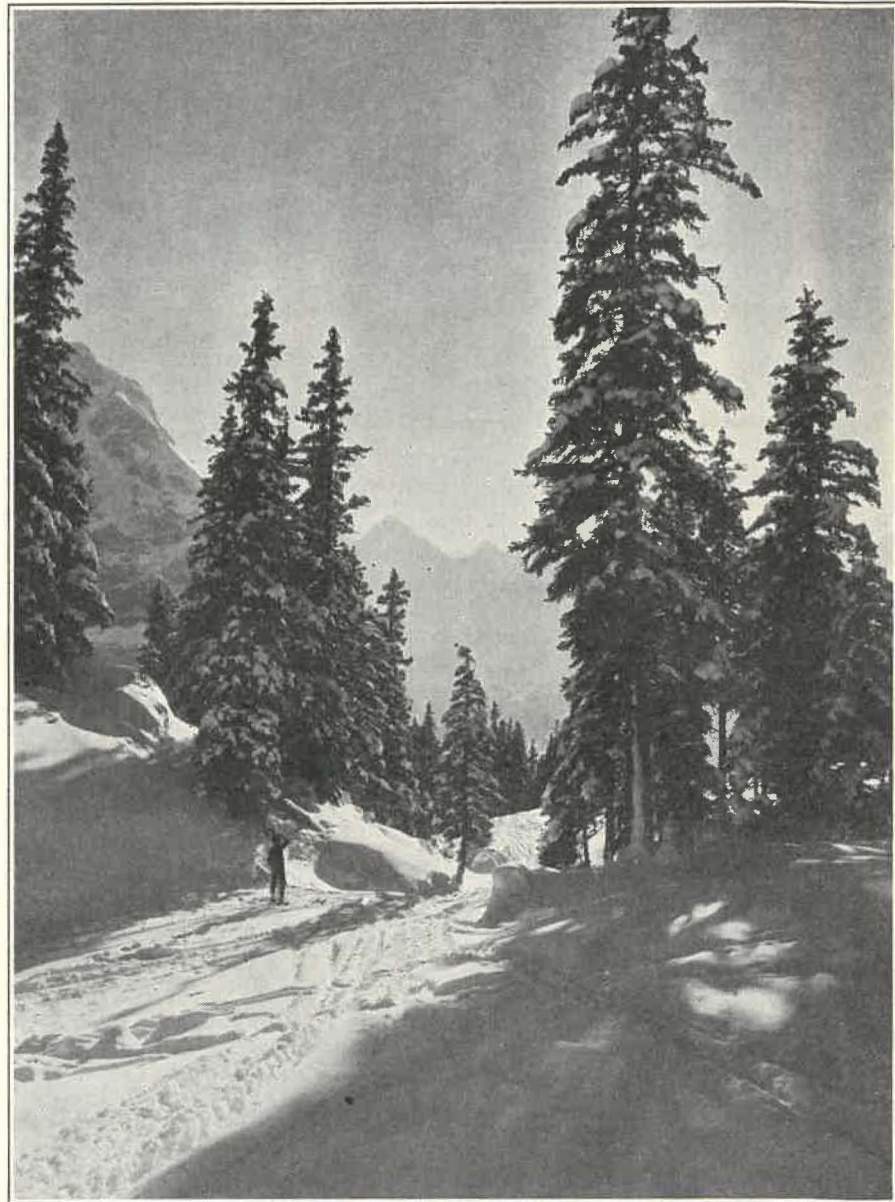
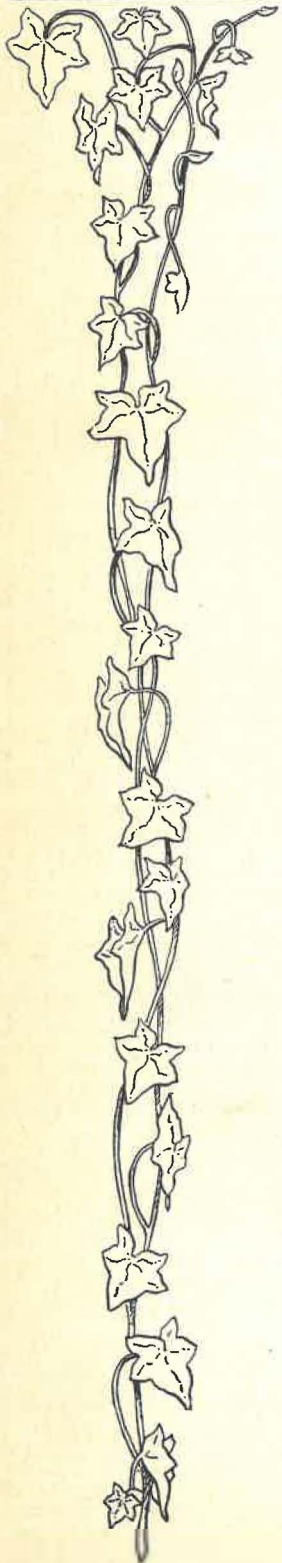


December 14, 1938



# The Living Church



SWISS WINTER

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Vol. XCIX, No. 24

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## 1938

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# CORRESPONDENCE

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## The Catholic Congress

**TO THE EDITOR:** I read with interest your account and editorial [L. C., October 12th] on the recent Catholic congress, and particularly note the last sentence: "It is not an occasion for controversy, but an opportunity for a great advance in the forward movement of the whole Church."

These words, in the light of events, express a pious hope rather than a reality.

With many others, when the new constitution of the American Church Union was set forth, I was greatly interested and thought at last we were to have a unifying society, based upon solid Churchmanship; and also, with many others, I am disappointed and distressed that this splendid meeting had to end with the service of Benediction, which certainly brings in a divisive note.

With no desire to enter into controversy on this subject, it is sufficient to point out that this rite is certainly not in accord with our formularies and far removed from the minds of those who framed our liturgy.

In the second place, this cannot even claim to be Catholic in any proper sense of that term. So eminent a Roman Catholic authority as Fr. Thurston writes: "In all the Christian literature of the first thousand years no one has apparently yet found a single clear and definite statement that any person visited a church in order to pray before the Body of Christ which was kept upon the altar."

And this service, of course, is unknown to the Eastern Church. It is, in short, a comparatively late Latin use.

In the third place, even though it could be justified on other ground, it is at best an extra and not an essential of worship, and one that very few of our people understand.

What I had been hoping from the Church Union was that it would stress the great essentials of the Catholic faith and deepen the understanding and appreciation of all our people of the Church as the Body of Christ and of the sacramental life. Multitudes of our Churchpeople know little of either; and, aside from other reasons, it seems to me poor policy to stress alien extras. Until we exhaust the possibilities of our own liturgy, I can see little reason for going beyond.

My chief regret at the whole thing is that it is divisive and that the American Church Union has lost a great opportunity to draw together vast numbers of Churchpeople who are longing and praying for more unity among ourselves, which can only come from a deeper attachment to things at the center. I cannot believe that the majority of the members of the American Church Union are committed to this extreme Latin practice; but why should they allow the few who are to control the policy of the society and so seriously limit its usefulness?

There may still be time for the American Church Union to fulfil the high promise with which it started; but, if so, its practice must be brought into accord with the sound principles set forth in its constitution and in our own formularies.

(Rt. Rev.) G. ASHTON OLDHAM,  
Albany, N. Y. Bishop of Albany.

## Church Unity Octave Council

**TO THE EDITOR:** Friends of T. C. Vermilye will regret to hear that he has resigned his office of executive secretary of

the Church Unity Octave council, as well as membership in the council.

It will be difficult to replace him, but pending the appointment of a new secretary, I shall, as chairman, endeavor to carry on the work of promoting the octave of prayer for the reunion of Christendom, and request that inquiries and other correspondence be addressed to me.

(Rev.) H. BAXTER LIEBLER.

New York City.

## Reunion With Presbyterians

**TO THE EDITOR:** In the proposed concordat between the Episcopal Church and the Presbyterian Church it is stated that "the ordination of ministers in the Protestant Episcopal Church has been accepted by the Presbyterian." I should judge from this that any priest of the Episcopal Church who may have become a Presbyterian minister in the past has not received any form of reordination. It would seem no more necessary than for an ex-Roman Catholic priest to be reordained in the Episcopal Church. We accept Roman orders and the Presbyterians accept ours. We have not accepted Presbyterian orders. Since the "position of the Churches has not been the same as regards the recognition of each other's ministries," why should the same form be used in commissioning the ministers of one Church to serve in the other? Since the Presbyterian Church already accepts our orders, all that should be necessary is formal consent or permission for the Anglican priest to officiate in the Presbyterian Church. On the other hand, since we do not accept Presbyterian orders, some form of ordination should be used for a Presbyterian minister to officiate as a priest in the Episcopal Church; from our standpoint it should be absolute ordination, but out of respect for the Presbyterian viewpoint (and in order that the Presbyterian minister need not deny

his previous "ordination") it might be called a conditional or supplementary ordination.

Since it is agreed "that the laying on of hands is the apostolic method of continuing" the succession of the ministry, it seems strange that the moderator of the presbytery should lay his hands upon the head of an Anglican priest and say: "Take thou authority to execute the office of a presbyter in this Church now committed to thee by the imposition of our hands." The phrase, "now committed to thee by the imposition of our hands," would appear to imply ordination—an ordination which, from the Presbyterian standpoint, is unnecessary. The first part of the sentence: "Take thou authority to execute the office of a presbyter in this Church (or congregation)," might be a suitable formula for giving an Anglican priest permission to serve in a Presbyterian church.

I think many of us would like to have explained in some detail just what is meant by "episcopal ordination by a presbytery acting in its episcopal capacity." Surely this use of *episcopal ordination* is not the same as that in the preface to the Ordinal, where it is said that "no man shall be accounted or taken to be a lawful . . . priest . . . in this Church . . . except he . . . hath had episcopal . . . ordination."

About two months ago (September 28th), there was an article in THE LIVING CHURCH by Bishop Wilson on reunion with the Reformed Episcopalians. He closed his article by saying: "Comments are requested." So far, I believe none have appeared. Since we seem nearer the Reformed Episcopalians than the Presbyterians, it might be wise to work for reunion with them first, even though they are a much smaller body. The Reformed Episcopalians might help us Protestant Episcopalians to reform ourselves. And could we not also turn our attention to some of the so-called Old Catholic bodies which are not in communion with the Church of Utrecht?

EUGENE H. THOMPSON, JR.

Lexington, Ky.

## The Living Church

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Established 1878

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**TO THE EDITOR:** I yield to no one in my zeal for the reunion of Christendom, but that reunion must be, I am convinced, upon a basis of common faith. The proposed concordat with the Presbyterians does not offer this. As many have and will point out, it ignores many fundamentals of our faith, upon which there is a great difference between our belief and that of the body dealt with. It seems to make out a case that we have only a difference on the matter of orders, and then without justice to the mind of either the Church or the Presbyterian body, as the mind of the latter has been explained to me by three of her clergy, suggests an absorption, which to a sincere believer in the validity and sufficiency of his orders, whether they be of the Church or of the Presbyterian body, would involve in such acceptance a sacrilege. There are various branches of Christianity, about whose orders in valid and regular succession there has never been any doubt, but with which we cannot even now agree in union because of departure from the faith we hold. The mere acceptance of even the Catholic priesthood on the part of many Presbyterians would, I fear, not give a common faith.

Let me illustrate by assuming a status suggested by either the proposed concordat or



Bishop Wilson's plan: A Presbyterian minister has been properly ordained to the Catholic priesthood, and is ministering to a joint congregation. We will further assume that for administration of the Holy Communion he has used an acceptable form of service. He arrives at the point for the communion of the people, and turns about in invitation to the people, whether it be a silent one, or one worded in the most Catholic phraseology, but his tongue really must be in his cheek, for in effect he will be saying: "Episcopalians: come and draw near and receive the Body and Blood of your Lord and Saviour Jesus Christ," and "Presbyterians: come and partake of a memorial food in memory of your Lord." Can valid orders unite in this? I write this not as a joke, but in sincere hope that such an incongruous ministry will never be forced on any who seek to serve and follow Jesus, no matter how much I may disagree with the body through which they act.

(Rev.) JOHN QUINCY MARTIN.

Philadelphia.

**TO THE EDITOR:** I have read a peculiar document. I have followed the correspondence relating to a certain proposal. I notice that those among us who seem to care least for the creeds and sacraments of Christendom are urging us to join a dissenting body on the ground that it is said to avow one of the creeds and two of the sacraments: *quos timeo et symbolum ferentes*.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

#### Editing the Prayer Book

**TO THE EDITOR:** In his article, *Editing the Prayer Book* [L. C., November 16th], the Rev. W. C. Seitz calls attention to a number of instances in the Book of Common Prayer where the same liturgical form occurs more than once, yet with sufficient verbal changes to cause unnecessary confusion. There is one such instance which Dr. Seitz does not mention, but which should surely be brought to the attention of the Liturgical Commission.

Our Lord's Summary of the Law appears no less than *four* times in the Prayer Book, but there are three different variations in the wording used. At the beginning of the Communion Office the Matthean version is followed. This is found also in the gospel for Trinity XVIII, the Lukan version occurring in that for Trinity XIII. No objection can be made to variety of form on these two occasions, necessitated as it is by the choice of different gospel lections. Nor is confusion likely to arise here, for the gospel for Trinity XVIII has precisely the same version of the summary (Matthew's) as is found in the Communion Service, and the Lukan form—Trinity XIII—is read but one week in the entire year anyway.

However, the wording of the Summary of the Law as it occurs in the first of the Offices of Instruction (p. 288) follows no scriptural pattern whatever, and in its order of "heart . . . mind . . . soul . . . strength," seems to have been influenced by the partial, loose quotation from the summary appearing a few lines below in the answer to the question, "What is your duty toward God?" This latter is found also in the Catechism—where, however, the summary itself does not occur (p. 562).

The question as to which of the synoptic versions of the Summary of the Law most nearly represents our Lord's actual words is of course a matter for New Testament criticism to decide. But on both practical and pedagogic grounds one thing seems certain. Whatever form is allowed finally to stand in the service of Holy Communion, the form

appearing in the Offices of Instruction should be identical with this; and the partial, free quotation in the section on one's duty toward God in both the Catechism and Offices of Instruction should also be brought into line with this revision. How can children be expected to memorize the summary accurately in one form, while hearing it read Sunday after Sunday in quite another?

(Rev.) FRANCIS C. LIGHTBOURN.

Sewanee, Tenn.

#### Church Advertising

**TO THE EDITOR:** Church advertising might well aim at conferring spiritual benefit directly on all readers of the newspapers. This would require evangelistic zeal and a constructive, positive effort to make the advertising copy, including the sermon subject, useful as stimulus of Godward thoughts. Well, I've been inquiring around, in person and through correspondence; and I've found a number of persons who believe that Church notices, the paid-for notices on Church pages, might, without additional expense—and indeed, these say, should—carry a definite, constructive, positive, helpful spiritual message. The most enthusiastic supporters of this idea are business men whose Church connections, if any, I do not know about.

The vice-president of a national business-promotion company suggests that, if any religious body has a vital religious message, it ought to try to get this message into its advertising, and use this means of reaching people. The promotion manager of a nationally known company makes the point that a Church advertiser, using space in a medium having a circulation of 25,000, say, would put into this space the very best thing he has to offer these readers—and in words that would likely come nearest to giving a maximum number of readers the highest possible conception of the religious ideal that the advertising Church represents.

No doubt instances of Church advertising that aims at direct benefit to readers will occur at Advent and Christmas, when Episcopal churches, particularly, have messages for the world. I'm watching hopefully.

BENJAMIN S. BROWN.

Kansas City, Mo.

#### Anti-Semitism

**TO THE EDITOR:** With the deep conviction that Christians must make strong protests against Hitler's un-Christian persecution of the minorities in his country, most especially of the Jews, I welcomed an editorial in the conservative *Baltimore Sun*, which has absolutely no pro-Jewish bias. I therefore sent out 200 copies of their editorial, *Naked Barbarism*. This went to our 80 bishops and to 120 college presidents. I am glad to share with your readers extracts from some of the letters which I have recently received in response.

One bishop writes:

"In reply to your communication enclosing clipping from the *Baltimore Sun* about the disgraceful happenings under the leadership of Adolf Hitler, would say that I am taking the liberty of quoting from it in an address which I am engaged to deliver in St. Stephen's Protestant Episcopal church in Grand Island, Nebr., on December 4th."

Another writes:

"The whole drama passes our comprehension, when we see what is supposed to be a civilized land. I feel confident that this is not the act of the German people, but of a few men holding in their power the mass of the people, who dare not at this moment speak out of their innermost souls. How the problem can be worked out at this time, God only

knows. A united Christian front must be presented to the world, and may the ideology of Christianity win the victory."

The president of a Roman Catholic university also sends thanks for the editorial and says that the "effort in behalf of the persecuted minorities is most praiseworthy."

The president of a Southern university says: "I think we are all outraged by what has gone on in Germany recently, and I appreciate your sending this note on to me."

A Northern college president writes:

"With appreciation of your courtesy in sending me the editorial, may I urge that you join the National Conference of Jews and Christians, a body which has for years struggled for justice in this field. The address is 300 Fourth avenue, New York City."

The Presiding Bishop of the Episcopal Church says that the House of Bishops had met before the latest atrocities had occurred, but that "nevertheless in their statement to the Church they seemed to anticipate some such catastrophe and made reference to it in their statement."

Cannot we, who are Christians, not anti-Semitic Gentiles, let our horror of the pagan atrocities lead us to do something practical in behalf of the victims? We can be kindly and friendly toward our Jewish neighbors and can do whatever is possible to welcome the exiles to this country. Some of us have found it quite possible to take out affidavits that incoming exiles will not be allowed to become a public charge.

I have just received a letter from a young man about 20 years old, saying: "You can't imagine the joy I had, having received your affidavit yesterday. For, telling you the truth, I did no more believe to get one, because it seemed to me impossible that someone who does not even know me, would take the responsibility for me."

Many prayers are being offered throughout the country for the persecuted. I like the one by the Rev. Gardiner M. Day:

"Grant that we, deeply thankful for our heritage of liberty, may not neglect any opportunities to aid those forced to live under the shadow of hatred and cruelty."

Baltimore.

ELISABETH GILMAN.

#### The African M. E. Church

**TO THE EDITOR:** More than 40 years ago, after an extended interview with all of the African Methodist bishops living at that time, the late Bishop Paret of Maryland, writing in the *Spirit of Missions*, said:

"As a result of the interview, I am wishing and praying more and more that in some way by God's good providence a path may be opened for closer understanding and kindly coöperation between that strong Christian body and ourselves. Can it ever be?"

Here is the strongest and largest ecclesiastical body of Negroes in the country. Looking, especially, to the best interest of the Southern people, Negro and White, nothing could be more effective for good than a "closer understanding and kindly coöperation between that strong Christian body," and the Episcopal Church.

