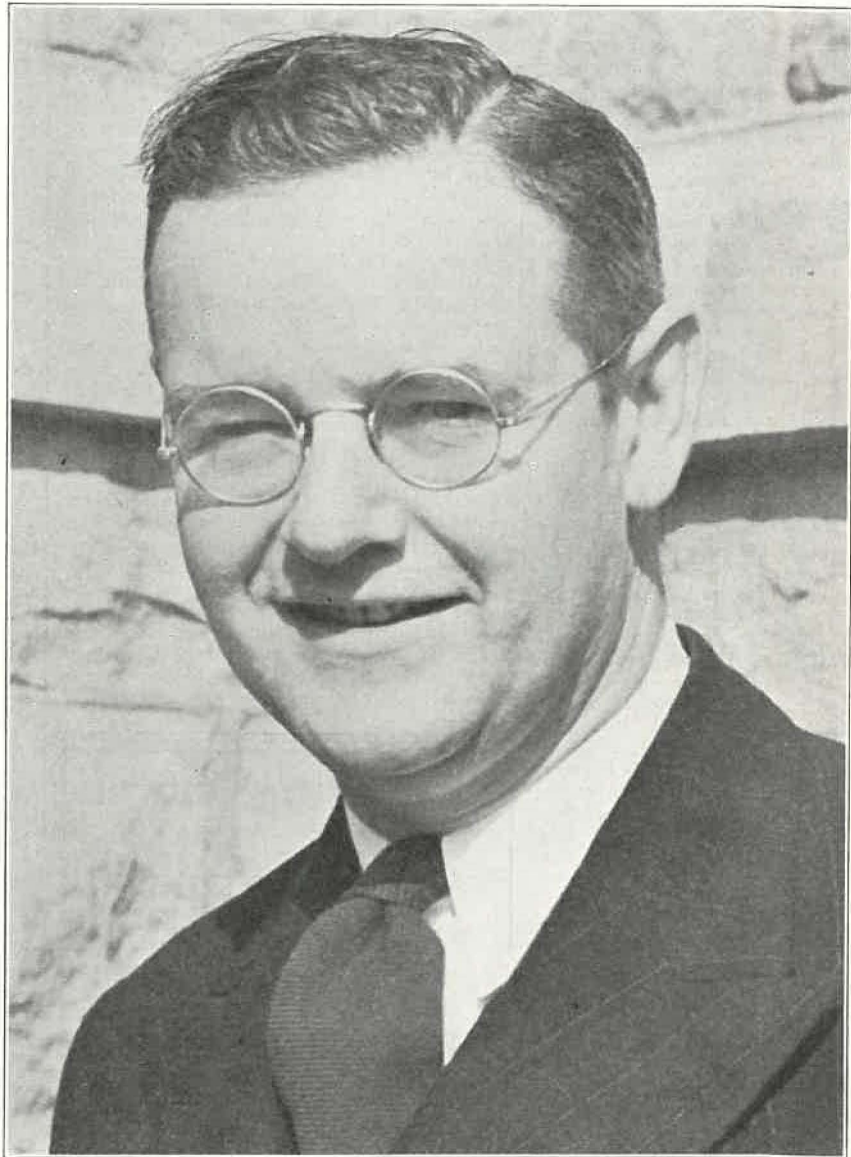
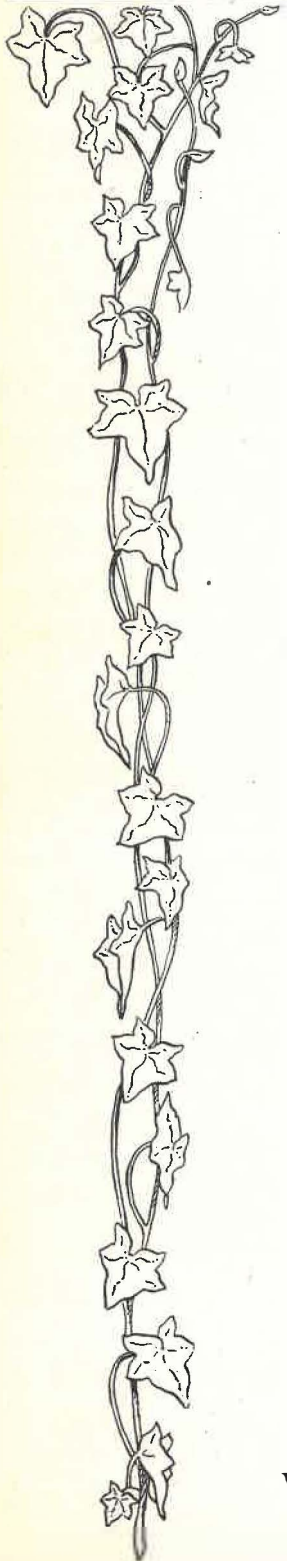


November 30, 1938



The Living Church



REV. CHARLES W. SHEERIN, D.D.

Dr. Sheerin, second vice-president of the National Council, has announced important changes in the publicity and promotion work of the Church. (Memphis "Press Scimitar" Photo by Hilmon Pinegar.)

(See page 573)

Vol. XCIX, No. 22

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Reunion With Presbyterians

TO THE EDITOR: In the initiation of steps looking toward intercommunion, we are asked to begin with intercommunion. Such a course will undoubtedly lead to unity, but it will be the unity of Unitarianism. In truth, the longer I look at the proposals for union with the Presbyterian Church, the less I like them. I don't see how any good to the kingdom of God can come from them, as they now stand. Our business, it seems to me, is to witness to the truth as we have received it, rather than to lean tottering against this and that Protestant denomination.

It is a marvel to me that our bishops and other men of knowledge can so persistently ignore the Holy Communion as St. Paul saw it, as a re-presentation of the sacrifice on Calvary, an occasion for petition, praise, and thanksgiving, essentially, in truth, a prayer. Viewed in this aspect, the Prayer Book service presents us with an opportunity for instruction in practical evangelical belief and worship such as few other religious bodies possess. I am not able to understand the why of the steady pressure away from this vital truth and toward the bare Protestant method of a mere formal act of partaking. I think that, as a first step toward the end sought for, Presbyterians, for example, could surely join with us as we re-present the Holy Sacrifice, with the appropriate intention.

If we pray for unity in that way, perhaps we may come to believe and to obey together, and then unity will have come. I am only asking that we learn to pray together before we begin to communicate together. I think if we treat the center as if it were the fringe we may find, shortly, that we have no center.
La Grange, Ill. VICTOR D. CRONK.

TO THE EDITOR: I have read with interest and surprise the articles in THE LIVING CHURCH for November 9th about the proposed union of the Protestant Episcopal Church with the Presbyterian Church USA. The latter is modernistic and regards the five fundamentals of the faith; *i. e.*, the inerrancy of the Holy Bible, the virgin birth of Christ, the substitutionary sufferings of Christ, His bodily resurrection, and His mighty miracles as theories and not necessarily to be believed as doctrine.

About 1,300 of their ministers signed the Auburn Affirmation in 1923, and it is anti-Christian. How can we invite such men into our pulpits or to the altar to receive Communion and ordain their ministers and have them ordain ours? I am told there is much modernism in our own Church, and I think it must be true if we are willing to join with the Presbyterian Church USA.

The Fundamentalist Presbyterian Church of America preaches the word of God in truth and is sound on the five points of doctrine on which the Presbyterian Church USA is not sound. It would be a calamity if we should lend our support to their heresy by joining with them.

(Mrs.) LOUISA L. BRADFORD.

Middletown, Del.

TO THE EDITOR: For quite some time I have been interested in Church union proposals, and the most recent report published in your magazine regarding the Presbyterians is a valuable contribution. However,

it has aroused a train of thinking along more logical lines than *rapprochement* with our Presbyterian brethren.

A parallel study of the doctrinal beliefs of the several non-Roman Church groups, especially of ministry and sacraments, brings one to the conclusion that we are missing the mark when we consider so seriously union with Presbyterians. On the other hand, had there been such a report between Methodists and Episcopalians this letter would not have been written.

The Methodist Church believes, briefly, in an ordained minister as the officiant at the Holy Communion; in ordination through laying-on-of-hands; in the use of a communion service taken bodily out of the Book of Common Prayer of the Church of England, changed, of course, but with changes of minor importance; and in episcopal government. In addition, it has a definitely Anglican background. The skeleton would seem to be easily clothed without departing from our Catholic beliefs.

It may be the Methodist Church, now that it has found a method of union among its own communicants, which will be the aggressor among Reformation bodies to make concrete proposals toward the much to be desired goal. It will act while others argue.

Paris, Ill. PHILIP LESLIE SHUTT.

The Visible Sign

TO THE EDITOR: The season of Every Member Canvasses, Community Chest campaigns, and Advent, leading up to Christmas, implores illumination from the Church on sacraments. Should not the word of warning be spoken that a sacrament is an outward and visible sign of an inward and spiritual grace? If and when the sign is used without the grace, empty formalism is demonstrated; if and when the sign becomes a substitute

for grace, magic may be implied, for example when prosperity is promised for tithing.

Money is a sacrament—but only if and when grace prompts the giving. If there is a sacramental lesson for fund-raising in the story of the widow's mite, it surely is that canvassers will encourage the desire of people to give. Did not Jesus try to make clear that it was not the widow's relatively large gift that mattered, but the spirit of her giving? Was it not the lack of the spirit behind large gifts, and other notable religious works, that racked His heart?

St. Paul does not contradict Jesus, but expounds the significance of the widow's giving, when he says that though a man give all his goods to feed the poor and have not charity it profits him nothing.

Some of the new readings of Jesus and St. Paul sound like echoes of the recently popular efforts to bring the Bible up to date, and fit interpretations of Prayer Book and religion to the modern man. Other attempts of the kind, equally curious, are the restatement of the Summary, eliding the first and great commandment; and demands for Church unity in order to have a larger pressure group.

Are these examples of "businesslike efficiency" in the Church, the skipping over of presumably non-essential details of doctrine and procedure such as the Holy Spirit and religious education to begin hammering at once on the brass tacks?

Kansas City, Mo. BENJAMIN S. BROWN.

Old Stamps

TO THE EDITOR: This letter is prompted by a story just read in a stamp journal. An old firm of lawyers cleaned out their letter files and burned most of the envelopes. From the few that escaped, it has been estimated that over \$25,000 worth of stamps were burned. Some church could have gotten these if the right man had gone after them.

Rectors are passing up a worthwhile source of revenue by not soliciting from their parishioners their discarded envelopes. Those prospects that are very much worth while going after are: members of old established commercial concerns, members of old established families, lawyers, bankers, men engaged in export and import business, forwarders, and any others receiving valuable mail or documents. Documentary and proprietary stamps are also worth going after. I know rectors will be surprised at the revenue that can be realized in this way.

I shall be pleased to answer any questions any rector may choose to ask concerning this source of revenue for his church.

HERBERT GREENEWALD.

Ocean City, N. J.

Calvin, Knox, and Barth

TO THE EDITOR: THE LIVING CHURCH is to be commended highly for the catholicity of its statement recognizing [November 9th] "the peculiar contributions of Calvin to Christian thought." When we can appreciate the tremendous contributions of Calvin, Knox, and Barth to Christian theology, we are on our way to a truly Catholic faith.

(Rev.) CHARLES GRANVILLE HAMILTON.
Aberdeen, Miss.

The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

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

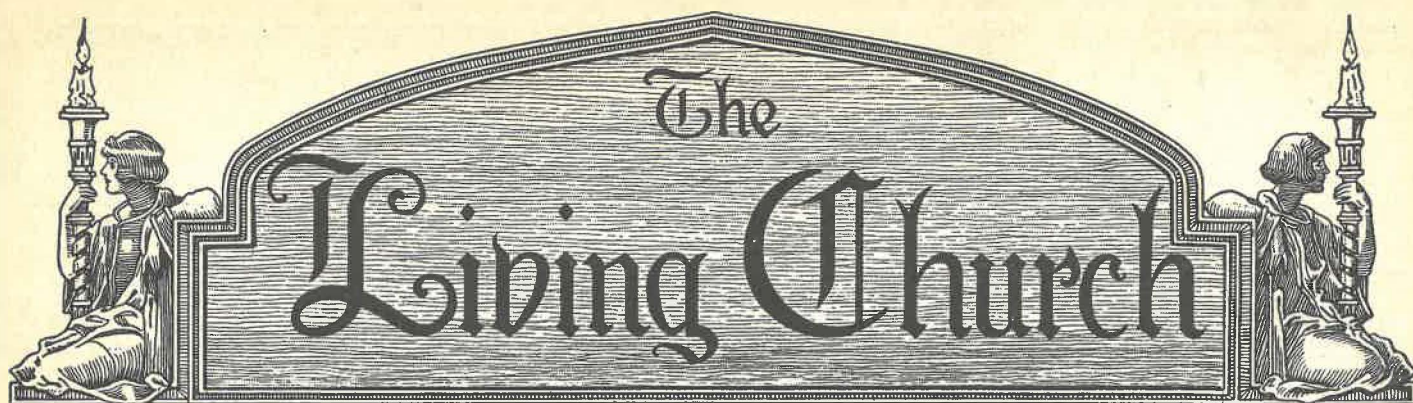
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No. 22

EDITORIALS AND COMMENTS

Sixty Years of "The Living Church"

THE LIVING CHURCH is 60 years old this month. We really ought to have commemorated the anniversary in the issue of November 2d, for the date of volume 1, number 1, was November 2, 1878. Indeed, we did have some thought of publishing a special 60th anniversary number, but the editor and his associates were so busy with various matters that the date was upon us before we realized it. Consequently, since our 60th birthday found us simply doing our daily job to the best of our ability we shall let it pass without fanfare or ceremony and with no further recognition than this editorial, though we hope during the coming year to publish a serial history of THE LIVING CHURCH.

As Church periodicals go, THE LIVING CHURCH is not one of the oldest, even in our own communion. The *Churchman*, which claims to be the oldest religious periodical in the English language, traces its history from the founding of the *Churchman's Magazine* in 1804. But the *Churchman's* claim to this distinction is open to considerable question, for its connection with the *Episcopal Watchman* (successor to the *Churchman's Magazine*) was not established until two years after the foundation of the *Churchman* in 1831. Moreover, there were frequent breaks in the continuity of publication of both the *Churchman's Magazine* and the *Episcopal Watchman* as well as of the *Churchman* itself, the longest being from 1861 to 1867 when the *Churchman* was suspended. Indeed, THE LIVING CHURCH may itself claim a measure of descent from the old *Churchman's Magazine* both because of one of its early editors, Dr. Tillotson Bronson, was a collateral ancestor of the present editor of THE LIVING CHURCH and also because it is this periodical rather than the *Churchman* which has inherited the "High Church" tradition of the *Churchman's Magazine*. Nevertheless, the *Churchman* is certainly much older than THE LIVING CHURCH, as are the *Spirit of Missions* and the *Southern Churchman*—both more than 100 years old—and to these venerable contemporaries we gladly give the homage of our comparative youth.

THE LIVING CHURCH was founded in 1878 with the Rev. Dr. Samuel S. Harris, rector of St. James' church, Chicago, and the Rev. Dr. John Fulton, rector of St. Paul's church, Milwaukee, as co-editors. The Rev. Dr. George F. Cushman,

rector of St. Stephen's church, Chicago, was the associate editor, his work being chiefly that of gathering and editing the news of the Church. The office of publication was in Chicago and the paper began with the subscription list of the *Province*, formerly the *Diocese*, which had been published in Knoxville, Ill., by the Rev. Dr. Charles W. Leffingwell, rector of St. Mary's school, Knoxville.

AT ITS outset THE LIVING CHURCH declared its intention not to be "the organ of any school or party in the Church" but to be loyal to the whole Church and to promote its best interests as the editors conceived them. The original subscription price was "\$3.00 a year, invariably in advance."

THE LIVING CHURCH early achieved such a measure of success that it became too heavy a burden for two rectors of growing city parishes. Drs. Harris and Fulton thereupon turned again to Dr. Leffingwell, who had already proved his journalistic ability in his editorship of the diocesan paper, and at their urgent solicitation he agreed to assume the editorship. Approximately six months after its founding, therefore, the paper was turned over to Dr. Leffingwell as its owner and editor. The page size was increased and the subscription price was reduced to \$2.00. Dr. Leffingwell continued as editor of THE LIVING CHURCH from 1879 to 1900—an exceptionally long and distinguished period of editorship.

Under the management of Dr. Harris and Dr. Fulton, despite their avowal of non-partisanship, there were frequent indications of the anti-ritualism that was then so widespread in the Church in reaction to the ceremonial advances of the Oxford Movement. But Dr. Leffingwell, while by no means a ritualist, had a keen appreciation of the value of the historic ceremonial of the Church as a witness to its Catholic and Apostolic character. A stronger Churchmanship, therefore, characterized the paper during his tenure of office. One of the great services to the Church during that period consisted of the serial publication of Dr. Little's *Reasons for Being a Churchman* which later, in book form, became one of the classics of the Church.

On the question of evolution, which began to cause consternation in some religious circles about this time, THE

LIVING CHURCH expressed itself in 1892 in verse (whether original or not we are uncertain) as follows:

"There was an Ape, in the days that were earlier;
Centuries passed, and his hair became curlier;
Centuries more gave a thumb to his wrist—
Then he was Man, and a Positivist."

Dr. Leffingwell continued as editor of THE LIVING CHURCH until the early part of 1900, when the periodical was sold to the Young Churchman Co. of Milwaukee, which had already taken over the publication of the *Living Church Annual* some years before. Linden H. Morehouse, founder and editor of the *Young Churchman*, was the president of that company, which later came to be known as the Morehouse Publishing Co. and is now the Morehouse-Gorham Co. However, the editorship of the paper was entrusted to his son, Frederic Cook Morehouse, who had been editor for some three years of the *Church Eclectic*. Thus began an editorship that was to last for 32 years,



FREDERIC C.
MOREHOUSE

during which the editor exercised a growing influence in the national affairs of the Church.

THE prospectus of the new publishers outlined the editorial policy which has been continued from that day to this:

"The world—its literature, progress, politics, art—will be viewed from the standpoint of the Church, and the Church from the standpoint of Catholic thought. The editorial policy will always be frank and outspoken; but controversy will not be its main desire. We shall attempt to be Broad rather in intellectual grasp than in Churchmanship; to learn and to teach. There will be 'malice toward none,' 'charity for all.' In short, THE LIVING CHURCH will be the *Young Churchman* grown up."

