standing in the nation and faces the possibility of shortly becoming known as "only a sect."

The commission was appointed 18 months ago by Bishop Ingley, Coadjutor of Colorado, to study population trends in Denver and to recommend a program for future expansion. Members of the commission are all well known Denver citizens and Churchmen—Herbert S. Sands, J. Harry Custance, and Arthur Ponsford.

"Undoubtedly the greatest weakness of the Church today (both locally and nationally) is the loss on account of lapsed communicants," the commission declares in its exhaustive report, and suggests the following lines of attack on the problem: intensive organization of every parish, with definite objectives for each organization, particularly with a view to putting newly confirmed members immediately to work; more complete and thorough instruction for confirmation; more frequent calling by clergy or parish visitors; definite system of transfer of communicants; aggressive program of evangelism.

DEPRESSION INFLUENCE

"The history of all other depressions shows," declares the commission in its findings, "that these are the times when people definitely turn toward religion. The statistics do not show that many of our parishes have taken advantage of this desire for religious consolation, as the total figures show a very slight gain in our Church. A much greater gain is shown from religious statistics of other major communions.

"It is evident that the Episcopal Church is not abreast of its opportunities. In times past, our shores in the USA were flooded with immigrants, the vast majority of whom were, for obvious reasons, not drawn toward this Church. Nevertheless, during that period the Church maintained a steady growth in membership, more than keeping pace with the

(Continued on page 726)

Waldensians Send Second Missionary to Abyssinia

NEW YORK (NCJC)—According to information received by the American Waldensian Society from Prof. Ernesto Comba, moderator of the Tavola Valdese (executive committee of the Waldensian Church in Italy), the Italian Government has asked the Waldensian Church to send a second chaplain to help Captain Bertinatti (a Waldensian pastor already on duty with the army in Abyssinia) in his missionary work at Addis Ababa.

Prof. Comba said that Sign. Edwardo Micohl, a young minister at present in Sicily, is being sent. There are at present many thousands of evangelical Abyssinians, according to Prof. Comba.

Penitence for Lynchings Urged by Federal Council

NEW YORK—In view of the fact that anti-lynching legislation has recently been before the nation, the department of race relations of the Federal Council of the Churches of Christ in America on November 26th issued a call to prayer for all Church people suggesting the use of the following prayer of penitence for this national sin:

"O God, how dare we lift our eyes to Thee, for we are guilty as a nation of tolerating the practice of vile mob murder of men.

"If our prayers go unanswered before Thy throne, call to our remembrance Thine ancient rebuke to Thy people, that Thou wouldst not hear their prayers while their hands were filled with blood.

"Cleanse our hearts, we beseech Thee, of the dark sin of race prejudice; forgive us for our unbelief in the sacredness of human personality which Thou has made in Thine own image; take away from us the uncontrolled passion of our hearts, and that violence of spirit which would make beasts of us all.

"Make us to know the awful judgment of God which rests upon those having any personal part in lynching, and upon every community and state, and upon our people as a whole until we shall repent and turn away from this taking of human life. O God, forgive us! Create in us a clean heart and renew a right spirit within us. Help us, we beseech Thee, to bring forth fruits worthy of repentance that we may be redeemed from the foul clutches of this national evil, and may order all our ways in the fear and love of God. Amen."

Six Confirmed During Anniversary

FORT THOMAS, KY.—A class of six was confirmed during the celebration of the 30th anniversary of St. Andrew's Church here, November 7th. Bishop Abbott of Lexington performed the ceremony.

Bishop Abbott and two former rectors, the Rev. Messrs. Custis Fletcher of Paducah and William B. Dern of Newport, spoke. The Ven. J. Wilson Hunter, who has been rector for eight years, was toastmaster at the anniversary dinner.

Needy Provided for on Thanksgiving Day

Patients at Public Hospitals, and
Other Institutions Cheered; Hold
National Service at Washington

NEW YORK—Dinners and entertainments for the needy, for patients in public hospitals and other institutions, were provided by New York churches on Thanksgiving Day. Special care was taken that children and aged men and women should have good cheer.

The Seamen's Church Institute had its customary dinner and entertainment for seamen, and the city mission society ministered to many individuals and groups.

Thanksgiving Day services in the city Churches were attended by throngs of residents and visitors. Dean Gates of the Cathedral of St. John the Divine, preaching in the Cathedral, emphasized the fact that Thanksgiving Day was the great day of thanksgiving, but that every day in the year should be a thanksgiving day. Other preachers cited reasons for special gratitude; several of them mentioned that this day is the only feast day contributed by the American Church to the Church Kalender.

In more churches than last year the principal service was the Holy Communion, when the Collect, Epistle, and Gospel added to the Prayer Book at the last revision were used.

NATIONAL SERVICE AT WASHINGTON

WASHINGTON—Possibly the most largely attended service of Thanksgiving ever held in the nation's Capitol took place last Thursday in Washington Cathedral. Bishop Freeman of Washington was the preacher. The congregation was estimated at 20,000 or more. This was a national ceremony held jointly under the auspices of the Cathedral, the Masonic order of the District of Columbia, and the commission on celebration of the sesquicentennial of the United States Constitution. The Marine band furnished music. It was a religio-patriotic occasion of marked impressiveness.

Assisting the Cathedral staff in the service were the Rev. James S. Montgomery, chaplain of the House of Representatives, United States Congress, Paul B. Cromelin, Grand Master of Masons, and the Hon. Sol Bloom, chairman of the sesquicentennial commission. There were thousands of Masons present and also members of the Diplomatic corps, the President's Cabinet, and other dignitaries.

Greek Orthodox Service at Seminary

CAMBRIDGE, MASS.—The Greek Orthodox Church of Boston celebrated the Holy Eucharist according to the Liturgy of St. John Chrysostom in St. John's Chapel at the Episcopal Theological School on Armistice Day. This was the second annual celebration of the Greek Communion in St. John's Chapel.

Hospital Staff in Wusih Evacuated to Shanghai

NEW YORK—The extension of the Japanese-Chinese battle front toward the West has made continued residence of the hospital staff in Wusih unwise. Dr. Claude Lee and Dr. John Roberts have arrived in Shanghai from Wusih; also the Rev. Edward Dyer and the Misses Laura Lenhart and Gertrude Selzer, says a recent cable.