I suggest that Bishop Parsons, the Presiding Bishop, or some other sympathetic Southern Bishop initiate correspondence on the subject with Bishop J. A. Gregg, 1150 Washington boulevard, Kansas City, Kans., or with some other bishop of that Church. I suggest Bishop Gregg because I personally know him to be a Christian gentleman, and an able man of the highest ability. If one will carefully study the records of General Convention from 1868 to the present, with respect to Negro evangelization, he is bound to cry out, "It is time to *do something* besides talk!"

(Rev.) GEORGE F. BRAGG, JR.

Baltimore.





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No. 24

## EDITORIALS AND COMMENTS

### Review of the Year\*

SOME of the most notable features of Church life during the past year have been the continuation of the Forward Movement, the reorganization of the National Council departments, the participation of the Episcopal Church in various ecumenical movements, the endeavor to promote Christian unity by closer approach to other religious bodies, and the effect of the continuing war in the Far East upon its missionary work.

The Forward Movement under the leadership of the Presiding Bishop, the Most Rev. Henry St. George Tucker, as chairman of the Commission, and the Bishop of Southern Ohio, the Rt. Rev. Dr. Henry Wise Hobson, as chairman of its executive committee, has continued to pursue its assigned task of reinvigorating the life of the Church and rehabilitating its work. At the meeting of the Commission in Memphis November 1, 1938, new plans were laid for carrying on this policy through personal visitation to various dioceses in order to help them strengthen their internal work.

The full extent of the reorganization of the National Council announced by Bishop Tucker in the fall of 1938 is not yet apparent. No first vice-president has yet been appointed, but the Rev. Dr. Charles W. Sheerin has been appointed second vice-president with supervision of the Field and Publicity departments, now newly combined. Further steps in the reorganization of the work at the Church's headquarters, 281 Fourth avenue, New York, are anticipated.

\*Condensed from the editorial in the 1939 *Living Church Annual* (Morehouse-Gorham Co., \$2.25).

The Episcopal Church is cooperating with the other communions of Christendom in the establishment of a World Council of Churches. This Church was represented at the preliminary conference in Utrecht, Holland, in the spring of 1938 by Bishops Perry of Rhode Island and Stewart of Chicago and by Mrs. Henry Hill Pierce of New York City.

Through its Commission on approaches to Unity, the Church has also entered upon negotiations with various Christian bodies, notably the Presbyterian Church in the USA. A

joint statement of "things agreed upon" and a proposed concordat have been drafted by commissions of these two Churches and sent out to the Church public for consideration and discussion.

The missionary work in China is greatly upset by the continuing of the undeclared war in that country, with the steady advance of the Japanese army and navy up the principal Chinese rivers and into the interior. Many of the institutions have had to be closed or transferred to other localities, and missionaries in

China are carrying on their work heroically in the face of great personal danger and innumerable hardships and difficulties. They deserve the admiration of the whole Church.

#### CHANGES IN THE EPISCOPATE

THERE has been an unusually large number of changes in the episcopate during the year ending November 10, 1938—so many changes indeed that the membership of the House of Bishops seems very markedly different to those who have been familiar with it in the past.

#### SUMMARY OF STATISTICS FOR 1938 As Compared with Those of 1937 Including the United States and Foreign Missions

	Reported in 1937	Reported in 1938	Increase or Decrease
Clergy .....	6,390	6,347	—43
Ordinations—Deacons .....	172	129	—43
Ordinations—Priests .....	191	150	—41
Candidates for Orders .....	290	263	—27
Postulants .....	355	427	72
Lay Readers .....	3,927	3,861	—66
Parishes and Missions .....	8,027	8,048	21
Baptisms—Infant .....	50,900	50,908	8
Baptisms—Adult .....	11,329	11,006	—323
Baptisms—Not Specified .....	366	49	—317
Baptisms—Total .....	62,608	61,963	—645
Confirmations .....	65,578	67,642	2,064
Baptized Persons .....	2,095,412	2,110,473	15,061
Communicants .....	1,424,137	1,439,968	15,831
Marriages .....	28,198	29,024	826
Burials .....	55,016	54,472	—544
Church Schools—Teachers .....	57,780	57,112	—668
Church Schools—Scholars .....	491,637	487,035	—4,602
Contributions .....	\$31,938,489.04	\$33,016,888.92	\$1,078,399.88



Five bishops have died during the year. At its meeting early in November, 1938, the House of Bishops accepted the resignation of 11 bishops. During the year there have been consecrated 11 bishops, whose photographs are published as frontispiece illustrations in this volume. They are the Rt. Rev. Drs. Karl Morgan Block, William A. Brown, Charles C. J. Carpenter, Edmund P. Dandridge, Raymond A. Heron, R. Bland Mitchell, Malcolm E. Peabody, Henry D. Phillips, William P. Roberts, Beverley D. Tucker, and Robert E. Wilner.

As this issue of the *Living Church Annual* goes to press, there are three bishops-elect awaiting consecration—the Rev. Richard A. Kirchhoffer, Bishop Coadjutor-elect of Indianapolis, the Rev. A. Hugo Blankingship, Bishop-elect of Cuba, and the Rev. Spence Burton, SSJE, Suffragan Bishop-elect of Haiti and the Dominican Republic.\*

The sees of Delaware, Easton, Louisiana, Nebraska, Upper South Carolina, and Salina are vacant. In the last named case, however, there is a possibility that the missionary district of Salina may be combined with the adjoining diocese of Kansas, and until this possibility is fairly investigated it is unlikely that the see of Salina will be filled.

#### ANALYSIS OF STATISTICS

THE summary of statistics for 1938, as compared with those of 1937, affords some grounds for encouragement. Although there is a decrease in the number of clergy, the number of ordinations to the diaconate and the priesthood and the number of candidates for orders, there is an increase of 72 in the number of postulants. This indicates that the bishops are beginning once more to accept young men who wish to enter our theological seminaries, and who have frequently been turned down in recent years because of lack of funds and clerical unemployment. There is a decrease of 66 in the number of lay readers, but as these are licensed from year to year the fluctuation in their numbers is not a matter of much significance.

Parishes and missions have increased by 21 during the past year—the first year they have shown such an increase since 1932.

The number of baptisms has decreased by 645, but the confirmations have increased by 2,064, bringing the total number of confirmations reported in 1938 to 67,642. Only in three previous years—1933, 1934, and 1936—has the Church exceeded this number of confirmations.

An increase of 15,061 in baptized persons and of 15,831 in communicants brings the total Church population to 2,110,473 baptized persons, including 1,439,968 communicants. The number of marriages, 29,024, is more than in any year since 1930. Burials are 544 less than in the previous year.

In the church schools there continues to be a decrease of both teachers and scholars—668 less teachers and 4,602 less scholars than in the previous year. This decrease has continued for five years, until there are now only 487,035 scholars in our church schools as against 506,571 in 1933. This is perhaps the most discouraging figure in the table of statistics and does not augur well for the future of the Church.

Contributions for all Church purposes have increased by \$1,078,399.88—a somewhat smaller rate of increase than in the preceding year. The lowest point of the Church's contributions was in 1935 when the total was \$30,425,500.75; the highest point was in 1929 with slightly over \$46,000,000. This year the figure is \$33,016,888.92.

\*There is also the Rev. Dr. Arthur R. McKinstry, Bishop-elect of Delaware, who has just announced his acceptance of the election.

#### DIOCESAN STATISTICS

WHERE any very considerable change either upward or downward is indicated in a particular diocese we have asked the bishop or the diocesan secretary to comment on it. Decreases in number of baptized persons or communicants are generally attributed to revision of parish lists, which is sometimes done on a rather drastic basis. When one or two large parishes in a diocese make such drastic revisions it materially affects the statistics of the diocese and sometimes of the whole Church. It is important that parish lists be kept as accurate and up to date as possible in order to avoid the need for such drastic revisions and give a more accurate picture of the state of the whole Church.

In Cuba there is a notable increase of 4,761 in baptized persons, but only 174 in communicants. The death of the Bishop makes it difficult to ascertain the reason for this, the secretary reporting simply that the figures are "taken from the Bishop's annual report."

In Georgia a decrease of 218 in communicants is attributed largely to revision of one parish list. In Indianapolis a decrease of 159 communicants is attributed to the many removals from manufacturing centers due to the closing of factories, and also to removals and small confirmation classes resulting from the Ohio river flood. In Western Nebraska the decrease of 293 in baptized persons and of 92 in communicants is attributed to the shutdown of WPA projects together with drought conditions and general unemployment.

The largest increase in number of communicants is reported from the missionary district of Shanghai, the percentage of increase being 7.9%. Figures from Shanghai and the other missionary districts in China are necessarily inaccurate and incomplete because of disturbed conditions but there seems to be a very real growth of communicant strength in China despite war conditions—or perhaps because of them.

In this country the largest percentage of growth in communicant strength is shown by the missionary district of South Dakota with an increase of 7.4%, and the missionary district of Spokane with an increase of 7.2%. The largest diocesan increase is in the diocese of Oregon, which has increased its communicant strength by 6.2%.

For many years we have not been able to obtain statistics as to baptisms, confirmations, communicant strength, and number of baptized persons from Liberia. Accordingly, this year we have dropped the Liberian figures from our statistical summaries, feeling that no figures at all are better than the old and unreliable ones that we have carried forward from year to year. This makes an apparent decrease of more than 5,000 communicants in the foreign mission field and corresponding decreases in other foreign missionary statistics. It should be pointed out, however, that this is entirely arbitrary; there are undoubtedly communicants and other baptized Churchmen in Liberia, but since we cannot ascertain how many of these there may be we have simply dropped these figures until some accurate returns or reasonable estimates are available.

#### STATE OF THE CHURCH

A FEW years ago one of the bishops took us to task for venturing to give any kind of estimate of the state of the Church based on statistics. It is true both that the statistics are not entirely accurate and also that no purely statistical view of the Church can give an accurate picture of its state.

Having these things in mind, we nevertheless feel that the statistics this year indicate a somewhat healthier state of the Church than in several years past. The Church is growing in its numerical strength, and while that growth is rather slow



it continues to be faster than the general growth of the national population, as Alexander B. Andrews pointed out in *THE LIVING CHURCH* of October 12th. According to Mr. Andrews, who is probably the ablest statistician in the Church: "As against a population growth of 5.73% in 7½ years (1930 to 1938), the communicants' gain in a corresponding seven years is 8.09%. In other words, the Church gain for seven years is 39% greater than the population gain for the corresponding 7½ years."

Our chief concern is the annual leakage from our church schools, which ought to be reaching more and more young Churchmen but which actually have fewer scholars and teachers each year. Is it beyond the scope of this editorial to estimate the reason for this leakage, but we call the matter to the attention of the Department of Religious Education and other Church authorities, recommending that it be made the subject for serious and careful study.

Such is the picture of 1938—a year in which wars and rumors of wars have distressed the nations of the world and in which the Church has struggled with many problems arising from the uncertainties of modern life. What 1939 and subsequent years may hold in store for the Episcopal Church is a matter of conjecture; but we pray that the Church may go forward in its task of building the kingdoms of this world into the kingdom of God and of His Christ—the divine task entrusted to her by her Lord and Master.

### Straight from the Shoulder

SOAP-BOX criticism of the Church's program, whether the soap-box stands on the right or on the left, always lacks something in persuasion. We naturally suspect the good faith of critics who challenge institutions from the outside, and correspondingly give credit to those who have their shoulders to the wheel (and sometimes under it!) even as they find fault with the harness. That is why we publish this week the report of the committee on survey and evaluation of the diocese of Florida. Far and wide it should be read and digested.

For several years we have noted in these columns a steady and intelligent development of awareness in the Church of the social factors influencing our corporate life in Christian thought and action. This "official" statement in the journal of the diocese of Florida is one of the most remarkable documents of its kind we have ever seen. Its simplicity and bed-rock common sense come like a refreshing breeze over our more usual ecclesiastical self-estimates. For its fundamental honesty and social realism we should clap our hands. *Omnes gentes, plaudite!*

In its own way this report is as shocking and as stimulating as the laymen's committee's report, *Review of the Church in Denver*, of a year or so ago, in which a shrewd analysis of the loss in lapsed communicants was made in terms of population changes, social and economic changes, and parish programs. In that survey it was made plain how parochialism in programs can hurt the Church's growth of membership; these Florida laymen make it clear that parochialism has thrust a rusty iron into the heart as well as the members of the Body of Christ!

There is a very striking parallel between the figures of Church and general population in Florida and in the nation as a whole. What is true of Florida's Church is true of the American Church. Some states show a higher Anglican population; some, like Ohio with its .05%, a lower. The slow

growth of our Church membership is an objective fact which would prick us into lively concern were it not for "our respectability, our social standing, and our stagnation."

This report says in plain language that the Episcopal Church is a class Church. In all honesty we must admit that there is much evidence to support this accusation. The report itself indicates some of the simplest and most incontrovertible reasons for it. Our parishes have always left the sidewalks to follow the lawns; and the difficulty of maintaining the ministry of the Church in less privileged neighborhoods is a notorious fact. The de-Churching of the poor masses in America, according to some of our social service leaders, is threatening to create the same anti-clerical attitudes which have borne fatal fruit in Europe. In one parish recently a visitor was proudly shown "\$30,000 worth of vestments," and a church school of forty pupils was explained on the ground that "all of our people have moved too far away." The streets outside were teeming with children.

It is a temptation to repeat the language of the report. But it should be read in full; and we here record our appreciation of the direct and plain fashion in which these laymen have described the unconscious values of a parochialism cut to the cloth of the "very best people."

Just as long as the Church remains content with "pleasing and restful addresses by cultured and highly educated priests" the Church will amble along without mass interest or mass support. The *ethos* of our present program is so materially of the "Comfortable Gospel" that even the average of our present privileged members can't or don't support it. If, on a generous estimate, 80% of the churches in Florida are supported by the other 20%, the same is true of the general Church. Indeed, we may say that 20% of our individual Churchmen have supported the whole show. The National Council has been learning, with a vengeance, that those "marvellous legacies" have disappeared along with pre-depression "prosperity." Our economists are making it clear that the numerous great fortunes of the past are altogether gone. What will the P. E. Church do without its "good angels"? Will its members fill the expensive breach? Can they?

*THE LIVING CHURCH* will be pardoned if it underlines the report's comment on matters of Churchmanship. We are pleased to believe that Southern Churchmen in some quarters will read this report of Southern Churchmen, that "ritualism" (that old red herring) has little to do with our stagnation. The Roman Church, ten times larger and growing more rapidly, doesn't seem to suffer because its worship is beautiful and centered in the Eucharist instead of Matins! Incidentally, the report of the Denver laymen mentioned above also exploded the liturgical alibi! The issue is clearly Mass (in both senses) *versus* Class.

The failure of the Church to spend its life, which is Christ, more fully in service is an old sore in these columns. The "smug" way in which our parishes become clubs instead of missionary societies is painful and ominous. How long, in all reasonableness, can we claim for our fellowship that it is the Body of Christ, if we do not use His Body as He used it, not as a thing to be protected and preserved, but an instrument of His mind and Spirit, even to the extent of hanging it upon the Cross?

In his address to the same convention which received this report Bishop Juhan stated the question neatly:

"A missionary parish is not one that is merely pledging to the red side of the envelope, though they generally do that. It is a parish that thinks of its whole life, and expresses its whole life in missionary terms; a parish that knows itself to



be not merely a club or a society, but a religious force in the community, a parish whose program is aggressive in every direction of human affairs, reaching out always to new fields, running new risks, embracing new opportunities, a parish whose people are possessed with the nature of God, that nature which is ever-giving to every need, and counts no sacrifice or service too great."

And again, he said, "Before we can ever Christianize the social order, or the economic order, or the political order, we have got to spiritualize the Christian order."

### Turned Tables

WHAT is it that makes self-respecting religious men fall down in a spirit of intellectual humility to cringe before every scientific man who has "a good word to say" for religion?

Several years ago we had an epidemic of such bathetic prostrations, before a flood of left-handed religious treatises by physicists. Their little books, and sometimes fairly big ones, were boosted into the best seller class largely through the excitement of religious people who scented a possible "justification" from the experts in quantum mechanics. As we remember it, a lot of Church philosophers were quite willing to see God emerge as a Mathematician, if such a Scientific Vision would only be accepted as the *Summum Bonum* of the laboratories! The same superficial and religiously doubtful promise seemed to many to be found in Dr. Henry C. Link's *Return to Religion* of two years ago. The sting, of course, is in the tail of his second pronunciamento, recently issued as *The Rediscovery of Man*, in which the last page hazards the guess that "maybe the times are ripe for the appearance of another great prophet, like Jesus, who can give the world a moral code through intuition and revelation."

Over against this dubious procedure we should like to place a recent statement of one of the greatest and most properly cautious of all modern scientists, Albert Einstein. From his retreat at Princeton university, where he is now professor of mathematics, Einstein has recently spoken out against the Nazi persecution of religion (of which the Jewish atrocities are only a part). We wish all the world would read and ponder this confession:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"Only the Church stood squarely across the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

### The Pope and the Jews

DER S. A. Mann, a German Nazi organ, charges that the Pope is of Jewish origin. He does not happen to be. He was born in Desio, 20 miles from Milan, of an old peasant family that had lived there for generations. But we will whisper some information to *Der S. A. Mann*: It actually was a Jew who started the Pope's religion.

—Catholic Telegraph-Register.

## PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

### The Lord Is at Hand

FOURTH SUNDAY IN ADVENT

DECEMBER 18TH

THE service for this Sunday recalls the thoughts of the Second Sunday—joy and hope, in the Lord's coming to save; and of the Third—the messenger sent to prepare the way of the Lord.

In the *Epistle* we are called to rejoice, as watchful servants, whose hearts are prepared for the Lord's coming, and who therefore confidently make all their requests known unto Him. "Be careful for nothing" (do not be anxious), because you know Him in whom you have believed.

Then in the *Gospel* we see the contrast between the messenger and the Lord Himself. The messenger is nothing in himself; he is only a voice sent to give a message. And "there standeth one among you whom ye know not": the Lord Himself is near, and we know not when or where or how we shall meet Him; we shall know one day that "inasmuch as ye did it (or did it not) unto one of the least of these, ye did it (or did it not) unto Me." So it was that He came as one unknown, one little baby among thousands, born at Bethlehem.

In the *Collect*, we who live in a world of strife and of sin express our longing for His coming to save and help us.

### From Doubt to Faith

ST. THOMAS THE APOSTLE

DECEMBER 21ST

ST. THOMAS doubted the fact of the Resurrection; and as the *Collect* says, his doubts were "for the greater confirmation of the faith." To us, the testimony that the Apostles squarely faced their doubts and difficulties is one of the clearest signs that the fact of the Resurrection is true.

It was better that St. Thomas should express his doubts than that he should repress them. But when they had been answered, he had also to learn that there had been something wrong in his attitude; he had cherished his doubts and been secretly a little proud of them. But when the Lord comes, he cannot say, "Thank you; my doubts are satisfied." He must fall down in adoration, confessing his unworthiness, and saying, "My Lord and my God."