Although Frederic C. Morehouse did not relish controversy, he frequently found himself in the midst of it and did not hesitate to maintain his point of view vigorously, though with charity and consideration for the proponents of a different point of view. Very shortly after he became editor controversy arose over the publication in THE LIVING CHURCH of a picture of the bishops at the consecration of Bishop Weller as Coadjutor of Fond du Lac. The consecrator, Bishop Grafton, and the other Anglican bishops present wore copes and mitres, and, as the picture indicated, there was present also a Russian bishop (who was later to achieve martyrdom as the patriarch Tikhon) vested in the distinctive garments of a prelate of the Eastern Orthodox Church, and a bishop of the Polish National Catholic Church. A storm of criticism greeted this "surrender of the glorious principles of the Reformation," but THE LIVING CHURCH staunchly defended the bishops for being bold enough to wear on their heads the mitres that even Low Church bishops did not hesitate to use on their stationery. In subsequent issues THE LIVING CHURCH published many pictures of English bishops wearing copes, and pointed out editorially that Anglican bishops had as much right to use the mitre as did those of the Roman Catholic Church. It seems strange today to think that a practice now regarded as commonplace should have occasioned such violent dispute only 30-odd years ago.

But although THE LIVING CHURCH then as now was proud to call itself Anglo-Catholic, it deplored partisanship in the Church, giving its primary allegiance not to any group or

party but to "the Catholic faith as this Church hath received the same." Thus when a group of Anglo-Catholic extremists felt that the General Convention of 1907 had betrayed the Church by the enactment of what they called the "open pulpit" canon, THE LIVING CHURCH steadily maintained that the legislation was rather a protection against abuse of the pulpit and counselled moderation. This did not prevent the exodus from the Episcopal Church into the Church of Rome of some 20 clergymen, but it probably did much to heal a threatened breach within the household of the Church and to avert a much larger schism. Indeed, some of the priests who abandoned the Church at that time have since returned to her fold, disillusioned in their endeavor to find greener pastures on the faraway hills of Rome.

When the United States entered into the World war, THE LIVING CHURCH did its part to help the Church adapt itself to war conditions. It is noteworthy that, as the *Milwaukee Journal* observed editorially at the time of his death, "What Mr. Morehouse wrote then he did not have to apologize for or take back later. He was for his country, he was for his country's taking a grown-up place among nations, a stronger position than the public has so far taken, but a position based upon conscience and the need of peace among men." Mr. Morehouse immediately turned his efforts to humanitarian work and, through the columns of THE LIVING CHURCH, raised several hundred thousands of dollars for relief work among the Belgians and other suffering peoples in war-torn Europe. He also found time to act as chairman of the Milwaukee chapter of the American Red Cross which, under his leadership, played a notable part in the war relief activities of that splendid organization. For this work Mr. Morehouse received the title of Founder from the University of Louvain, Belgium, an autographed photograph from the King of the Belgians, and letters of thanks from Presidents Wilson and Hoover, General Pershing, and many other high officials.

AFTER the war, THE LIVING CHURCH continued its humanitarian efforts to assist suffering Armenians and other Christian minorities that were the victims of post-war persecution. THE LIVING CHURCH also staunchly supported the League of Nations and the World Court, frequently calling to task senators and other government leaders whose lack of vision prevented America from taking her fair share in the reconstruction of a war-shattered world, and led to the failure of those once-hopeful agencies of world peace.

Under the leadership of Frederic C. Morehouse, THE LIVING CHURCH took an active interest in the growing movement toward Christian unity. The editor was one of the delegates representing the American Episcopal Church at the first World Conference on Faith and Order in Lausanne, Switzerland, in 1927. THE LIVING CHURCH constantly advocated the full participation of the Episcopal Church and the whole Anglican communion in such movements as this, but always stressed the importance of building the Christian unity movement on a strong foundation of Catholic Faith and Order rather than on the basis of denial or compromise. Mr. Morehouse had no interest whatever in pan-Protestantism, and did not hesitate to emphasize in season and out that the kind of unity in which the Episcopal Church was interested must be something broader and deeper than that.

The editor of THE LIVING CHURCH was a familiar figure in General Convention, where he took an active part in the revision of the Prayer Book and in many other matters of importance. Believing that adequate advance discussion was essential if wise action was to be taken in General Convention,

he opened the columns of THE LIVING CHURCH to scholars and leaders of every school of thought in the Church, presenting current issues by means of articles and symposia and guiding the discussion with a firm editorial hand. Thus, THE LIVING CHURCH was able to play a valuable role in crystallizing public opinion within the Church on matters of current interest and importance.

FOR about five years preceding his death in 1932, Mr. Morehouse was in ill health. A series of severe shocks, including the death of two of his three children and of a grandchild, together with the illness of Mrs. Morehouse and a serious and painful operation that he himself underwent, still further shattered his health so that he had to turn over an increasing amount of the editorial work to his son, Clifford Phelps Morehouse, who had been managing editor of THE LIVING CHURCH since 1926. Frederic C. Morehouse died June 25, 1932, and was succeeded by the same son, who has continued as editor to the present day. Thus for 38 years THE LIVING CHURCH has had a layman as its editor.

It has been the intention of this editor to continue the editorial policy set by our predecessors, and we have endeavored to carry on THE LIVING CHURCH along these lines—with what success it is for our readers to determine.

THE LIVING CHURCH has never been a profit-making enterprise. Of his editorship Dr. Leffingwell said: "By severe economy and unpaid personal service, together with a liberal purchase price, at the last, by the Young Churchman Company, I came through the long struggle without loss and without profit. I had 'paid my way,' with no subsidy and no bonus of any kind, and without detriment to the school which was my first charge and concern. During the first few years and during the last few years of my management there was an annual deficit, but for a long time there was a profit from advertising. If this had continued, the paper would have been established upon a sound financial basis, but the day of cheap magazines, with over a million circulation to offer advertisers, was almost the day of doom to the religious weekly press all over the country. THE LIVING CHURCH promptly resumed its annual deficit, in which condition it was adopted by the Young Churchman Co."

During the first two decades of the 20th century, THE LIVING CHURCH managed just about to pay its way, with a small profit in some years and a small deficit in others. During and following the World war, however, when the cost of paper and other materials, as well as of labor, increased many times over, THE LIVING CHURCH began to have a greater deficit each year. The subscription price of \$4.00—which was even raised to \$5.00 for a short time—was not enough to pay the cost of publication and large national advertisers, guided by the advertising agencies, simply lost interest in publications with a circulation of less than several hundred thousand. THE LIVING CHURCH suffered accordingly, along with all other religious periodicals, but fortunately the Morehouse Publishing Co. was able to offset the loss on THE LIVING CHURCH by the profit on its general book publishing business.

The circulation of THE LIVING CHURCH is not and never has been large. Probably it never will be, for its appeal is not to the masses but to the intelligent leadership of the Church. When the present publishers took it over in 1900 the circulation was about 8,000; today it is still in the vicinity of 8,000. But its influence, not only within the Church but throughout the Christian world, is many times greater than its limited circulation would indicate. Nevertheless there ought to be at least 80,000 subscribers to THE LIVING CHURCH, and if



THE FIRST ISSUE OF "THE LIVING CHURCH"

there were our financial problem would soon disappear.

On the occasion of its 50th anniversary in 1928 THE LIVING CHURCH adopted two plans for helping to offset this annual deficit. One was the encouragement of sustaining subscriptions at \$5.00, \$10.00, or more a year and this policy has been continued with a large measure of success from that time on. A very considerable proportion of the subscribers to THE LIVING CHURCH today pay annual rates in excess of the regular subscription rate of \$4.00.

THE other plan was the establishment of an endowment fund under the name of the Church Literature Foundation. It was hoped that this foundation would raise \$250,000, the income to be used primarily as an endowment for THE LIVING CHURCH but also for the publication of other worthwhile Church literature. In short, it was hoped that the foundation might develop into a sort of American Society for Promoting Christian Knowledge.

The well-known depression upset the plans of the Church Literature Foundation, although a considerable number of pledges and other gifts were received, bringing this endowment fund to a figure that at the present time is in the vicinity of \$15,000. It is still hoped that within the next few years it may be possible to launch a new campaign to bring the funds of the Church Literature Foundation to perhaps \$150,000, the income from which would probably be sufficient to assure the continuance of THE LIVING CHURCH for many years to come. Without some such assistance, the future of the paper



LITTLE MAN, WHAT NOW?
(Halladay in the Providence, R. I., "Journal.")

is uncertain, as it is becoming increasingly difficult for the publishers to meet the annual deficit.

Meanwhile, if any friend of THE LIVING CHURCH wishes to say "Happy Birthday" to us in an effective manner, we suggest that it be done with a gift or a bequest to the Church Literature Foundation or a new sustaining subscription at \$5.00 a year or more.

THE LIVING CHURCH does not feel superannuated at the age of 60. Possibly that is because the present editor is only 34 years of age and the managing editor 24 so that the sum of their years of life does not equal the age of the periodical.

Be that as it may, it is with the future rather than the past that THE LIVING CHURCH is concerned. As we enter upon our 61st year we pledge ourselves to continue the policy of our predecessors in the editorial chair, and to make THE LIVING CHURCH in the years to come as powerful a factor as possible in the advancement of the Church in loyalty to the full Catholic Faith and Order which is her glorious heritage. To this end we reaffirm our platform—a united Church, a converted Church, and a converted world. May God grant us strength and grace to play our part wisely and constructively along these lines.

Lost—1,300 Priests

WHAT became of the statement opposing intercommunion which was signed by over 1,300 priests of the Episcopal Church last spring? We understand that it was transmitted to the Presiding Bishop with the request that he present it formally to the House of Bishops at its recent meeting in Memphis, but no indication that it was so presented is to be found in the reports of the episcopal sessions.

It is true that the petition of the 1,300 priests did not request any definite action on the part of the bishops, but it did make an important statement of policy on a subject of current importance. It would naturally be supposed that the House of Bishops would give the 1,300 priests at least the

courtesy of formally receiving and acknowledging the petition, even if no action on it were taken. Either the bishops did not see fit to extend that courtesy to the petitioners or else they did not receive the petition at all. We should like to know just what did happen to it.

Through the Editor's Window

THE EDITOR has turned over to the managing editor the job of looking Through the Editor's Window at a new and interesting publication called the *Voice of the Sons and Daughters of the Clergy*. I was called on for the job because, as a clergyman's son, I am eligible for membership in the new society which is publishing the magazine.

My first thought about the SDC was: "What a wonderful field this opens up!" Mother is a music teacher; one grandfather is an architect; the other (God rest his soul) was a traveling salesman. Dad is an author and was a professor. (He was once a photographer's assistant, but we'll skip that.) Six new organizations to belong to! Six magazines to subscribe to! Perhaps, though, grandsons may not belong to these filial organizations. This reduces the number to four, but I don't mind very much.

The *Voice* says one-twelfth of the people in *Who's Who* are children of clergymen. Imagine being able to come right up to Bruce Barton or Seth Parker and claim kinship after the priesthood of Aaron!—considering the problem from the point of view of us non-*Who's Who*-ers. I should think, though, that the people in *Who's Who* would form an organization of their own, all of whom would be famous!

The first issue of the VSDC contains a list of worthy enterprises in which the S. and D. can cooperate. Oddly enough, societies already exist to promote all these aims except two:

(1) "To help perpetuate the qualities which have made ministers' children leaders and to recognize their achievements." If it can be arranged to have more swell Dads and Mothers like mine, and get more scholarships to good schools, and get to know more "best people," and get more dental and medical work at a discount, and get the Bible, the Prayer Book, and the *Encyclopaedia Britannica* into every home, I am for it. And publicizing the character of my chromosomes ought to be even more effective in job-getting than a college diploma.

(2) "To establish cooperation with clergymen's children in other parts of the world and to extend to them whatever benefits obtain to ministers' children in this country." What have I got that children of French, English, Norwegian, and Madagascanian clergy haven't? Don't they get professional services at a discount? I'll be glad to use what little influence I have with French, English, Norwegian, and Madagascanian doctors, dentists, etc., but I can't promise much success. I'm also 100% for hands across the sea. I'm not quite clear why they should be clericofilial hands (the word is offered to the new society in exchange for one year's free membership), but as the *Voice* points out, they're good hands.

Well, after careful thought I've come to this conclusion: the Society of Sons and Daughters of the Clergy is O.K. with me. I promise to join if they'll let me in for one new adjective of 12 or more letters a year, tax-free.

P. M. D.

Now it's the editors who are going on strike. Recently the editor of a paper at Hastings-on-Hudson, N. Y., threatened to picket billboards on the Hudson river road, carrying a sandwich board with "Unfair to Nature" on the front and "Only God Can Make a View; Only Man Can Mar It" on the back. He also suggested changing the name of the village to "Hastings-on-Billboard."

LIVY the Office Cat has also caught the picketing spirit. He was observed last week walking back and forth in front of a mouse trap with a sign reading "Unfair to Cats." The trap has been removed and the office is peaceful once more.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Missionary Vocation

SAINT ANDREW'S DAY

NOVEMBER 30TH

THE *Epistle* may be applied directly to the Church's missionary work. Divide it into four. (a) "If thou" (whoever thou art, Indian, Japanese, African) "shalt confess . . . and believe . . . thou shalt be saved. . . . For there is no difference between the Jew and the Greek; . . . for *whosoever* shall call upon the Name of the Lord shall be saved." (b) "How then shall they call on Him?" There must be missionaries, sent to "preach the Gospel of peace." (c) "But they have not all obeyed the Gospel"; there is hardness of heart and unacceptiveness, as well as obedience to the Gospel, in the hearts of people overseas. Nevertheless, the witness has been given; the Gospel has gone forth into all the earth. (d) "But did not Israel know?" Israel is the homeland; now as then, the faith and zeal of the new Churches can put to shame the Church at home.

The *Gospel*: Jesus called Peter and Andrew, James and John to be missionaries; they left their fishing-nets, and obeyed. He might call me. Or it may be His call for me to stay where I am; there were plenty of other fishermen by the Sea of Galilee whom He wanted to glorify God as fishermen.

That which is for all, for the other fishermen as well as for these four, is given in the words of the *Collect*: "give up ourselves obediently to fulfil Thy holy commandments." The first thing is that we should wholly obey Him in our lives now, that we may be fit for whatever He may have for us in the future.

Waiting for the Day of the Lord

SECOND SUNDAY IN ADVENT

DECEMBER 4TH

IN ADVENT the Church awaits the Lord's coming: not only the coming at the "Last Day," but the coming of Him who came at Christmas, and who comes continually, in the Sacrament, in the events of history, in the opportunities and crises of daily life.

We are bidden today to await His coming, not as though we secretly hoped that He would *not* come, but with joy and hope, as those who truly believe in Him as our Saviour and Deliverer. "Look up and lift up your heads, for your redemption draweth nigh." So in the *Epistle* we hear how the Good News of His coming is proclaimed in the Scriptures, and how the Good News goes out to all men, to the Gentiles, to the whole world, as a message of joy and hope.

"Thy kingdom come, O God; Thy rule, O Christ, begin." Pray that God's holy Name may be honored, God's Kingdom be manifested, God's will be obeyed, on earth, in the mission field and at home, that men may hear the message of deliverance, that wrongs may be set right, and that we and all Christians, believing in Him, may abound in hope through the power of the Holy Ghost.

No SIN can ever satisfy; all it can do is to gratify, with no power to escape either the memory or the consequence.

—Bishop Woodcock.

Confirmation in Germany

By the Rev. Anton A. Mueller

Canon of All Saints' Cathedral, Milwaukee

UNDER the title, *Substitutes for the Means of Grace*, the *Altkatholisches Volksblatt* (No. 10, p. 315) gives specimens of some of the most recent attempts by "German Christian" ministers to adapt the rite of confirmation to their own theological ideologies—not as though attempts of this nature had never been made in Germany before; on the contrary, long ago, in many congregations both in northern and southern Germany, ultra-liberal preachers instructed their confirmation classes with no reference whatever to Biblical history, hymns, or catechetical questions; the candidates were led to study and compare, instead, the contents of many ancient religions and to evaluate them in the light of an improved knowledge of nature. The specimens that we will select reflect the Nazi religious ideology variously.

Prior to the 1935 confirmation service at Russtringen the following manifesto was addressed to the candidates (and their sponsors):

"You feel yourself obligated to what is highest in yourself, in your nation, in your race. The powers you feel stirring within you are divine, even as the forces at work in nature, in the history and development of the Nordic race are of God. Do you, in order to realize all this, need a Jewish-Christian Bible? Do you have to depend on confirmation? Do you require pastors and priests and a church saturated with the Israelitish spirit? Do you not sense how irreconcilable all this is with the Germanic-Nordic ethos and the Germanic-Nordic nature?"

In Eisenach, in 1937, the candidates were received no longer into the "Evangelical Church," but into the "Congregation of Germanic Christians." In 1938 the Dome at Questrow witnessed the use of the following confirmation "form": "God our Father preserve and strengthen thee in faith and fidelity; may He make thee willing and strong in the service of our nation." The questions addressed to the candidates read as follows: "Will you have faith in God? Will you serve Christ as the Saviour of the world? Will you live as Christ lived?"

At a National-Church Germanic Christian confirmation service held in the castle-church at Stuttgart, in 1938, the officiating minister, after the customary exhortation and a verse of a hymn, addressed to the class of candidates four questions upon the following topics: God is love, love of one's neighbor, preservation of blood-purity, fidelity to the nation. The candidates gave their answers through the microphone, then approached the altar two by two, where they were given their memorial verses. Not one of these verses was taken from Scripture. To quote a few: "Do not be bluffed!" "Lift high the banner; close ranks solidly!" "We are in this world not to be happy ourselves, but to make [others] happy."

In 1938, two Mecklenburg ministers gave their candidates the following "confession of Faith" to memorize:

"We believe in an eternal God, who reveals Himself in creation and in history. We do not believe in the Jewish National God Jehovah.

"We believe in the Saviour Jesus Christ, the great warrior, whom the Jews did crucify. We do not believe in the Jewish Messiah and the bloody sacrifice to Jehovah. We believe in our divinely created Germanic nation. We do not believe in the chosen people of the Jews.

"We believe in our own holy mother-country, which is

(Continued on page 578)

"Where Are We?"

The Present Status of Negotiations With the Presbyterians

By the Rt. Rev. Edward L. Parsons, D.D.

Bishop of California; Chairman of the Commission on Approaches to Unity

THE EDITOR of THE LIVING CHURCH has asked me to open a series of brief comments which appear in this issue, forming a symposium on the proposals concerning unity issued by a joint meeting of the Department of Church Coöperation and Unity of the Presbyterian Church in the USA and our own Commission on Approaches to Unity. This paper is on the status of the negotiations. It is in effect an answer to the question, "Where are we?"

The two commissions have met from time to time during the past nine years. The proposed concordat was first considered in principle some three years ago. Two years ago it was before us in tentative form. Many informal conferences were held by members of the two groups, but although it was practically in its present form before General Convention met in 1937, the commission felt that it should not be brought to the convention before it had been thoroughly studied by the Church. Accordingly only its first paragraphs containing the declaration of purpose to unite were presented with the invitation to the Presbyterians to join us in that declaration. The invitation was accepted by the General Assembly in June and now the two commissions join in presenting to the two Churches the proposal for consideration and action.

With it they have coupled a series of "Things believed in common" and of "Things that might be undertaken in common." These are adapted from the report of conferences between representatives of the Church of England and the Church of Scotland held in 1933-34.