The Rev. Leslie Fairfield and Miss M. A. Bremer, normally in Yangchow, have been in central China and are now reported en route to Shanghai. Stephen Green, also of Yangchow, has been in Tsingtao and is now coming to Shanghai. The foreign missions office believes this may indicate that all three are in hopes of returning shortly to their station in Yangchow.

The Rev. Hollis Smith, last reported in his station at Changshu some 60 miles from Shanghai, was en route to Shanghai with 50 Chinese refugees.

Carpatho-Russians Show Independence From Rome

PITTSBURGH (NCJC)—The Carpatho-Russian Greek Catholic Church of the Eastern Rite recently named its first bishop in the United States independent of the Holy See. By ballots of about 50 priests attending the congress, held in the YMCA at Pittsburgh, and unanimously confirmed by lay delegates, the Rev. O. P. Chornock, of Bridgeport, Conn., was named Bishop of the diocese of the United States.

The congress was attended by 300 clerical and lay delegates, and is the culmination of a movement which started among Carpatho-Russians in this country in 1929. The movement began as a protest against a ruling from Rome that priests of the Carpatho-Russian Church in America would not be free to marry, as they are among their own people in Carpatho-Russia.

A membership in the United States of 250,000 is claimed by leaders as a reason for the erection of a diocese. The program of the Church includes launching of a youth movement and plans for erection of a seminary, churches, and school buildings. Sites for the seminary in the Pittsburgh area are being considered.

Dean Powell Discusses Cathedral

ASHEVILLE, N. C.—Introduced by Bishop Gribbin of Western North Carolina, the Very Rev. Noble C. Powell, Dean of the Washington Cathedral, addressed an audience of 200 at the Grove Park inn on November 17th. The talk was illustrated with colored lantern slides, and Dean Powell discussed the history, purposes, and possibilities of the cathedral.

He took the place of undersecretary William R. Castle, who was unable to fulfill his appointment because of sudden illness. The meeting was sponsored by the Asheville committee of the Washington Cathedral Association.

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THE LIVING CHURCH

Present Startling Report on Church Membership

Continued from page 723

growth in population. Few immigrants now are permitted to come to our shores and the Church is only maintaining a growth equal to the population growth. The Roman Catholics, Methodists, and Baptists are on the upgrade.

PERSUASION AND SUPERVISION NEEDED

"If, as has been stated, the bishop is circumscribed by canons and is more or less helpless in prescribing the duties of parish priests, we however submit it is not coercion that is needed but rather persuasion and kindly supervision.

"Good roads, automobiles, varied amusements, government paternalism, hospitals and schools provided from taxpayers' money, and many other intrusions in our civil life have not changed the mission of the Church but rather the manner of presenting the message of the Church to its people and the un-Churched people. We think the people, today as of old, cling to religion as a part of their natures, and we would dearly love to see our Church meet the situation and fill the gap in the needs of the people.

ONE PER CENT OF NATION'S POPULATION

"We are not unmindful of the 'standing' or 'quality' claimed for the meager membership of the Episcopal Church. Nevertheless we number about one per cent of the whole population of the nation and without the

leadership such a quality of membership requires, the Church whose banner we have so proudly carried will shortly be known only as a sect.

"Many clergy either have no inclination or else consider it beyond the functions of their sacerdotal calling to join clubs, enter into economic discussions, luncheon gatherings of men, so they become circumscribed by their limitation of contacts with the men of affairs and action, and thus their influence among men is apt to wane."

So far as the commission's findings relate to the diocese of Colorado, these recommendations are made, as the result of extensive and detailed study: establish an advisory committee or board of strategy to make studies of individual parishes and missions; establish a central bureau of information to advise Church people of the work of the Church; establish three new mission stations in specific areas as a result of population trends in Denver and vicinity.

Commenting upon the commission's work, Bishop Ingley said he considers it one of the most important reports ever made in the diocese of Colorado. Bishop Johnson, the diocesan, and Bishop Ingley have called a meeting of all clergy and vestrymen of Denver for December 12th, in St. John's parish house, when the report will be formally presented and considered.

Mr. Sands, chairman of the commission, is a noted statistician and expert on secular corporations. He is past president of the Denver chamber of commerce. Mr. Ponsford is a leading Denver attorney, and Mr. Custance is a prominent businessman and president of the Denver Kiwanis club.

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Roman Catholic Leaders Issue

Statements on Spain, Germany

WASHINGTON (NCJC)—Three statements, one on Spain, a second on Germany, and a third on intoxicants, immoral movies, and unclean floor shows, were issued by the Roman Catholic Hierarchy of the United States, who held their annual meeting at the Catholic University from November 17th to 19th. The meeting was attended by 82 members of the hierarchy, including one cardinal and 10 archbishops.

Describing the recent pastoral letter of the Spanish bishops on conditions in Spain as a "gracious and invaluable service to let us know the true state of religion in your country," the American bishops expressed their sorrow at "the suffering of the venerable Church of Spain," and described as "tragic" what are characterized as the true facts of the religious persecution in that country.

New Trustee of Cathedral

NEW YORK—At the meeting of the trustees of the Cathedral of St. John the Divine, held on November 23d, the Rev. Dr. John Gass was elected a trustee, to succeed the Rev. Robert S. W. Wood, who died in May. At the meeting, tribute was paid to the memory of the Rev. Dr. H. Percy Silver, Dr. Gass's predecessor, who was a trustee of the cathedral for many years until his death.



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Inaugurate Union of Old Catholic Laity

Celebration at Starrkirch Begins Activities of Swiss Men's Union to Strengthen Church Life

By HUGO FLURY

[THE LIVING CHURCH has recently obtained the services of Pfarrer Flury of Möhlin, Aargau, Switzerland, as correspondent for Old Catholic affairs, believing that members of the Episcopal Church will be interested in knowing more about this continental Rome-free Catholicism, which is now united with the Anglican communion.]