To live the life of faith is to look, as the *Epistle* says, beyond the visible world to "things hoped for" and "things not seen." In the light of that world we are to live our life in this. We, like St. Thomas, are constantly in danger of "casting away our confidence," losing patience, and "drawing back"—that is, shrinking away and fearing to commit ourselves to faith in that which is unseen. But St. Thomas won through; and all who share his faith share the same blessing: "Blessed are they that have not seen, and yet have believed." And St. John's gospel was written "that ye might believe," and "that believing ye might have life through His Name."

### From Father to Child

NO MAN is a hero to his valet, but every father is a hero to his children. They use him as a model and standard of excellence. That is what makes it difficult for him to impress on a child the importance of church attendance when he spends the Sabbath morning at the golf course or lying on the veranda surrounded by the Sunday papers.

—Kiwani's Magazine.

## We, the Best People

THE COMMITTEE on survey and evaluation have visited as many of the parishes and missions of the diocese as was possible during the past year, they have studied all data and reports available, and herewith submit their findings together with certain conclusions they have reached based on their study of conditions existing in the diocese at this time.

At the end of 1936 our communicants numbered slightly less than 7,000. The population of the diocese is around 500,000 so that our Church has a confirmed membership of about 1½% of the total population. During the past three years confirmations have averaged 354 per year and the burials averaged 210 per year, the difference being a gain of 144 per year. At this rate we will double our membership in about 50 years.

The diocese of South Florida, which for a considerable portion of the last 100 years was a part of our diocese, has 15,294 communicants and a total population of about 900,000, a percentage of 1.7. The average confirmations in this diocese for the past three years were 789 per year, the burials 468 per year, a gain of 321 per year. At this rate the diocese of South Florida will double its number of communicants in about 47 years.

In other words after 100 years in the state of Florida the confirmed members in the Episcopal Church number less than 2% of the population.

For the United States as a whole there are less than 1,400,000 confirmed persons in the Church, or 1% of the total population, this after a period of 150 years since the Revolution.

Let us consider the situation in the city of Jacksonville. In this city there are seven Episcopal churches, including one for Negroes, and there are 3,022 communicants or 43% of the total communicants in the diocese. Yet Jacksonville has a population of 145,000 people, so that in our Church we have only 2.1% of the population of the city. There are 277 churches in Jacksonville, only 7 of which are Episcopal, or 3% of the total number.

Jesus Christ instructed his disciples to carry his teachings to "every creature." Our Church claims to be "Catholic." We admit by our prayers our responsibility for "all sorts and conditions of men," and yet when we are able to number in our membership after 150 years only 1% of the people in the United States and after 100 years only 1.5% of the people in this diocese we must admit that we have fallen far short of our responsibility.

Why does this condition exist? It is certainly not because the people generally do not care for the Gospel of Christ, because they do go to other churches and they seem to find in other churches a Christian communion and fellowship that satisfies them.

Let us consider this problem fairly and dispassionately, and see if we can discover what it is that impels these thousands of earnest Christians to affiliate with Churches other than ours.

Consider first the people who do belong to our Church. It is our proud boast that we number among our membership the "very best people" of the community. As a class they represent the highly educated, the socially prominent, the

*THIS forthright analysis of the Episcopal Church's relation to the community is a report of the committee on survey and evaluation, submitted at the convention of the diocese of Florida, January, 1938. It was signed by J. P. Ingle, chairman; Chester Bedell, Herbert Lamson, N. A. Brown, E. J. Terkeurst, Fred G. Yerkes, F. B. Wakefield. Its importance is indicated in an editorial in this issue.*

exclusive, the well to do, the heads of large industries, in fact the leaders intellectually, socially, and industrially. But this class is only a small percentage of the total—what of the poor, the hungry, the unfortunate, the unemployed, the prisoners, the ignorant; in other words, the greater mass that is known as the common

people? Do these people come to our Church for comfort, for help, for inspiration, for religious instruction and guidance? They most certainly do not!

We say they are invited, we say we want them, we say they are made welcome, but are they? You know and your committee knows that the very fact that these people go to other Churches for those things so necessary to the soul and the body and that they find those things they crave and need in other Churches and not in ours is proof conclusive that these other Churches have something of Christian fellowship to give that we either do not have or do not give.

Every thinking and informed Episcopalian has known for years that these conditions existed. The clergy especially knew it. But in this diocese for 100 years we have been content, both clergy and laity, to sit back supremely satisfied and smugly content with our membership of the "best people" while other Churches not so exclusive, but with a recognition of our Lord's commands, have gone forth to minister to and to help those most in need and as a result these other Churches have added to their membership and usefulness while we have been satisfied with our respectability, our social standing, and our stagnation.

IN LINE with the practice of the Episcopal Church to appeal to "the best people" only, your committee finds that there are churches that when built were in what was at the time known as a fashionable neighborhood. In time the town grew and these socially prominent communicants moved to other sections and their houses were taken by those possessing less of this world's goods. These churches with this wonderful opportunity at their very threshold and with buildings and equipment for caring for these newcomers and their children continued to serve the remaining members of the approved set but failed to bring into their folds the strangers coming into their neighborhood. The newcomers went to churches of other denominations in the same neighborhood while our churches continue to lose in membership and are slowly dying.

We have 59 parishes and missions in the diocese of Florida but only ten of these are entirely self-supporting and are paying their full diocesan assessment. The other 49 are being supported in whole or in part by these ten.

We have churches in our diocese that were organized from 50 to 100 years ago when Florida was little better than a wilderness. In spite of the growth of these communities our churches are still pitifully small in membership and in many cases after a half century, or more, are still not self-supporting, while other denominations, which at later dates established churches, have grown with the community and are flourishing and self-supporting, and ministering to the spiritual needs of the community.

Our membership in rural sections also is woefully small and we hear that the Episcopal Church cannot prosper in



rural communities, that farmers and those living in the country will not join our Church as they prefer other Churches. There seems to be a good deal of truth in this statement. But why? Country people are among the most religious of our nation. Church membership means much to them and if our Church and our ministry do not appeal to the inhabitants of rural sections it is more likely to be the fault of our Church than of the people.

We also hear that the ceremony and ritual of our Church is misunderstood and keeps many people away. If it is true that the ceremony, clerical robes, and ritual prevent our Church from performing its duty of ministering to the people then in heaven's name let us do away with so much ceremony and ritual especially in trying to appeal to those who are not yet accustomed to it. But it's hard to believe that this objection is valid, for the Roman Church has more ritual, more robes, and even more ceremony than we have and even the larger part of its service is in a tongue not understood by the people, and yet the Roman Church has ten times the membership of our Church and is adding to its membership at a greater rate than ours.

**I**T MAY be suggested that our clergy are given too many members to minister to and do not have time to seek for Christ's other sheep and minister to them also.

Let us consider this argument. Taking the membership of the Episcopal Church in the United States as a whole and dividing this membership by the whole number of the clergy we find that there are an average of 331 baptized persons to every clergyman. In our diocese we have 9,554 baptized persons and 29 clergymen, which gives an average of one clergyman for every 308 church members, no more than the average for the entire country. But if the three largest churches are left out of these figures there is one clergyman for every 211 baptized persons; and allowing 3.5 people to the family it means that 28 of our clergy have an average of only 60 families in their charge.

It appears perfectly plain to your committee that the reason the Episcopal Church in the diocese of Florida as well as the Episcopal Church generally throughout the country has not grown is that it has not carried out the instructions of the Master. Jesus said, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." He instructed his disciples to carry his teachings to all men. He told them to heal the sick, feed the hungry, visit the prisoner, lift up the fallen, and comfort the homeless.

In our beloved Southland where our responsibility for conditions is greatest, our people as a whole receive the lowest wages in the country, have the poorest health, the highest percentage of disease growing out of subnormal living conditions, such as malnutrition, pellagra, hook worm, and malaria.

We have the highest rate of homicides and crimes, we countenance lynch law and allow child labor. Our educational facilities especially in rural sections are the poorest in the nation, and the percentage of illiteracy is the highest.

What a wonderful opportunity right at hand for an aggressive church leadership to improve these conditions among our people! Yet we seldom if ever hear these facts discussed in our Church and largely for the reason that it might offend the sensibilities or the pocketbooks of our most influential members if the clergy discussed and condemned these conditions and called on their congregations to correct them.

Your committee feels that we need expect no improvement in the conditions existing in the Church until the entire Church

membership, especially the clergy, who should be our inspirers and leaders, awake to the fact that they are not carrying out the commandments of our Lord to help the unfortunate; until we laymen are made to realize that attending services on Sunday in magnificent cathedrals with inspiring rituals, and listening to pleasing and restful addresses by cultured and highly educated priests do not fulfill the requirements of our Christian duty, nor relieve us of our responsibility to carry out our Lord's commands to serve all the people.

Your committee also feels that one of our greatest faults is our apathy and our satisfaction with conditions as they are. Too many of our clergy and laity feel that our Church is performing its full duty in ministering to its present membership and that people who do not like us and our methods are much better off in some other Church. If we feel this way we should stop claiming to be Catholic and admit that our duty is only to our people. Let the other Churches look after the rest of the people, they are no concern of ours.

Unless we do awake to a realization of our condition, throw off our apathy, and bestir ourselves, we will, without a doubt, find ourselves on our 200th anniversary still with a membership of 1½% of the people in our Church and the other 98½% of the people not going to any Church or going to other Churches for the things we should give them; or we might not be in existence as a Church at all.

We would not, however, completely and accurately portray the situation as we find it, if we failed to mention the work in one of our mission fields which stands out as a bright light against the dark background that has been dealt with above; here the Church through the sacrificial service of the priest in charge is truly ministering to "all sorts and conditions of men" in an area which was without the ministrations of the Church before he went there. And this work is bringing results.

Also while it is not working in our own diocese, we have learned of the success of the efforts of the Church Army in rural areas. This army of lay missionaries is dedicated to serving the isolated and neglected and especially those in rural fields. These instances lead us to believe that our Church can be made to appeal to people of all walks and stations in life.

Let us then in planning our program to "Extend the Church" in this next century recognize that our membership is lopsided and that we need to broaden our appeal; and then let us with humility pray God to give us grace to so present Christ's Church to those "other sheep" that they may be brought into His fold.

**ACKNOWLEDGMENTS**

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# By the Rivers of Babylon

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

**T**HE SONG of the Jewish exiles in Babylon (Psalm 137) is a classic of sorrow and nostalgia. No matter if the Psalm was composed long after the exile. It required the imaginative insight of a true poet to express the bitterness of heart experienced by a people torn from their homeland and compelled to sojourn amidst conquering strangers:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

These haunting words return to us with new poignancy today. Were there ever more exiles in the world than at this moment? There is the great community of Russians in Paris; but there are Russians everywhere. There are scores upon scores of Germans and Italians who dare not return to the lands which they love as well as, and perhaps far more intelligently than, those who are at present in power in Germany and Italy. There are great numbers of Austrians seeking asylum, beyond the borders of the lovable land which was their home. Some of them have exiled themselves from all earthly countries—for within 10 days of the Nazi coup, a hundred Austrians committed suicide. And there are the Jews, fleeing from this country or that, their homes broken, their families scattered. I know of one Jewish family which, a few short years ago, was happy and united in the country where their ancestors had lived for centuries. The father is now dead—he was simply worried into his grave. The son is in Amsterdam. One daughter is in Palestine. One is in England. The mother, after many months of hardship and anxiety, has now reached England to end her days.

The most pointed and emphatic illustration of contemporary cruelty is to be found in the Nazi persecution of the Jews in Germany, following the murder in Paris, of a German diplomat by a young Polish Jew. It may be that this persecution will serve to recall the Western world to some sense of the dangers of its path. It is at least cheering to know that there is still in men some capacity for horror at sheer cruelty. The people of the United States are at all events to be congratulated upon the fact that, although they may be cautious of embroiling themselves in the quarrels of European statesmen, they have said in no uncertain fashion what they think of a government which can deliberately decree the final ruin of half a million of its people.

The human suffering involved in this vast commotion and exodus from so many lands is well nigh inconceivable. Try to think of it: In addition to sheer physical torture, there is the breaking of promising careers, the financial anxiety, the final goodbye to friends and relatives, the fears of parents for their children, the loss of goods and chattels, the exchange of comfort for something near to beggary, the severance of people from the social and psychological embodiment of their traditions—and, all the time, a burning consciousness of injustice triumphant and cruelty laughing in the seats of power. It is this spiritual wound which is perhaps the most dangerous, for

it may leave in thousands of human souls a permanent and poisonous deposit of hate and resentment.

We whose lives have run a normal human course, who have endured nothing more than the natural pains, disappointments, and sorrows of the human lot, cannot readily measure the damage that may be done to the soul of a man by the cruel and arbitrary exercise of power against him and against those he loves. We say that the lovely song of the exiles is disfigured by the passage at the close—a passage about which we feel acute discomfort when we are expected to sing it in church:

"O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us.

"Happy shall he be, that taketh and dasheth thy little ones against the stones."

**P**ERHAPS we fail to perceive that the worst thing that Babylon had done to the Jews was to awaken in them the cruel thirst for vengeance. That was the spiritual depth of their tragedy. I remember how, years ago, I was drinking coffee in a restaurant in a Northern English town, and fell into conversation with a man at the next table. He was obviously a foreigner. Somehow we found ourselves talking about racial antipathies, and I remember saying that I was unconscious of any great instinctive repugnance to any race. At that point, rather to my alarm, his eyes blazed upon me and he picked up a knife. "With me," he said, "it is different; I could kill any Turk, and rejoice." He then told me that he was an Armenian, and that as a boy he had seen his father, his mother, a brother, and a sister butchered by Turkish soldiers. This horror had taken place before his eyes, as he lay concealed not far from the house. To me, this demonic hatred of Turks was a pitiable disfigurement of his manhood; but what right had I to sit in judgment upon him? Nor do I feel that I can indulge in pious commonplaces when I find an exile today whose eyes express not only pain, but hatred. The man's spiritual nature has suffered defilement. What he needs is not pious remonstrances, but wholesome human contact and Christian sympathy, to reassure him that God is in heaven.

**B**ETWEEN the Jewish exiles in Babylon and the modern exiles scattered about the world, there is one difference which is of considerable significance. The Babylonians took the Jews from Palestine to Babylon, forcing them to stay in Babylonian territory. The modern dictators expel their own fellow-countrymen in thousands, or create for them such terror that they are compelled to flee. The Babylonians had more sense than Hitler, Stalin, and Mussolini. There is evidence that the Jews in Babylon were not very harshly treated. They had suffered the appalling injustice of the destruction of their nation, a wrong they never forgot. But it seems that the Babylonians wanted them in Babylon, regarding their numbers, their industry, and their ability as a source of strength to the country. The modern dictators have deprived their own countries of the service of untold genius and skill. If you go to Paris and spend a week with the Russian exiles, you will be almost overwhelmed as you perceive the brilliance, the scholarship, the intellectual and artistic power of that community. So much dead loss to Russia! Our British government, faced with new developments in the Third Reich, stated that it was willing to open the door to a number of those who



are in flight, giving preference to those who are educated, who possess special knowledge, and can contribute to the cultural life of Britain. There is a measure of common sense in this; but we are still in the toils of an imbecile economic system which compels us to say that for those who can merely work there is a less assured welcome. We already have too many workers!

In the shameful and painful phenomenon of the modern apostasy, in this feature of our modern world which is a disgrace to our humanity, we observe two ominous effects of the contemporary defection from Christian doctrine and ethics. We see the rise of a nationalism no longer interpretative of something universal in man, but of something sub-human. This "nationalism," whether it be the obvious idolatry of the power-state as in Italy or Germany, or the idolatry of the economic-collective as in Russia, glorifies an impersonal thing at the expense of persons who belong to that community. The result is the persecution of political or racial minorities—a sure sign of the abrogation of the national principle, and of disrespect for human personality.

The second effect is to be seen in the appearance of sadistic cruelty in this persecution: the emergence of a loutish pleasure in the infliction of suffering; the permitted release of filthy impulses in the minds of the coarse and stupid morons who do the work of those who now direct the affairs of certain nations—of which Germany is at present the most startling example.

**I**T IS, however, the ground and nature of this persecution that calls for special study; and it need not be said that the incident in Paris, which nobody defends, could be offered as the explanation of the vast and horrible revenge taking place in Germany only by criminal lunatics. The real cause is, of course, something very different—something belonging to the Nazi interpretation of Germany.

Persecution, alas, has been a frequent blot upon the whole human record, and it has arisen from various sources which must be distinguished. It may arise from unreflective antipathy between people of different stocks. Or it may spring from theoretical dispute—as from the conviction that certain opinions are false and dangerous to man, and ought to be suppressed. And it must be remembered that minorities, even persecuted minorities, are not always right. There have been minorities whose opinions were inhuman. I am not suggesting that persecution is the right way of dealing with such minorities. I am merely stating what such persecutions meant. Many religious persecutions have been of this nature.

Again, some outbursts of cruelty have been nothing more than explosions of the demand for justice long suppressed. Even the Russian pogroms of Czarist days are said to have been often of this character, and due to the tyrannous hold exercised by Jewish money-lenders upon the peasants.

Any of the above sources of persecutions may be regarded as comprehensible. We may regret the enslavement of man by a blind, herd-instinct which drives him to torture a member of another herd. We may regret the violent methods of opposing false doctrines; or the cruel fury of those who have suffered injustice. But we can see that these are all sins of the natural man. They may even be called human. But the Nazi persecution of the Jews does not fall within any of these categories. It has a character of its own, profoundly disturbing to those who care for the integrity of the human soul.

We have made a distinction between unreflective antipathy and intellectual conflict as sources of persecution. But the unique feature of the Nazi action against the Jews is that it accepts an unreflective antipathy and deliberately clothes it with a so-called metaphysic. The Nazis do not merely hate

the Jews. They expound their hatred as the necessary effect of the absolute reality of German blood. Nothing can mollify such a conflict, because it arises from the roots of the Nazi universe.

Those who imagine that there is no real Jewish problem anywhere are, of course, mistaken. Where a foreign element exists within an organism, it must be either ejected, or somehow absorbed; and the problem is, either to create somewhere a Jewish state where Jews shall normally reside—an undertaking of appalling magnitude; or to effect the absorption of the Jews as citizens in various states, granting them cultural freedom, while protecting the indigenous culture of the country from distorting influences—another extremely difficult task.

But the Nazis seek neither solution. They are not concerned to seek any solution. All they are bound to attempt is the oppression and humiliation of the Jew. The Jew is a human problem only when he is regarded as a man. When his manhood is denied, he can be treated, not as a human problem, but as a natural pestilence. Since the Nazis inform the German people that their fundamental human value and significance are constituted by the racial blood-stream, it follows that the Jew is not human. It is boldly stated that he is a "sub-man."