The joint meeting also discussed the proposals for dual membership suggested by the Bishop of Eau Claire but were not able to arrive at any conclusion as to a form in which they could be presented to the Churches. [See THE LIVING CHURCH of November 23d.]

First of all it should be noted that all these proposals are offered for consideration—the members of the joint meeting were unanimous on that point; but I take it that no member of either group is prepared to go further than to approve of the general principles involved; nor to advocate action until the Churches have studied the matter thoroughly. Certainly most of us if not all believe that we are offering a way out from the impasse which has heretofore blocked all efforts to bring together Churches which hold to the historic episcopate and those of Reformation tradition. The South India plan deals with the same problem and on the same principle, but it is a complete plan of reunion adapted to totally different conditions.

What we want now is two things—study and increased fellowship. We ask each Church to study the proposals and the principles on which they are based. We ask the members of each Church, clergy and laity, not only to study the proposals but also to learn more about each other and to get to know each other better. The proposals will be issued in form accessible to all, together with a syllabus to facilitate study.

In studying these various proposals it must always be borne in mind that back of them lies the solemn declaration of the two Churches to achieve unity. That colors every proposition. It puts in the foreground "economy"; that is, in the interests of a larger purpose the Church may overlook lesser departures from its regular discipline and order. It also pledges us

to move forward, to take action, to be utterly unsatisfied by "conference" alone.

If now we turn to the proposals themselves and ask how far forward they bring us, we see first that the recommendations as to things which may be undertaken are many of them dependent only upon goodwill. We can all start on getting better acquainted and that sort of thing. There is already some mutual opening of pulpits. A canon specific in character would easily make normal such relations between the Churches. The commission has appointed a committee to study and report upon the rubric in the Confirmation Office. An interpretation of it to fit this special case in view of the Declaration of Purpose would perhaps be acceptable to the whole Church.

IN THE concordat the important and essential matter is the recognition of the "spiritual efficacy" each of the other's ministry. The phrase is taken from the "Appeal to All Christian People" by the Lambeth Conference of 1920. Its value is that it takes us down beneath the questions of regularity, validity, and the like to the essential matter. Whatever we as Episcopalians may say or think of Presbyterian orders from an historic or a theological point of view, their spiritual efficacy is beyond question.

The concordat recognizes that and then proceeds upon that basis to provide an identical means by which a minister of either Church may be commissioned to serve in the other. Neither Presbyterian nor Episcopalian repudiates his ordination. Each receives that which supplies any defect. It is a commonplace today in all discussions of unity that in a divided Church all ministries are in some degree defective. The mutual commissioning would supply whatever may be defective in either ministry for the purpose of service in both Churches. The matter needs careful and sympathetic study.

Another question will arise in regard to confirmation. I cannot discuss it here but may point out that the position taken in the concordat is that accepted in the South India plan and recognized by implication in other of the Lambeth resolutions of 1930. It should be also noted that inevitably if the concordat and other recommendations are accepted by the two Churches there would be constitutional and canonical legislation necessary. But there is no need of discussing that before the principles are accepted.

With that it would seem as if this introduction to the symposium on these proposals may close. I have tried to put briefly the answer to the question, "Where are we?" I have noted the nature of the proposals before us, the points on which especially study and thought are required, and the ways that are open now without waiting for Convention action to further the project.

That is "Where we are." Where we are to go depends upon goodwill, Christian love, and the determination of our people to achieve unity.

Conscience Enlightened

IT IS A perilous thing to say that we have only to follow our conscience. We have to enlighten it and keep it enlightened.

—Bishop Gore.

Reunion With the Presbyterians

A Symposium on the Proposed Concordat

*By the Rt. Rev. W. Bertrand Stevens, D.D.**

Bishop of Los Angeles

NO ONE who attended the meeting of the two commissions representing the Episcopal and the Presbyterian Churches could fail to be impressed with the sympathy and understanding existing between the two groups. It was a satisfactory gathering marked by a spirit that will assure the ultimate unity sought by the representatives of the two Churches. They tentatively agreed upon certain "things believed in common," and "things that might be undertaken in common" (using the report of the negotiations between the Church of England and the Church of Scotland), and upon the so-called concordat. In considering this agreement, the following points should be kept in mind:

(1) The understanding was that these matters were a proper basis of discussion by the two Churches. Individual members of the two commissions reserved the right to discuss later, or even to oppose, details. This point was made in the House of Bishops by three members of the commission, including the chairman, Bishop Parsons. I am sure that the members of the Presbyterian commission feel the same way. What we were seeking was a general approach that would save us from too much absorption in details.

(2) The material accepted as a basis for conference was not necessarily to be the sole basis of further discussion. The plan for dual membership [L. C., November 23d], submitted by the Bishop of Eau Claire, was given some consideration, and, according to a suggestion which I myself made, it is to receive "further study." Other proposals may quite properly come before the two commissions.

(3) The adoption of a general basis of discussion will prevent the bogging down of the movement in the consideration of isolated points. The question of ordination, for example, is one of the thorny points involved. Confirmation is another. For either Church to decide that these questions are so difficult as to make further negotiations impossible would be an offense against the Holy Spirit. I am so convinced that if we are ever to arrive anywhere, our commissions must accept certain working hypotheses. We must assume that it is the will of God that we be united, and that if we do our part, He will point the way to a solution of the problems involved. We must assume that, given the will, the method will be revealed.

(4) What the commissions adopt must be tentative, of course. General Convention and General Assembly are the only sources of authority, and proper reference must also be made to the Lambeth Conference, and to the Assembly of the Church of Scotland. Because of the time that must elapse, there can be open discussion throughout the Churches—discussion which, we hope, will be frank and fearless, but always large-minded.

*By the Rt. Rev. Robert E. L. Strider, D.D.**

Bishop of West Virginia

THE BASIC significance of almost anything one may think of resides less in what it actually is than in what it may eventually become. The physical scientist who knows

nature not as a static system but as an evolutionary process realizes this, and it is a commonplace in Christian thinking, which believes in a God who creates and sustains all things by the word of His power, and who uses even the impotencies of men for the fulfilment of His purpose.

The importance and value of the proposed concordat between the Episcopal and Presbyterian Churches are to be assessed in the light of this far-reaching principle. Anyone will be able to find in it numerous points to criticize. In each communion it will be faulted for its sins both of commission and of omission. Indeed, it is my personal conviction that it adequately safeguards neither the historic ministry nor confirmation; and further, that some of its phrases will be so differently interpreted in the two Churches that mistrust and suspicion may at first be aroused. Nevertheless, I believe the document to be statesmanlike and far-visioned, and that from it are destined to proceed closer and happier relations between these two great communions which already possess so much in common.

Let us all remember that the concordat as it stands is not to be taken as a fixed and final expression of the mind of either Church. It is a preliminary statement of basic agreements, put forth in honesty of spirit, and against a background of fervent prayer, to be used as a means of securing wider and deeper agreement in years to come. Out of those wider and deeper agreements, not out of the particular form of words now before us, complete unity between the two Churches will finally be achieved. And if we feel impelled to think in terms rather of centuries than of years, why, even then, should our hearts be timid? Do not Episcopalians and Presbyterians alike worship and serve a God to whom a thousand years are as a single day?

Ours is the high privilege, then, of taking a step today which in some tomorrow, near or far distant as the Holy Spirit wills, may perchance aid in restoring unity to the broken Body of the Lord.

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

"Some quarrel the Presbyter's gown,
Some quarrel Episcopal graithing;
But every good fellow will own
The quarrel is a' about naething!"

THAT was the opinion of Robert Burns, the Presbyterian, offered to his Episcopalian friend Gavin Hamilton. This free and easy settlement of ecclesiastical differences would, however, scarcely be endorsed today by serious thinkers on either side; and yet the report of the recent conference between our commission and that of the Presbyterians makes very clear that we are in agreement on the great fundamentals of the faith. Such agreement furnishes a very hopeful basis for continuing negotiations until by the guidance of the Holy Spirit we achieve organic unity.

The melancholy failures of the 17th century to reconcile episcopacy and presbytery need not "fash" us. Those attempts were complicated by political controversies and nationalistic jealousies and racial antipathies, which are happily absent from our present American problem.

Nor should the Congregationalist canon which was passed at the Convention of 1919, and which really "died-a-borning,"

*Members of the Commission on Approaches to Unity.

be regarded as a discouraging precedent, for the Presbyterian conception of the ministry and sacraments is much nearer to our own.

Many of us, it is true, could not at this moment without additional clarifications and safeguards vote for the proposed concordat. And doubtless this is equally true of many Presbyterians who could not. Nevertheless, everyone who prays for the visible unity of the Church, and who is sincerely earnest and eager to do something about it, must be greatly encouraged by the report of our commission. It is definite, concrete, and proposes not mere fine phrases but positive action.

May I urge all who are interested in the subject to secure the recent volume entitled, *The Union of Christendom*, by Kenneth MacKenzie, our Scottish Episcopalian Bishop of Brechin. In that volume is an essay on The Possibility of a United Christendom from the Presbyterian Standpoint, an excellent contribution by the Rev. John Wilson Baird. In these 16 pages one will find a clear, fair presentation of the Presbyterian position; after reading it you may agree with the Anglo-Catholic Bishop of Brechin that "a touch of Presbyterianism would not hurt us Anglicans!"

*By the Rev. Howard Chandler Robbins, D.D.**

Professor of Pastoral Theology, General Theological Seminary

NEGOTIATIONS between our Church and the Presbyterians began 50 years ago upon the initiative of our House of Bishops. The four propositions which were presented as proposed terms of unity were those which later came to be known as the Lambeth Quadrilateral. The Presbyterians were found ready to accept as principles of unity the first three of these, which included the Holy Scriptures, the Nicene Creed, and the Sacraments of Baptism and the Supper of the Lord. They showed equal readiness to accept the fourth proposition, the historic episcopate, according to their understanding of its terms, that is, "as this is set forth in the New Testament and in the practice of the early Church," finding the Presbyterian-Bishop "in all ages of the Church, in unbroken succession until the present day."

The Presbyterians added that they were not disposed to constrain others to adopt their interpretation and would feel no difficulty in uniting with them provided their own liberty of interpretation was not infringed. They quoted a statement affirmed by the General Assembly in which "mutual recognition and reciprocity" was declared to be "the first and essential step toward practical Church unity." Because of the inability of the conferring committees to find a way to reconcile their respective positions, negotiations were suspended.

That was in 1888. In 1938 it appears that a way has at last been found. Each Church is now asked to recognize the spiritual efficacy of the other's ministry of the Word and Sacraments. (The criterion given by our Lord in Matthew 7: 15-20, and the solemn warning conveyed in it, should be decisive here.) On the basis of this mutual recognition, each Church may thereupon recommission the ministers of the other, in identical words and by identical acts, for specified service within a specified area. This is not "surreptitious ordination," for the minister of neither Church is asked to repudiate his original ordination, the "spiritual efficacy" of which has already been formally recognized. Nor is there any "defect of intention," for the intention of both commissioning Churches is to supply in the most solemn and authoritative manner whatever authority may be needed for the exercise of a ministry universally accepted within the jurisdiction of both Churches.

Interpretation of what is conveyed in this commissioning may differ, as does interpretation of what is conveyed in the

Sacraments. But if grace is defined as the power of God (which is also His love) working in us, who can doubt that this grace will be conveyed in abundant measure to the ministers of either Church who, under the guidance of the Holy Spirit and animated by the love of souls, seek and obtain this gracious enhancement of their ministry?

*By the Rev. Francis J. Bloodgood**

Rector of St. Andrew's Church, Madison, Wis.

THE PUBLICATION of the proposed concordat, and the proposed statement on reunion with the Presbyterians has made our Churchpeople, and the public generally, conscious of life in the reunion movement. But it is very young life and needs delicate care. The baby is just learning to walk, and is, also, uncertain of his vocabulary.

In writing on *Christianity and Human Solidarity*, Fr. V. A. Demant has observed that "we are not weak because we are divided, but we are divided because we are weak."

The weakness that is apt to be displayed now is denominational pride. I have heard those of both denominations, who, at this early stage in the development of what is new Christian life, express their desire to disown it.

Let us who care for the nurture of this young life be the first to say it is not perfect. There is ahead a long process of education. So, please, do not ask too much of an infant.

As a member of the Commission on Approaches to Unity, I know that any, and all, action is to come from General Convention. The commission can only recommend.

Recently, in conversation Clifford P. Morehouse said, "Reunion is something you cannot get by fighting for it."

When a child is adopted, the law does not permit hasty action. These new proposals will naturally undergo change and development. At present, I know they are not completely satisfactory to me, and I expect each member of both commissions could say the same.

My general recommendation is that our approach must be on a broader basis. We should in future meetings follow the example of the Faith and Order Movement. We should consider together, and thoroughly, the Edinburgh Report. We should, also, accept the wide experience of the Continuation Committee on Faith and Order and direct our approaches along study of the nature of the Church and modern liturgical movements.

In approaches to unity, honesty as well as charity is needed. We are attempting a union, hitherto never achieved, between a Church of Evangelical tradition and a Church of Catholic tradition.

Presbyterians and Episcopalians alike acknowledge one Shepherd. Are we prepared to grow in obedience to His will and so become capable of living together in one fold?

By the Rev. Alexander C. Zabriskie, D.D.

Professor of Church History, Virginia Theological Seminary

IN THE proposed statement on reunion, the section on "things believed in common" seems to me so entirely acceptable that further comment would be superfluous. Of the "things that might be undertaken in common," I favor all four proposals. None of them seems to me to violate any fundamental principle of Anglicanism.

There will undoubtedly be objections to the exchange of pulpits. It must be remembered that the restriction of the right to preach to episcopally ordained men is a matter of discipline rather than of doctrine. General Convention is competent to authorize such an exchange and has taken a step

toward it already (under the "special occasions" provision). To place such an exchange on "a regular basis approved by the authorities concerned" would both help the two communions to understand each other and also make our practice better. The second proposal is that "means be sought," etc.; it does not in itself suggest specific steps; and it seems wholly beyond objection that efforts be made to discover any possible "means."

With the purpose of the proposed concordat I am in entire sympathy. Certain points need to be emphasized.

Both Churches are agreed that for full Communion an essential element is a ministry recognized by both as spiritually effective and legally valid. (I presume that some scheme for achieving this end is envisaged; perhaps that all future ordinations shall be by both a bishop and also a presbytery acting in its episcopal capacity.) The concordat is explicitly an interim measure. In such an interim measure irregularities are permissible which might be impossible if their aim were "to freeze the *status quo*." Irregularities are inevitable. We can either accept them and move forward toward a unity in which they will in time disappear; or we can refuse to sanction any and remain forever separate. It is my belief that God calls us to the former course.

The "commissioning act" is either reordination or else the authorization of a man already ordained. I cannot tell which. If it be the former, Episcopalians could not object. I am not sure how the Presbyterians would feel about it. Let us assume, therefore, that it is the latter, as the preceding paragraph of the concordat would seem to imply. In that case it means that we are authorizing men of whose spiritual efficacy we are sure but the validity of whose orders is open to question, to minister the sacraments and pastoral care to our people in certain specified places where there is no Episcopal church. From the point of view of the communicants concerned, this amounts to asking them to associate themselves with the Presbyterian Church while they live in those places. This, in turn, involves the principle of dual membership. Some of our communicants, while maintaining their status in the Episcopal Church, will also be members of Presbyterian parishes and vice versa.

This line of procedure is acceptable in view of the fact that it is an interim measure, not an end in itself; that it is part of a much larger process; that it is connected with efforts to obtain a ministry fully recognized by both Churches.

The Church Paper

"WHAT Church paper," asked the rector, "do you take?"
"None," the casual communicant replied. "Haven't time to read. Take more papers now than I can read."

"When and where is our next General Convention?"

"Don't know."

"What is our mission board doing?"

"Don't know."

"Have we a mission board at all?"

"Think we have, but don't know for certain."

"Is it doing anything?"

"'Suppose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where is home mission work most needed?"

"Don't know."

"Who is our Presiding Bishop?"

"Don't know; can't say."

"What good are you to the Church, anyhow?"

"Don't kn—; that is—well, you see—"

—Duluth Churchman.

CHURCH MUSIC

Rev. John W. Norris, Editor

Old and New

A GOOD LADY, whose letter was quoted some weeks ago, feels that the comments made in connection with that letter were pronouncements of the writer without any justification other than a personal opinion.

She asks:

"Honestly, are things necessarily esthetically or liturgically (or emotionally) naughty-naughty because they were prevalent in the 19th century? My idea is to keep things till you can prove they're really poor, not by merely a statement or a slur, but by a logically consistent argument. This, I think, you consistently omit. We must accept your pronouncements unsupported."

The answer to the question is definitely No. That customs of the 19th century have been disapproved of as improper is not due to the fact that they were prevalent during that period but because they were frequently distortions which did not prevail before and should not be allowed to prevail today.

The lady wants the Comfortable Words sung, for example. I tried to answer that point by saying that it was liturgically wrong. One cannot begin a study of Church music without soon discovering that one must have a grasp of liturgics and a definite idea of what worship should be. The problem of the singing the Comfortable Words comes under the field of liturgics.

This portion of the service comes to us from Cranmer's *Preparation for Communion*. It includes the Invitation, the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access. All of these are penitential in character.

The *Sursum Corda*, which comes to us from the second century, changes the whole tone of the service from penitence to thanksgiving and introduces the *Sanctus*. It has been sung for centuries to the ancient melody provided for it. It marks the point where singing should be resumed.

We feel quite certain that the writer of the above question would not desire the choir to sing the Exhortation, Confession, Absolution, and Prayer of Humble Access; yet because she heard the Comfortable Words sung in her childhood she thinks it should be continued.

From time to time we have recommended books which, we feel, justify the point of view maintained in this column and which present the arguments for the modern viewpoint—which is in essence not modern but a return to the ancient traditional view. A good starting place may well be *Music in Worship*, which is the report of the archbishops' committee, published in England in 1922. It sums up the sentiment against the 19th century extravagances which had been developing for more than a half-century.

The 19th century, in many respects, represents a period in Church music which was dominated by misconceptions of the place of music in worship. It was a period when the services of the Church became the handmaiden of music, rather than music serving the service. It has been this tendency of music to become dominant that has caused it frequently to be frowned upon by Church authorities.

Many of the composers of this century were under the

(Continued on page 574)

Thoughts on the Word "Mass"

By Augustus Davies

IT IS the purpose of this article to devote a few paragraphs to a consideration of why this little, much abused, four-letter monosyllable can, to the devout Christian, mean more than any other word in the English language. The subject is approached not in a spirit of controversy, but because it has recently appeared quite often in the correspondence columns of *THE LIVING CHURCH*.

The second of the greater sacraments goes by several names. It is called the Lord's Supper; the Holy Communion, the Holy Eucharist, the Blessed Sacrament, the Divine Liturgy, and the Mass. The average Anglican Churchman accepts the first five without a qualm, but is inclined to have scruples about the sixth. Objections to its use would seem to be, principally, that it is not found in the Prayer Book (it is); that those who use it are Romanizers, or, at least, extremists (they are not); and that it expresses some false doctrines of the Roman Communion (it does not).