BERNE, SWITZERLAND—The new Old Catholic Men's Union of Switzerland was formally inaugurated on October 4th at Starrkirch, site of the mother church of the Swiss branch of the Old Catholic communion.

The occasion also celebrated the 65th anniversary of the excommunication on October 31, 1872 of the Rev. Paulin Gschwind, rector of the church of Starrkirch, for refusing to read the Vatican decrees of 1870 to his congregation. It was in result of this action of the Church of Rome that the first Rome-free Catholic parish in Switzerland was established.

Following a morning celebration of Mass by the Rt. Rev. Dr. A. Kury, Bishop of Switzerland, in the afternoon a festive procession of Old Catholics from all parts of Switzerland, accompanied by a band of railwaymen from Olten and a band of pipers and drummers from Basle, marched to Starrkirch, which had been decorated for the occasion. About 3,000 persons assembled in the open air to take part in the inauguration of the new union.

On this historical ground, Mr. Wyss, Basle layman, made an address stressing the mission the Old Catholic Church had to fulfill, especially in these times of searching for new forms of religious service and church life. The assembly then took an oath of fidelity to their church in a powerful and joyful demonstration in behalf of the Old Catholic Church of Switzerland and the Old Catholic movement in general.

HISTORIC ORIGIN

The Men's Union, although only recently formed on a national basis, has its roots deep in the history of the Church.

Opposition to the Vatican decrees of 1870, which promulgated the Romanist dogma of papal infallibility, led to the formation in 1871 of the society of liberal-minded Catholics with about 40 local sections. With the foundation of independent, Rome-free Catholic parishes, the society was dissolved on a national basis, and after the constitution of the national synod of the Church in 1875, the local branches, with a few exceptions, gave up their activities.

Those that remained were principally engaged in organizing lectures, social meetings, discussions about church elections, and

International Christian Council Shifts 1938 Meeting to Madras

NEW YORK—The Hangchow meeting of the International Missionary Council is now to be known as the Madras (Tambaram) Meeting of the group. Due to the disturbed conditions in the Far East the Council has decided to accept the invitation of the National Christian Council of India and hold its meeting at Tambaram, on the campus of the Madras Christian College, from December 10th to 30th, 1938.

Tambaram is a suburb of Madras, in the semi-tropical southeastern section of India. It is near the heart of the Mass Movement area where a strong Christian community is growing rapidly.

church business. They retained no national connection with each other and for a long time could not develop their inherent forces. In later years, a change took place in Berne, where the local men's union took up the task of consolidating parish life, particularly by bringing the men to church more regularly.

The effort had good results, leading to a decided revival of Church life in Berne. Not satisfied with this, the Union carried its aim into other parishes through its active president, O. Ruhier, municipal inspector.

Although the value of a closer union of the men and of a revival in their service to the Church was recognized, until recently opinions were divided. A change was brought about by Mr. Ruhier in a speech at the national synod at Soleure in June, 1936. Frankly criticizing the state of men's work in the Swiss Old Catholic Church, Mr. Ruhier proposed the founding of men's societies in each parish and their consolidation into a national men's union. Pointing out that the society of liberal-minded Catholics had in its time called the Church into being, he urged that a similar organization, 70 years later, could bring it new life.


MEET AT SYNOD

This speech had a lasting effect, and during the year many forces which sympathized with the idea of uniting began to stir. On the occasion of this year's synod in Berne, representatives of the existing organizations and of the parishes in which there was no organization met and decided to form a general Swiss Men's Union, which was formally inaugurated at the celebration on October 24th.

The true value of the Starrkirch meeting lies in the fact that it has awakened sleeping forces and strengthened the consciousness that through united action much can be attained. The demonstration was also a proof of the great power of a movement of the laity, whose duty is now to animate the men of the whole diocese and make them champions of Christ.

The union shall accomplish this task. Does not the marching up in Starrkirch prove that many co-religionists have only awaited the wakening cry? The union marches under the slogan which the newly-elected president of the Old Catholic national council, W. Kamber of Olten, gave it on its way: "Forward always, backward never!"

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Church's Duties in China War Stressed

Dr. Wei, in Church of the Air Address, Warns Against Danger of Totalitarianism

NEW YORK—Viewing the struggle of China against Japanese aggression as a part of the world-wide struggle against totalitarianism, Dr. Francis Cho-min Wei, noted Chinese Churchman, issued a call to the Christian Church to fulfill its duties to both countries, in a radio address here November 28th.

The address was one in the Episcopal Church of the Air series, over WABC and the Columbia Broadcasting System.

"Totalitarianism does not necessarily clash with religion," Dr. Wei declared. "There are religions which tamper with the totalitarian state and even enter into alliance with it. There are even religions which would thrive under a totalitarian government. But Christianity and totalitarianism are bound to clash. Our God is a jealous God. He suffers no myth or ideology which comes between Him and man, seeking to demand, direct, and control the whole life of the individual and of the community."

Dr. Wei said that totalitarianism stunted the individual mind and poisoned public opinion. He continued:

SCORES "LIP SERVICE"

"In the face of the threat of totalitarianism it is high time for us to raise the question: Does man owe his supreme loyalty to God or to any man-made institution? For years now in this modern world of ours we have been rendering even in Christian countries only lip service to God, while actually in our practical everyday life we worship mammon and follow the mob who cry out all the time, 'Nail Him on the Cross.' Have we not nailed Him on the Cross when we come to make an important decision in economics or in politics, in international relations or in questions of war? Yes, our government has declared war for whatever cause, and every loyal citizen must support it and fight. 'My country, right or wrong!' Nay, 'My country,' because there is no right or wrong! We worship the State. She has claimed to direct and control our whole life, all the departments of community activity. As loyal citizens we must obey. But loyal to what? To the State, which demands our supreme loyalty and we surrender it. We surrender our souls. This is the cause of the present undeclared war in China. Without it such unprovoked aggression cannot go on for lack of support."

Dr. Wei declared that the Church cannot remain indifferent to the struggle, which, if the Japanese were victorious, would undoubtedly give rise to a Fascist Empire; and, if both nations were exhausted by a long war, would lay both countries open to the danger of being swept into Communism. In either case, he pointed out the Church would be confronted by a form of government under which it could only with difficulty carry on its work.