Any savage may be cruel; but the savage in his simplicity is too respectable to have a philosophy of cruelty. The German theory, however, offered as a philosophy, is only a sign that among the Nazis the Western intellectual tradition has broken down. These men are apparently incapable of forming universal concepts. They clothe a very questionable biological entity, which they call the German Blood, with the absolute and comprehensive character of a metaphysical principle. They use the intellect to justify their most indecent reactions; and that is the collapse of intellectual integrity. It is also the enthronement of Satan.

What is going on in Germany—and proceeding at less intense tempo in other lands as well—should be a shocking warning. A world without Christ will not be merely un-Christian: it will be, in the real sense, uncivilized. For the crisis of human history is here, and if the kingdoms of this world do not become the kingdom of our God and His Christ, they will become the abodes of creatures who once were men.

### A Prayer for the Oppressed

**T**HE FOLLOWING prayer was recently issued and authorized by Bishop Ingley of Colorado for use throughout the diocese:

"O God, the Creator of men and of nations: we implore Thy fatherly care and protection in behalf of all Thy children everywhere who suffer persecution. In all their trials and tribulations be Thou their refuge and strength. Impart to them Thine own comfort and courage. Turn the hearts of the oppressors from evil to good. Stop the hands and convert the wills of those who would array brother against brother in racial strife. Restore to all men everywhere the blessing of religious freedom. Fill our hearts and inspire our minds with a desire firmly to establish peace and justice, liberty and fraternity, throughout the world; for His sake who suffered for all mankind, Thy Son, Jesus Christ, our Lord. Amen."

### Tight Places

**I** THINK I was born a gambler because I fancy it is the gambler's instinct in me that has made me have so much fun. Many a time I have been in a place where it looked as if I were going into a pit, and I believe the best thing in my life is that I can recall such occasions with keenest satisfaction, just because I did not get panic stricken.

—Bishop Lloyd.

# Student Ecumenical Movements

By the Rev. Theodore O. Wedel, D.D.

College Work Secretary of the National Council

ECUMENISM is the talk of the hour—in the Episcopal Church perhaps as much as in any communion in America. Yet movements toward union look rosier at a distance than when they make demands upon us close at home. It is easy to whip up enthusiasm for Oxford or Edinburgh conferences—or for Amsterdam in 1939. It isn't so easy to arouse interest in the fumbling, but nevertheless important, gropings toward real interchurch sharing at home. The "next step" is always harder than sentimental enthusiasm for a distant ideal.

An instance of our neglect in taking a definite step forward is the fact that our Church students have practically no contact with the one ecumenical movement which ought to be one of our first concerns—the World Student Christian federation. We have heard about it, of course, but merely as a name. In England, in continental Europe, in Asia, in India it is a great force. In America it has hitherto had its sole link with the student world through the "associations"—the YMCA and the YWCA. And even their interest in the federation itself has not been very active, partly because its European leadership moves in an atmosphere of mature and orthodox theological thought which is in advance of the American scene. It includes both Catholics and Protestants. A recent survey shows that only about 50 subscriptions to *The Student World*, the official publication of the WSCF, come from America. Yet it is one of the most stimulating quarterlies published in our time and is worthy of the attention of theologians. Testimony is abundant that Oxford and Edinburgh owe a great deal of their inspiration to the WSCF. Dr. Visser 't Hooft, for years general secretary of the federation, has recently become executive secretary for the World Council of Churches.

A glimpse at the mature thinking on the problems of the Church in the modern world being done today by Christian students abroad can put us in America to utter shame. I have before me, for example, the latest number of *The Student World*, a number devoted to essays by students from all over the world on the general topic of Christian Students and the Younger Churches. The articles are of uneven value, of course. But every one exhibits an understanding of the deeper theological issues underlying the tensions of our time which American students could envy. A few sentences cited from an article by a Japanese, Tsunegoro Nara, may serve as a sample of the mature tone running through most of the articles:

"Since our country [Japan] felt compelled to take the step that has brought on so much public criticism and agitation, spiritual agony has been our lot. We have been distressed by merciless criticism, and worried by sympathetic advice as Christians. Still more we have been in torture before God who admits of no deception, and ever demands of us a decisive choice as we confront life's questions."

The WSCF is some 43 years old. It has had many vicissitudes and has made many mistakes. It has passed through at least three distinct stages: A first period of somewhat naïve evangelism (resembling the YMCA of a generation ago), a second period when a Liberal Social Gospel was its center of interest; and lastly the present period marked by a great revived emphasis upon the Church. Probably the chief cause

of this rediscovery of the Church was the increased participation in the movement of student groups of the Eastern Orthodox Churches. At any rate, from about 1930 the movement has been increasingly an ecumenical movement. It defines its aim as that of "maximum ecumenism"—namely, the building up of "a real fellowship, not on a minimum basis of common belief, but on a maximum basis, accepting the tension of our differences and each individual or group making his full contribution."

The ecumenical movement is enjoying a momentary popularity. If this enthusiasm is not to evaporate or turn into indifference, it must be founded upon an utterly realistic program, one, too, which will have qualities of long endurance. There are not going to be many short-cuts. Now it seems to me that no type of ecumenical sharing has more promise of long life in it than precisely that which the World Student Christian federation is learning to practise. Its distinctive mark is the fact that it is absolutely nonpolitical. It can be called simply *educational ecumenism*. It does not dream of concordats or of ecumenical legislation of any kind. Most other ecumenical sharing is being done by representatives of the official hierarchies of the various communions. Deliberations have to be guarded (quite legitimately, of course) because they bear political weight. The student world is not yet much involved in official Church responsibility. Hence its ecumenical sharing can be bold and frank. Such is the sharing of the WSCF, which however combines mature discretion with youthful courage. It does not rush in where angels fear to tread.

A BRIEF sample of what wise educational ecumenism implies may be worth citing. It consists of two paragraphs on the problem of intercommunion taken from *Venite Adoremus*, the WSCF prayer book (I italicize a significant sentence):

"One striking omission calls for comment: there is no order for the Sacrament of the Holy Communion included. This is deliberate. The Sacrament of Holy Communion is in a special sense the province of the Churches as such, and its various forms are integral to the confessions in which they are found. *Matters of Communion and intercommunion are questions of Church discipline outside the province of the World's Student Christian Federation*. We recognize that the liturgical services included in this Book express only part of the worship of the Churches represented and that the crown of such worship is the Sacrament of Holy Communion. The omission does not imply any lack of realization of the crucial importance of this Sacrament as the central act of Christian worship, but rather implies the recognition that this very centrality precludes experimentation. It is hoped that members of the Federation will enter deeply into the life of their own confession and so find their sacramental life nourished in their own Churches.

"The Committee would suggest, in this regard, that the most practicable step at this moment is that members of different traditions should take opportunity of attending each other's services of Holy Communion, seeking to enter as far as possible into the worship of their fellow Christians, without communicating when doing so is against the discipline of their Church. Such action has been tried in specific instances and has led to a deeper appreciation of each other when it has been taken sincerely in an honest effort to understand the other tradition. It may seem strange to some to suggest attendance at a service



without partaking of the elements: it would seem however to be the only way both of recognizing realistically the fact of our divisions and of expressing a positive desire for understanding and fellowship."

I AM convinced that some vital contact with the WSCF is very much needed in this country—for our own sakes as well as for the sake of fellowship with our Christian brethren in other lands. The Rev. Luther Tucker, of our own Episcopal Church, has been for a year and more one of the travelling secretaries of the WSCF. He has had, I fear, few opportunities to present the cause of the federation before our own Church student groups. He was in Japan and China last winter and can tell a thrilling story of the way in which the Christian student movements of two countries at war with each other can bridge the gulf of national hatred through penitence and prayer. Aloofness from such manifest tokens of the working of the Holy Spirit in the modern world is not defensible.

Yet obviously the establishment of a real contact on the part of our Church student groups with the WSCF presents a host of difficulties. The WSCF is bound by its constitution to deal with national "student" movements, not with Church secretaries or with college pastors. Again, the Church student groups of America (our own included) have increasingly developed their own life quite apart from the YMCA or other traditional uniting agencies. In most countries other than the United States, these "confessional groups" as they are called do have a vital contact with the federation. In other words the Church, and loyalty to the Church, is at the center of the picture. This explains the fact that the various churches, such as the Anglican, the Reformed, and the Eastern Orthodox, trust the federation and encourage students to share in its life.

Much water will flow under bridges before we have anything like this in America. Yet water can flow fast at times. All sorts of developments are under way which point toward a new day. The "associations" are awaking to a quite sincere desire to forge new links between themselves and Church life. They have recently made a generous gesture of friendship in relinquishing formally their monopolistic rights of sponsoring membership in the WSCF. Church groups now have a way of entrance through the university commission of the Council of Church Boards of Education, of which we are a member. This constitutional change may for the present not mean much. It does, however, open ways for experimental changes in the whole organizational future of student movements in this country. It would take pages to describe what revolutionary changes have already occurred under the surface within the past few years. But I might cite one example—the Christian Student movement of New York state. (A similar movement is under way in New England, only slightly less successful.) The "associations" have relinquished official control over the New York SCM. It has its own secretariat. Miss Katharine Duffield, a member of the Episcopal Church, is the guiding spirit. The Church, basic Christian doctrine, even wrestling with the problem of sacraments are creeping into its discussion programs. Large numbers of our Episcopal students are sharing in its life. On a score and more of campuses it is the only contact with Church fellowship which our own students get. It has still very much to learn, nor do I wish to idealize it. But I do not see how we can stand wholly aloof from it or refuse to encourage it. We need to be on our guard, of course. Sharing in a student movement may lead to bold witness to our own convictions and consequently a renewed contact with our own Church to rediscover those convictions. This is what has happened in the WSCF in Europe.

A SINCERE desire for vital contact with the World Student Christian federation is beginning to manifest itself all over the American student world. The problem with us is, however, peculiarly complicated. Christian work among students in this country began with the YMCA and its sister organization. The Churches owe these associations a deep debt of gratitude. Most of the older Church workers with students had their first contact with such work through activity in the YMCA or the YWCA. I did myself. A generation or two ago, the YMCA was the symbol of ecumenism on our college campuses. It could draw upon a rich store of evangelical Christianity. The Student Volunteer movement symbolized a similar evangelical, still richly Christian, urge toward missionary activity.

In the past generation, however, the scene has greatly changed. The Church itself has entered the picture. All the larger Christian communions in America have developed student work under their own auspices. Some of them have built Church student centers rivalling in size the traditional YMCA or YWCA. The Episcopal Church can boast a number of these; and when it has not indulged in a building program, it has encouraged work with students through parish church or rectory. In other words the so-called "Church student groups" (Methodist, Lutheran, Presbyterian, Episcopal) are today the normal expression of Christian fellowship on the American campus. Yet the "associations" still exist. They have been in danger, to put it bluntly, of developing separate sects of their own—sects of the little church, or the unchurched, or even, in extreme instances, of the antichurch. Fortunately they are rapidly awaking to this danger and are undergoing, at the present time, great searchings of heart. They are, as already indicated above, desirous of new contact with Church life.

The Church student groups of the various communions have hitherto enjoyed very little fellowship with each other. Their only avenue of contact (except locally, when circumstances were favorable) has been through the university commission of the Council of Church Boards of Education, consisting of the student secretaries of some dozen communions. This university commission this year thought that the time was ripe for a first attempt at a small conference of the distinctly "Church" student groups in America. Accordingly an "Inter-church Student Conference" is being held between Christmas and New Year's at North Central college, Naperville, Ill. Ten students are invited from each communion participating, along with three adult representatives. The university commission has considered it unwise to give the Christmas conference much publicity. Each group represented has chosen its delegation quietly. The three adult representatives for the Episcopal Church will be the chairmen, respectively, of the college commissions of the Fourth and Fifth provinces, the Rev. J. S. Ditchburn and the Rev. Alden D. Kelley, and myself.

THE TENTATIVE program of the conference opens with a statement of purpose which summarizes well the problem of interchurch sharing in the student world of America:

"The Church student groups in our American universities and colleges are being increasingly confronted by a pagan and non-Christian environment. These Church student groups have been busy for a generation in developing their own separate Church loyalties. The time seems to be at hand when the Church student groups are called to a more united witness to their common loyalty to the Christian faith and the Chris-

(Continued on page 640)

# Among the Seven Churches

## Pergamum

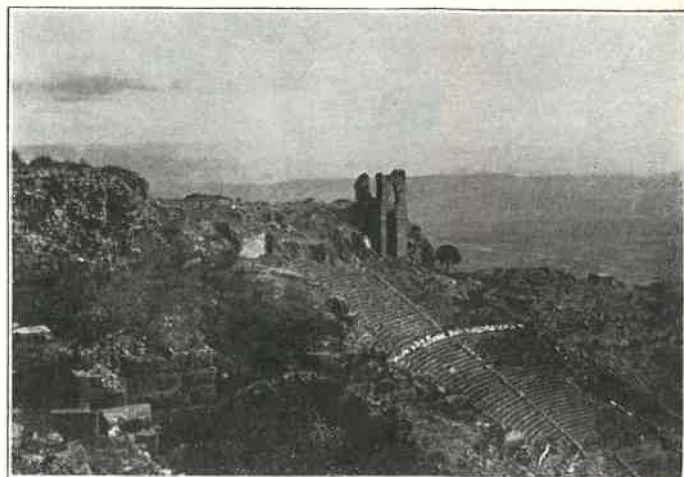
By the Rev. Canon William A. Wigram

**P**ERGAMUM, site of the Church of which the author of the Apocalypse declared, "I know thy works, and where thou dwellest, even where Satan's seat is," was no ancient city or shrine. Splendid though its position is ("It is a site intended by nature for a great capital," is the verdict of such a judge as Sir William Ramsay), it was hardly a city, and never of the least importance, till after the days of Alexander. Of course, 300 B.C. is merely yesterday in such a land as Asia Minor.

Then, however, in the confusion that followed the death of the great Macedonian, when every one of his generals—not to mention every other man who could get a following—was carving out a principality for himself in the ruins of the empire of Persia, the adventurer house of Attalus was able to make a home there. Lysimachus, then ruler of Thrace, had stored his treasure in what was counted an almost impregnable fort, and when Lysimachus died the local ruler, Philetærus, sent off 800 talents to Seleucus, biggest ruler on that side of the sea, as bribe to let him alone, and yet had enough left to start a decent kingdom, which was to be the focus of real Hellenic culture in Asia Minor.

It must be owned, however, that the adventurer "made good." Attalus, the successor of Philetærus, did good service to civilization by checking a great Gaulish invasion, and then settled those invading Celts on his own border, to be the "Galatians" of a later day. As champion of culture, Attalus made splendid gifts to Athens—some of the finest monuments in the city there bear his name today—and adorned his own acropolis with a series of splendid buildings and great statuary. Of course these were built by slave labor and paid for by severe taxation, a fact which roused the anger of a philosopher of the day. "Are not my buildings splendid?" said the king to him. "They do indeed make a fine show," said the philosopher. "They are like the beautiful color which you get in purple and crimson stripes on the back of a whipped slave!" The king, in wrath, reproduced the phenomenon on the person of the philosopher—and perhaps he was lucky to get off as cheaply as that!

The great feature of the acropolis—it is what an adven-



GREAT THEATER

At Pergamum these crumbling stones are all that remain of the gymnasium, one of the largest theaters in the ancient world.

turer who has made his own fortune is often apt to think the finest gift he can give—was the great library. It was not quite an original idea. Ptolemy, another of the men who had divided up Alexander's domain—and one who had been wise enough to see what he could hold and hand on to his sons—had ordered the collection of a library that was to be the finest in all the world in his new capital of Alexandria, and Attalus had to beat Ptolemy. Ptolemy, however, had no intention of being beaten, and he forbade the export of papyrus from his land. Up to then Egypt had had the monopoly of the only material of which men could make books—paper. But neither was Attalus to be beaten easily. He set his men to find a substitute, and they presently reported that the skins of kids, properly prepared, were a really good and durable writing material—and thus they gave the world *pergamenum*, "Pergamum stuff," which we call parchment. Orders were given to collect copies of all the works of all great writers for the collection, and Attalus' agents were not more scrupulous in their methods than other collectors in later ages have been! "Lock up that autographed copy of Aristotle" was the order given by the head librarian in Alexandria, "Attalus' book-buyers are about!"

Much of the statuary in the new citadel was a good copy of the famous stuff in Athens, but a stimulus was given to local artists by the victory over the barbarian Gaul, and they soon developed a school of their own, with sculptors who specialized in what the severer taste of Athens had always despised—the expression of emotion. One of the figures they produced—only part of a great and elaborate group in actual fact, but capable of standing as an independent composition—is well known to every student, for it is what our fathers called the Dying Gladiator, but which men recognize now as the Dying Gaul.

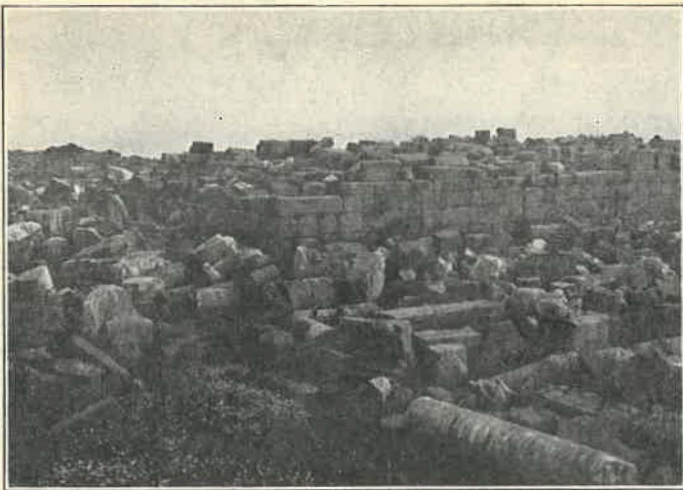
Far the finest of all the works, however, was the great altar of Zeus the Deliverer, a giant platform about 100 feet square by 20 feet high, clad with a marble frieze representing the battle of the gods and giants, and bearing on its summit the altar proper, that smoked with the perpetual sacrifice. This altar, which was surrounded with a marble colonnade, repre-



CHURCH OF ST. ANTIPAS

These ruins are what time has left of the ancient church at Pergamum, where St. Antipas was martyred.





"SATAN'S SEAT"  
The great altar of Zeus at Pergamum.

sented itself the story of Telephus, the legendary hero of Arcadia and of Pergamum. Men said that the design of the statuary was grandiose and decadent, but for all that it is amazingly fine, as may be seen this day in Berlin, where it stands in the *Pergameion* of that city.

**I**N LATER days, the house of Attalus had the wisdom to see what power in the Western world was the strongest, and they accordingly became faithful allies of Rome, to which city the last of the house bequeathed his kingdom by will. Historic critics in the 19th century had no doubt whatever that this will was false, a forgery of the Roman party in the city; but the discovery of the original, carved on marble tablets in Pergamum for all the world to see, has provided yet another proof of the fact that the confident critic is not as infallible as he thinks.

Pergamum thus became the seat of Roman power in the province of Asia, and the site of the first temple to Augustus, though it was far from being the largest city in the district. Ephesus surpassed it easily.