The first of these objections has but little weight, because, in our Book of Common Prayer, we find the Collect, Epistle, and Gospel for "the Nativity of our Lord, or the Birthday of Christ, commonly called Christmas Day"; and what does *Christmas* mean but *Christ Mass*? Whoever thinks that the word is used only by extremists needs only look through the pages of *THE LIVING CHURCH* to find it used again and again. Certainly nobody could ever think of accusing that publication of even the slightest leaning toward Latinization. And the objection that it is coupled with Roman error becomes rather feeble when we look over the English Liturgy of A. D. 1549, familiarly known as *The First Prayer Book of King Edward the Sixth*. That book probably is as clear and definite an expression of sound Catholic doctrine as can be found, and is arrayed against Roman error to the point of fanaticism.

If a resolution were offered in General Convention, proposing to amend a certain petition in the Litany so as to read: "From all sedition and privy conspiracy: from the tyranny of the Bishop of Rome and all his detestable enormities; from all false doctrine and heresy: from hardness of heart and contempt of Thy word and commandment, *good Lord, deliver us,*" such a proposal would be regarded as the very refinement of Protestant prejudice and bigotry. Yet the above petition is copied, word for word, from the Litany of 1549. And in the same book we find this heading: "The Supper of the Lord and the Holy Communion, commonly called the Mass." Not, let us observe, *falsely called* or *superstitiously called*; but *commonly* (that is *usually* or *ordinarily*) called the Mass. So, it would seem that the compilers of a strongly anti-Roman book found nothing in the name which savored of popish superstition, but saw fit to use it as a term acceptable to theologians, and "understood of the people."

That being the case, we can see in the name the best spirit of that true Catholicity at which the English Church was aiming at the best period of the Reformation, when the Catholic doctrines of the Lord's Supper were held, free from the additions of Romanism on the one side, or the subtractions of Protestantism on the other; we can see in it the doctrine of the Sacrifice of the Eucharist not as repeating, but as re-presenting the Sacrifice of Calvary: the doctrine of the real presence of our Lord in the Sacred Species, undisturbed by the speculative philosophy of transubstantiation or the prosaic dreariness of Zwinglianism.

We can see the whole of Christ's teaching, "as this Church hath received the same," and so, looking through the Sacrament, we can see all that it stands for and for which we thank God in the service; the whole life of Christ, "His blessed passion and precious death, his mighty resurrection and glorious ascension"; and, having these things in mind, we can see His coming to earth, as a little child, in His wondrous Incarnation. In this little word *Mass*, therefore, the earnest Catholic can see the whole of what somebody has called "the scrutiny of salvation." Is it fanciful to say that, in its succinct inclusiveness, it can mean more than any other word in the entire English language?

It may be asked if the other names for the Sacrament do not express the same things, and express them more clearly. Possibly the other names may, each one, express some *one* aspect more definitely, as Eucharist, the Sacrifice of Thanksgiving; Communion, the Sacramental Grace; Liturgy, the ceremonial; but the little word *Mass* would seem to include them all, is simpler, and can be used more familiarly. Somehow, Eucharist seems a little too tremendous and theological for everyday use; Communion too sacredly intimate for all occasions. We don't like to bandy about names which we love very much, and which, at the same-time, have a tremendous and awe-inspiring meaning for us.

Do we not feel a little sense of shock at the familiar way in which some extremely good people use the sacred name of Jesus? That name, at which St. Paul declared that every knee should bow, and which is held in such reverence that the English Church saw fit to frame a canon ordering all people to bow their heads at the mention of it? We even shrink from using the name *Saviour*, or *Redeemer*, on all occasions, and so, more frequently, we say *Christ* or *Our Lord*. In the same way, there seems to be a need for some more familiar and less official name by which, ordinarily, to call the Holy Communion. This is shown by the frequent use of the word *celebration* by some people. But has not that word too many secular associations, and, on the whole, is not the ancient *Mass* better? Nobody is urged to use it, but everybody ought to understand that it is not an objectionable word.

BUT WHAT does it mean, and where does it come from? There seems to be more or less mystery connected with this word which has rather puzzled theologians, as witness some of the recent letters on the subject, in *THE LIVING CHURCH*. Perhaps the most satisfactory derivations which have come to my attention are the Hebrew *Missah*, meaning *a sacrificial offering*; and *Mas*, *the homage paid by an inferior to his sovereign*. But whatever the exact meaning of the word itself, the use of centuries has associated it with the doctrines and ceremonials of that service which, in all ages, has been the highest act of Christian worship, and the greatest means of sacramental grace to man.

Worship is said to be a lost art. It may be, to those whose idea of going to church is only that of *getting* something out of the experience; but those who hold the Catholic faith in its entirety, while they always feel that they receive infinitely more than they are able to give, in public worship, know, nevertheless, that a very important factor in our spiritual life is the act of *giving* something, when we go to church. Of course, this does not mean the giving of alms, but that act for which some

(Continued on next page)

National Promotional Work

By the Rev. Charles W. Sheerin, D.D.

Second Vice-President of the National Council

UNQUESTIONABLY the last General Convention demanded reorganization of the work of the National Council, particularly in regard to its promotional work, and partly provided for it in the creation of a canonical office of second vice-president. On assuming office I began a study of the existing work in order to evaluate what is already being done and to find ways and means of making promotional work more effective. A preliminary report of this study was given to the National Council at the October meeting, and the Council gave authority to the Presiding Bishop in consultation with the second vice-president to appoint personnel in the new department which was formed by the merging of the former Field and Publicity Departments.

It is expected that the December meeting of the Council will finish this work of reorganization and that by January 1st the new department will be completed.

The preliminary steps of the reorganization have already been accomplished.

Under the direction of the second vice-president, there is to be a bureau of parochial aid which will be managed by William Lee Richards, for the past year acting executive secretary of the Field Department.

A bureau of religious and secular press relations has been established in the charge of the Rev. John W. Irwin. Temporarily, the *Spirit of Missions* is to be edited by William E. Leidt, who has been acting for some years as assistant editor.

Realizing the tremendous changes and advances in the field of radio and visual education, it has been felt wise to have a special assistant to the second vice-president, in charge of this particular phase of promotional work. This officer will continue to carry on the work of the Episcopal Church of the Air and in addition is ready to assist parishes in the work of broadcasting. The development of motion pictures for use in Church work, and other forms of visual education, will also be included. The Rev. Dr. G. Warfield Hobbs, formerly executive secretary of the publicity department, has been appointed to this office.

By action of the National Council, all publications put forth by the Council will come under the direct supervision of the second vice-president, and by the December meeting of the National Council I hope to be able to announce the appointment of the executive officer in charge of the whole plan. Until the December meeting of the Council the name of the new department cannot be adopted.

The only reason for these various changes is to enable the National Council to assist the provinces, dioceses, parishes, and missions to carry on more effectively the missionary work of the Church, which exists in every unit of our Church's life, and to assist our leaders at home and abroad in making their work more efficient to the benefit of the whole life of the Church.

I should like to pay tribute to those whom I found in charge of the promotional work upon my taking office. For 15 years Dr. Hobbs has contributed from his large experience as an editor of national reputation and has given to the

DR. SHEERIN, in response to many inquiries as to the progress of the reorganization of the National Council's promotional work, made this statement pending the December meeting of the Council. Further details will be decided at the meeting.

Church consecrated and devoted service in a field that is difficult. In spite of handicaps occasioned by the lack of financial resources in the Church, he has shown an enthusiastic loyalty to the cause. In addition to his regular work

he has pioneered in new fields, particularly in the field of radio; and the results of my study show that with the exception of the Roman Catholic Church, which has had the advantage of a tremendous budget for radio activity, Dr. Hobbs has produced the finest piece of radio work in the religious field in America. I feel certain that under our new plan of organization, Dr. Hobbs can carry these special talents to even greater degrees of accomplishment.

FOR MORE than a year William Lee Richards has had to carry on the work of the field department practically alone. He also brought from his past business experience unusual talent that has proved to be of great aid to diocesan and parochial leaders. Under the reorganization he will continue to carry on and at present is arranging a series of conferences for field leaders in the territory west of the Mississippi river.

I am deeply indebted to the many field secretaries and publicity executives who have given to the leadership of today a fine inheritance and the basis upon which the new organization is established. I trust that whatever leadership I may exert will follow at least in spirit the devoted examples of my several predecessors in promotional work.

Thoughts on the Word "Mass"

(Continued from preceding page)

of the early Christians were persecuted, the worship of Jesus Christ, as God.

During the Christian year, particularly from Christmas to Trinity Sunday, we give Him that worship, with the shepherds, in His manger cradle; with the Magi; among the doctors in the temple, beginning His ministry. We worship Him tempted in the wilderness, among the multitudes on the hill-sides of Galilee. We worship Him as He enters Jerusalem, as He celebrates the first Mass, as He dies on the cross. We worship Him risen from the dead, ascended to His Father's side, sending the Holy Ghost to His Church, reigning in heaven. And our worship is through the medium of that wonderful service which He has given us: the Divine Liturgy, the Blessed Sacrament, the Holy Eucharist, the Holy Communion, the Lord's Supper, "commonly called the Mass."

The Sleeper

"WHEN anyone goes to sleep in my church," said a preacher to Bishop Seymour of Illinois, "my sexton is ordered to go and wake him up."

"Wouldn't it be better," said the Bishop with a smile, "when anyone goes to sleep under your preaching to have the sexton come and wake you up?"

—Exchange.

The Death of Archbishop Chrysostomos

By Bishop Panteleimon of Talantiou

Suffragan and Great Vicar in Athens

WITH DEEP SORROW the Church of Greece and all the Christian Churches over the world heard of the death of the Archbishop of Athens and all Greece, Chrysostomos [L. C., November 2d]. In his person, Christian theology lost a great scholar, and the Eastern Orthodox Church of Christ one of the most saintly fathers of the age. Meek and lowly in heart, he dedicated his life to the service of God and man, never giving rest to himself from the beginning of his life to the very end. The poverty of his family—his father was a poor parish priest—did not allow him to get his education in the usual way. He had to support himself by his own means, and for many years was both a worker and a student, for a long time eating only once a day and going to bed fasting. Nevertheless he obtained the theological training he wished in Constantinople, Smyrna, Jerusalem, Athens, Petrograd, and Kiev, and at a very early age he was appointed professor and dean of the Theological School of the Cross in Jerusalem. Thence he was called to Athens as dean of the Rizareios ecclesiastical school and professor of Church history at the divinity school of the University of Athens. In March of 1923 he was elected Archbishop of Athens and All Greece.

His new heavy and high duties as president of the Sacred Synod and Bishop of the largest diocese in Greece, which he always fulfilled with great zeal, did not prevent him from continuing his scholarly work. He continued giving lectures at the University as an honorary professor, and attended the ordinary meetings at the Academy of Athens (Senate of Science), making wise and most important communications as a regular member. The number of his writings comes to 500 books and essays, in all branches of theology. As an authority on Church history he wrote, instead of a general ecclesiastical history, the histories of the individual Churches and published sizable books about Jerusalem, Antioch, Alexandria, Athens, Constantinople, etc., down to the days of the last century.

With his wise and strong arguments he had brought the Eastern and the Anglican Churches very close to each other, not only by means of brotherly feeling but by his scientific authority. His last works include: (1) *The Privilege of the Bishop of Rome*, (2) *The Validity of Anglican Ordinations*, (3) *An Answer to Pope Pius' Encyclical Lux Veritatis*, (4), *Relations Between Orthodox and Protestants*. Many of his other essays are of great value and help for the work of a mutual understanding and the longed-for reunion.

Blessed with perfect health and physical strength, he kept a marvelous and uninterrupted contact with his people, always praying with them and blessing them and preaching to them. Many things can be written about his philanthropic activity; not only was the philanthropic work of the Church in each parish and at his own offices superbly organized by him, but for every movement of public welfare he was always the ready and untiring leader.

But that which has crowned his blessed life on earth and has put upon the history of his personality the seal of the saintliness is the Christian end of his life and his holy death. He fell sick—the first time in his long life—from an exhaustion due to a great overwork of body, mind, and heart, and was brought to the hospital unwilling, because he wanted to stay a few more days at home and finish some of his important works. Before leaving he spoke in private to me; then he con-

fessed to his confessor—a parish priest—and as soon as he was brought to the hospital he called into his room five priests, who prayed for him and administered the mystery of the Holy Oil. The next day he received the Holy Communion; he did so two more times before his death. The last time was one hour before he died. He seemed to have known from the evening before that the time of his going to God had come and asked for the Holy Communion the next morning. As the night passed and the day began, he crossed himself and asked to be prepared, and when the priest came into the room from the hospital chapel, he tried to stand up from the bed, but he could not.

Then sitting on his bed he heard the prayers and after we put his stole around his neck he opened his mouth and received the Bread of Life. He then heard the Eucharistic prayer and as the priest said Amen, he crossed himself and never spoke again. One hour later he closed his eyes and gave his spirit to God in the most calm way, after an illness of 12 days, during which millions of souls were spiritually around his bed. His death was such that we may use the words of the Scripture that "he fell asleep." He fell asleep leaving the most blessed memory and a most blessed name. His title here on earth as an Archbishop was His Beatitude, and we called him Most Blessed, a title which was in sharp contrast, from the earthly point of view, to his restless life. But now we all realize that such a life with much contention for the faith, full of good fights, followed with a holy dying in the Lord, is blessed indeed.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Church Music

(Continued from page 571)

influence of men who wrote music for the Church in the style of the music of the opera house. Not all were so influenced, it is true, but the great bulk of compositions of so-called sacred music was written in the interest of the music and not of the services.

Distortion of texts by constant repetition was a commonplace in order to make the words fit the music. Melody was given secondary consideration to harmony. Accidentals were employed which created sentimentality instead of genuine emotion. The individual soloist, usually in all four voices, was given a passage which would demonstrate his vocal prowess. Rhythms were often trivial and the most solemn of words were set to three-four time, which is a dance rhythm.

The 19th century music is not condemned in toto. It is necessary, however, to use discrimination in the selection of Church music from that period. The fact that it was once used does not qualify it as correct.

A Memorial Heart

Do you want to build a memorial? Here's your chance. The memorial to God's goodness is a grateful heart. See Psalm 145: 7.
—Desert Churchman.

Religion in the World's Fair

By the Rev. James M. Duncan

Rector of the Church of the Ascension, Auburn, R. I.

MANY OF US have heard and read from innumerable sources that there is to be a World's Fair in New York City in 1939. And because man is always ready to listen to all sorts of publicity, many of us are starting to save our money and to make plans for attendance at it. Many of us are Christians, if not in lives, at least in name. It is therefore rather strange for us to read that there is to be a "non-sectarian Temple erected on the grounds, which no religious body will be allowed to use." We are told that it will be entirely empty, save for a carillon, and two organs, which will distill a devotional atmosphere both in the interior, and in a neighboring garden plot. Mr. Whalen also tells us "Since the theme of the fair is building the world of tomorrow, the Temple will be a focus for renewed promotion of such an ideal, and a demonstration to all that America is ready to project its religious heritage into its future life." These words may seem strange, but they do not shock Christians. We should expect nothing else from a completely secularized world. We have known long ago that the world, and America in particular, thinks of religion—when it has any time left to think—merely as an empty temple with pretty and sentimental music pouring forth from it.

Nor is this attitude merely the property of New York but of every city and town in these United States. New York City is not the only city to have a fair, every city no matter how large or small has a permanent fair, not localized to be sure, but scattered throughout its limits. Most cities and towns are organized on a completely secular basis, "creedless, cultless, and codeless."

What then have Christians to say and to do about it? It is not enough to say we do not like it, but we must put our Christian criticisms into Christian action. What shall be our program?

First, let us stay away from the temple, but not from the fair. We must see the fair, if for no other reason than to find out the program of secular society for the future, even if it be shown in displays and various exhibitions. We can learn much from these outward and visible forms of progress, as to the principles and meanings of the future secular world. But we must not enter the Temple. As Christians we should be defiled and cease to bear our witness to the Christ-life within us.

Secondly, we should bear witness to our faith and its program of action for the future. Our churches for the most part, always stand apart from the community, not only physically, but in many ways not quite so evident. Men have relegated Christianity to empty, innocuous buildings, because we have failed to bear witness to the Life that is Light. Our sermons for the most part are empty and dull, "smooth words," getting all the attention that they deserve, and a bit more. Our priests are forced by parishes and modern parochial duties to be more or less activists, running countless guilds, making many calls, balancing budgets, running bazaars, money-raisers, etc., at the expense of intellectual and spiritual development. Most sermons preached on Sundays are mere reflections of a completely secularized priesthood and ministry. We need then, not only in New York churches, but in every last church in this country, trained and qualified teachers of the Christian faith and action. New York rectors should begin at once to find preachers who are ready—there are a few—to preach the

great doctrines anew, bearing witness to our secular world, of the relevancy of the Christian faith for our era and eras yet for to come.

Dr. Bernard Iddings Bell has pointed out in a recent article in the *Atlantic Monthly*, More Dogma Please, the following thought provocative statements: The modern preacher is more and more compelled, by the pressure of public demand, and by the impulsions of his own integrity, to preach with definiteness about such things as these: "Who and what is God? What is Man? Who and what is Jesus Christ? What is Sin? What is Prayer? Who and What is the Holy Ghost? What is the Kingdom of God? What is Worship?"

Every priest in the Church should start a course of doctrinal sermons to fight effectively our completely secularized society of which the New York fair is an able expression. It will mean hours of study, but these hours will be spent in intelligent review of our dogmas, and will lead many souls back to the Person behind all dogmas, Christ our King.

Thirdly, let the Publicity Department of the National Council, in cooperation with the New York dioceses, publish a list of the New York churches, their location, the hours of Masses and other services, the names of the clergy, the names of special preachers, titles of sermons, and the hours that the clergy will be available for confessions and other pastoral aid. This list might well be published in the *Spirit of Missions* and the Church papers. This list should be distributed to local rectors for the use of all those who are to attend the fair, and let the rectors also remind their parishioners of their Christian duty while at the fair. If the cost of such list might seem prohibitive, a small charge might be made for the same.

We have also read in the Church papers about the appeal for more construction work on the cathedral. This work should be done, and it is hoped sincerely that Bishop Manning will receive all the funds for which he is asking. Local rectors should tell their parishioners to include the cathedral on the list of things that "must" be done in New York. They should urge the fair-goers to attend the services at the cathedral.

But, unless we convert men and women now, unless we once again preach the doctrines of the Church, unless we bear our witness against secularization of life in all its departments, we shall have little need for that magnificent witness for Christ on Morningside Heights, or for the little frame building at Podunk Center.

Missionary Work

THE VALUE of organized Christian fellowship. . . I have been impressed with two kinds of missionary work. One is the simple evangelistic type which is content to preach the gospel but not to build up a church, and the other is the type which not only preaches the gospel but seeks to build up a Christian community through the Church organization.