"It is this kind of problem," said Dr. Wei, "that gives me greater concern than even

the war in China, wretched as it is and will be. What is the Christian Church going to do in the face of such a challenge?"

MUST STRESS BROTHERHOOD

"First of all, she must proclaim to both China and Japan that war solves no problems. Solutions of the problems between China and Japan come from the willingness to treat the other fellow as a brother and not as a potential foe, from the willingness to recognize the brotherhood of men based on the Fatherhood of God as the basic principle to guide the relations between nations, groups, and individuals.

"When men are shivering with war fever, the Church must proclaim that even in the warring nations the Church will still be the Church and remind the Christians both in China and in Japan of the danger of the Christian Church in war time to be more patriotic than Christian.

"Christians everywhere must try to be with the Chinese and Japanese Christians in suffering and in prayer, so that they may experience more deeply the world-wide Christian fellowship in their days of affliction, and tribulation.

"We must do our best in our missionary efforts to strengthen the Christian element in Japan, which is growing, but not to the extent as yet to make itself articulate enough to be heard at this time, still less to change the national policy of their government. We must do our best also to encourage and cheer the Christian element in China, now beset with dangers and temptations, burdened with sorrows and perplexities. Let us hope and pray that the Japanese and Chinese Christians may serve as the leaven to give a new life to the nations now at war and that the wrath of God may be turned to His glory.

NEED OF FAITH

"In face of such a terrific situation, not only in the Far East but in the whole world, whatever we Christians may be able to do seems a drop in the bucket. But I always say that that drop may change the color of the whole bucket, because it is God's drop. God will work miracles if we are His willing instruments. The most difficult thing to believe is that the Living God can be incarnate in human flesh, but it is the heart of our faith. The sorrow of the world is our Cross. Can we follow the Incarnate God to the Cross so that sin may be overpowered, His kingdom come and His will be done. If we only believe! 'O, Lord, I believe; help Thou mine unbelief!'"

Seven Bishops Jailed for Anti-State Acts in Russia

Moscow—Charged with espionage and sabotage in the interests of Germany and Japan, and, in one case, of plotting the assassination of Soviet leaders, seven bishops and an undetermined number of other Churchmen have been arrested in various parts of the Soviet Union. Leaders of the groups, mentioned only by their initials, were not identified.

Their crimes, related November 22d in *Izvestia*, include the firing of a village school in Siberia, which resulted in the death of 20 children. One of the bishops, known as "D," is said to have collected 200,000 rubles from communicants to organize espionage for the German Gestapo. The communicants are said not to have known the purpose of their contributions.



CHURCH MARKS 85TH YEAR

Christ Church, South Amboy, N. J., pictured above, celebrated the 85th anniversary of the formation of the parish on November 14th, with a series of services and special events at which Bishop Gardner of New Jersey and the Rev. Thomas A. Conover, whose family was instrumental in the founding of Christ Church, were honored guests. The Rev. Harry S. Weyrich is rector.

New York Church Leaders to Honor Canon Sheppard

NEW YORK—The New York Churchmen's Association, the Greater New York Federation of Churches, and the Fellowship of the Reconciliation will combine in honoring the memory of the late Rev. Dr. H. R. L. Sheppard, Canon of St. Paul's, and former vicar of St. Martin's-in-the-Fields, London, at a special service at St. George's Church, December 4th.

Three New York Churchmen, who knew "Dick" Sheppard well, will give addresses. They are Charles C. Burlingham, senior warden of St. George's, who will speak on Sheppard the Man; the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, on Sheppard the Parish Minister; and the Rev. Dr. John Nevin Sayre, of the Fellowship of Reconciliation, on Sheppard the Peace Crusader.

The Rev. Elmore McNeill McKee, rector, will conduct the service, assisted by the Rev. Dr. W. Russell Bowie, rector of Grace Church, and the Rev. Robert Searle, secretary of the Greater New York Federation of Churches. The choir will sing selections from the Brahms "Requiem."

Flag Service Held

NEW YORK—Over 3,000 members of patriotic and military societies joined in the march to St. Thomas' Church on November 7th for the annual massing of the colors, a service of dedication to the flag. The Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, delivered an address of welcome. Rear Admiral Reginald R. Belknap, USN (retired), made an address, urging support of the flag and that for which it stands. The Rev. Dr. Roelif H. Brooks, rector of St. Thomas', officiated.

1938 Youth Leaders' Conference Planned

CRYO Meets at Church Missions House to Discuss Problems of Young People's Work

By CYNTHIA REYNOLDS

NEW YORK—A youth leaders' conference in 1938 was considered by the council of representatives of Youth Organization, meeting on November 19th at the Church Missions House to discuss the problems of young people's work in the Episcopal Church.

Such a conference, held in Washington in 1934, had some very worth-while results, it was pointed out. A committee was appointed to consider practical possibilities of a 1938 conference. They were instructed to have in mind as the major emphasis for the conference the meaning and function of the Church.

The organizations which make up the CRYO are: the Brotherhood of St. Andrew, the Church Mission of Help, the Order of the Fleur de Lis, the Order of Sir Galahad, the Girls' Friendly Society, the Knights of SS. John, the Daughters of the King, and the Young People's Federation.

The group first discussed the young people's part in the General Convention at Cincinnati. It was felt that the joint exhibit of the youth agencies had been of very real value in illustrating the growing cooperation among these organizations. Ways were discussed of making young people's work even more vital and valuable at the next Convention.

DISCUSS WORLD CONFERENCE

A large part of the meeting was given over to a discussion of a projected World Conference of Christian Youth which is to be held in Amsterdam in the summer of 1939. This Conference is intended to be a follow-up of the Oxford and Edinburgh Conference with special emphasis on the meaning for youth of the great questions which these two Conferences considered. According to the literature, "Its purpose is to mobilize youth, to witness to the reality of the Christian Community as the God-given supra-national body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political, and social confusion."

Mr. Espy of Geneva, Switzerland, who represents the World Alliance for International Friendship through the Churches, spoke to the group briefly on the background of the Conference and the present state of plans for it. The Committee felt that such a Conference could be a focal point toward which much of the educational and program materials of young people's groups during the next two years can point. They were agreed that such a policy would help to make our young people see the necessity for studying and discussing the fundamental beliefs of the Christian faith.