Hence it was that, in the days of St. John the Divine, when the power of Rome had become hostile and persecuting in a way that it had not been at the time the Book of Acts was written, and when the Apostle could see her as "Babylon, drunk with the blood of the saints," he also saw Pergamum, seat of the power of Rome, as the "Seat of the Adversary." This anti-Christian power was embodied in the great altar which every Pergamene must see every day, on which a false concept of the divine was worshiped, and which was the very seat of the power that claimed to have the "two-edged sword" of earthly and spiritual rule, which is really in the hands of Christ alone. Thus persecution begins here, and "Antipas my faithful martyr" seals his testimony by a death that is somehow connected with the great altar. "He was slain among you where Satan dwelleth."

A tiny church was erected here—as also over the body of St. John at Ephesus—over the body of the martyr; and a later age, most likely that of Justinian, saw a magnificent basilica rise here too, to enclose the original church that was too sacred to disturb. The church, however, stood on ground where hot springs rise, as they do in many spots in Pergamum. Hence it was that when, under Islam's rule, so splendid a building was thought much to good for "rayahs" to use, it was used as a bath and not as a mosque. Thus it is that it stands to this day, being too solid for even the Turk to destroy.

In all the lands of the Ægean, there is no city that has

monuments grander than forgotten Pergamum. We have mentioned but a few of those that are there, and have passed over the five splendid theaters, though we do show a picture of one (the great gymnasium, with a hippodrome as fine as that of the Constantinople itself); the *telesterion* or hall of initiation, where the mysteries of Demeter and of Cybele were performed, or the sanctuary of Asclepius, which was at once a great hydropathic institution, the home of an oracle, and a sanctuary and hospital for invalids. The *tumuli* that cover the tombs of the kings dot the plain around the city. All these things were forgotten till the German excavators brought them to light in the 19th century, and it may give us some idea of what the average magnificence of an old capital was in the later classic age and the early days of the empire, that all of this splendor is allowed just two passing references in all ancient literature!

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

## Student Ecumenical Movements

(Continued from page 638)

tian way of life. The movements looking toward united effort which already exist are increasingly extending to the Church groups an invitation to share in their counsels. Ways, furthermore, are opening up for the Church student groups to become a part of the World's Student Christian federation, that great body of Christian students around the world which has been to most of us little more than a name.

"In view of these developments, and mindful of the call of God in these times for a union of Christian forces to confront a lost world, the university commission of the Council of Church Boards of Education is calling a conference of delegates of the Church students whom they represent. It is the first conference of its kind. Hence its immediate aims must be modest, though the conference, itself, under the guidance of the Holy Spirit, may lead to far-reaching results. It is intended to be an exploratory conference, one in which Church students share their problems, as well as their courage and hopes. Specifically, its purpose can be defined, as in the original resolution voted by the university commission, as a conference in which we share ecumenically the deepest convictions of our respective religious heritages, and also study the place which Church students should take in the significant movements toward a world Christian community."

## Christmas Seals

**T**HIRTY-ONE years ago, a Philadelphia newspaper agreed to sponsor the first Christmas seal sale in America. The evening paper carried a banner headline in bold-face type: "Christmas Seals Fight Tuberculosis." Just after the paper was on the streets, the door of the newspaper office was flung open and a little, tattered newsboy rushed in. He placed two pennies on the counter and said: "Gimme two. I want to help. My ma's got it."

Those words convinced the editor of the Philadelphia paper of the worth and success of the campaign which he had, rather hesitantly, backed. And each year since that day has shown how powerful is the campaign of education and case-finding made possible by this annual penny sale. Great progress has been made, and today there is only about one-third as much tuberculosis as there was in 1907. Yet even now, this preventable disease takes 200 lives in the United States every day—many of them young lives.

Christmas seals, at a penny apiece, are the backbone of the campaign against tuberculosis. They make possible the support of the tuberculosis program by the poorest and the richest in the land. Buy them! Use them!





# BOOKS OF THE DAY

Edited by  
Elizabeth McCracken

## Three Authoritative Studies of Cities

A SOCIAL STUDY OF PITTSBURGH: Community Problems and Social Services of Allegheny County. By Philip Klein and collaborators. Columbia university press. \$4.75.

THE BIG CITY. A HUMAN STUDY OF LONDON. By Robert Sinclair. Reynal & Hitchcock. \$3.00.

CITY MAN. By Charles Hatch Sears. Harpers. \$1.50.

**D**URING the past generation's life an intensive study of cities has been carried on which has been of great usefulness. In 1908 the results of the Pittsburgh survey were exhibited at the meeting of the National municipal league and shortly after were published in substantial volumes by the Russell Sage foundation, which had been responsible for the survey. This present undertaking represents the type of enterprise that has come to be known as a social survey.

Although it is not a sequel to the famous Pittsburgh survey, it does contain an interpretation of the social and economic life of the community—the background and matrix of social work. The social worker in recent years has come in an increasing degree to recognize social work as part of the vital forces of community life and the layman has begun to consider social work as a major instrument of social adjustment and development along with education, civic reform, and evolution of government.

While the practical and specific findings of this important study are primarily intended to apply to Pittsburgh and Allegheny county, they will serve as guide posts for any American community concerned with social work in the changing world of today. Two volumes on Middletown, published by Harcourt, Brace, the first about 11 years ago, and the second one in 1937, have become a checking list for all concerned with local affairs. So will this volume, which deals with the ways and means by which organized philanthropy and government try to meet the diverse needs of the county's population through social service, medical care, and preventive activities.

What are the needs to be met: what produces them; are voluntary and public agencies organized, staffed, and coordinated so as really to meet most effectively the needs they were created to serve? This volume is an intelligent attempt to answer these questions.

There are two major parts: the first devoted to an attempt at etching in the social and economic background of the community life in and for which the social services operate; the second is given over to the specific problems of the organization of social and health work. The result is the largest social work survey thus far made in this country in a large community. Much careful planning preceded the field study of 18 months under the direction of Philip Klein of the New York school of social work. Some 30 people worked on his staff, in addition to a dozen advisory committee members and consultants of national reputation.

### "THE BIG CITY"

*The Big City*, which was published in London under the title, *Metropolitan Man*, like the preceding study is a factual undertaking, but a pathological one as well. In the words of the publisher, "Here you will discover how happy the city man really is, how fully he enjoys the fruits of modern knowledge, and how true is the legend of his prosperity. His frustrations and his achievements and his problems become vitally real and personal in the light which is thrown on them." But the city man is apparently not very happy and he has not enjoyed the fruits of modern knowledge and industry.

Indeed, in these pages he appears to be a very sorry person. One can define the sun in terms of its spots or in terms of its warmth and brilliance. One can describe an individual in the terms of his ailments, or as a spiritual being conscious of his powers and heritage. Robert Sinclair, who deals in unrelieved invective, prefers to picture the spots, the ailments, the shortcomings of cities. He sees "only administrative chaos, the absurdities of English business, the toll of death and disease taken by waste and neglect; the corruption and the sores beneath the

splendid show which is the London known to tourists, the silent revolution in the life of great cities which is affecting the health and happiness of millions."

Just as a work in pathology may have its place and value, so *The Big City* is of importance to every urban dweller and students of cities. The author has made his indictment of the metropolis in brilliant, hard-hitting prose which compels the reader to listen. But as one commentator has said, "His invective at its best is statistical; he hates in figures, and condemns in percentages. Very few of us are equipped for statistical reading and the result is that we are apt to suspect all statistics, and to repeat to ourselves the unfortunate cliché that statistics can prove whatever you want them to prove."

### "CITY MAN"

One turns with relief to Dr. Sears' delightful and inspiring book. He believes as an East Indian writer said last spring, "The City Beautiful cannot be built upon the sand. It should become the reflex of the lives and aspirations of the people who dwell in it. It should never be forgotten that a city, its streets, its highways, its buildings, its public places, as well as its business and life, are an embodiment and an expression of ourselves. Civic service is not a matter of rights merely—it is more an affair of obligations."

Dr. Sears, well known in religious circles as general secretary of the Baptist city societies in metropolitan New York, has given us a study of man in the urban environment, and of the metropolitan community which is shaping his life. What is happening to city men? What forces can be marshalled to give him stability and happiness? What contribution can the Church make toward the solution of this problem? These are some of the questions to which he addresses himself with intelligence and knowledge, with interest constantly focused on the personality status in the issue. His is a substantial contribution toward an understanding of the sociological and religious problems which need to be met before city man can achieve a satisfactory adjustment.

CLINTON ROGERS WOODRUFF.

## Religious Life in the Mediopolis

CITY AND CHURCH IN TRANSITION: A Study of the Medium-Sized City and Its Organized Religious Life. By Murray H. Leiffer. Willett, Clark. Pp. 301. \$2.50.

**T**HIS READABLE volume represents a thorough sociological analysis of that overlooked stepchild of American study, the medium-sized city ranging in population from 50,000 to 150,000. To such communities the author, professor of sociology at Garrett theological seminary, cleverly assigns the group name of mediopolis. The 140 American cities revealed by the 1930 census as in this range, comprising 10% of the population, have a significance relatively greater than a generation ago. Although mediopolis, psychologically comparable to the adolescent, has ceased to be a single-centered community, it has not as yet grown into complex metropolitan life.

The author suggests that five major types of the in-between city may be distinguished by the ways in which their citizens earn their livings. These are the standard commercial city, dominating its own hinterland, the industrial city specializing in manufacturing rather than trade, the industrial suburb, the residential suburb and the resort city. From the total number Dr. Leiffer selected for more intensive study 27 cities, representing each of the above types and also all geographical sections of the country. The first half of the book is devoted to a detailed sociological description of the five types and the cities selected to illustrate them.

The author is convinced that, somewhere between the time when a city reaches a population of 50,000 and when it trebles that mark, certain crucial changes take place both within the structure of the city itself and in the life of its churches. "This is a critical period in the life of the city and also of the Church. The forces which once operated in favor of the central Church



are gradually set against it. The greater the mobility rate in the community the more important is it that the church preserve continuity in its own organization through long-term pastorates."

The second part of the volume provides an analysis of the success or failure of churches in the five major types of cities to meet the challenges of their particular problems. At the end are specific recommendations for the development of more effective local churches, with viewpoints and programs alike geared to their own social situations. "For alert religious leaders problems are the obverse side of programs."

Despite the massing of sociological facts and statistical data there is hardly a dull page in the book. This is due to the author's fine objectivity of approach, attractiveness of style and frequent lightness of touch. There is a refreshing combination of sociological competence and literary ease. The book is peculiarly timely in view of the fact that the Church in the city is the theme for home mission study for 1938 to 1939.

A large number of parishes and missions of the Episcopal Church are located in these 140 medium-sized American cities. To their leaders, both clerical and lay, the study of this pertinent book would be a stimulating experience. Its perusal would lead each of these churches the better to find its community. All too often in the past we have endeavored to compare parishes of like size rather than parishes of like social and economic background.

The book is amply fortified by four appendices and a thorough index.

C. RANKIN BARNES.

#### Dr. Latourette's Second Volume

THE THOUSAND YEARS OF UNCERTAINTY. By Kenneth Scott Latourette. Harpers. \$3.50.

THERE IS perhaps a certain lack of proportioning in Dr. Latourette's projected six volumes, *A History of the Expansion of Christianity*. The first covered a little more than four centuries (to A. D. 500), while a corresponding little more than four centuries, from 1500 on, will be treated in volumes 3 to 6. So, for the present second volume, ten full centuries (500-1500) are left, centuries, moreover, packed full of historical problems.

To these Dr. Latourette tries to do adequate justice and succeeds surprisingly well: whether the theme be the respective shares of the Scottish and Roman missions in England, the precise significance of St. Boniface, the introduction of diocesan episcopacy into Norway, or the struggle between Rome and Orthodoxy for the Bulgars the various arguments are stated and weighed; while a forest of footnotes direct the reader to the proper ancient sources or the most important modern authorities.

The field, too, is not only that covered by the conventional Church histories, but the whole of Christianity, including Russia, Ethiopia, India, and China. To treat so portentous a mass of material in less than 500 pages was possible only by resolutely sacrificing all attempts at literary excellence; a smooth narrative into which so many details were assembled would have required three times the space. As a consequence the volume will be used primarily as a compendium and reference work; but as a compendium and reference work there is nothing to take its place.

BURTON SCOTT EASTON.

#### Dr. William Adams Brown's New Book

THE CASE FOR THEOLOGY IN THE UNIVERSITY. By William Adams Brown. University of Chicago press. Pp. x-124. \$1.50.

IN THIS small book the grand old man of American Protestantism makes a plea for the restoration of theological discipline in American universities, criticizing President Hutchins of Chicago for saying that theology is out of the question as the integrating center for studies. Dr. Hutchins had suggested metaphysics, and Dr. Brown has great fun in showing some misconceptions in Hutchins' view of that subject, as well as in his notion of the meaning of theology. While we cannot agree with many of the definitions given by Dr. Brown along the way, yet we can agree with him in his conviction that it is only as the science of God is once more established as a reputable study and even more, as the central subject from which all other subjects radiate, can our culture and our academic training have any point or purpose. It is interesting to see the former professor of theology at Union seminary in agreement with the Roman Church on this whole matter; here is ecumenicity with a vengeance!

W. NORMAN PITTENGER.

## CHURCH MUSIC

Rev. John W. Norris, Editor

### Playing the Service

RECENTLY the opportunity was afforded of hearing two highly trained and capable organists preside at the organs of their respective churches on successive evenings. Each was a master of the technical difficulties of the instrument, but one made the organ the dominant feature of the entire service while the other at all times made the organ secondary to the element of worship. One had received his training and tradition from an English school of an earlier period. The other had received his training solely in this country but is an enthusiastic student of Church music.

The contrast between the service playing of these two musicians was marked. Organist number one played at all times with a full organ. At no time in the singing of the hymns, for example, were the voices of either the choir or the congregation permitted to be heard.

After a verse or two of a hymn, the organist, apparently acknowledging that the congregation could sing the melody, ceased playing the notes of the hymn and, moving an octave above the voices on the keyboard, he began a series of trills, runs, and other embellishments on the organ. At times he played a distinct counter melody to that of the hymn, assuming, no doubt, that he was providing a descant to the hymn. We have no objection to a descant properly written and sung to a hymn, but we do not think that a counter melody on full organ is conducive to congregational singing.

The same criticism might be made of the accompaniment of the choir when it was singing alone. The organ was predominant throughout.

A totally different standard was apparent throughout the whole performance of organist number two. Every hymn was played exactly as it was written. There were no embellishments from the organ. There were no trills, no counter melodies, nor fancy runs. The organ was never predominant. After the service the effort was made to reconstruct the organ accompaniment. While there had never been a moment when the congregation was not adequately supported in every hymn, there was never a moment when the organ overshadowed the singing of the congregation and choir.

The same was true of the support given the choir in all of its work. The anthem of the evening was Mendelssohn's "Hear my prayer," with a boy singing the long and taxing treble solo. The accompaniment of that solo was done with admirable nicety. There was always adequate support in the loud passages, yet the boy's voice was always the dominant feature and the words came through with great clearness.

These two types of service playing, heard as they were on successive nights, showed clearly the conception held by each organist of his place and the place of the organ in the service. Organist number one is a fine musician. His playing, technically, was admirable. But he looks upon music as the all important feature of a service and the organ as the fundamental medium for musical expression. Organist number two recognizes that the organ is an accompanying instrument and that the music must direct but never take the place of the worship.

Would that we had more in the Church today who hold the latter conception and would play the service in accordance with a conviction derived therefrom!

# NEWS OF THE CHURCH

## Elect Canon Jones to Post at Sewanee

Expect Him to Take Up Position as Church History Professor and Dean by February 7th

SEWANEE, TENN.—The Rev. Dr. Bayard H. Jones, canon of Grace cathedral, San Francisco, was elected professor of Church history and dean of the theological seminary at Sewanee at a meeting December 2d of the board of regents.

Dr. Jones expects to be at Sewanee in time for the opening of the second semester on February 7, 1939.

He was born June 23, 1887, in Golden, Colo. His mother was a descendant of early Dutch and French Huguenot settlers in New York, and his father and grandfather were Baptist ministers. His father, the Rev. Charles McLancthon Jones, was a friend of Bayard Taylor and a lifelong contributor to the devotional literature of his denomination.

Dr. Jones was graduated from the University of California in 1906, later receiving the degrees of Master of Arts and Master of Letters from that institution. He spent a year of graduate study in English at Harvard, and then taught English in high school for two years in Nevada and California.

A graduate of the Church Divinity School of the Pacific in 1913, he was ordained deacon in 1913, priest in 1914, and made Bachelor of Divinity by General theological seminary in 1914.

After a graduate year at Oxford, under Professors William Sanday, Leighton Pullan, Benjamin Kidd, and Darwell Stone, he became rector of all Saints', Watsonville, Calif., from 1918 to 1930; dean of Trinity cathedral, Reno, Nev., from 1930 to 1936; and then rector of St. Mary's, San Francisco, canon of Grace cathedral, and professor of liturgics and Church history at the Church divinity school. He was examining chaplain for 13 years in California and Nevada, and he has been a member of the standing liturgical commission.

He was married in 1917 to Emily Forbes Stewart of Visalia, Calif., a descendant of Scotch and English pioneers.

### WROTE CHURCH CLASSIC

In 1937 he published some of the results of 20 years' research in the history of Christian worship, collaborating with Bishop Parsons in *The American Prayer Book: Its Origins and Principles*. Dr. Easton characterized this book as having "become a classic within six months after publication." THE LIVING CHURCH listed it in the annual Honor Roll of notable contributions to the Church.

## Delaware's Bishop-Elect Announces His Acceptance

NASHVILLE, TENN.—The Rev. Dr. Arthur R. McKinstry, rector of Christ church here, has announced his acceptance of his election as Bishop of Delaware, subject to the necessary canonical consents.

Dr. McKinstry had hesitated to accept the election, since he had come to Christ church only a few months before, to fill the place left vacant by the elevation of Dr. E. P. Dandridge to the episcopate. However, the vestry regretfully accepted his resignation, to take effect on a date to be mutually agreed upon, declaring:

"We take pride in the fact that another rector of Christ church has been added to the long list of those called to the highest office in the gift of the Church."

## Council of Churches Sets Dates of Week of Prayer

NEW YORK—As a result of many recent requests for the observance of a special period of prayer at this time of crisis in the nation's life, the Federal Council of Churches of Christ in America has set January 2 to 8, 1939, as the annual week of prayer. A special program has been prepared by the council's department of evangelism.

Made up of six orders of service for the week January 2d to 8th (omitting Sunday) the program has Reconciliation for its theme. Subjects of daily prayer are For the Reconciliation of Men With God, For the Reconciliation of Our Home Life, For the Reconciliation of Our Church Life, For the Reconciliation of Our Industrial Life, For the Reconciliation of the Nations, and for the Reconciliation of Our Thought Life.