The first kind has its very great shortcomings and lacks permanence. The second kind has been stressed more by our own mission than by most others, except the Roman Catholics, and I think we are decidedly the gainers for it.

It is wonderful how the Church organism has remained intact over all the troubles of the past year, and although many Church buildings have been destroyed, the fellowship of Christians has rather made progress and remains to lead the Church of Christ to even greater victories.

—Bishop Roberts.

The Real Article

By the Rev. Joseph G. Moore

Rector of St. Paul's Church, Evansville, Ind.

WITH GROWING numbers of men and women being added to radical, non-, or anti-religious groups throughout the world; with the sacking of hundreds of churches in many lands; with the lingering picture of the feebleness of the Church in greater or lesser social crisis (the World war, the Italo-Ethiopian war, the Spanish war, the Japan-China war, the Germany-Czechoslovakia conflict); it is high time that we the people of the Church awaken from the smug, self-complacent philosophy and theology with which we have lulled ourselves to sleep these many years, and again reevaluate what we have and what we are doing.

Why is it that a convert to Marx will work his fingers to the bone, while a convert to Christ feels that once he has made a pledge to the Church and shows his face inside God's house occasionally, that he has done his duty? Why is it that private agencies and the various social departments of government find more and more important social work to be done among the people, while we, the Church, the one-time mother of all social work, do less and less? Why is it that the average man is willing to pay 35 cts. to see a movie, but feels that 10 cts. is adequate for the collection plate?

"By their fruits ye shall know them." Just what are the fruits of the modern Church that calls itself Christ?

I know that we work within the realm of spiritual values that cannot be measured by crass materialism. I know that the smile brought to the lips of a weary face is worth more than all the gold in the world. But, somehow, these sentimental rationalizations sicken me. There is a grain of truth and a bushel of alibis and palliatives with a crate of wishful thinking thrown in for good measure. We willingly pay what we think a thing is worth. A great deal of the time we overpay for what we get. Movies: 35 cts.; religion: a dime. Why?

We can shout and rant about this irreligious age. We can condemn to hellfire and brimstone those sinners who darken not our doors. We can damn this and damn that. We can bring in movies and vaudeville acts. We can hire symphony orchestras and opera stars, but aside from a comparatively few souls, the price remains the same: a dime.

In times past we could hold large groups of ignorant and superstitious people with that potent device, fear, with its train of mortal and venial sin, excommunication, hellfire, and all the rest. It still works in thousands of hearts and minds, but its power is slipping. The racket is almost over. If we are intelligent, we must face this thing and either rethink the whole problem, or look for something else to sell. The old package needs a new wrapper if we insist on running a racket. If we really believe that the package is worth our lives and hearts, it is time to tear off the yellow paper that has obscured the real gold from our vision, and begin selling the real article.

I, for one, am sick of wrappers. I believe the search for light and truth, and service to God and one's fellow man is still the good news that men are waiting for. I would rather be a small part of the Body of Christ, trampled under by the mob if need be, crucified, fed to lions, burned, stoned, than anything else in the world. I believe in the Holy Catholic Church. But I am fed up with the mechanical thing that is called the Church that we work in today. I am tired of the old bromides. I am sick to death of the crutches we use. I am weary with palliatives, and afraid that I, too, will fall asleep.

I despise financial drives and accompanying palaver. I am sick of grumbling women's guilds, pink teas, small talk. I loathe calling on the faithful to keep them faithful.

It all reminds me of those sparkling letters and magazines sent out by colleges to try to keep alive the old glow for dear old alma mater as the years pass. I am tired of the dignity of the priesthood, and the solemn wearing of the ring and purple. Christ was a servant. That is what I want to be. Christ lived deeply, talked carefully, sermonized by action more than words. It is Christ I love and not the continuance of piles of rocks that call themselves by His name. It is people I want to serve; not social guilds, social calls, and financial campaigns.

I AM TIRED of hearing the explanation, "I love all people, but I just couldn't think of receiving my communion after a nigger." I am tired of hearing that Negroes, Jews, Japs, and so on are God's people but must keep their place. In Christ's name, what place are they talking about? Actually their place probably will be upon the right hand of the throne of God.

Why are people being won to Marx? There is a job for everyone. There is conviction backed up by action. There is no money in it, no social contacts, little thanks, but honest adherence to what they believe. Why are people leaving the Church? There is little to be done. We can teach Sunday school or lead a Boy Scout troop. We can accept the presidency of a guild and plan a series of afternoon bridges to raise money for the organ or a new carpet. We can be a vestryman and attend meetings whenever business or social engagements do not enter in. But the priest is talking about giving your life to Christ . . . not to the guild; the priest is talking about serving mankind . . . not working over bridge tables for a new rug.

The trouble with most modern Churches today is that the only person who really gives his life for others gets paid for it. Too often, even though we, the clergy, are paid well above the level of the working man, we think of ourselves as self-sacrificing. We are jealous of our prerogatives. We are interested in keeping up the dignity of the cloth. We are shutting out from the lives of man and women who might feel a call to be of service to humanity, the only jobs that really count, because we say the layman is not trained, the layman is not ordained.

Probably more than anything else, that is what is the matter with the modern Church today. There is work to be done. Millions of people are hungry for the joy and the love that the good news brings. But we, the clergy, bishops, priests, and deacons, in the loftiness of our nicely organized theology, have forgotten to train and allow the laity its active ministry, life in the service of God.

The Church of Christ is needed today as never before. There is a glorious task ahead that is challenging, dangerous, wonderful. But the Church of Christ is not a sect or creed. It is not a nice group of stone buildings. It is not just a line of bishops, priests, and deacons since the apostles. The Church of Christ is composed of the hearts and minds and bodies of all men and women who, through accepting the baptism of Christ's life—the life of service to truth and righteousness in love and charity with all men—go on into deep waters of real service, unafraid.

Among the Seven Churches

Smyrna

By the Rev. Canon W. A. Wigram

European Correspondent of THE LIVING CHURCH

OF ALL the Seven Churches of Asia, only Smyrna is a city now. Pergamum is just a country town, Ephesus a wretched village; Sardis and Laodicea, ruins in an empty countryside; Philadelphia and Thyateira, mere Turkish villages with not even ruins above ground to dignify their mud huts, and tempt the archæologist to excavate them. Smyrna however, thanks to her position at the head of a deep gulf, has not been deserted by the sea. She has always been a city and she has always retained her ancient name.

Still, she has had to change her position a little. When the Amazons came down and founded her in prehistoric days, their city was up the valley in which stands the modern village of Burnabad. When the sea went back there the city had to shift a couple of miles to where a hill, sloping down to perpetual deep water, formed an acropolis and a harbor that would never go dry. She always looked back to her Amazon foundresses however, and made the warrior maiden her symbol. When a medal was struck in 450 B.C. to commemorate an alliance with Athens, "Miss Smyrna" appeared on it in a knee-length skirt with bobbed hair, "Russian" boots, and an axe in her left hand, while with the right she shook hands with the stately Athena with just that gesture of frank camaraderie which the 20th century maiden uses today! Verily in this interesting world there is nothing new—not even the modern girl.

On the slopes of the hill of the Acropolis of this second Smyrna one can still trace the hollow of the ancient Stadium, scene of the martyrdom of St. Polycarp. Here he was brought in after his arrest at the farmhouse in the suburbs to which he had retired, and bidden by the governor to curse Christ, and made his reply, "Eighty and six years have I served Him, nor did He ever do me wrong. How then can I blaspheme my King and Saviour?" Here he stood bound to the stake, when the flames "curved round him like the sail of a ship in a breeze," so that the impatient governor ordered him to be stabbed with a sword. The body was burned on the spot, "lest Christians should take to worshiping him instead of the Crucified," but the faithful were allowed to take away his bones for burial, and still the place where they were laid is pointed out by those who remember the town as it used to be.

The tomb is curiously close to the Stadium, and in the middle ages Mohammedans took it over, counting it as the resting place of one of their own worthies. For this reason the upright stone at the head of the grave now carries the usual turban in stone that marks a Turkish tomb.

Whether the tradition—which cannot be traced further back than the 17th century—is trustworthy, is perhaps doubtful. A far older tradition pointed out the "villa" where he was arrested, in the valley up which the modern railway to Angora now runs. Here a church was built upon the spot in

later days; but recent disasters have brought about its desecration, and the building now serves as a government store.

The modern Turk shows some regard now for the monuments of his land, for he has now come to regard it as "his from time immemorial," and to claim descent from the Hittites of ancient days—a claim sadly lacking in historical ground. However, on the strength of it he has begun excavating the ancient forum of the city, dating from Roman days. To do this, he has not scrupled to break up an ancient cemetery of his own co-religionists of old—a thing that he never allowed any foreign archæologist to do. "*Quod licet Jovi non licet bovi*," which we may render, "One man may steal a horse and another must not look at a halter." He has also preserved the ancient castle, though there is little there that is older than of medieval date.

The castle, however, was the scene of one of the exploits of a leader whom the Turk may lawfully claim as their own, Timur the Tartar. The place was held by the knights of St. John, who occupied, at one time or another, a good many points along this coast. In 1400, Timur appeared before it, and hoisted each one of his three grim signals in turn. The white flag, put up first, implied a promise of quarter on surrender; then he flew the red, which meant that on surrender, only the officers of the garrison would be put to death; finally, the black, which meant "no quarter for man, woman or child." The black flag had been flown, and a long length of the wall of the castle, including two towers had been brought down by mining, when the Grand Master of the order, De Maillac, brought a squadron of galleys up the gulf to the town, for Timur had no ships to block their way. The castle being now untenable, the knights made a desperate sally, the whole garrison marching out shoulder to shoulder to fight their way to the ships. Heaven help any wounded man who dropped, for the column could stay for none. What the cost was, none asked, but it is certain that the bulk of the garrison reached their ships alive, and rowed away down the gulf to Rhodes, leaving to Timur the castle, and such satisfaction as he could get by shooting the heads of his prisoners at the retiring galleys from his mangonels.

BUT it is in our own day that the Church in Smyrna has gone through her sternest trial, and has had most need of the message sent her long ago, "Fear none of the things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life."

The place was the headquarters and starting point of the ill-advised effort of the Greeks to lay hold on "Asia"—in the old meaning of the word—in 1922. Hence, when the attempt failed and Mustapha Kemal marched down into the city in triumph, the full vengeance of the Turk fell on what they



"MISS SMYRNA" AND ATHENA
From an ancient medal

had always called "*Gaiour Izmir*" "Infidel Smyrna." The whole place, save only the small Turkish quarter, was systematically burned, though the Turks did say afterward that it was merely "Greek incendiaryism." There were five days of holiday of all the devils in the town, when every man that could be found was killed or marched off to the interior, and the soldiery had their will of every woman. Allied ships lay in the harbor, but they were forbidden by wireless to interfere, by their cabinets at home. Had it not been for the wireless, the guns would have gone off of themselves, and the slaughter would have been stayed at once.

The writer was in Athens at the time, when the ships packed with refugees came crowding in. We had always believed that the author of Job exaggerated, when he said of his hero after the disasters that he "sat on the ground for three days and three nights, neither spake any to him for his grief was exceeding great." That however was exactly what those stunned refugees did, when disembarked and crowded in any available shelter. That was in 1922. The town has hardly been rebuilt, for huge open spaces, now made into parks and gardens, mark the site of populous quarters of old. The old churches are museums and arsenals, and one room is all that is permitted as a church to the one Orthodox priest who now represents the old Church of the land. The trials of the Church of Smyrna did not end when Polycarp won his crown; his latest successor, Chrysostom, shares it now, for he too was martyred in those days of horror.

EDITOR'S NOTE: This is the second of a series of articles by Canon Wigram on modern visits to the sites of the seven Churches of the Apocalypse.

Confirmation in Germany

(Continued from page 567)

called Germany. We do not believe in the promised land of Palestine with its Jerusalem. We believe in the unwritten ordinances and laws. We do not believe in dogmas, articles of religion and sacred pronouncements. We do not believe in the Pope of Rome, nor yet in Evangelical Popes. But we do believe in our Fuehrer Adolf Hitler and in the triumph of his divinely-inspired and divinely-blessed struggle for the future of our fatherland.

"We do not believe in a power of the keys and in any plenipotentiary spiritual authority of priests. But we do believe in the emancipating power of self-surrender and of the sacrifice of Germanic men willing to serve and in the might of genuine comradeship and sharing.

"We do not believe in churches, confessions and sects 'without which there is no salvation.' But we do believe in the religious emancipation, rebirth and unity of our nation in one common faith of all Germans."

The writer of the *Altkatholisches Volkblatt* article concludes with this pointed question: "What, now, is our Old Catholic position as regards confirmation?" and gives this straightforward answer: "Our catechism teaches that 'confirmation is the complement of baptism; that it imparts the Holy Spirit, who strengthens the Christian unto steadfast confession and living of the faith. . . . However, God's Spirit wills to be obtained by us day by day anew—He wills to be sought constantly and ever to be devoutly invoked afresh, more especially whenever we are gathered together with one accord in the holy place." He closes with a significant reference to the Declaration of the Rhenish-Westphalian Priests' Conference, asserting as it does that "Confirmation, like all the seven sacraments, is appointed and instituted by Christ and His Apostles."

BOOKS OF THE DAY

Edited by Elizabeth McCracken

The Bishop of Ely on the Christian Faith

THIS IS OUR FAITH. By Bernard Heywood. Longmans, Green. Pp. 255. \$2.50.

THE BISHOP of Ely writes a popular statement of the Christian faith, intended for the intelligent layman. It is a well-done book in many ways—but it fails to appeal to this reviewer because of a certain intransigent note which comes out again and again. Dr. Heywood is no fundamentalist, of course; but his interpretation of Christian doctrine errs on the side of rigidity, and all his wealth of illustration and charm of style does not conceal the fact. Yet the book might well be useful to those for whom it is intended.

We regret that the author seems to regard the Holy Spirit as the agent in creation (thus contradicting, albeit unconsciously, the Nicene Creed); that he suggests a kenotic theory of the Incarnation; that his use of the New Testament is somewhat indiscriminate (the Fourth Gospel is used to prove history as well as to interpret faith); and that he takes an almost literalist view of the doctrine of the Ascension, as well as putting a somewhat exclusively external interpretation on the doctrines of the Virgin Birth and the Resurrection.

W. NORMAN PITTINGER.

A Brief for the Declaration of Independence

AMERICA'S PURPOSE. By Alfred J. Snyder. Declaration press. \$3.00.

MR. SNYDER, who is a Philadelphia lawyer, has written what may be appropriately termed a brief for the importance of the Declaration of Independence in American life. He believes that the nation's first task is to reexamine the Declaration, for in it are contained, he maintains, the principles which we can now apply to the solution of our problems. Outlined also in the Declaration is the path toward equality. We have embarked on that path, he maintains, but our progress has not been consistent and at times we have even wandered off the course. Our continued evolution demands that we readjust our economic maladies lest we be drawn into the plight of the dictatorships. For one thing, ownership by society of that which is essential to society as a whole, is both natural and the inevitable development of our American principles. Without interfering with the work of actual production or distribution, he believes, the government can take over ownership and control by acquiring what he calls the paper *indicia* of ownership.

The conditions which now confront us are analyzed in the concluding section and the remedies offered by Fascism and Communism examined, distinguished from Americanism, and discarded. We are told that the people themselves will dictate how and when the necessary changes will take place, and how they can eliminate the sources of economic inequality, just as they did political inequality in 1776. It is predicted the future will ultimately bring about the achievement of America's purpose.

Our author expresses his gratitude to the writings of Thomas Paine and Thomas Jefferson, who seem to have had a great influence on his thinking, although he also confesses his indebtedness to James Wilson, John and Samuel Adams, Franklin, and Lincoln.

CLINTON ROGERS WOODRUFF.

A Book for Teachers in Church Schools

THE TEACHING OF RELIGION. By E. F. Braley. Longmans. Pp. viii-168. \$1.50.

THIS IS a suggestive little book, designed for teachers in English schools, on methods of religious education in religious subjects. Dr. Braley is professor of religion at Durham, and is also a priest; his book, while not applicable as it stands to our American situation, will be useful for those who are concerned to develop new techniques for the presentation of Christianity. The early chapters on psychology and method will be generally valuable.

W. NORMAN PITTINGER.

NEWS OF THE CHURCH

Bishop Bennett Made Suffragan in R. I.

Retired Minnesota Diocesan Elected Without Opposition; Praised for Work as Assistant

PROVIDENCE, R. I.—Bishop Bennett, retired, was unanimously elected Suffragan Bishop of the diocese of Rhode Island at a special session of the diocesan convention held in St. John's cathedral here November 17th. Bishop Bennett, formerly head of the diocese of Duluth, was the only nominee in the election.

He was declared elected by Bishop Perry of Rhode Island, who presided over the convention session, after a concurrent vote of the clergy and laity. Canon Stanley C. Hughes cast the ballot for the clergy and John Nicholas Brown for the laity. Bishop Bennett had been acting as auxiliary Bishop for some years.

Bishop Perry paid tribute to the work that Bishop Bennett has done in the diocese with him for the past eight years. In his short speech of acceptance, Bishop Bennett thanked the diocesan and the members of the diocese for the gracious spirit in which the diocese had received him.

The Rev. Messrs. John Lyte, Augustine McCormick, and James Murchison Duncan were appointed by Bishop Perry, upon motion of the convention, to arrange for a suitable service and other arrangements for the induction of Bishop Bennett into office.

40 Students Matriculated at General Theological Seminary

NEW YORK—Forty students were matriculated at the General theological seminary on November 1st, the traditional matriculation day; they represented 26 dioceses. Thirty-two of the 40 were juniors; three, graduate students; and five special students.

The matriculation sermon was preached by the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, at Evensong on October 31st. The subdean, the Rev. Dr. Charles N. Shepard, and Mrs. Shepard gave their customary matriculation day reception for the members and friends of the seminary.

Rector's Memory Perpetuated

BROOKLYN, N. Y.—Gifts in memory of the late Rev. Frederick Sterling Griffin, rector of St. Saviour's church, Maspeth, and St. Mary's chapel, Laurel Hill, were blessed at a solemn Evensong in St. Mary's chapel on November 20th. The Rev. Edward Heim, present priest in charge of the parish, officiated, and the Rev. Harold S. Olafson, rector of St. Paul's church, Flatbush, was the preacher.



THE REV. AND MRS. R. A. KIRCHHOFFER

The Rev. Richard A. Kirchhoffer, rector of Christ church, Mobile, Ala., was elected Bishop Coadjutor of Indianapolis October 26th at a special convention meeting in the Church of the Advent, Indianapolis, Ind.

Start Laymen's League for Diocese of Albany

ALBANY, N. Y.—A diocesan laymen's league was organized in Albany November 17th at a Churchmen's dinner attended by nearly 150 laymen and a number of the clergy. With missionary aims and purposes, the league is dedicated to Christian education and a deepening of Christian life.