The next meeting of the group was set for April.

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Portland, Ore., Ministers Ask National Intervention in City Industrial Conflict

PORTLAND, ORE. (NCJC)—Entering the labor picture here and endeavoring to bring about results that will benefit working men and capital, as well as the general public, the labor committee of the Portland Council of Churches commission on social and industrial betterment has asked national leaders to intervene.

Through the Rev. S. Darlow Johnson, pastor of the Pioneer Methodist Episcopal Church of Portland, group chairman, the committee has sent telegrams to President Roosevelt, Secretary of Labor Frances Perkins, William Green and George S. Harrison of the American Federation of Labor, and John L. Lewis and Philip Murray of the Committee for Industrial Organization.

The telegrams set forth that an intolerable condition prevails in the northwest, where labor differences between the two unions and employers has resulted in closure of virtually all of the lumber mills, to the great detriment of all lines of business.

Diocesan Music Festival Held in Vermont by Eight Parishes

POULTNEY, VT.—After a joint rehearsal by 150 choristers from Vermont parishes, eight choirs gathered for a diocesan music festival at Trinity Church, Rutland, on November 14th.

The festival was directed by Ray Francis Brown, organist and instructor of music at the General Theological Seminary, who also gave an address on Church music. Bishop Van Dyck conducted the service and made a brief address. The Rev. Messrs. Emmett P. Paige, rector of St. John's parish, William J. Brown, rector of Zion Church, Manchester Center, and Morgan Ashley, rector of the Rutland parish, also took part in the ceremonies.

The festival was the outcome of diocesan music conferences which have been held at Rock Point the past three summers under Mr. Brown's direction. It is hoped that the festival will become an annual event. Mrs. Anne Harwood of North Dorset is secretary of the festival committee.

Mark 75th Anniversary of Church

ELMHURST, ILL.—The days when Bishop Whipple and other missionary leaders of the Church traveled across the Midwest were recalled recently when the Church of Our Saviour celebrated the 75th anniversary of its founding.

Dr. Herbert W. Prince of Lake Forest, formerly in charge of the mission, was the anniversary preacher. Archdeacon F. G. Dais and Dr. Charles L. Street of St. Alban's school were special speakers. The Rev. W. Ridley Parson is the priest in charge of the Church of Our Saviour. One of the objectives growing out of the anniversary is a movement to make the mission an independent parish.

Plan Series of Four Historical Services

Origin and Growth of Ascension Parish, New York, to be Recalled in Special Commemoration

BY ELIZABETH McCracken

NEW YORK—The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, has made plans for four special services to commemorate the out-going spirit of the parish since its foundation in 1827.

The first of these services will be held on December 12th, and will call to remembrance the origin of the parish within the spiritual household of the Huguenot L'Eglise du St. Esprit, which was then located downtown. The speakers will be the Rev. Dr. Edgar F. Romig of the West End Collegiate Church; the Rev. Dr. John F. Maynard, rector of L'Eglise du St. Esprit; and Dr. William Jay Schieffelin, president of the Huguenot Society of America. The Dutch Reformed Church has from the first shown friendliness to the Church of the Ascension, and due appreciation of this will be expressed in the addresses.

During the second period of its history, the parish devoted special attention to young people and their education. In this period, 1842 to 1859, the parish donated \$30,000 to Kenyon College for the erection of a chapel and dormitory; and \$20,000 for a student's dormitory at the Virginia Theological Seminary. Therefore, at the second service of commemoration on January 9th, an address will be given by Dr. Gordon K. Chambers, the new president of Kenyon College; and, it is hoped, another leading educator also will give an address.

The third service will recall the ministry of the Rev. Dr. John Cotton Smith, rector from 1859 to 1882. Dr. Smith was a pioneer in teaching from the pulpit that the discoveries of science cannot hurt the eternal truths of religion, but rather, help the human mind to apprehend spiritual certainties more fully. At the third service, therefore, to be held on February 13th, the scientific societies of New York City will be represented.

TO HONOR ARTISTS

The fourth service will commemorate the artists who have had a part in the development of the parish, during the decade 1882 to 1892. The Rev. Dr. Winchester Donald, later rector of Trinity Church, Boston, Mass., was rector of the Ascension during this period. It was then that the famous mural was painted and set in place. This mural, by John LaFarge, represents the Ascension of Our Lord. It is regarded by experts as one of the most beautiful Altar pieces in the world. John LaFarge also executed windows of great beauty, as did also Alden Weir. At this fourth service, on March 13th, the chief speaker will be Royal Cortissoz. The artistic groups of the city will be represented in the congregation.

Set Aside \$50,000 for Food and Shelter

Continued from page 723

mending the evacuation of all married women and of all children regardless of the part of China in which they were stationed. At the same time it was recommended that the workers in the Shanghai area who were outside of that territory should not return, and that those at work in Shanghai and its vicinity should be evacuated at the discretion of the mission authorities.

"Only a few of our active workers have left China and these because the work in which they were engaged has stopped. Others who were out of the country when hostilities started have returned. Naturally, our hospitals are busy as never before, and every doctor and nurse is urgently needed. . . .

"Missionary salaries in China are lower than in any other field because of lower living costs. When missionaries are evacuated, either to the United States or to other missionary districts, quarters must be provided and additional salary payments must be made to allow for higher living costs.

"Our primary responsibility, after caring for our workers, is for the thousands of members of our Church in China who have been rendered homeless and destitute. The Church in China consists not in its Churches, its schools, and its hospitals, but in the thousands of souls which constitute its membership. These people, loyal supporters of the Church, must not be allowed to die of disease or starvation, and must be helped in their fight for social and economic reconstruction and self-respect.

"Our hospitals are working not only at capacity but far in excess thereof. Because of financial conditions in the United States, those in Shanghai were receiving practically nothing in the way of an appropriation except the salaries of a small number of American doctors and nurses. The rest of their expenses were met by local contributions and the fees of patients. Now with redoubled work, the sick and wounded have nothing with which to pay, yet the work must go on, epidemics must be prevented, and lives must be saved.