Many communities, the council has announced, are finding it desirable to plan united prayer meetings for the entire week; and where union services are not possible individual churches will want to observe the week.

## Install Rev. C. Alfred Voegeli as Dean of Canal Zone Cathedral

ANCON, C. Z.—The Rev. C. Alfred Voegeli was installed as dean of the Cathedral of St. Luke here on November 20th by Bishop Beal of Panama Canal Zone. E. Luce, junior warden, presented the key. Immediately after the installation, Dean Voegeli was celebrant at a service of Holy Communion. The Bishop preached.

November 18th a reception was held for the new dean in Bishop Morris hall. It was largely attended by members of the cathedral congregation and other persons of the community.

## Opportunities Asked by Interracial Group

Urge That All Church Organizations Be Made Available to Negroes and Other Minorities

CHICAGO—That every organization in the Church should be made available to Negroes for full participation, as well as to all other groups, was resolved at the meeting of the first national interracial conference, which was held here November 29th and 30th. A group on organizational activities presented the resolution.

More than 300 delegates, registered from all parts of the country, attended the conference, which assembled at International house on the campus of the University of Chicago. Sponsored by General Convention's Joint Commission on Negro Work, the conference adopted other resolutions regarding the persecution of minority groups, social planning and the economic situation, and Christianity as a solution of the world's ills.

Charles P. Taft, Cincinnati layman, discussed racial minorities. He pointed to the situation in Germany, in Czechoslovakia, in Spain, in India, to the minority of American citizens in Mexico, as well as the Negro minority in the United States, and warned against growing racial prejudices against such groups.

"All of us are horrified by the treatment of Jews in Germany and Italy," said Mr. Taft. "That any such group should be deprived of equal opportunity for livelihood is unbelievable.

"So far as the Negro is concerned, the important fact which the Church must face is that he makes up a proportion of the unemployed far beyond his proportion to the whole population. In Cincinnati, for example, when 10% of the white population was unemployed, 55% of the Negroes were unemployed.

"This cannot be passed off lightly. Working people do not harbor race prejudices without some stimulus and that stimulus, whatever it may be, can be prevented. The Church should appoint local committees to study the whole problem and then take steps to provide a fair share of vocational opportunity for all."

### SOCIAL SITUATION VIEWED

The economic depression "marked the twilight of many new economic theories and disclosed the persistence of some of our old institutions, such as the family, which many thought had been eclipsed," Spencer Miller, Jr., consultant to the National Council on industrial problems, told the conference.

"Men who thought they could bring the world under the mastery of man merely by  
(Continued on page 646)



### Employees of N. Y. Church Arrange for Life Annuity

NEW YORK—Grace church and Grace chapel employes, the Rev. Dr. W. Russell Bowie announced here recently, have entered into an arrangement with the Church Life Insurance corporation whereby they are to receive a life annuity upon retirement from active service. About 30 employes benefit under the plan.

Premiums will equal 6% of the employe's salary, one-half being paid by Grace church and one-half by the employe. The plan is to apply to all employes under 50 years of age who have been in the employ of the church for one year or more, and has been arranged because Church employes are not included under the federal social security act. Grace church means to pay an additional 1% for each five years of completed service.

Part of the premium will be applied to the purchase of a straight life deferred annuity and part to the purchase of retirement annuities with cash and loan values and death benefit. Both contracts will become the property of the employes.

### Anglicans Among Leaders of Mass Meeting in K. C.

KANSAS CITY, MO.—Bishop Spencer of West Missouri and Dean Claude W. Sprouse of this city were among the leaders of a religious mass meeting held in Kansas City November 13th and attended by 12,000 citizens. Organized to launch the 19th annual charities campaign, the meeting cut across religious, political, and social lines, the *Kansas City Times* said, to strengthen the ranks of workers who the next morning were to march toward a charity fund of \$1,099,367.

The group of leaders included Protestants, Jews, and Roman Catholics, as well as Anglicans. Though no specific mention was made of religious persecution in Europe, speakers alluded to the blessing that allowed thousands to come together as a common people.

Dean Sprouse of Grace and Holy Trinity cathedral, who presided, declared it was a beautiful and gracious thing that all races and creeds and colors could unite under the banner of charity in a single mass worship.

#### "Protestant Digest" Appears

BOSTON (RNS)—A new publication, the *Protestant Digest*, edited by Kenneth Leslie, made its appearance here with the December issue. Its editorial policy will be to reprint and digest articles of Protestant interest that appear in Church and lay publications throughout the world.

The publication's initial editorial makes a plea for affirmative Protestantism and the eternal right of the man of religion to protest against what he deems wrong. The editor pledges himself to present all sides of issues of Church interest.

## Refugee Council Is Formed in England

Recent Nazi Persecutions Give Rise  
to Group Under Leadership of  
Archbishop of Canterbury

LONDON—The recent Jewish persecution in Germany and the desire to give practical aid to the victims of it have led in Great Britain to the formation of the Christian Council for Refugees from Germany, under the joint presidency of the Archbishop of Canterbury, Cardinal Hinsley, and the Nonconformist leaders.

The Church Assembly has requested its central board of finance to institute an appeal for £50,000 for the refugees, and has contributed £5,000 out of its corporate funds. The Church Assembly also associated itself with the indignation which the Archbishop of Canterbury has expressed and which was felt by Christian people throughout the country "when they read of the deeds of cruelty and destruction perpetrated on Jewish people in Germany and Austria."

In opening the proceedings Dr. Lang said:

"Let us lay before God the still distracted condition of the world and the continued violation of His will, such as the miseries inflicted on the people of Spain, the cruel slaughter going on in China, and not least the recent outbreak of a renewed and fierce persecution of the Jews in Germany.

"Let us commend all who are suffering from this oppression to the mercy and protection of God, and pray that He may stir up a heart and soul of compassion toward them in our governments and peoples."

#### BISHOPS' RETIREMENT AGE

Dr. Hensley Henson, Bishop of Durham, has expressed the opinion that a legally fixed age for the retirement of bishops and clergy would improve the efficiency of the Anglican ministry and suggested that for bishops the age might be 75. He himself celebrated his 75th birthday on November 8th, and his resignation of the see of Durham is to take effect on February 1st.

#### BIRTH RATE DECLINES

The Archbishop of Canterbury drew attention to the serious decline in the birth rate in Great Britain, when he opened an exhibition designed to illustrate various aspects of family life today. Held at Westminster, the exposition was organized by the Church Union and allied bodies.

His Grace said that if the family went the whole basis of a reasonable and Christian social order would go with it. The home was the training place of personality, the nurture of which must be the first care alike of Church and State—not least of a State which boasted that it was a democracy, he added.

The Archbishop noted that the birth rate in Great Britain has fallen from 22% of the population in 1851-55, to 12 in a thousand of the population in 1937, and that there is likely to be a million fewer

### Evangelicals Increase in Germany During 1934-1936

NEW YORK—Membership in the German Evangelical Church, as shown by a survey for the years 1934 to 1936, increased considerably, according to a *New York Times* report.

The total membership in 1934 was given as 40,479,789; in 1935 as 40,648,326; and in 1936 as 40,796,512. In 12 districts the 1933 census figures were merely carried over for the next three years. In seven districts the 1934 figures were carried over for the next two years, and in four districts the 1935 figures were carried over into 1936. Total membership is figured on this basis.

Statistics show the number of new members admitted in 1934 was 149,761, not including the children of members who were baptized. Of these 76,207 were former members who rejoined. In the same period 29,036 resigned.

In 1935, 76,938 new members were reported, of whom 41,892 were rejoining; 51,449 resigned. In 1936, only 62,658 new members were recorded, of whom 32,304 were rejoining, while 93,516 resigned.

children in its public elementary schools in 10 years' time.

One reason for the decline, he asserted, was the wide use of artificial methods of restricting birth.

#### DEFENSE PREPARATIONS

The diocesan bishops in England vary considerably in the instructions they have issued to their clergy concerning their share in the nation's defense preparations. Dr. Rawlinson, Bishop of Derby, for example, has told his clergy that he does not wish them to join air raid precautions organizations, but to give all their energies to their primary task of ministering to the sick and dying.

In the event of any mobilization or considerable extension of the armed forces, the Bishop said, a certain proportion of the younger clergy would be needed for service as chaplains. But he made it clear that no priest ought to apply for a chaplaincy, whether in peace or in war, without reference, in the first instance, to his bishop.

### College of Preachers Conference

Conducted by Rev. Leon C. Palmer

WASHINGTON—The Rev. Leon C. Palmer, rector of Grace church, Birmingham, Ala., led a conference on Preaching as Teaching at the college of preachers here during the week ending December 2d. Sixteen dioceses were represented. There were 10 lectures on the place of teaching in the history of the Church, the principles of modern education, and methods for making sermons more fully educational.

On December 2d there was a conference of the Daughters of the King and other persons. Plans for promoting the national parent-teacher fellowship program were presented by Mr. Palmer.



## "Essential Oneness of Church" Stressed

Must Always Be Considered First in Studying Christian Unity, the Presiding Bishop Says

**B**UFFALO—"Consideration of Christian unity should always begin with insistence upon the essential oneness of the Church," the Most Rev. Henry St. George Tucker, Presiding Bishop, pointed out in addressing a public meeting held in St. Paul's cathedral here December 7th to mark the 30th anniversary of the Federal Council of the Churches of Christ in America.

"If with St. Paul we look upon the Church as the Body of Christ," the Presiding Bishop said, "we must also follow Him in His declaration that there is one body. By one spirit we are all baptized into one body. . . ."

"Insofar as we are truly Christians that which unites us is more fundamental than anything that may divide us. The problem then is not one of uniting unrelated, separate bodies into one body but of better coordination, more perfect unity between members of the same body."

Bishop Tucker's subject was The Path of Advance.

He continued:

"The recognition of this essential unity of the Church has an important practical bearing upon the fulfilment of its mission to transform the kingdoms of this earth into the kingdom of God. We live in a world which is distracted by differences of nationality, race, class, color, creed, and temperament.

"The reform of individuals, important as it is, will not insure human welfare, unless some unifying influence can be found to counteract the antipathies, the conflicts, the misunderstandings, and the prejudices that arise out of this division of mankind into groups. Human efforts to solve this problem have proved futile.

### MUST BEAR WITNESS

"The triumphs that have been won through the application of scientific knowledge to the resources of our world have increased rather than removed the danger that arises from these divisions. What an opportunity for the Church to bear witness that, for those who have been baptized into Christ, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus!"

The meeting here was part of a four-day program combining the anniversary celebration with the regular biennial conference of the Federal Council. It was attended by many Episcopal Church leaders besides the Presiding Bishop.

### BISHOPS DAVIS AND GILBERT PRESENT

These leaders included:

Bishop Davis of Western New York, president of the council of churches of Buffalo and Erie counties; Charles P. Taft, Cincinnati, who addressed a meeting on The Man in the Pew and Christian Unity; the Rev. Henry Lewis, St. Andrew's church, Ann Arbor, Mich.; the Rev. Almon R. Pepper, executive secretary of the National Council's Social Service Department; Bishop Gilbert, Suffragan of New York; Harper Sibley, Rochester, N. Y., chairman of the interdenominational China Emergency fund.



ST. JAMES', TITUSVILLE, PA.

St. James' church celebrated the 25th anniversary of the laying of its cornerstone last month. It is known as the oldest permanent building in this birthplace of the oil industry. Rector is the Rev. Albert Broadhurst. (Photo by Earl Dardes.)

## Induct 5 New Chapters of St. Andrew's Brotherhood

**DETROIT**—Five new chapters of the Brotherhood of St. Andrew were inducted by Bishop Page of Michigan at a service in St. Joseph's church, Detroit, on the evening of November 29th. The service was also made an occasion for rededication to the Brotherhood vows of prayer and service, on the part of members of a dozen established chapters who witnessed the induction.

The service was planned by officers of the Brotherhood, in cooperation with a subcommittee of the diocesan department of boys' work. Bishop Page also made an address.

The new chapters are working in St. Luke's, Ferndale; St. Alban's, Highland Park; St. Timothy's, Detroit; St. Paul's, Flint; and St. James', Brightmoor. Bishop Creighton, Coadjutor, conducted the rededication ceremony, and clergymen assisting in the service were the Rev. J. Francis Sant, chaplain of the Brotherhood in Michigan; and the Ven. Leonard P. Hagger, archdeacon, who conducted the Brotherhood ritual.

This is the first time in a number of years that new chapters have been added to the organization in the diocese of Michigan.

### Fire Begins Just Before Service

**GRAFTON, N. D.**—Just before the ordination of the Rev. Winslow Robert Chilton Powell as priest was about to take place in St. James' church here on November 30th, the church caught fire. The fire, caused by an overheated stove, was put out by the fire department, and the structure was saved from great damage. Bishop Atwill of North Dakota performed the ordination.

St. James', Fr. Powell, remarked later, would no longer be able to keep up its reputation of being a cold building. Fr. Powell is priest in charge of St. James' and three other North Dakota churches.

## Cathedral Fund Now Lacks Only \$32,000

Bishop Manning Announces Receipt of Many Gifts During November; Wants Work to Begin Soon

**N**EW YORK—Bishop Manning of New York announced at the afternoon service in the Cathedral of St. John the Divine on December 4th that gifts have been received in great numbers during the past three or four weeks, for the fund of \$435,000 required to open the interior of the cathedral in time for the World's fair.

The Bishop said:

"On November 1st, I reported that \$93,000 was still needed before the work could be commenced. On November 18th I reported that we were within \$66,000 of the amount required. Today I am able to announce that we are within \$32,000 of the total amount of \$435,000.

"The public interest in the opening of the whole interior of the cathedral is so great and the contributions received during the past two weeks have been so encouraging that I have felt it right to make a change in my appointments in order to be here in the cathedral this afternoon and make a report to the public and to the diocese upon the progress of this effort.

"One of the leading and best known business men in this city said to me two or three weeks ago: 'If this effort to open the cathedral can be carried to success in these times, I will acknowledge that the Church has a power which I did not believe it possessed.'

"But the contributions have been coming in steadily from people of every sort. Parishes and missions in all parts of the diocese have been doing their part with enthusiasm, and individual gifts have come from people of all Churches and all faiths.

### GIVES TEN THOUSAND DOLLARS

"One generous man a few days ago sent a gift of \$10,000, others have made substantial gifts, and a great number of people have sent small contributions expressing the widespread interest in this undertaking among the people generally.

"This means definitely that we are going to carry this effort quickly to success, and it is highly important that we should now do so, for the work ought to begin immediately. I hope to announce shortly that the work on the sanctuary and choir is beginning and that we are, therefore, moving all the services into the great nave while the work is in process.

"But there is still \$32,000 to be raised, and this is a considerable sum. It is our principle never to incur any debt in building any part of the cathedral, and so before we can sign the contracts the whole of the required \$435,000 must be in hand. If some generous people will now make substantial gifts this will be an immense help at this moment. I ask all to give whatever help they can, no matter what the amount."

Following the service, many of the congregation sought Bishop Manning in the sacristy to assure him that they would do what they could individually and would urge others to help. Enthusiasm mounted high, especially among those who were already actively engaged in the campaign and who now see the goal close at hand.



## Opportunities Asked by Interracial Group

Continued from page 643

taking thought have realized that reason alone is not a sufficient guide for life," said Mr. Miller. "The guidance of God is a necessary condition for the fulfilment of man's little plans.

"Such a recognition, however, does not provide a moral sanction for a planned life. Christianity is both a design for living and the dynamic for a purposeful life. The Christian life is essentially the life planned with reference to man's citizenship in the kingdom of God. Christ's life was the epitome of the planned life. Moreover, the whole doctrine of the Christian ethic provides sanctions for the purposeful life of men and nations."

Rabbi George Fox, president of the Chicago Rabbinical association, joined in the plea for minorities, saying:

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"There is only one agency that can in all sincerity cope with the problem of the minority racial group. It is not the government. It is not the political machine. It is not even the society organized by those whose hearts cry out for justice. The only virile and the only effective agency that can, in the last extreme, help to create and establish justice for such groups, including the Colored race, is the Church, religion.

"Here, as in other fields of endeavor, those of us who believe in the final victory of religious teachings must reaffirm our faith in religion's effectiveness and renew our efforts in behalf of those who need most to be aided by its teachings."

Dr. Edwin J. Randall, executive secretary of the diocese of Chicago, presided at the conference in the absence of Bishop Stewart, chairman of the Joint Commission. Bishop Scarlett of Missouri was prevented from attending by illness. Lieut. Lawrence Oxley of Washington was executive director of the conference.

The resolutions adopted by the conference follow:

### ORGANIZATIONAL ACTIVITIES

(1) Resolved that the conference urge that every organization in the Church be made available to Negroes as well as to all other groups in the Church, including full participation; that every Negro parish and mission be urged to utilize these organizational facilities as vehicles for youth and adult expression.

(2) Resolved that consideration be given to the matter of financing and providing additional physical facilities for expanding the organizational program in the missionary field. By this is meant a long term planning on a national scale for adequate parish house and other facilities.

(3) Resolved that we believe that through adequately trained leadership we can point Negro youth in the right direction. In any event all plans for youth direction, all techniques, all methods of dealing with youth are only significant when there is the sincere effort to make a part of that leadership the growth into the knowledge that the Catholic life provides the full answer to the needs of youth.

We further believe that the facilities of diocesan, provincial, and national training institutes and conferences should be made available for leaders among Negroes.

(4) Believing that there is a definite need for specialized vocations and leadership among Negro, as among white communicants of the Church, we recommend that the National Council ask deaconess schools and religious orders to consider the question of the admission of Negro candidates.

### EDUCATION

(1) In regard to leadership training, because the need of trained leadership of the highest quality came out with great frequency in the answers to the questionnaire submitted by Bishop Scarlett and in the discussions throughout the conference, we recommend:

The best leadership training available through the colleges and seminaries of the Episcopal Church be made accessible without restriction to Negro aspirants for the priesthood. This includes the opening of doors of all our Church colleges and seminaries.

The schools now operating under the American Church institute and other Episcopal Church auspices should be brought up to standards that will meet the requirements set by the regional or national accrediting agencies in all of the respective fields of their services; that high schools should be accredited high schools; junior colleges

should be accredited junior colleges; colleges the same. In the case of seminaries, they should meet the standards of the Institute of Social and Religious Research (See the Ed. of Amer. Minorities—Vol. I, II, III, IV).

This would involve careful reevaluation of the various institutions as to their possible effectiveness in meeting definite needs.

We recommend for consideration the parochial school situation.

We recommend that there should be a widening of the scope of summer camps and conferences for religious education.

### CHURCH AND SOCIAL ACTION

(1) Resolved that this national interracial conference recommend to the Joint Commission on Negro Work the advisability of the creation of diocesan and parochial interracial committees equally divided between both races—committees which acting in consultation with the Joint Commission on Negro Work and with the approval of the diocesan shall study the conditions of Negroes as related to such matters as unemployment, health, housing, recreation, suffrage, and standards of living, with the view of correcting them in the light of our Christian gospel.