The assembly, representing the entire diocese, came together to hear an address by Dr. William Alfred Eddy, president of Hobart college. He spoke on The Frontier for Laymen.

Bishop Oldham of Albany spoke, stressing the Church's relation to world conditions and recounting his experiences at various international meetings in Europe the past summer. The Bishop termed organization of the laymen's league something for which he had been hoping for many years.

Canon Sidney Gould, MSCC General Secretary, Dies

TORONTO, CANADA—The Rev. Canon Sidney Gould, general secretary of the missionary society of the Church of England in Canada, died here November 18th, one month after he had undergone an operation. He was 69 years old.

He is credited with having carried on successfully the forward movement of 1920 and the campaign to restore the lost endowments of the ecclesiastical province of Ruperts Land.

Dr. Gould was born in Deconshire, England, and attended the University of Toronto and Wycliffe college. He held a curacy in Portsmouth, Ontario, before going in 1897 to Palestine as a medical missionary. Returning to Canada in 1911, he was made secretary of the missionary society, to succeed the late Dean Norman Tucker.

World Conference Is Urged by 21 Faiths

Presiding Bishop and Other Heads of Communions Sign Letter to President Roosevelt

NEW YORK—The heads of 21 communions, among them Presiding Bishop Tucker, have signed a letter addressed to the President of the United States urging him "to collaborate with the heads of other States to the end that there may be convened at the earliest possible moment a world conference."

The letter was presented to the President on November 17th by a delegation which had a 45-minute session with him and suggested the agenda for such a conference.

Heading the delegation was Dr. Edgar De Witt Jones, president of the Federal Council of the Churches of Christ in America. The other members of the delegation were Dr. James H. Franklin, appointed by Arthur J. Hudson, president of the Northern Baptist convention to represent that denomination; Dr. Albert W. Palmer, appointed by Dr. Oscar E. Maurer, moderator of the Congregational Christian Churches to represent that denomination; and Roswell P. Barnes, an associate secretary of the Federal Council of Churches.

THREE-POINT STATEMENT

The delegation suggested to the President that the conference should be planned in such a way as to make an immediate contribution to the clarification of issues. The nations should be invited to a conference in which they would present brief statements covering three points:

First, each nation's grievances and its needs which must be met through intercourse with other nations; second, each nation's suggested program for the meeting of its needs; and third, what it is willing to concede to other nations in return for the satisfaction of its needs.

It was argued that on the basis of such a hearing, before the public opinion of the world, steps could be taken along the road of conference and negotiation toward the settlement of problems. The delegation pointed out that this road was the only alternative to power politics, increasing armaments, and eventual war.

The letter to the President had been circulated to the heads of communions by the department of international justice and goodwill of the Federal Council of Churches shortly after the Munich conference; and the department was negotiating for a conference with the President at the time when Dr. Albert W. Palmer, not knowing of the department's action, wrote his article, *Call a World Economic Con-*

(Continued on page 582)

Laymen Learn About Church Publications

August Stout, Jr., Speaks in L. I. on Religious Press; Urges Some Paper in Every Home

RIVERHEAD, L. I., N. Y.—What Episcopalians should be doing about the Church press was explained by August Stout, Jr., advertising manager of the *Moriches* (Center Moriches, L. I.) *Tribune* and layman of St. John's church there, at the annual laymen's dinner of the diocese of Long Island on November 9th here. He stressed especially the need for some religious paper in every home.

Mr. Stout said:

"If I were a rector I would explain to my people a critical situation which faces the Episcopal Church today.

"There are two classes of news or press, the secular and the religious. The secular press, such as newspapers, books, etc., appeals to the masses. It has been said, 'The newspaper is a mirror in which the mass-man sees himself and is too often satisfied.' Newspapers carry religious news, but few if any articles on the ideals of religion.

"The business man of today subscribes to a trade paper or organ to keep himself informed as to the happenings in his line of business.

"The printed page has become the greatest molder of modern times. Here, if I were a rector, I would have a confession to make to you. I would have to explain to you the great religious press, the trade paper of the Episcopal Church. This religious press, trade paper, printed page should become the molder of our religious life. In my confession I would add that I have been selfish. I have subscribed to the religious publications or periodicals to equip and prepare myself for my work, but I have not shown my people how to equip themselves with the great religious press. The rector or teacher is limited by attendance; therefore, we have a religious press to carry on the work.

THREE OFFICIAL PUBLICATIONS

"The Episcopal Church has three official publications or periodicals: *Church Herald for the Blind*, *Historical Magazine of the Protestant Episcopal Church*, and *Spirit of Missions*. There are about 25 unofficial general publications listed. Diocesan publications are numerous. There are a few foreign Anglican publications too.

"The *Church Militant*, a diocesan publication for the diocese of Long Island, is a booklet of news of the churches of our own diocese. Here, I as a rector would have to confess again. The reason there was no news about our local church would be because I had not sent any in or appointed someone to do it. This diocesan paper, the *Church Militant*, has only 163 subscribers in Suffolk county.

"LIVING CHURCH" LEADS WEEKLIES

"Now on to a few of the well edited and open minded unofficial periodicals of the Episcopal Church: the *Churchman*, 20 subscribers; *THE LIVING CHURCH*, 39 subscribers; and the *Witness*, 22 subscribers, for a county of 8,350 members of the Episcopal Church.

"Now I as a rector, having admitted my mistakes, would plan to hold a *Press Sunday*, at which time I would have sample copies

Other Faiths Contribute \$3,200 to Texas Mission

CONROE, TEX.—Thirty-two hundred dollars of the \$6,000 cost of St. James' mission here was contributed by persons of other faiths, the Rev. R. L. Sturgis, Jr., said in commenting on the complete payment of the cost. The Church Building fund helped with \$500, while \$400 came from scattered sources; and the communicants of St. James' gave \$1,900.

Construction was begun on the church in 1936, and it was completed five months later. Then the 22 communicants still faced a debt of \$2,100. In August of this year it had all been paid. The church had been consecrated the month before by Bishop Quin of Texas.

Organized as a mission in 1934, St. James' grew speedily. The services were held in private homes for a year and a half.

of some of the publications or periodicals of the Church. I would appoint a committee to obtain subscriptions from the members of my church. The sermon topic for this proposed press Sunday would be *Some Religious Paper in Every Home*. If this system did not bring results, I would call upon the vestry for help, asking 'Why should not the church budget provide for, not only the preaching by voice, but also by the religious press?' This printed page of the great religious press has been overlooked, according to the figures of the subscribers in Suffolk county.

"If you remember nothing else of this address but *some religious paper in every home*, then I feel that I have not talked in vain."

Home for Unfortunate Boys Is Provided by Detroit Mission

DETROIT—The Detroit Episcopal city mission added a new project to its many charitable endeavors on November 15th when Faber House, a club for young men, was established, under the direction of the mission, as a home for unfortunate boys from 12 to 17 years old.

Faber House had been conducted by St. John's church here in a residence adjoining the church as a clubhouse for young men. The house has been leased by the parish to the city mission. The Rev. George Backhurst, city missionary, is chairman of a board of management which will be composed of four members of the big brother committee and four members of the Dutchman's club, a young men's group in St. John's parish.

Twenty orphans, half-orphans, and other boys will be given a home amid Christian family life. They will attend public schools and be taught handicrafts in the mission house.

Increases 900% in 10 Years

CHICAGO—An increase of 900% in 10 years is the record of St. Edmund's church for Colored people here, it was revealed at a celebration of the 10th anniversary as a church for Colored. It now has more than 1,000 members. In 1928 it had only about 100. The Rev. Samuel J. Martin has been priest in charge during the 10 years.

Church Groups Make Nation-Wide Protest

Nazi Persecution of Christians and Jews Condemned by Leader of Many Religious Bodies

NEW YORK (RNS)—Religious forces of the United States, both Church groups and Church governing bodies, have voiced a nation-wide protest against the persecution of Jews and Christians, according to the Federal Council of Churches of Christ in America and the National Conference of Jews and Christians.

This action followed a national protest and prayer movement sponsored by the Federal Council and the National Conference. Many local church groups throughout the country have issued strong condemnations of the Nazi persecutions and expressed deep sympathy for both Jews and Christians.

METHODIST BISHOPS PROTEST

The board of bishops of the Methodist Episcopal Church, at its semi-annual meeting in Atlantic City, N. J., made an official protest to the United States government against anti-Jewish riots in Germany. The resolution also expressed "to our Jewish brothers and sisters throughout the world our profound sympathy in their incredible afflictions and suffering."

The annual meeting of the board of foreign missions of the Methodist Episcopal Church in New York adopted a resolution expressing shock at the "unspeakable persecution in Germany." The resolution reemphasized "historic Christian attitude of love and good will against all this wicked hatred and cruelty" and expressed deep sympathy "not only for the suffering Jews but also for the millions of men of good will in Germany who, in their hearts liberal, are shocked by the outrages which they have been compelled to witness."

PRESBYTERIANS SYMPATHIZE

Dr. Charles Welch, Louisville, Ky., moderator of the Presbyterian Church in the USA, in an address in Scranton, Pa., called upon members of the denomination to have "great sympathy for the Jewish people beneath the heel of that tyrant, Adolf Hitler."

A statement issued from Boston by the Universalist general convention said that members of the Church from all over New England expressed sympathy for persecuted German Jews, and condemnation of the Nazi government. A resolution adopted called upon "our fellow Christians of every denomination to join in protest against this outrage of a worthy portion of humanity."

Pastors of leading Methodist, Baptist, Congregational, Presbyterian, and Christian churches in Sioux City, Ia., denounced the German government's attitude toward Jews in a signed joint statement published on the front page of the *Sioux City Sunday Journal*. Included in the story was a state-

(Continued on page 585)

Bishop of Chicago Hits at Nazi Rule

Declares German Leaders Unworthy of Civilized People's Respect; Sees "Abysm of Chaos"

CHICAGO—Impeachment of German leaders as "unworthy of the respect of civilized peoples, guilty of irresponsible leadership, which, if it is not checked, will bring both them and the unhappy people whom they have betrayed into a yet deeper abysm of chaos and old night" was voiced by Bishop Stewart in a message published on November 20th.

The Bishop had called upon all churches in the diocese of Chicago to offer special prayers at services on that day for the German people. In his statement, he attacked the bitter race prejudice of German leaders and the religious oppression going on in Germany.

"It is not right and nothing can make it right," he stated, "that the race of Mendelssohn and Heine and Spinoza and Einstein and Freud should be set upon, robbed, beaten, tortured, and pushed out of their country by a band of political ruffians

GERMAN VOLK TERRORIZED

"The German Volk are brow-beaten into terror and their ears filled with torrents of propaganda controlled by their present master. God help them. For the movement is not mere anti-Semitism. It is anti-Catholicism and anti-Protestantism, anti-Christianity, anti-Christ.

"Today the German people remain a beloved people for their great virtues but we impeach their leaders as unworthy of the respect of civilized peoples, as guilty of irresponsible leadership, which, if not checked, will bring both them and the unhappy people whom they have betrayed into a yet deeper abysm of chaos and old night."

World Conference Is Urged by 21 Faiths

Continued from page 579

ference Now! which appeared in the *Christian Century* with an endorsing editorial in the issue of November 9th.

ARTICLE BRINGS PETITIONS

Immediately upon the publication of this article, letters and petitions from ministers, official Church boards, women's groups, conferences, and others began to come into the department.

The response of the Church leaders, together with the enthusiastic reply to Dr. Palmer's article, indicate that this suggestion has received a more widespread endorsement than any other suggestion which has been made in the midst of this crisis.

SEEK CONCERTED ACTION

Dr. Palmer is to speak at the biennial meeting of the Federal Council of Churches at Buffalo on December 8th, and it is assumed that the executives of the council, if they receive a mandate at the Buffalo meeting, will call upon the

Financial Aid Asked for 1,000,000 in Dire Need

NEW YORK (RNS)—An estimate that almost a million human beings, of whom approximately half are Christians, are in dire need of assistance as a result of oppression abroad, was made by Frank Ritchie, executive director of the American committee for Christian German refugees, in an appeal for financial aid issued jointly by the American Jewish joint distribution committee, the committee for Roman Catholic refugees from Germany, the United Palestine appeal, and the American committee for Christian German refugees.

The statement, asking that financial aid be sent to one or the other of the four relief agencies, declared:

"The tragedy which has overwhelmed not only Jews, but also Roman Catholics and Protestants in Germany, is of so vast a scope that the aid of various governments has become a matter of vital importance. This fact has become widely recognized. Meantime, private philanthropy must do what may be possible in this emergency."

Churches for concerted action in support of the movement to urge government initiative and, if they fail in this, to press for some kind of world public hearing through the agencies of the Churches.

PRESIDENT ADDRESSED

The letter submitted to the President follows:

"To the President of the United States:

"We desire to express our deep appreciation for the timely and tactful leadership initiated by you and Secretary of State Hull in exercising the moral influence of the United States on the side of peace during the recent international crisis. The people of our Churches have experienced a sense of profound relief that a general European war was averted. Differences of opinion may exist with respect to the precise terms and ultimate results of the Munich agreement. But a breathing spell has been provided during which time, if ever, the foundation should be laid for an enduring peace with justice. If, however, the Munich agreement is made the occasion for a renewed race of armaments and an acceleration of war preparations in our own and other countries the future can result only in recurring threats to the world's peace.

ASK "SUPREME EFFORT"

"We believe, Mr. President, that the time has come for the world's statesmen to make a supreme effort to initiate negotiations looking toward the removal of the causes of war, the facilitating of economic intercourse between nations, the building of agencies to maintain order and promote peaceful change, and the reduction and limitation of armaments.

"We, therefore, respectfully urge you to collaborate with the heads of other States to the end that there may be convened at the earliest possible moment a world conference designed to achieve these objectives. We are aware of the difficulties which stand in the way. We are convinced that these difficulties can and will be overcome if the leaders of our own and other countries will but implement the known desire for peace which exists among all peoples."

President Urged to Act Against Germany

CLID Asks That Nazis Be Made to Pay for Resettlement of Christian and Jewish Victims

NEW YORK—Voting 15 to 3 in favor of the statement, the officers and the national executive committee of the Church League for Industrial Democracy and some members of the administrative committee forwarded to President Roosevelt and to Secretary of State Cordell Hull on November 17th a strongly worded text urging that Germany be compelled to bear the cost of resettlement of her persecuted Jews and Christians and that a sort of moral if not legal embargo should be placed against her until she has done so.

Among the Churchmen voting for the statement were:

Bishop Gilbert, Suffragan of New York; Bishop Brewster of Maine; Mrs. Mary Simkhovitch, head of Greenwich house, New York; Prof. Adelaide Case of Columbia university; the Rev. Gardiner M. Day of Wilkes-Barre, Pa.; the Rev. Edward R. Hardy, Jr., of General seminary; the Rev. Charles Kean, assistant at St. George's, New York; Prof. Vida D. Scudder of Wellesley college; the Rev. William Russell, rector at West Englewood, N. J.; William F. Cochran of Baltimore; Bishop Robert L. Paddock, retired; Miss Mary van Kleeck of the Russell Sage foundation; the Rev. Guy Emery Shipler, editor of the *Churchman*; Miss Elizabeth Frazier of Philadelphia; and the Rev. William B. Spofford, executive secretary, CLID.

The three members voting against the statement were:

Miss Elisabeth Gilman of Baltimore; the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn; and the Rev. Fleming James of the Berkeley divinity school.

Some members of the executive committee had not, at the time the statement was sent to the President, submitted their vote.

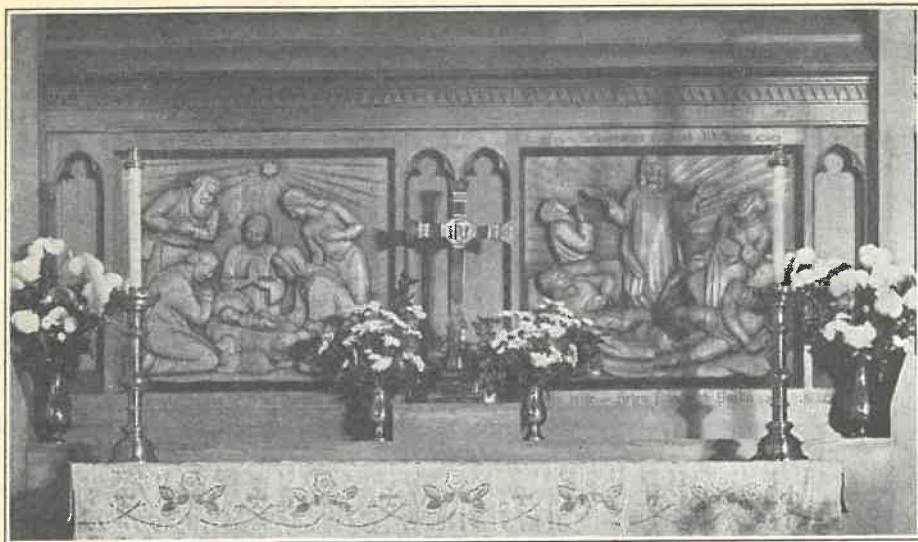
The statement follows:

"The Church League for Industrial Democracy believes that steps should be taken beyond those so far taken by the United States government in dealing with the German situation. In providing homes for the persecuted people of Germany, both Jews and Christians, the cost for their resettlement should be borne by the German government. Democratic nations, called into conference at once by our President, should insist that these costs be met by Germany, and no business whatsoever should be carried on with Germany until these terms are met.

"Prior to the calling and meeting of such a conference, the United States government should state that it will enter into no trade agreement with Germany. Permits for the shipments of all implements of war to Germany should be stopped immediately. In addition to this action by the United States government the people of this country should unite in refusing to buy German goods."

Church Consecrated on 50th Year

MENANDS, N. Y.—St. Margaret's church observed the 50th anniversary of its founding November 13th to 16th. It was formally consecrated on November 16th by Bishop Oldham of Albany.



REREDOS AT ST. JAMES' CHURCH, ARLINGTON, VT.

This reredos was dedicated at St. James' church, Arlington, on November 6th in memory of the Rev. Dr. S. Halsted Watkins, former rector of St. James', and his wife. It is the gift of a daughter of Dr. and Mrs. Watkins, Mrs. Edward Cushing, and other members of the Watkins family. The Rev. Philip Schuyler of New York performed the ceremony. The sculptor of the reredos is Hans Huggler Wyss of Brienz, Switzerland, and the architect is Herbert W. Congdon of Arlington. It represents the Nativity and the Resurrection.

Detroit Children Put Trust in Canon Hughes; Get Place to Play and Capable Leader

DETROIT—"Children and dogs," observed the Church news editor of the *Detroit News* on November 5th, "make very few mistakes about people. They seem to know instinctively the ones who like children and dogs, and the ones who don't."

And then the editor went on to explain:

"All the kids in Bill Bullock's gang around Hancock avenue know, without anyone telling them, that Canon C. W. Hughes of St. Paul's cathedral is a swell guy.