LOSSES IN SHANGHAI

"The building losses in the Shanghai district are more or less definitely known. The Church of Our Saviour in Hongkew and St. Paul's Church in Chapei, self-supporting parishes, are almost certainly destroyed. St. John's University has been damaged by shell fire and St. Mary's Hall was reported by cable as 'probably looted.' The damage in neither of these cases has yet been estimated."

Checks for the China Emergency Fund may be sent to Lewis B. Franklin, treasurer, Church Missions House, 281 Fourth Avenue, New York, or to THE LIVING CHURCH RELIEF FUND, 1801 West Fond du Lac Avenue, Milwaukee.

Chinese Pray for Japanese

NEW YORK—Prayers for the Japanese soldiers were said at the Cathedral of the Holy Saviour, Anking, China, led by the Rev. Robin Chen, Miss Alice Gregg reports in a letter to an American friend. Miss Gregg adds:

"Picture a clergyman in one of the Allied countries during 1914-1918 saying, 'Tomorrow night we will pray especially for the German soldiers.'"

Third Annual Parish Dinner is Held by Grace Church, New York

NEW YORK—Grace Church held its third annual parish dinner at the Biltmore hotel on November 21st. A large number of members of the parish and their friends attended. Speakers were Judge Augustus N. Hand; the Rev. Dr. John Gass, rector of the Church of the Incarnation; Henry H. Curran; Lawrence B. Elliman; Robert McC. March; Dr. Beeckman J. Delatour; Mrs. John E. Berwind; and the rector, the Rev. Dr. Walter Russell Bowie.

The purpose of this annual feature dinner, the speakers said, is to stress the family aspect of parish life. Even in a city of the size of New York, a parish may be,

and should be, a closely knit together group. As a great family, it can function at its very best.

Dedicate Memorial Choir Stall

SPRINGFIELD, MASS.—A memorial in the form of a finely carved Gothic choir-stall was dedicated on October 29th to the memory of the late Chaplain Walton S. Danker, of the 104th U. S. Infantry, and rector of St. John's Church, Worcester, in the chapel of Trinity College, Hartford, by the members of the class of 1897.

President Ogilby conducted the memorial service, assisted by the Rev. Frederick H. Danker, rector of St. Luke's Church, Worcester.

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Norfolk, Va., Churches Initiate Advisory Council

NORFOLK, VA.—Representatives of the separate congregations and organized missions in the geographical area known as the Elizabeth river parish recently met and organized a parish advisory council.

The Elizabeth river parish includes the city of Norfolk and is a parish without a rector or central body. The purposes of the advisory council are to promote the welfare of the parish, to draw the churches located within its boundaries into closer coöperation and to preserve the parish integrity. The members of the advisory council are the rectors or ministers in charge of each congregation in the parish and one layman selected by the vestry of each church.

The Rev. Taylor Willis, rector of Christ and St. Luke's Church, was elected chairman and Barron S. Black, vestryman from the Church of the Good Shepherd, as secretary-treasurer.

Delaware Diocesan Church Club Observes its 50th Anniversary

WILMINGTON, DEL.—The Church Club of the diocese of Delaware began its 50th year in Wilmington on November 19th with a dinner with Bishop Tucker and the Hon. Richard C. McMullen, Governor of Delaware, as special guests. Other guests were Bishop Cook of Delaware and Bishop Mitchell of Arizona. A. O. H. Greer, editor of the *Wilmington Morning News*, and president of the club, was toastmaster.

In his speech, Bishop Tucker said that he supposed the reason for his being elected Presiding Bishop lay in the Church's thought to emphasize her missionary work.

"By missionary work," he continued, "I mean that contribution which the Church makes to those areas of human life which lie outside the immediate influence of its local activity. And we may well ask ourselves, 'What contribution is the Church making toward the betterment of the world?' For it is not enough to say that her work is to give spiritual satisfaction to her own members. She must do more."

Convocational System Found Successful in N. J. Diocese

TRENTON, N.J.—Five meetings of the experimental convocational system, called for by resolution of the diocesan convention, have been held with a considerable degree of success.

Those at the meetings expressed their desire to have the system continued, and in the Camden section called for the appointment of a committee to submit to diocesan convention next year a plan for a permanent system. This was to be drawn up after consultation with similar committees in the other convocational areas.

For the spring meeting it is proposed to submit for discussion the various issues coming before convention and to hold these meetings at a time near enough to the convention to make such a discussion vital and up-to-date.



ARCHBISHOP DUNN VISITS U. S.

Left to right, the picture shows Archbishop Dunn of the West Indies, Bishop Perry of Rhode Island, Presiding Bishop of the Episcopal Church, and Bishop Carson of Haiti, at Providence, R. I.

Archbishop of West Indies Visits Church Leaders in Canada and United States

BELIZE, B. W. I.—A recent visitor in the United States was the Most Rev. Dr. E. Arthur Dunn, Archbishop of the West Indies, returning from Europe to his home in Belize, British Honduras.

The Archbishop traveled by the *Empress of Britain*, and had visited Quebec, Montreal, and Toronto. In this country he visited Bishop Oldham of Albany and preached in the Cathedral of that city. At Providence he met the Presiding Bishop, Bishop Perry of Rhode Island, and also Bishop Carson of Haiti.

The Cowley Fathers of Boston took Archbishop Dunn to their cemetery at Foxborough Farm, where the late Archbishop of the West Indies, the Most Rev. Dr. Edward Hutson, was buried in October, 1936. Flowers had been sent by the parishes of St. Paul's, St. John's, and St. Kitts', in the diocese of Antigua.

Chicago Church Marks 50th Year

CHICAGO—Evidence of the great change in metropolitan areas is provided by St. Philip's Church, Fr. Stephen, OSF, priest in charge, which is now celebrating the 50th anniversary of its founding.

The parish was started in a public hall and projected largely for the English and Welsh employes of a large steel company in the area. St. Philip's has come to the point where today it is the center of social service work among residents of the stock yards district.