(2) That this conference endorse the recommendations made to National Council by the Southern bishops meeting in Atlanta in February, 1938, to the effect that the National Council restudy the whole matter of missionary appropriation with particular attention to the opportunity presented by 4,000,000 unchurched Southern Negroes.

(3) Whereas this conference recognizes the pressing need for raising economic and living standards of rural farm people and especially those who have the status of tenants and sharecroppers, and

Whereas those community projects developed by the Farm Security administration offer opportunities for missionary work among those who represent more than half of the mass of Negro population,

Be it resolved that this conference urge the extension of the program of rural community development as sponsored by the federal government. And further, that the missionary work of the Church be so enlarged as to include these communities and people of the surrounding areas.

(4) Whereas the world is torn by conflicts in national, social, and racial areas, and

Whereas the Church is the instrument of God for healing these antagonisms and bringing to all people the abundant life,

Be it resolved that the conference recommend to the Joint Commission to urge anew upon the whole Church the faith of Jesus Christ in our common humanity and the claims that He makes upon all the members of the Holy Catholic Church to live out His life in all its deepest social implications; and that the ultimate and only lasting solution of all our human problems is a fuller acceptance of Jesus Christ as Lord and Saviour.

### BISHOP STEWART

Resolved that this conference express its profound gratitude to Bishop George Craig Stewart and express the hope that God may spare him for many more years of service.

The national interracial conference of Churchmen express its appreciation to the authorities of the International house, the rector and members of the Church of the Redeemer and the pro-cathedral, and the Chicago planning committee for its contributions to the comfort of the delegates and the success of the conference.

This conference expresses its profound gratitude to Lieut. Lawrence A. Oxley for his leadership in developing the national interracial conference.

## Kansas City Issues Persecution Protest

Civic Committee, Meeting in Grace and Holy Trinity Cathedral, Draws Up Municipal Creed

KANSAS CITY, Mo.—Shocked by the incredible persecution of minorities in Germany, the people of Kansas City, through a committee which met in Grace and Holy Trinity cathedral, expressed November 27th a strong protest in proclamation form. Dean Sprouse of the cathedral was a member of the committee, which included many civic, educational, business, and religious leaders of the city, one of whom was Mayor Bryce B. Smith.

A copy of the proclamation, or "city creed," signed by 14 of these leaders, was sent by telegraph to President Roosevelt, according to the *Kansas City Star*. It was to be presented November 27th and 28th to the churches of the city and to the city council for passage on November 28th. During the week it was to be read in the high schools and colleges of the city and before several group meetings.

The proclamation, a result of suggestions from many different Kansas City groups, declares the belief that events in Germany now are an "extreme expression of an intolerance growing in many countries to a point where civilization itself is threatened.

"As we protest," it continues, "we declare our belief in the right of any people voluntarily to form whatever kind of government they wish, but we cannot condone actions which destroy human welfare and life.

"As we protest, we remind ourselves that our own record has not proved spotless and that we must constantly guard ourselves against injustice at home, even as we join in the cause of justice abroad. Certainly, the evils of the past are nowhere an excuse for the brutalities of the present."

### Plan Outlined by Methodists for New Church; to Have 38 Bishops

ATLANTIC CITY, N. J. (RNS)—As a result of the semi-annual meeting of the board of bishops of the Methodist Episcopal Church, the plan of the new Church will include 38 bishops assigned for service in the six geographical units known as *jurisdictions*, into which the new Church will be divided. Each unit having 500,000 or less in Methodist membership will be entitled to four bishops. Using the 500,000 as a base, an extra bishop will be assigned in each jurisdiction for each 500,000 additional members.

At the uniting conference in Kansas City, April 26, 1939, two bishops are to be elected from the membership of the Methodist Protestant Church. Present plans call for little change in the present assignments of the bishops. However, the law of the new Church provides that no bishop may move out of the jurisdiction he serves without an invitation from some other jurisdiction.

### Federal Council of Churches Has Not Officially Supported Zionism, Dr. Cavert Writes

NEW YORK—The Federal Council of Churches of Christ in America has not taken official action in support of Zionism, it was noted November 16th in a letter from Dr. Samuel McCrea Cavert, general secretary of the Federal Council, to the Most Rev. Antony Bashir, Archbishop of the Syrian Antiochian archdiocese of North and South America.

The letter, according to the *New York Times*, said in part:

"I have received a copy of a radiogram from the Patriarch of the Orthodox Church of Syria, which has given me a great deal of concern. The message seemed to indicate that his Beatitude is under the impression that the American Churches had taken official action in support of political Zionism.

"I shall be grateful to your Grace if you will convey to his Beatitude the information that at no time has the Federal Council of the Churches of Christ in America endorsed any proposal for the erection of a Jewish state in Palestine or any program of political Zionism.

"The American Churches, both separately and through the Federal Council of Churches, have expressed deep concern for the Jewish refugees from central Europe and are eager that all countries should assume their fair share of responsibility in helping to provide homes for them, but our interest in the refugees is based upon humanitarian considerations only and involves no support of any program for the political control of Palestine."

### Dr. Bell Decries "Abuse of Germany" and Hitler

BRIDGEPORT, CONN.—"American preachers should stop their too common practice of casting indiscriminate abuse at Germany," said the Rev. Dr. Bernard Iddings Bell of Providence, R. I., in a statement decrying recent "abuse of Germany," according to the *Bridgeport Times-Star*. Dr. Bell conducted a mission at Trinity church on November 28th.

"I don't like Fascism," said Dr. Bell, "though I detest Communism a lot more, but I know that the situation about the German Jews, for instance, is not a simple matter of noble Hebrews intent on prayer and vile storm troopers beating them up.

"I know that Hitler, like most everyone else, is trying to do what he thinks right. When he makes mistakes, why call him loathsome names? Is the way to reform a man for Christians to shout that he is a maniac or worse?"

### Panama Church Uses New Parish Hall

PANAMA CITY, R. P.—St. Paul's church here used its new parish hall for the first time on November 14th, when parochial organizations met to welcome home their rector, the Rev. A. F. Nightengale, recently returned from the meeting of the second province at Garden City, L. I. The parish hall is the second floor of a private house, and was acquired through appropriation from the National Council.

## NEW BOOKS

For Boys and Girls

THIS week we received from Mowbray, in London, a small book for children entitled **THE HOLY CHILDHOOD** (\$.40), by Blanche Handler. The verses are in large, readable type and the illustrations will be a delight to children five to seven years of age. A companion book entitled **THE ROAD TO BETHLEHEM** (\$.40), by the Rev. Hugh E. Worledge with illustrations by Marion Allen, was received from Mowbray several weeks ago. This latter book is for boys and girls eight to ten years of age. Both are Christmas books and make excellent inexpensive gifts.

There is another very inexpensive book by Mowbray entitled **CAROLS AND CHRISTMAS RHYMES** (reduced to \$.25), selected from the poems of Father Andrew. This is not new, but stock was received too late last year for general advertising. There are forty-three selections appropriate to this present season from Father Andrew's previous books.

FOR Juniors, ten years and up, we recommend **EVERY CHILD'S STORY BOOK OF SAINTS**, just published by Mowbray in two volumes (each \$1.00). Each volume contains eight illustrations in full color, and many other illustrations in black and white. Volume 1 contains sketches on thirty-two Saints—volume 2, sketches on thirty-three Saints.

Boys and girls of the junior age will enjoy **TALES FROM MANY LANDS** (\$.50). There are twenty-one stories illustrated, and the picture on the cover is in full colors. The stories are for the most part about boys and girls in countries near and far throughout the world.

IF a prayer book is desired, we have an excellent selection bound in black or red cloth at \$1.00, or in black and red French Morocco leather from \$2.50 to \$3.50.

Every home and Church school class room should have a Creche set. We have secured an excellent imported set from Holland, priced at \$11.50, with nineteen figures in plaster, and a stable measuring 22 x 15½ x 20 inches. The figures are 6½ inches tall.

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Stark Young in the New Republic

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## Inefficiency in Campaign to Destroy Religion in Russia Hit at by Organ of Godless

PARIS (RNS)—Complaints against the inefficiency of the campaign against religion in Russia are contained in the current issue of *Antireligioznik*, organ of the union of militant Godless.

An article cites a series of incidents showing that religious groups have been organized without any reaction from the local *comsomol* (Communist youth organization) and that young Communists themselves have participated in religious services or rites.

While warning the over-zealous of the dangers in administrative methods of anti-religious efforts, such as closing churches, driving out priests, or forbidding religious services, the article urges purely educational methods. The *comsomol* is urged to give more attention to the schools where Soviet youth is being trained and where, it is stated, anti-religious work is very badly done.

Another article, on the work of the Godless society, indicates numerous deficiencies. It is declared that workers are carelessly selected; the choice of local committeemen is careless, irresponsible, and "the process of purging the ranks of workers in the Godless society of hostile elements is far from finished."

Another deficiency cited is in the uninteresting and stereotyped work of traveling inspectors (organizers), who are busied with many secondary matters and forget their main task, which is "to be instructors in anti-religious work among the believing workers."

A third article gives four pages to a description of the strange situation in America, where Jews, Protestants, and Roman Catholics are said to join in a nation-wide preaching tour. All the religious leaders concerned are represented as enemies of the Soviet Union.

## President Roosevelt Commends

### Proposed Memorial to Madison

WASHINGTON—President Roosevelt has voiced his approval of a proposed memorial to former President James Madison to take the form of an endowed public pew at St. John's church, Lafayette square, Washington, it was announced November 28th by Dr. Harry Garfield, son of former President Garfield and chairman of the Madison memorial committee. Madison was the first President to attend and become a member of St. John's church.

The committee is seeking to raise a fund of \$7,000. Serving on it are the Most Rev. Henry St. George Tucker, Presiding Bishop; Cordell Hull, Secretary of State; Harold W. Dodd, president of Princeton; David E. Finley, director of the National art gallery; John Lloyd Newcombe, president of the University of Virginia; George Sutherland, retired justice of the Supreme Court; Arthur P. Vanderbilt, former president, American Bar association; J. Carter Walker, headmaster, Woodberry Forest school; and James T. Williams, former United States civil service commissioner.

## 1,638 Students Enrolled at St. Paul's in Tokyo

TOKYO—There were 1,638 students enrolled at St. Paul's university here on September 26th, according to the records. One of the three Christian universities in Japan, St. Paul's has become the national Church educational institution of the Nippon Seikokwai. This is shown by the localities from which the university draws its student body.

The diocese of Tokyo is represented by 508 young men; North Kwanto, 134; South Tokyo, 162; Mid-Japan, 126; Kyoto, 92; Osaka, 36; Kobe, 166; Kyushu, 124; Tohoku, 123; Hokkaido, 55; and the missionary district of Formosa, 5. The university was the outgrowth of a small English school founded in 1874 by the pioneer Anglican Bishop to Japan, Channing Moore Williams of Virginia.

The independent see of Korea is represented by 93 students; Siam by 8; Manchukuo, 2; China, 1; and four students are registered from the United States and Hawaii. In addition to the university enrollment, there are 551 students enrolled in St. Paul's middle school, making a total of more than 2,100 young men on the St. Paul's campus.

Ten young men were baptized by the Rev. Dr. Takaharu Takmatsu, chaplain of St. Paul's, October 9th. Eight were students of St. Paul's; and one was a soccer football player of Aoyama Gakuin college and another captain of Waseda university's football team. Five more university students and 11 middle school boys were baptized on October 23d.

## Musicians Recondition Organ at Old Mariners' Church, Detroit

DETROIT—Old Mariners' church here, which is connected with the Detroit city mission, is to have a repaired organ soon, because Benjamin Laughton, president of the adult choir festival and organist of Epiphany church, spoke at a dinner of 90 Church musicians regarding the condition of the instrument. As soon as Mr. Laughton had finished his talk, pledges and contributions were made toward the cost of rehabilitating the instrument.

An organ repairman has been secured, and he has contracted to put the instrument in good condition at a very low cost. The Rev. George Backhurst, superintendent of the mission here, has been providing services at Old Mariners' church.

## Change S. Ohio Convention Date

CINCINNATI—Southern Ohio's diocesan convention date has been changed from midwinter to early spring. The 1939 convention will be held in Christ church, Dayton, April 18th and 19th, with the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, scheduled as preacher at the missionary service.

One reason for the shift from the usual January date for the diocesan convention is the fact that Bishop Hobson is attending the international missionary conference in India this winter.



## Parent-Teacher Group to Open Washington Office

WASHINGTON—The executive committee of the national parent-teacher fellowship voted December 2d, upon the invitation of the Very Rev. Dr. Noble C. Powell, dean of Washington cathedral, to establish official headquarters at the cathedral. They felt such a move would represent more adequately the national scope and growing strength of the movement. The office of the executive secretary, the Rev. Leon C. Palmer, is to continue in Birmingham, Ala.

Reports revealed that during the past few months 22 dioceses have appointed official representatives of the parent-teacher fellowship movement. A large number of parishes are entering into the fall program.

The Very Rev. Dr. Noble C. Powell is president. The Very Rev. Hiram R. Bennett of Wilmington, Del., and the Very Rev. Raimundo deOvies of Atlanta, Ga., are chairman of the promotion committee and advisory committee, respectively.

### Accepts W. A. Appointment

NEW YORK—Miss Ellen B. Gammack, now student secretary for the province of the Pacific, has accepted appointment as personnel secretary for the Woman's Auxiliary, it has just been announced. She will assist in recruiting women missionaries and will keep in touch with the missionaries in the field, with opportunities for work, and with the training centers.

## Catholic League Meeting Will Be Conducted by Dr. Bernard I. Bell

PATERSON, N. J.—The Rev. Dr. Bernard Iddings Bell will conduct the devotional meeting to be held December 15th at the Church of the Holy Communion here by the Catholic league of the diocese of Newark. The women's committee, recently created by the executive council, made all arrangements for the meeting.

This is the second meeting of the 1938-39 season, and it has been planned with particular regard to the Advent season.

A retreat for women will be conducted by the Rev. Shirley C. Hughson, OHC, on December 17th, two days later. This is to be held at the Convent of St. John the Baptist, Ralston, Morris county, N. J. The women's committee made the arrangements.

### Adrian, Mich., Marks 100th Year

ADRIAN, MICH.—The 100th anniversary of Christ church, Adrian, was celebrated on Sundays, November 6th and 13th, and during the week between. Bishop Creighton, Coadjutor of Michigan, preached and confirmed a class on November 6th, and in the afternoon attended a reception for members of the congregation and friends, in the undercroft of the church. On November 13th the preacher was the Rev. B. Z. Stambaugh, rector of the parish from 1922 to 1926, now of Akron, Ohio.

The parish of Christ church has occupied its present location at Broad and Maumee streets since 1851.

## Many New York Preachers Urge Bible Study as Theme

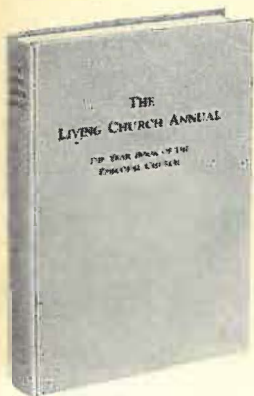
NEW YORK—In many churches of this city the preachers took for their subject on the Second Sunday in Advent, December 4th, some aspect of Bible study. At St. Martin's church, Dr. James Moffatt, the famous Bible scholar, who is professor of Church history in Union theological seminary, spoke on *The Word of God*. The Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, preached at the morning service in the cathedral, taking for his topic *The Whole Bible to Read*. Dean Gates said in part:

"I wish to make two pleas this morning. The first is for a Bible so printed that it can be read. All too often the Bible consists of a magnificent binding, resplendent gilding, and pages printed in such small type that they are a danger to eyesight. Such printing may be a help to people who sell spectacles and magnifying glasses, but it is not a help to eyesight.

"My second plea is for a complete Bible. There is one on the lectern of this cathedral. It has the Old Testament and the New Testament and what I like to call the Intermediate Testament—called the Apocrypha. The early Church had them all. The Bible of the early Church was a complete Bible. There are as many quotations from the Apocrypha in the New Testament as there are from the Old Testament; and their influence is plainly to be seen, especially in the Epistles of St. Paul.

"When the books of the Intermediate Testament were arbitrarily dropped out of the Bible by the British and Foreign Bible society, the Bible was badly wounded. You cannot understand the Bible without these books."

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**China College Safe,  
Dr. F. Wei Reports**

**Bombing of Kweilin Involves Only  
Burning of Small Rented Hostel;  
Loss Not Great**

NEW YORK—Central China college, according to a cable from Dr. Francis Wei, president of the institution, was "all safe" after the bombing of Kweilin, China. This information supplemented an Associated Press cable from Kweilin, dated November 30th. Delayed in transit, it appeared in newspapers December 2d, stating that Kweilin had been bombed and the buildings used as dormitory for Central China college burned. Dr. Wei said only a small rented hostel had been burned. The loss was small.

As Wuchang had become increasingly unsafe, Central China college was moved in July, 1938, from that city to Kweilin, 500 miles southwest, capital of Kwangsi province. Besides the Chinese faculty, several of the foreign staff went along then or later.

These included, at the latest report, Messrs. John L. Coe of Ann Arbor, Mich., and John B. Foster of Faribault, Minn.; Mr. and Mrs. E. P. Miller, Scarsdale, N. Y.; the Rev. Charles A. Higgins, Beckley, W. Va.; Miss Coral Clark, Washington; and Miss Iris Johnston, who is not a National Council appointee but has been employed in the field as librarian at Boone library.

President Francis Wei and his family also went to Kweilin, and later reports showed the college was cordially welcomed by the local authorities and had gotten off to a good start in its new surroundings.

CARE FOR WOUNDED

Arthur J. Allen, faculty member at Central China college, and F. C. Brown, treasurer of the district of Hankow, have had some harrowing experiences in connection with the care of wounded soldiers in China. No army, it is said, has ever in history been called upon to care for so many wounded in so short a time or from such widespread fronts.

Foreigners and Chinese have united in forming a Christian service council for wounded soldiers in transit. Mr. Brown is treasurer. Mr. Allen has served on one of the mobile teams taking medical aid into the field and has also been in western China organizing support for the work. The Red Cross has helped with medical supplies. Mission hospitals have loaned doctors and nurses.

Volunteers from Christian communities in towns along the railroad have worked day and night meeting trains and tending wounds long overdue for dressings. Old ladies with bound feet have been seen climbing onto the trains, to wash and feed the suffering men. Women in many cities are making clothes and bandages while others are soliciting money and material.

Difficulties increase when the war moves away from the railroads and victims are carried sometimes for days over stretcher

**Japanese Christian Council  
Sends Friendship Message  
to Similar Chinese Group**

TOKYO (RNS)—A message of friendship and greeting to the National Christian Council of China was adopted at the 16th annual meeting of the National Christian Council of Japan.