"So when they had a proposition to make, they sent their committee into the great stone cathedral to see 'Mr. Hug-sey,' confident that everything would be all right. And it was. That, briefly and simply, is the story of the Michigan boys' club.

"You see, there aren't any playgrounds around Woodward and Hancock. And some people don't like a flock of kids shouting in their backyard. Streets and alleys are dangerous playgrounds, and Bill Bullock's gang was getting into trouble—nothing serious, you understand—every now and then. They wanted a place to play and someone to show them things to do.

COMMITTEE MAKES A CALL

"That's where Canon Hughes came in. They've been seeing him for months as he parks his car in the lot back of diocesan headquarters, next door to the cathedral. They knew he was all right, and one day this week Bill and the committee made him a formal call.

"Please, mister, could they use the cathedral house once in a while? Canon Hughes thought it could be arranged.

"The next day not only the committee, but the whole gang waited upon him and were told it would be all right. So they formed a club, chose a pine with a rainbow and a star on it, decided to call themselves the Michigan boys' club, and elected Bill Bullock president. Then the president and Canon Hughes shook hands over the agreement that Bill is president and Hughes is boss, and the thing formally got under way."

Unity Is Possible If We Want It—Bishop Parsons

BERKELEY, CALIF.—"If we really want to come together, we'll find a way to do it," Bishop Parsons of California said in setting the keynote of a conference on Church unity sponsored by the college student council and house of Young Churchmen of the diocese of California. The gathering assembled November 12th and 13th at St. Margaret's house and the Church divinity school here.

The Bishop pointed out how broadening is the ecumenical point of view, how the act of getting together with people tends to dissolve barriers and make things appear utterly different. He made references to the World Council of Churches, which is coming into existence as a result of Edinburgh and Oxford.

A dialogue on the approaching unity between Presbyterians and Episcopalians was conducted by the Bishop and Dr. Ralph M. Davis of Oakland's First Presbyterian church.

Dr. Eliot Diller, the Rev. Herbert Pate-man, and the Rev. Dr. Randolph Miller led seminars. Prof. John Bennett addressed the group, remarking on the evidences of the spiritual unity which exists at present.

Winter and Spring Retreats at St. Martin's House Scheduled

BERNARDSVILLE, N. J.—St. Martin's house here has scheduled a number of retreats for winter and spring, according to an announcement recently made by the Rev. T. A. Conover, acting warden. Retreats begin on the evening of the first day and end on the morning of the third day.

The winter schedule includes retreats for men and women, for lay readers and candidates for orders, for women, for the friends of St. Martin and their friends, and for rural workers. More particulars may be obtained by writing the Rev. T. A. Conover, Bernardsville.

Morality Viewed as Sole Hope for Peace

World Alliance Adopts Four-Point Statement Urging International Justice and Order

SAN FRANCISCO (RNS)—The sole hope for international peace lies in the application of standards of morality to the conduct of national policies, in the opinion of members of the World Alliance for International Friendship Through the Churches, meeting here for the 23d annual goodwill congress. A statement of principles affirmed the following doctrine:

(1) The members of every Church, synagogue, or other religious agency should become informed as to the relations of the United States with other nations, the conditions under which peace is threatened, the moral dangers involved in international enmities, and various efforts now being made to establish justice and order.

(2) Peace results from the practical recognition that all men are brothers whose common destiny is God, the Father of all. This brotherhood fails if justice and love are ignored.

(3) Moral principles must be applied to the economic and racial factors of international relations.

(4) Churches, synagogues, and other religious agencies, as well as individuals, should actively support intelligent legislation and cooperative efforts to prevent war and to establish international justice and order.

SUPPORT LEAGUE OF NATIONS

Continued support of efforts made by the League of Nations and the Intergovernmental Committee for the Relief of Political Refugees was pledged and the conviction expressed that major social disorders in any nation destroy the tranquility of the citizens of all nations.

In this connection condemnation of the oppression of the Jewish people was made in a resolution.

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Stark Young in the New Republic

Budget for Foreign Missions Is Doubled

Nippon Seikokwai Reveals Its Zeal, Pastoral Letter Says, in Action of 19th General Synod

TOKYO—"Nothing more clearly shows the strength and zeal of our Nippon Seikokwai than the action of this synod, which has doubled our budget for foreign missions," says the pastoral letter issued by the House of Bishops of the Nippon Seikokwai and appointed to be read November 6th in all the churches and missions.

The 19th general synod met in Kyoto and made plans for the future of the Church in Japan.

Many new prayers, adapted to the national spirit, were adopted, and particularly prayers for the dead. A new daily lectionary was arranged with better readings.

Feeling the nation to be in a state of crisis, and noting that the government had planned a spiritual mobilization and promulgated a law of national mobilization, the Church in Japan adopted the objectives of this mobilization. It has, the pastoral letter states, made increasing efforts to follow them out.

PRESENT EMERGENCY

In regard to the present emergency, the pastoral letter said, it was resolved to encourage all to go forward in evangelical

work and do their part for their country in the same spirit that animates their soldiers "who have shown themselves brave, tireless, loyal, and faithful to our Emperor and country since the China incident began."

The resolution contained three divisions. Regarding parts of it, the translation of the pastoral letter reads:

"The second and the third items are to show our sympathy toward our soldiers in China, and also to the Chinese, especially those sufferers who are our brethren in the Lord, and to offer what help we can. In order to carry out this purpose we sent the Rt. Rev. Yonetaro Matsui, Bishop of Tokyo, and the Rev. Hinsuke Yashiro, rector of St. Michael's church, Kobe, as delegates to China. They visited North China and Mid-China last summer and accomplished their task, being received with good will wherever they went. Thus our Seikokwai played its part, as the Church should, in such conflicts, and also set forward the future of the China mission by showing our deep sympathy with our Chinese brethren, who are also children of our Father. The whole Church must prepare for the future and determine to meet whatever tests God may give us in the coming year."

Another resolution had to do with the self-support of the Nippon Seikokwai. Approved unanimously, the resolution called for a central committee and district committees to investigate details and work on the self-support plan.

COMMENT ON MARRIAGE

The pastoral letter also deals with marriage. Marriage must be entered into in accordance with civil law, the synod admitted, but Christians were advised to do their best to conform to the principle of marriage which our Lord Jesus Christ taught.

The new canon on marriage, it was pointed out, requires that the pastor must report any agreement to marry (except between two Christians) to the Bishop for his decision. The canon makes clear the viewpoint of the Church regarding divorce and separation.

The pastoral letter has the following names signed to it as bishops of Nippon Seikokwai:

Samuel Heaslett, Yasutaro Naide, Charles S. Reifsnider, Basil, Shirley H. Nichols, Yonetaro Matsui, Gordon Walsh, Norman S. Binsted, Paul Shinji Sasaki, and John C. Mann.

The letter was translated into English from the original Japanese by Tadao Kaneko, secretary of the Brotherhood of St. Andrew in Japan.

Catholic Club of Chicago Marks Anniversary of Bishop Seabury

CHICAGO—The Catholic club of Chicago on November 21st celebrated the anniversary of the bestowal of the American episcopate on Bishop Seabury. The observance took place at St. Mark's church, of which the Rev. William D. McLean is rector. Dinner was served.

The Rev. Dr. John Henry Hopkins delivered an address on his grandfather, John Henry Hopkins, the second Bishop of Vermont; and Bishop Wilson of Eau Claire preached on Bishop Seabury.

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Church Groups Make Nation-Wide Protest

Continued from page 581

ment, by the Roman Catholic bishop of the Sioux City diocese, in which he said:

"I wish in the strongest possible manner to add my protest to the outrageous abuse of our Jewish brothers and sisters by the German government."

The Cleveland, Ohio, ministers, association, representing all Protestant ministers of Cleveland, went on record as deploring the anti-Semitic drives of the German government and expressed "our profound convictions that the oppression of any groups for the sins of a few is now and forever contrary to the principles of Christ's teaching."

PASTORS' UNION PROTESTS

Resolutions protesting the "outrages perpetrated on the Jews by the German government" were adopted unanimously by a rising vote at the meeting of the Protestant pastors' union of greater Detroit.

Abhorrence of the "inhuman and barbaric cruelties being practised upon helpless human beings in Germany" was expressed in a resolution unanimously adopted by the metropolitan New York committee and executive committee of the National Committee for Religion and Welfare Recovery. A copy was telegraphed to President Roosevelt by official direction of the committees.

In St. Paul, Minn., Archbishop John

Gregory Murray, head of the Roman Catholic archdiocese of St. Paul, issued a vigorously worded letter to all priests in the archdiocese, calling for a united front to put an end to Germany's "barbaric leadership."

ORDERS SPECIAL PRAYER

The prelate directed that a special prayer, the collect against persecutors and evil-doers, be used at all Masses "until the present inhuman leadership be crushed."

In hundreds of pulpits throughout the country clergymen denounced the persecution of the Jews, and prayers were offered for victims of oppression.

JEWISH COMMITTEE

To solve the problem of the formulation of a positive and active program for the adjustment of the German-Jewish emigré into American religious, social, and economic life, the northeast region of the union of American Hebrew congregations, at its eighth annual convention in New York, decided to institute a committee to study and act upon the refugees' needs.

More than 1,500 members of the regional group attended, representing 55 reformed congregations, 64 sisterhoods, 41 brotherhoods, and 53 youth organizations from the states of Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Rhode Island, and Vermont.

Hailing the synagogue as "the most pivotal point of Jewish life today as well as tomorrow," Judge Solomon Elsner, regional chairman, declared that the union, through

Total of China Emergency Fund is Now \$210,669.79

NEW YORK—General Convention's China Emergency Fund total had reached \$210,669.79 on November 13th. Three hundred thousand dollars is the goal.

its affiliated organizations, must assume the new responsibility of integrating the emigré into the religious life of America.

Former Baptist Minister Ordained by Bishop Creighton of Michigan

DETROIT—The Rev. Robert W. Bell, lay reader in St. Mark's church, Marine City, and formerly a Baptist minister, was ordained to the diaconate on November 17th by Bishop Creighton, Coadjutor of the diocese of Michigan, in St. Paul's cathedral, Detroit. The candidate was presented by the Rev. Henry J. Simpson, missionary in charge of the St. Andrew's, Flint, field. The sermon was preached by the Ven. Leonard P. Hagger, archdeacon of the diocese, and the litany was read by the Rev. H. H. Firth of St. Clair.

Mr. Bell is a graduate of Andover-Newton theological seminary at Newton Center, Mass., and of the Kalamazoo college. He pursued a course of studies under the direction of the diocesan board of examining chaplains, and will now continue as missionary in charge of St. Mark's, Marine City.

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Nazi Persecution of Roman Catholics Is Hit by Italian Government-Controlled Paper.

ROME (RNS)—A significant criticism of the persecution of German Roman Catholics appeared in a front-page article in the Italian government-controlled paper, *L'Avvenire*. In a survey of the European situation, the paper quoted Hitler's recent speech in which he boasted that with the suppression of the political parties he had got rid of everything that was causing division in the German people.

In commenting upon this, the *L'Avvenire* spoke of the very serious division which is caused and daily rendered worse by the conflict between religious duty and civil discipline in the hearts of over 20,000,000 staunch Roman Catholics within the dominions of the Reich.

If this division resolves itself in an intimate drama and in an unjust condition of inferiority generously borne, *L'Avvenire* said, the merit belongs as yet completely and entirely to the "German Roman Catholics, who meanwhile wait and pray that Hitler may perceive the injustice of this persecution inflicted upon so conspicuous and well-deserving a portion of his people, and that he may reward their noble sacrifice as God will certainly reward their victorious and invincible faith."

Organize Stevens Club on Campus of San Diego Teachers' College

SAN DIEGO, CALIF.—A new Stevens club has been organized on the campus of San Diego state teachers' college. Stevens clubs, the college campus clubs in this diocese, are named after Bishop Stevens of Los Angeles.

The Rev. Dunham Taylor, rector of St. Matthew's church, National City, is the chaplain. There are 170 Episcopalians registered at the teachers' college.

Honor Late Fr. Ockenden

MERIDEN, CONN.—The memory of the Rev. Albin C. Ockenden, who died August 5th, was honored November 13th by a memorial service held in St. Andrew's church here. Miss Edith Yacker, chairman of the worship committee of the young people's fellowship, was in charge. Members of a number of young people's fellowships were invited to attend.

New Long Island Parish

BALDWIN, L. I., N. Y.—All Saints' church here, which has been a mission since its establishment in 1921, was recently incorporated as a parish. The Rev. Clyde Merton Wilson, priest in charge since his ordination in 1925, has been elected rector of the new parish.

Forward Movement in Wyoming

NEW YORK—Forward Movement booklets, according to a recent estimate, are now being made available to at least 1,000 isolated persons in the state of Wyoming.

Serve Chinese Dinner at Emergency Fund Benefit

TACOMA, WASH.—A Chinese dinner, for the benefit of the China Emergency Fund, took the place of the usual harvest home dinner which follows the annual harvest service at St. Luke's memorial church here. Served by the staff of a Chinese resort, the dinner was attended by 175 persons.

L. Cheng of the University of Washington described present conditions in China, and moving pictures of the Chinese war zone were exhibited. The Rev. Arthur Bell is rector of St. Luke's.

Governor-Elect Is Loyal Churchman, Rector Says

NEW HAVEN, CONN.—In speaking of Governor-elect Raymond Baldwin of Connecticut at a luncheon of the trustees, faculty, and students of Berkeley divinity school on the day following the elections, the Rev. Loyal Graham, the governor-elect's rector, said: "The governor-elect is a devout and loyal Churchman. From my talks with him I can assure you he will enter on his new duties with a profound feeling of his responsibility as a Churchman and a Christian."

Bishop Budlong of Connecticut also spoke at the luncheon. He gave a report on the recent meeting of the House of Bishops. Other speakers were the Rev. Henry Lewis, Ann Arbor, Mich.; Frank Gulden, school treasurer; and Robert Morris, student body representative.

The luncheon followed the annual meeting of the school trustees. At the meeting plans were made for the acquisition from Yale university of the dormitory adjacent to the Berkeley property. To be called Brewster hall, the building will be a tribute to retired Bishop Brewster, now in his 90th year. He is the oldest living Berkeley alumnus.

The committee in charge of raising the \$100,000 necessary for the purchase of the dormitory consists of Bishop Budlong, who is honorary chairman; Frank Gulden, chairman; and the Rev. Harold Belshaw, secretary.

Episcopal Total Is 953 in Church Census at University of Michigan

ANN ARBOR, MICH.—Of the 11,217 students on the University of Michigan census roll, 953 either belong to the Episcopal Church or state a preference for it, according to a recent announcement. Of the 953, the number giving affiliation with the Church is 801 and the number showing preference for it is 152. There were nearly twice as many men as women who said they belonged to the Church.

Highest in the list is the Methodist Church with 1,664 as the total of those students who either belong to that Church or prefer it. Presbyterians are next with 1,479, then Jews with 1,173; and the Roman Catholics have a total of 1,001 students.

Draws Dark Picture of Church Schools

Any Institution That Cannot Reach Younger Generation Is Doomed—
Editorial by Bishop Page

DETROIT—Pointing out that any institution that cannot reach the coming generation is obviously doomed to extinction, Bishop Page of Michigan, in his editorial page in the November issue of the *Diocese of Michigan*, draws a very gloomy picture of the church school situation. There are very few dioceses, he states, where the number of church school scholars is over 33% of the number of communicants.

Bishop Page's editorial, entitled *What's Wrong With the Church?*, is quoted below:

"Of course there is no simple answer to so large a question. The problem must be met from many different angles. One of the answers was made obvious at a most delightful occasion on October 26th, when we celebrated the 100th anniversary of the parish in Jonesville.

"The southwest convocation had a notable meeting in connection with the celebration. Dr. Kinder, who delivered a most stirring and stimulating address, really on the topic which heads this article, said that he had never been in a lovelier church in his life, and I think most everyone present agreed with his statement.

"There was a deep note of sadness sounded, sometimes under people's breath but by myself openly, as to the future of this dear old parish, and for the simple reason that for a number of years past it has had only one or two children in its fold. A church that has no children must die, because with children alone lies the hope of the future.

CHURCH SCHOOL FIGURES

"In running over some historical material to use in connection with an address on this occasion, my eye was caught with the fact that when Bishop Harris died in 1880 there were in the church schools of this diocese about 12,000 children and teachers, and at the same time there were practically 12,000 communicants. I was led to go into some statistics in our Church almanac. I found:

YEAR	TEACHERS AND SCHOLARS	COMMUNICANTS
1880	350,000	350,000
1900	475,000	700,000
1920	470,000	1,100,000
1937	550,000	1,425,000

"These figures are surely significant. When the number of children and communicants was approximately the same, the number of communicants about doubled in the following decade, but the members of the church schools in that decade increased less than 50%. From 1900 to 1920 the growth in communicants was not far from 50%, but in that same period the number connected with the church schools actually fell away; and in the following 17 years the number of communicants increased only about 33%.

ALLOWS FOR INACCURACIES

"I have given the figures in round numbers, and of course one always has to make allowances for inaccurate reports, remembering also that there has probably been some improvement in reporting during the last 20 years. However, when one scans the latest statistics of the Church, nothing is more im-

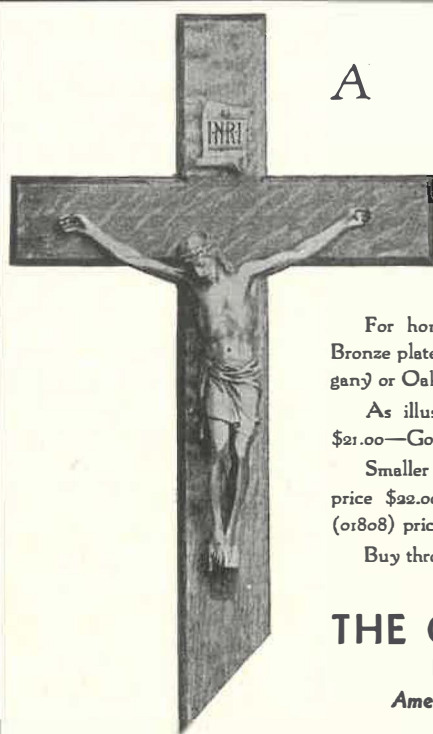
pressive than the fact that there are very few dioceses in this Church where the number of scholars in our church schools is over 33% of the number of communicants.

"Connecticut and Massachusetts report about this proportion. New York reports fewer than 25%. Even in Pennsylvania, famed for its church schools, the proportion is little more than 33%. In the neighboring dioceses of Chicago, of Indiana, and Southern Ohio, it is less than 33%. In our own diocese it is about 40%.

"Here certainly is food for thought. Any human institution that cannot reach the coming generation is obviously doomed to extinction."