Forward Commission to Meet

CINCINNATI—Tentative plans for the coming triennium are to be formulated at the first meeting here, December 14th to 16th, of the new Forward Movement Commission, appointed at the recent General Convention. Several members of the present Commission are being asked to attend for conference.

NECROLOGY

✠ May they rest in peace. ✠

THOMAS D. LEWIS, PRIEST

AMHERST, VA.—After an illness of several months, the Rev. Dr. Thomas Deane Lewis died at his home on November 14th. Funeral services were conducted on November 15th at the Church of the Ascension by Bishop Jett, assisted by the Rev. John S. Wellford, rector of the church. A large number of clergymen from within the diocese and beyond attended the service.

Dr. Lewis was born in Essex county, November 5, 1867, the son of Thomas W. and Ann U. Lewis. He graduated from William and Mary College in 1890; from the Virginia Theological Seminary in 1893, and later received the degrees of Bachelor of Divinity and Doctor of Divinity. He was ordained to the diaconate in 1893 by Bishop Whittle and advanced to the priesthood in 1894 by Bishop Newton. His marriage to Annie K. Barrett took place in 1908.

Dr. Lewis served as rector of Zion Church, Truro parish, from 1893 to 1896; at St. James' Church, Taylor, Tex., in 1896; as general missionary, Rio Grande Valley, N. M., from 1898 to 1899; as missionary among the Colored people of Essex county from 1902 to 1908, and as rector of St. Anne's parish, Essex county, from 1908 to 1910. From 1910 to 1912 Dr. Lewis was connected with Norwood parish, Bethesda, Md., and later became head of the department of Biblical History and Literature at Sweet Briar College, Va., serving as chaplain from 1912 to 1919.

He was a member of the standing committee in New Mexico in 1899, and its president from 1921 to 1936. He also served as chairman of the board of examining chaplains from 1920 until 1936. He was the author of *The Historic Episcopate and Church Unity*, written in 1908.

Dr. Lewis is survived by his widow, a daughter, Mrs. George R. McClintock of Amherst, and a son, Thomas D. Lewis, Jr., a candidate for the ministry and a student at Virginia Seminary.

CHARLES W. SCHIFFER, PRIEST

PHILADELPHIA—The Rev. Dr. Charles Wesley Schiffer, priest in charge of the Church of the Holy Comforter, Aronimink, Drexel Hill, died on November 23d. He had been ailing for the past three years. On the advice of his physicians that he retire, his resignation, effective December 1st, had been tendered and he had planned to preach a farewell sermon on November 28th.

Fr. Schiffer was born on November 5, 1879, at St. Johnville, N. Y., the son of Charles Schiffer and Ellen Loftus Schiffer. He attended Union College from 1897 to 1899, and obtained the degree of Doctor of Philosophy from Iowa College, which

he attended from 1900 to 1903. He obtained the degree of Doctor of Divinity from Union Christian College, Merom, Ind., in 1912, and received degrees also from Richmond College and the Christian Biblical Institute, Defiance. He was ordained to the diaconate in 1907 by Bishop Doane, and advanced to the priesthood in 1908 by Bishop R. H. Nelson. His marriage to Ruth M. Angell of Knoxville, took place in 1900.

Dr. Schiffer was curate at St. Luke's Church, Mechanicsville, N. Y., in 1906 and 1907; and priest in charge of lower Adirondacks missions and Chestertown, N. Y., from 1907 to 1910. From 1910 to 1916 he was rector of Grace Church, Cherry Valley, N. Y. That same year he came to the diocese of Pennsylvania and served as priest in charge of Holy Trinity Mission, Lansdale, until 1920, at which time he went to Aronimink.

Fr. Schiffer was a member of the Clerical Union. He is survived by his wife, a son, and two daughters.

WILLIAM TUTTON, PRIEST

BUFFALO, N. Y.—The Rev. William Tutton, rector of St. Thomas' Church since 1932, died on October 26th. Dr.

Tutton came to Buffalo from Dickinson, N. D., where he had been rector of St. John's Church since 1927.

He was a graduate of DeLancey Divinity school, and was ordained deacon in 1925 and advanced to the priesthood in 1927. As a layman he was a member of the layman's missionary league in the diocese of New York and read services at Corfu, N. Y. for many years. He was also a lay reader at Williamsville, N. Y., while a student at DeLancey.

Mr. Tutton is survived by his widow and two daughters. He was buried from St. Thomas' Church in Buffalo.

ALBERT J. BUNGE

CHICAGO—Albert J. Bunge, 70, head of the Bunge coal company, and for many years a devoted supporter of the work of Canon David E. Gibson among Chicago's poor, died at his home in Oak Park on November 14th.

Burial was from Grace Church, Oak Park.

GEORGE TURNER CANN

SAVANNAH, GA.—George Turner Cann, senior warden for 30 years and vestryman for 45 years at St. John's

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Church, a well-known layman and member of the Savannah and Georgia bars, died suddenly at his home on November 10th.

In commemoration of his long services in the vestry of St. John's, a testimonial dinner was held last April, at which time an illuminated scroll was presented to Mr. Cann.

For years he was a deputy to General Convention, including the Convention this year at Cincinnati. Judge Cann had been judge of the eastern judicial circuit of Georgia from 1903 to 1908, when he resigned.

Judge Cann received the degree of Bachelor of Arts from the Pennsylvania Military Academy, now College, and later received the degree of Master of Arts. In 1935 Pennsylvania Military College con-

ferred on him the honorary degree of Doctor of Laws.

Judge Cann is survived by his brother, J. Ferris Cann, and his stepdaughter, Mrs. Stuart Craven of Salem, N. J., and three grandchildren.

The funeral took place from St. John's Church on November 12th, with the rector, the Rev. Ernest Risley, and the Rev. C. C. J. Carpenter of Birmingham, Ala., former rector of St. John's, officiating.

MISS C. H. M. KING

WHITE PLAINS, N. Y.—Miss Clementina H. M. King, 78, a member of St. Thomas' Church, died on October 21st.

Miss King was born in Boston, but lived during her early years in Denver,

then a frontier town. Later she went to Pittsburgh, where she lived in the home of her brother-in-law, Bishop Whitehead, and took an active part in Church and educational work.