19 Clergymen From 15 Dioceses in College of Preachers Group

WASHINGTON—Nineteen clergymen representing 15 dioceses attended a conference at the college of preachers here the week of November 9th to 16th. Preaching and Social Service was the subject of the college. Dr. William S. Keller of Cincinnati, founder of the Summer School of Social Service, conducted the conference, assisted by the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, and Eric Gibbert of the Cincinnati Community Chest.



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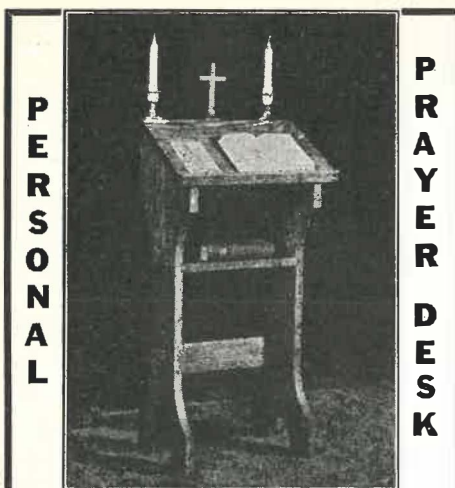
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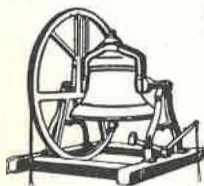
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**Dr. Roots Attacked
by Japanese Soldier**

**Carbolic Acid Hurlled at Physician
When He Tries to Stop Ousting
of Chinese From Church**

NEW YORK—A bottle of carbolic acid was hurlled at Dr. Logan H. Roots, son of Bishop Roots, by a Japanese soldier when Dr. Roots attempted to prevent the eviction of Chinese refugees from St. Michael's church, Wuchang, according to a United Press report. Dr. Roots has been in charge of the Church general hospital in Wuchang.

Though Dr. Roots was apparently in grave danger when attacked by the Japanese soldiers, there had not been, up to November 22d, any report of injury.

First report of the attack came by short wave radio on November 15th, when these were interpreted as referring to retired Bishop Roots of Hankow. The bishop, however, is said to be in London now. A second radio report definitely identified the victim of the attack.

Dr. Roots underwent a serious operation last summer and was at the time of the August bombings a patient in the Church general hospital, Wuchang. Upon instructions from Bishop Gilman, the doctor was evacuated from Wuchang to Hankow. He apparently returned to Wuchang only recently.

STAFF MEMBERS WELL

Bishop Gilman of Hankow reported recently through the American consul general at Hankow that staff members are all well at Ichang, Shasi, Changsa, Kweiling (present site of Central China college), Chuan Hsien (present site of St. Hilda's school for girls), and the Wuhan cities.

Food is plentiful, the Bishop noted, but conditions among the Chinese people are unspeakably sad.

This information was obtained by the National Council's Foreign Missions Department through the cooperation of the Department of State in Washington.

WORKING IN THREE CITIES

The Church is now working in three of the cities in China which have lately been very much in the war news: Changsha, capital of Hunan province, 200 miles south of Hankow; Shasi, 120 miles southwest of Hankow; and Ichang, on the river 200 miles due west.

The mission in Changsha was started in 1902. The Rev. Walworth Tyng, who went to China in 1912, has been in Changsha with Mrs. Tyng through the increasing excitement of the past year. He was still there at last report late in October. There are normally two Chinese clergy on the staff of Trinity church, and some Chinese teachers for the primary school and kindergarten.

Two years ago Mr. Tyng wrote that Changsha was having a tremendous building boom with great numbers of modern brick buildings going up, that brick kilns

**New York Realty Firm Is
Sued by Trinity Church**

NEW YORK—Trinity church of this city has, according to the New York Times, brought suit against Sussman Estates, Inc., requesting an accounting of gross revenues of more than \$7,000,000, and charging the firm with having failed to turn over to the church all the net revenues from the properties, as well as having "misapplied and misappropriated certain divers amounts."

The firm, by contract, managed 16 lower Manhattan properties for Trinity church during a four and one-half year period.

in all the industrial suburbs were unable to keep up with the demand, and that the value of land had doubled within a year. On November 16th the press cables stated that the city was only a burning shell. All foreigners were said to be safe.

At Shasi the Episcopal Church's mission was started in 1886. The Rev. J. E. Olsson has been stationed there for the past five years and was still there, with Mrs. Olsson, according to the August Hankow Newsletter. There are two Chinese clergy with catechists and teachers.

WROTE OF NEW CITY

Less than two years ago Bishop Roots, visiting Shasi, wrote of the new city that had grown up, under China's campaign for civic improvement, with wide paved streets, a new electric light company supplying light for streets and buildings, and many new buildings erected for some of the other missions.

Ichang is familiar as the site of the Church's westernmost mission in China. Work was begun in 1889. No foreign clergyman is stationed there now, but the Rev. Nelson E. P. Liu, who studied at Seabury-Western in 1937, is in charge of St. James' church. Deaconess Riebe, who went to China in 1915, is at Ichang.

As a western river port and the gateway to Szechuan province, Ichang has received thousands of refugees. Deaconess Riebe, Mr. and Mrs. Liu, and the other mission workers, have been nearly overwhelmed with relief work.

The Rev. Graham Kwei, for some years hospital chaplain at St. James' hospital, Anking, has been at Ichang, his old home, since last June. He and his wife have been helping with the refugees. He writes that the refugees get "from the local government and Christian Union" 10 cts. a day for their food.

SEND CHILDREN AWAY

"Hundreds and hundreds of refugee children have been sent up to Szechuan and Tibet. Most of them are between 7 and 16 years, but some are only 3. In our church compound a boy of 8 watches over a 3-year-old and shows great love and service to his companions. . . .

"There are more than 50 Christians among this group of children, and their leader and some of the teachers are Christian. Every morning and evening there are prayers. There is a nice school for them. These children will be real citizens as well as good Christians in the future China."

NECROLOGY

† May they rest
in peace. †

GEORGE H. DENNISON, PRIEST

PHILADELPHIA—The Rev. George Herbert Dennison, formerly rector of St. Timothy's church in Roxborough, died here November 11th after long illness. He was 69 years old.

Rector of St. Timothy's from 1930 to 1934, he retired in the latter year. He attended the University of Pennsylvania and General theological seminary. From 1893 to 1895 he was assistant at St. Andrew's church, Lambertville; and from 1896 to 1899 at St. Luke's church, Germantown. From 1910 to 1920 he filled the same position at St. Luke's.

Between 1899 and 1904 he served St. Mark's church, Tarrytown, N. Y.; and between 1904 and 1910 he was assistant at Christ church, Hackensack, N. Y. From 1920 to 1927 he was rector of St. Luke's Newtown.

He is survived by two sisters, Miss Grace and Miss Agnes B. Dennison, and a brother, Robert.

JOSEPH JAMESON, PRIEST

GREEN BAY, WIS.—The Rev. Joseph Jameson, 82 years old, retired, died in a hospital here November 8th. Funeral services were conducted November 11th in the Church of the Blessed Sacrament by Bishop Sturtevant of Fond du Lac. Interment was in Woodlawn cemetery.

Joseph Jameson was educated at St. Stephen's college, receiving the degree of Bachelor of Arts in 1883 and Master of Arts in 1886. He became a deacon in 1886 and a priest in 1887. From 1886 to 1887 he served in Talladega, Ala., and then went to the Church of the Holy Nativity at Jacksonport, Wis. He remained there two years.

HARRY B. MEYER, PRIEST

SHERBURNE, N. Y.—The Rev. Harry Benjamin Meyer, who in 1935 retired on disability allowance after an illness of three years, died November 13th in this city. He was a former rector of Calvary church, Homer, and missionary at St. John's church, Marathon, in the diocese of Central New York.

Born at Davisville, Pa., on July 10, 1905, he attended Oxford academy, St. Stephen's college, and was graduated from the General theological seminary in 1930. In April, 1930, he was ordained to the diaconate, and in December to the priesthood by Bishop Fiske.

In 1927 he married Mildred Mary Miner of Sherburne, who, together with three small children, survives him. Also, he is survived by his parents, the Rev. and Mrs. Oscar Meyer of Belvidere, N. J., and two sisters.

Bishop Coley of Central New York offi-

ciated at a Requiem celebration in Christ church, Sherburne, on November 16th, assisted by the Rev. H. W. Lamb, Jr., rector, the Rev. Dr. H. C. Whedon, and the Rev. William J. Vincent.

The burial service followed with Bishop Coley officiating, assisted by the Rev. Messrs. T. J. Dewees and William Barnes.

WILLIAM M. PICKSLAY, PRIEST

ONEONTA, N. Y.—The Rev. Dr. William Morton Pickslay, retired, died here November 16th. He was 86 years old.

Dr. Pickslay was born in Brooklyn. After being graduated from St. Stephen's college in 1874 and General theological seminary in 1877, he was ordained by Bishop Potter. St. Stephen's gave him the degree of Doctor of Laws in 1916. From 1898 until his retirement in 1920 he was rector of Christ church, Warwick.

Surviving are his daughter, Mrs. E. H. Kerter; a son, William; and two sisters, Miss Helen M. Pickslay and Mrs. Peter Mallett.

LEWIS L. SWAN, PRIEST

TOPEKA, KANS.—The Rev. Lewis Laidlaw Swan, retired priest of the missionary district of North Texas, died on November 11th, and was buried at Wellington

on November 14th. Services were conducted by Bishop Goodrich, Coadjutor of Kansas, assisted by the Rev. H. Clarkson Attwater, the Rev. Samuel E. West, and the Rev. Frederick A. Foster of Amarillo, Tex., who represented the district of North Texas.

Mr. Swan was born in Ceylon, South India, on July 8, 1857. His degree of Master of Arts was received from Oxford, and he completed his work for the priesthood of the Church at the Kansas theological seminary.

He was ordained a deacon in 1896, and a priest in 1898, both by Bishop Millspaugh. Mr. Swan was twice married. His first wife was Ellen Mary Ray, and to this union were born two children: now Leslie Swan of Anadarko, Okla., and Mrs. Joe Brown of San Antonio. His second marriage was to Miss Gertrude C. Caldwell of Wellington, who survives him.

He began his ministry as a general missionary in western Kansas. He also served the churches at Coffeyville, Wellington, and Independence, in the diocese of Kansas. Some part of his ministry was spent in Indiana, and for a time he was archdeacon of the missionary district of Oklahoma.

He served for 12 years as rector of St. Paul's church, Gainesville, Tex., and following that ministry he went into the missionary district of North Texas, where he

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served the churches at Clarendon and Childress. He was chairman of the council of advice and examining chaplain of the district of North Texas.

MRS. GEORGE R. METCALF

ERIE, PA.—Mrs. George R. Metcalf, member of an old Church family, leader in the work at the Cathedral Church of St. Paul, and an active worker for the

visiting nurses' association, died here on November 7th.

The burial service was conducted November 10th by the Very Rev. Dr. Francis B. Blodgett, dean of the cathedral, and Bishop Ward of Erie.

MRS. EDMUND J. WALENTA

POINT PLEASANT, N. J.—Jane Louise Heyl Walenta, wife of the Rev. Edmund

Joseph Walenta, Sr., died November 16th in Point Pleasant hospital here.

Mrs. Walenta was born in Philadelphia on September 30, 1874. She is survived by her husband, rector of St. Mary's-by-the-Sea; two sons, Harold and E. J. Walenta, Jr.; a brother, Albert Donnelly Heyl; and a grandson, E. J. Walenta, III.

Funeral services were held November 18th, Bishop Gardner of New Jersey officiating. Interment was in White Lawn cemetery, Point Pleasant.



C L A S S I F I E D



ANNOUNCEMENTS

Caution

CONDON—Caution is recommended in dealing with a man going by the name of Condon, about five feet eight inches in height, with light hair, and about 32 years of age. He may want to cash a check. Further information may be obtained from the Rev. EDWIN J. RANDALL, secretary of the Chicago diocesan council, 65 East Huron street, Chicago.

Open Letter

TO THE EDITOR: Now that the series of articles entitled, "Men of Mercy" is complete and you have heard so thoroughly from your readers, none apparently approving, you may care to reconsider your editorial approval of vivisection, which is so candidly set forth in said series, with all of its attendant cruelty to "countless" animals. "Men of Mercy" is not only a misnomer by a man who shows that the practice itself admits of no mercy but it also mocks God and glorifies the men and women who are alleged to give human beings "more and better blood vessels than God has remembered to give them." "Men of Mercy" repeatedly reviles "cruel nature" for "cruelty to her own creatures" and "brutality to living creation." As an antidote to your approval of vivisection, please publish the following extracts from Archdeacon Basil Wilberforce's *The Secret of the Quiet Mind*, pp. 99, 100, 101, 137:

"Language fails me in expressing all that I feel as to the suffering inflicted upon helpless animals in vivisection laboratories. In vivisection the dominion of man over the lower animals has degenerated into the most unjustifiable tyranny. It can only lead to one result, and there is abundant evidence that it has already led to it. Every argument that the advocates of vivisection use applies with far greater force to experiments on human subjects.

"Sound observation is rapidly discrediting this system called serumtherapy as a dangerous and futile delusion. In India it has failed to check the plague, which has been practically extirpated in Egypt by careful sanitation. One of the most pitiful scenes in history was the rush of consumptives to Berlin to secure Koch's boasted cure for phthisis. Lymph was sold at a guinea a bottle; vast sums were voted for inoculation hospitals in Germany. And now the bubble is burst, and nothing but contempt remains for the unscientific and mischievous method. No. Serumtherapy is doomed to the ridicule of a future generation.

"What is my attitude towards the sufferings of animals other than man? and have I fairly faced the indescribable horrors of vivisection, and taken sides in the controversy? am I still deluded by the dust thrown into the eyes of the public? Then remember that if all that is claimed for this detestable practice be true, He did not say blessed are the physiologically acute, the skilled operators; blessed are they who can be saved a pain because a hundred does have been tortured to death, but 'Blessed are the merciful.'

"If a man is a Christian," said John Wesley, "his dog and his cat are the better for it." And I might add that men and women are the better Christians for intimate knowledge of the dignity and nobility of cats and dogs. Animals not only have rights but have souls, according to the Egyptians, Grecians, and many modern wise men and women, including "Luther, Wesley, Toplady, Cowper, Southey, Tennyson, Bishop Butler, John

Keble, Pope, Byron, Kingsley, Dean Stanley, and General Gordon." One of the most poignant of the many pitiful parts of "Men of Mercy" is the unconscious, perhaps, tribute to the nobility of the dog as shown by his good behavior, due no doubt to his nature and his loyalty, love, and unshakable faith in man.

Mrs. Gibson, also an Episcopalian, joins me in this urgent request. ROBERT GIBSON.
Tappan, N. Y.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ABBOTT, Rev. PAUL R., formerly residing in El Reno, and also in charge of Christ Church there, has moved to Oklahoma City, and is in charge of St. James' Church, Capitol Hill, Oklahoma City, Okla.

BEARDSLEY, Rev. ARTHUR H., formerly in charge of Christ Church, Cape Girardeau, Mo.; is in charge of Emmanuel Church, Shawnee, and of St. Mark's Church, Seminole, with address at Shawnee, Okla.

EASTMAN, Rev. FREDERIC J., formerly associate rector of St. Peter's Church, Akron, Ohio; to be rector of St. Mary's Church, Vermont and Niagara Sts., Buffalo, N. Y. (W.N.Y.), effective December 1st.

JONES, Rev. ROBERT LEWIS, formerly assistant at St. Paul's Church, Rock Creek Parish, Washington, D. C.; to be rector of St. John's Church, Beltsville, Maryland (W.), effective December 11th. Address at the Rectory.

JUDD, Rev. ARCHIBALD M., formerly rector of St. Paul's Church, Harrisburg, Pa. (Har.); is vicar of St. Paul's, Manheim, Hope Church, Mt. Hope, Bangor Church, Churchtown, and of All

Saints' Church, Paradise, Pa. (Har.). Address, Manheim, Pa.

MEADER, Rev. ROBERT O., formerly missionary of St. Andrew's Church, Providence, R. I.; to be rector of St. John's Church, Ashton, R. I., effective December 1st. Address at the Rectory.

PLUMLEY, Rev. WALTER P., formerly in charge of St. John's Chapel, Mt. Rainier, Md.; is rector of St. Mary's Church, Haddon Heights, N. J. Address, 501 Green St.

SNYDER, Rev. FRANK F., formerly vicar of the churches at Manheim, Mt. Hope, Churchtown, and Paradise, Pa. (Har.); is rector of St. Mary's, Williamsport, and of the Church of Our Saviour, Montoursville, Pa. (Har.). Address, 908 Almond St., Williamsport, Pa.

NEW ADDRESSES

CARSON, Rev. THOMAS H., formerly 904 Huey St., McKeesport, Pa.; R.D. 1, Allison Park, Pa.

GRINDON, Rev. HOWARD A. L., residence address formerly 2216 Montclair Ave.; 3400 Library Ave., Cleveland, Ohio.

HUGGINS, Rev. CHARLES B., 411 Waverly Blvd., Portsmouth, Virginia.

DEPOSITION

WRIGHT, ARTHUR R., Deacon, by the Bishop of Alaska, November 1, 1938. Deposed at his own request for causes which do not affect his moral character.

ORDINATION

DEACON

RHODE ISLAND—**EMERSON KAY HALL** was ordained to the diaconate by Bishop Perry of Rhode Island in St. Stephen's Church, Providence, November 11th. The candidate was presented by the Rev. Charles Townsend, and is deacon at St. Stephen's Church, with address at 283 Pontiac Ave., Cranston, R. I. The Rev. James M. Duncan preached the sermon.

CHURCH CALENDAR

DECEMBER

1. (Thursday.)
4. Second Sunday in Advent.
11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.
18. Fourth Sunday in Advent.
21. St. Thomas. (Wednesday.)
25. Christmas Day. (Sunday.)
26. St. Stephen. (Monday.)
27. St. John Evangelist. (Tuesday.)
28. Holy Innocents. (Wednesday.)
31. (Saturday.)

CALENDAR OF COMING EVENTS

DECEMBER

13. Special Convention of Easton to consider nominations for a Bishop.

CHURCH SERVICES

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Rev. A. J. DuBois, S.T.B., Rector

Sunday Masses, 7 and 11 A.M. Benediction 8 P.M. Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

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Buffalo, N. Y.

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05 A.M.

Thursday (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

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Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.

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

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

Week-Days

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

THIS CHURCH IS NEVER CLOSED

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
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. and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison Avenue at 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services

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

Holy Communion

8:00 A.M. Wednesdays
12:00 M. Thursdays and Holy Days

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St. Thomas' Church, New York

Fifth Avenue and West 53d Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M. Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:05 P.M., Noonday Service
Thursdays, 11 A.M., Holy Communion

NEW YORK—Continued

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. Frank L. Vernon, D.D., Rector

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

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Very Rev. Henry W. Roth, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
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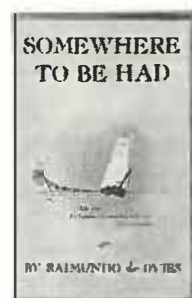
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