The last years of Miss King's life were spent in New York, where she was a resident of the American women's association club house.

Captain Bello Accepts New Post

PENDLETON, ORE.—Bishop Remington has secured the services of Capt. Arthur Bello of the Church Army for work in Eastern Oregon. At present Captain Bello is stationed at Baker until a rector is called, after which he will do missionary work under the direction of the Rev. J. Thomas Lewis, rector of Trinity Church, Bend.

CLASSIFIED

ANNOUNCEMENT

Memorial

ELIZABETH ADELAIDE TOWLE

In loving memory of ELIZABETH ADELAIDE TOWLE, a devoted Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930.

"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

CHOWENHILL, Rev. NELSON L., formerly in charge of Trinity Church, Lander, and of St. James', Riverton, Wyo.; to be rector of St. Mark's Church, Casper, Wyo., effective January 1st.

GUERRY, Rev. MOULTRIE, chaplain at Sewanee, Tenn.; has accepted a call to become rector of Old St. Paul's Church, Norfolk, Va. (S. V.).

LUND, Rev. G. CLARENCE, rector of St. Mark's Church, Adams, Mass. (W. Ma.); to be rector of St. James' Church, Milwaukee, Wis. (Mil.), effective February 1st.

MORRIS, Rev. HERBERT B., formerly in charge of St. Paul's Church, Clinton, Okla.; is canon precentor at the Cathedral, Faribault, Minn. Address, Cathedral Close.

MUNDAY, Rev. WILFRED A., formerly chaplain CCC Camp, with address at Bemidji, Minn.; is rector of St. James' Church, cor. Orange and Greenbriar St., St. Paul, Minn.

PAYZANT, Rev. ARTHUR S., formerly rector of St. Peter's Church, Beverly, Mass.; is associate rector of Emmanuel Church, Boston, Mass. Address, 220 Marlboro St.

PRICE, Rev. RICHARD R., formerly missionary of the Whitefish field, Montana; is rector of Emmanuel Church, Miles City, Mont.

SWEETSER, Rev. ROBERT F., formerly curate at the Church of the Advent, Boston, Mass.; to be rector of St. Michael's Church, Auburn, Maine, effective December 5th. Address, 74 Pleasant St.

WATTERS, Rev. JOHN W., formerly rector of Christ Church, Forest City, Pa. (Be.); is rector of Trinity Parish, Charles Co., Md. Address, Hughesville, Maryland.

WHITEHEAD, Rev. HAROLD B., rector of St. Martin's, Fairmont, Minn., is also in charge of the Church of the Good Shepherd, Blue Earth, Minn. Address, Fairmont, Minn.

ORDINATION

PRIEST

CENTRAL NEW YORK—The Rev. DONALD WILLIAM CONDON was advanced to the priesthood by Bishop Coley of Central New York in Christ Church, Jordan, N. Y., November 23d. The ordination was presented by the Rev. Walter M. Higley, and is rector of Christ Church, Jordan, and in charge of Emmanuel, Memphis, N. Y. Address, Jordan, N. Y. The Rev. Condit N. Eddy preached the sermon.

CHURCH KALENDAR

DECEMBER

5. Second Sunday in Advent.
12. Third Sunday in Advent.
- 15, 17, 18. Ember Days.
19. Fourth Sunday in Advent.
21. St. Thomas. (Tuesday.)
25. Christmas Day. (Saturday.)
26. St. Stephen. (First Sunday after Christmas.)
27. St. John Evangelist. (Monday.)
28. Holy Innocents. (Tuesday.)
31. (Friday.)

KALENDAR OF COMING EVENTS

DECEMBER

- 8-10. Meeting of Woman's Auxiliary National Executive Board.
- 14-16. Forward Movement Commission Meeting.

To Conduct Preaching Mission

CHAPEL HILL, N. C.—Beginning on December 5th the Rev. Dr. John Gass, rector of the Church of the Incarnation, New York, will conduct a five-day preaching mission at the Church of the Good Shepherd, Raleigh.

Dedicate Menorah Lights

NEW YORK—Bishop Manning of New York visited the Chapel of St. Luke the Physician at Seaview Hospital, West New Brighton, S. I., on November 21st for the purpose of dedicating two Menorah lights in honor of the late Bishop Gailor of Tennessee.

The lights represent the gifts of a number of friends of Bishop Gailor, among them the Rev. A. M. Hildebrand, who has

been in charge of the chapel since its foundation in 1913.

AMERICAN CHURCH UNION CYCLE OF PRAYER

DECEMBER

13. Grace Church, Louisville, Ky.
14. All Hallows', Davidsonville, Md.
15. St. Mary's, Northfield, Vt.
16. St. Barnabas', Burlington, N. J.
17. St. Peter's, Brushton, N. Y.
18. St. Peter's, Oakland, Calif.

CHURCH SERVICES

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

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

NEW YORK

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 Prayer. 11, Holy Communion and Sermon. 4,
 Evening Prayer and Sermon.
 Weekdays: 7:30, Holy Communion (on Saints'
 days, 7:30 and 10). 9:30, Morning Prayer. 5,
 Evening Prayer.
 Saturdays: Organ Recital at 4:30.

The Church of the Ascension

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New York City

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

Sundays

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

Week-Days

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

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Madison Avenue at 71st Street

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

Sunday Services

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

St. Thomas' Church, New York

Fifth Avenue and 53d Street

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

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

NEW YORK—Continued

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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8:00 A.M., Holy Communion.
 11:00 A.M., Morning Service and Sermon.
 9:30 and 11:00 A.M., Junior Congregation.
 4:00 P.M., Evensong.
 Holy Communion, Thursdays and Saints' Days,
 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
 Wednesdays and Holy Days: Holy Communion
 at 10 A.M.
 Fridays: Holy Communion at 12:15 P.M.

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 Confessions: Thursdays, 4:30 to 5:30; Fridays,
 7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

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

WISCONSIN

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F. Juneau Avenue and N. Marshall Street

Very Rev. HENRY W. ROTH, Dean

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 Mass and Sermon).
 Week-day Mass, 7 A.M.
 Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

FOR CHRISTMAS GIFTS

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