The message said:

"The National Christian Council of Japan in conference assembled, being deeply concerned over the distressing situation which at present obtains and the terrific ordeal through which our two nations are passing, desire to share with you, our comrades in the faith, the grief which we feel.

"Our prayer is that our two peoples, who possess a common culture and a common racial heritage, might be bound together in friendship and make the realization of lasting peace in Eastern Asia their common cause. We deeply deplore the fact that although more than a year has passed since this conflict broke out no solution has as yet been reached.

"We earnestly pray for God's guidance. Yearning for the early coming of the opportunity to work together with you, our fellow Christians, for the restoration of former relations and the stability of Eastern Asia, we respectfully present this communication."

routes, many of them not only enduring present suffering but facing life with the loss of a limb or worse.

Mr. Allen writes of a soldier in the little receiving station opened by Central China college people in the Wuchang railway station. Two girl nurses dressed two wounds that had pierced clear through his leg. In spite of their gentleness he suffered agonies, but as they finished he looked up and said, with tears still in his eyes, "Now I know your God."

**Plight of German Christians Is  
Discussed at S. Ohio Conference**

CINCINNATI—The plight of German Christians, race relations, and the Christian social order were topics at the diocesan conference on The Ministry and the Social Order held at the Graduate School of Applied Religion, December 1st and 2d, under the auspices of the department of social service of the diocese of Southern Ohio.

Speakers included Dr. Ernst Wilhelm Meyer, former first secretary of the German embassy in Washington; Bishop Jones, resigned, of the faculty of Antioch college, Yellow Springs; Dr. Howard D. Roelofs of the University of Cincinnati; and the Rev. Joseph F. Fletcher, dean of the Graduate School. About 40 diocesan clergy, besides representative lay leaders, attended the two-day conference.

50 Years in Berlin, N. H.

BERLIN, N. H.—St. Barnabas' church on November 19th celebrated the 50th anniversary of the first service of the Church ever held in Berlin. A communicant who has been a member of the parish for almost 50 years presented a detailed history of the church. The Rev. A. M. Van Dyke is rector.

## Bomb Falls Close to Craighills' House

One of the 200 Missiles Dropped on Nanchang, It Sets Fire to Garage Nearby

SHANGHAI—One of the 200 bombs dropped on Nanchang on October 31st landed 100 yards from the Rev. and Mrs. Lloyd R. Craighill's house, setting fire to the garage where the car of the gentleman now living in the house was kept. This man, a Chinese government official and a Christian, a returned student from Yale university, wrote recently to his wife as follows:

"Yesterday was the worst air raid we have ever experienced because it was blind bombing—anywhere and everywhere in the city. Poor, poor people, their homes were in flames, and the bodies of some of their dear ones scattered on the streets. It was wanton destruction and murder, because none of the victims were soldiers.

"One bomb was dropped on the Nanchang hospital compound behind the out patient department building, and the flying shrapnel killed some of the patients in the ward. Three bombs were dropped on Baldwin school compound. . . . Just think, over 200 bombs dropped in all.

"Of course we were somewhat scared, but somehow we felt confident of His protecting love and care. We were much depressed. . . . Yes, danger is everywhere, but amidst perils we have felt safe. I have read II Corinthians 6 yesterday and this morning. How true it sounded, especially the verses 9-10:

"As unknown, and yet well-known; as dying, and, behold we live; as chastened, and not killed. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

MR. CRAIGHILL WITH DR. CHEN

Mr. Craighill is at present with Dr. Robin Chen and others somewhere in the region of Kian, a city where the Church has work, "spying out the land." There seems to be no intention of returning to those occupied portions along the Yangtse just now, but rather the intention of planting new centers of work in unoccupied China—unoccupied by either the invaders or the Church, yet within the borders of what is known as the missionary district of Anking.

Sisters Anita Mary and Isabel, both of the Order of St. Anne, temporarily debarred from returning after furlough to the diocese of Hankow, have now secured their passes and are with Sister Constance Anna of the Society of the Transfiguration at St. Lioba's convent, Wuhu. They arrived in Shanghai on August 22d. Passes were finally granted on October 31st. The Sisters left by train for Wuhu.

Bishop Huntington and Miss Laura Clark have established the diocesan offices at St. John's university, in Jessfield, a suburb of Shanghai. (St. John's university is still housed in downtown office buildings.)

It is strange but true that Bishop Huntington can maintain better connections with the two sections of his diocese—the free and the occupied portions—from Shanghai

international settlement than he can from anywhere else. Naturally, there is no communication possible between the two portions.

### POST OFFICE FACILITIES

From free China, letters come to Shanghai by ordinary post; from occupied China, letters may come from Wuhu through the reestablished postal communications, but to date post office facilities are still denied Anking and Kiukiang. Occasionally through a friendly newspaper correspondent or officer, a note gets through.

Since Trinity Sunday, the little group at the St. James' hospital, Anking, have been cut off from any news of the outside world. The radio has not been of use since the power plant was put out of commission on that day.

## Baltimore Judge Given Award of Merit by Pi Alpha Fraternity

BALTIMORE—Fifty-seven members of Pi Alpha fraternity attended service in Emmanuel church here December 4th, when Judge Henry D. Harlan of this city was given the award of merit and honorary membership in the fraternity. Bishop Fiske, retired, made the award; and the Rev. Arthur G. W. Pfaffko, founder and president of the organization, gave a short talk.

The Rev. Dr. Frank Fenn, rector of St. Michael and All Angels' here, presented Judge Harlan. The Rev. Theodore P. Ferris, rector of Emmanuel church, preached the sermon, and Bishop Helfenstein of Maryland pronounced the benediction.

## Christmas Hymns of Praise



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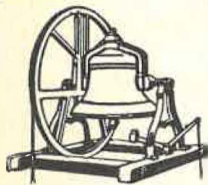
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## 200 Leaders Plan to Aid China Relief Committee

CINCINNATI—More than 200 of this city's social, civic, and Church leaders pledged themselves to aid the Church committee for China relief, of which Mrs. Charles P. Taft is chairman, at a dinner given December 1st in a local Chinese restaurant. Coöperation of all churches and organizations is sought in a drive which will extend to December 14th, sponsored by the local council of churches. The Rev. Dr. Arthur M. Sherman, member of the Forward Movement Commission, who was for 30 years a missionary in China, was the principal speaker at the dinner meeting.

Dr. Sherman explained that the drive was non-partisan, and that both Japan and China had been offered aid when the war started. He emphasized the fact that every cent given would go to China.

"Japan proclaimed that she had no need of help," he said. "The war, of course, is on Chinese soil. The Chinese are in dire need and terrible suffering. We are Christians and therefore cannot overlook this need and the pitiful call for help."

Mrs. Taft stressed the great good that can be done at small cost.

"Three cents a day will keep a Chinese child from starving," she said. "One dollar will keep life intact for a month. We can save lives now, but if we wait to make our gifts it will be too late."

She urged her hearers to make saving the lives of starving Chinese a feature of their Christmas giving.

A five-point program outlined for the drive included putting forward the Christmas feature by special mailing cards, distributing coin envelopes and placing coin cans in stores, giving small luncheons at which each hostess will invite 10 persons to partake of a single dish and dessert and discuss China's needs, placing speakers before clubs and organizations, and coöperation of ministers in bringing forward China's need at Sunday morning services during the two weeks of the drive.

### 100 Boys at Acolytes' Festival

TAMPA, FLA.—Nearly 100 boys attended the acolytes' festival held December 4th in St. Andrew's parish here under the direction of Morton O. Nace. It was one of the first acolytes' festivals ever held in the diocese of South Florida, and it is hoped that such festivals will be an annual event in the deanery. A diocesan festival, likewise, is being looked forward to. Bishop Wing was preacher at the service, and Evening Prayer was said by the Rev. John B. Walthour, rector of St. Andrew's parish.

### Pension Fund on Bishop Rogers

NEW YORK—The executive committee of the trustees of the Church Pension Fund on November 29th adopted a minute expressing their appreciation of the work done by a former fellow trustee, the late Bishop Rogers of Ohio. Bishop Rogers was called a great leader of a great diocese.

## Bible Text in All Public Vehicles is Group's Aim

WHEATON, ILL.—A Bible text in every public vehicle in the nation is the objective of the Best Seller publicity committee, which has pioneered successfully in Chicago during the past year.

One out of every 14 streetcars in the hub city of the great Midwest has proclaimed the gospel message for the past 12 months, and interest in the work is spreading from metropolis to metropolis.

Initiated by a small group of active Christians, the work has received support of some of Chicago's most prominent artists. The December car card is the work of Vaughn C. Shoemaker, Pulitzer prize winner last year and staff cartoonist for the Chicago *Daily News*.

## Speakers at Interfaith Dinner Praise Democracy

NEW YORK (RNS)—The virtues of democracy over all forms of totalitarianism and the means by which varying elements in American life can coöperate in preserving it was the theme of several speakers appearing in conjunction with the ceremonies here attending the formal induction of Prof. Arthur H. Compton of the University of Chicago as Protestant co-chairman of the National Conference of Jews and Christians.

Dr. Compton, a Nobel Prize winner in science, was the guest of honor at a dinner tendered him by the New York round table of the National Conference. More than 1,500 leaders in New York's religious, communal, business, and educational life attended.

Professor Compton pointed out that the exigencies of a modern specialized civilization demand the coöperation of all phases of society "more urgently than at any earlier stage of civilization."

Prof. Carlton J. H. Hayes of Columbia university, Catholic co-chairman of the National Conference, stressed the responsibility of Americans in the face of the onslaughts of the totalitarian state.

Representative clergymen of the three faiths—Fr. Edward J. Walsh, Dr. Ralph W. Sockman, and Rabbi Morris Lazaron—agreed that the maintenance of the complete freedom of religion is essential to the perpetuation of democracy.

Labor was represented in the symposium by official representatives of the American Federation of Labor, the Congress of Industrial Organizations, and the Brotherhood of Railroad Trainmen.

### 200 Attend Young People's Meeting

WEST PALM BEACH, FLA.—Nearly 200 members and visitors attended the annual convention of the young people's service league in the diocese of South Florida, held November 25th and 26th in Holy Trinity church here. Miss Chubby Gandy of St. Petersburg was elected president, and the Rev. H. Irving Louttit, rector of Holy Trinity church, was reappointed director.



**NECROLOGY**

✠ *May they rest  
in peace.* ✠

**FREDERICK M. GARLAND, PRIEST**

MINNEAPOLIS, MINN.—The Rev. Frederick M. Garland, retired, died here on November 23d. He was 74 years old.

Mr. Garland was born in Exeter, N. H. After being graduated from the University of the South in 1889, he was ordained in 1893 by Bishop Niles. He retired three years ago, having served 40 years in parishes in New Hampshire, Vermont, the diocese of Duluth, and the diocese of Minnesota.

Surviving are his wife and one daughter, Grace Garland.

**UPTON B. THOMAS, PRIEST**

CINCINNATI—The Rev. Upton B. Thomas, 67, for the past 26 years rector of Trinity church, Troy, died of a heart attack on December 3d, following a two-week illness. He had been in failing health for several months but had remained active until recently. His death removes one of the most prominent citizens of this wealthy industrial community.

He was born March 31, 1871, on his father's plantation, Mattapany, in St. Mary's county, Md., an estate which has been in the family since colonial times. Upton B. Thomas was the son of George and Ellen Ogle Thomas. He entered William and Mary college in 1890 and received his degree of Bachelor of Arts in 1894.

He was graduated from Virginia theological seminary in 1897, and was ordained to the diaconate that year by Bishop Randolph. Entering at once into parish work, he was called to Christ church, Blacksburg, Va., and in 1898 was ordained priest. He remained rector here until 1901, when he became assistant at Christ church, Norfolk, Va., and curate of Emmanuel chapel in that city.

In 1905 and 1906 he was assistant at Grace church, Baltimore, but was called from there to be rector of St. Ann's church, New Martinsville, W. Va., where he served six years. He was a member of the Sunday school commission of the diocese of West Virginia.

Mr. Thomas was married to Miss Emily Johnston Hoffman of Baltimore on January 22, 1907. He was called to Trinity church, Troy, in 1912. His *alma mater*, William and Mary college, honored him with Phi Beta Kappa membership in 1914. He served as secretary of the convention of the diocese of Southern Ohio from 1919 to 1923, and in his community was chaplain and past commander of the Knights Templar. He was also connected with the Scottish Rite, and was eminent in the Masonic order.

Surviving him are his widow, Mrs. Emily J. Thomas; their son, Upton B. Thomas, Jr.; three daughters, Mrs. James Kessler and Misses Ellen and Dorothea Thomas;

four brothers, the Rt. Rev. William Merrick Thomas, Bishop of Southern Brazil, Tazewell Thomas, Brooke Thomas, and Edward Thomas; two sisters, Mrs. Henry Bowse and Miss Louisa Thomas; and two grandchildren.

Funeral services were held December 5th in Trinity church, Troy, with the Rev. J. Hollister Lynch, Cincinnati, officiating. Burial was in the cemetery at Troy.

**MISS EMILY CANFIELD**

BENNINGTON, VT.—Miss Emily Canfield, teacher, world traveler, lecturer, and granddaughter of Bishop Hopkins, first diocesan of Vermont, died November 23d at Putnam memorial hospital here after a short illness.

Born in Burlington, she spent her early years with her parents at the Bishop's house on nearby Rock Point. She was the daughter of Thomas H. and Caroline Hopkins Canfield. A cousin of the Rev. John Henry Hopkins, rector emeritus of the Church of the Redeemer in Chicago, she was a devoted and active member of that church during her long residence in Chicago.

Obtaining her degree of Bachelor of Arts from the University of Chicago, Miss Canfield traveled extensively in Europe,

visiting most of the better known cathedrals, art collections, and museums.

Her teaching engagements included Grafton Hall, Fond du Lac, Wis.; St. Margaret's, Buffalo, N. Y.; and Faulkner, Chicago. At the latter school she conducted courses in the history of art, archeology, and languages for over 30 years. A memorial service was held in the auditorium of the school after her death, the Rev. John Henry Hopkins officiating.

There was a Requiem Mass at Manchester, Vt. The burial service was held in Hopkins hall, Burlington; and interment was in the private cemetery at Rock Point.

**JOHN GLENN, JR.**

BALTIMORE—John Glenn, Jr., for more than 40 years a vestryman of Christ church here, died October 4th. For 32 years previous to his resignation in May, 1937, he had been registrar of the vestry.

Though a lawyer by profession, he devoted much of his time to the study of ecclesiastical architecture and became an authority on all matters relating to the construction and adornment of churches. The beauty and dignity of the interior of Christ church and parish hall, it was stated in the parish bulletin, is due to his efforts and the exercise of his skill and judgment.

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## 200 Detroit Parishioners Given

### Turkey Feast by Vicar and Wife

DETROIT—That you can have just as good a time in church as you can elsewhere was what the Rev. and Mrs. Malcolm G. Dade wanted to put across at St. Cyprian's church for Colored in this city on November 20th when they invited the parishioners to attend a turkey feast. Two hundred did attend, and the vicar put across his point with emphasis.

Coming to the turkey feast with the expectation that the vicar intended to begin a special drive or something of similar nature, the parishioners were delighted to discover the turkey feast all ready for them. Provided by the vicar and his wife and all cooked by Mrs. Dade, the food was only a preliminary to the get-acquainted party that followed.

## Ground Broken Despite Storms

GLEN COVE, N. Y.—Fighting their way through deep snow and over icy streets, more than 100 persons attended the breaking of ground on November 27th for new St. Paul's church here. The chancel and sanctuary unit will cost \$42,000. Two severe snow storms had occurred on the days before the ceremony, but since invitations had gone out it was felt inadvisable to postpone the ceremony. The Rev. Lauriston Castleman is rector.

## Service for Actors' Guild

NEW YORK—The annual memorial service of the Episcopal actors' guild was held at St. James' church on December 4th. Addresses were made by the Rev. J. A. Paul, assistant minister of St. James', and by Edward Fielding.

## Rector at North Plainfield, N. J.

### Surprises Parishioners at Service

NORTH PLAINFIELD, N. J.—The steam digger was ready to begin work the next Monday, the Rev. H. Lewis Smith, rector of the Church of the Holy Cross here, recently announced to his parishioners, and they all sat up straighter. Summoned by letter to attend an 11 o'clock service, they now heard the rector say that the long-considered plans for the building of an addition to the parish house were at last maturing. Ground was to be formally broken that morning.

He and members of the vestry turned the first spadeful of earth, and then Mrs. Mary H. Brown, 84-year-old charter member of the parish took the spade, linking old and new for a useful future in the Master's business.



# C L A S S I F I E D



## ANNOUNCEMENTS

### Memorial

CARTER, LOUIS BYRAM—In loving memory of Louis Byram Carter, who entered into rest December 15, 1927.

Grant him, Lord, eternal rest.

### Minute

Adopted at a meeting of the executive committee of the trustees of the Church Pension Fund, November 29, 1938.

The board of trustees of the Church Pension Fund records with sincere sorrow the death on November 6, 1938, of their fellow trustee, the Rt. Rev. WARREN LINCOLN ROGERS, D.D., S.T.D., Bishop of the diocese of Ohio. Bishop Rogers was first elected a trustee of the fund by General Convention on October 22, 1928, and was made a member of the executive committee on December 17, 1931.

From the beginning of his trusteeship, he was actuated by a high sense of his responsibility and, until incapacitated by illness, he was rarely absent from a meeting of the board of trustees or of the executive committee. As a trustee, as a member of the executive committee and of the sub-committee on ecclesiastical offices held by beneficiaries, he brought to the administration of the Church Pension Fund the same breadth of vision, painstaking thought, sound judgment, and Christian spirit which made him the great leader of a great diocese.

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**DOZIER, Rev. JULIAN F.**, formerly vicar of the Church of the Redeemer, Oklahoma City, Okla.; is vicar of Holy Cross Church, Harrisburg, and of St. Barnabas', Altoona, Pa. (Har.). Address, 630 Forster St., Harrisburg, Pa.

**DRIVER, Rev. WILLIAM A.**, formerly rector of Trinity Church, Independence, Mo. (W.Mo.); is rector of Trinity Church, Michigan City, Ind. (N.I.). Address, 614 Franklin St.

**EVJEN, Rev. RANDOLPH M.**, formerly vicar of St. John's Church, Sparta, and of St. Peter's, North La Crosse, Wis. (EauC.); is in charge of Trinity Church, Waupun, Wis. (F.L.).

**EWAN, Rev. HENRY L.**, formerly rector of Gethsemane Church, Marion, Ind. (N.I.); to be rector of St. Jude's Church, Tiskilwa, Ill. (Q.), effective January 1st. Address at St. Jude's Rectory.

**FERGUSON, Rev. ALFRED F.**, formerly in charge of Calvary Church, Danvers, Mass., and chaplain at the hospital in Middleton, Mass.; is serving at the Church of the Incarnation, Lynn, Mass.

**GAMBLE, Rev. ROBERT H.**, formerly rector of St. John's Church, Charleston, W. Va.; is curate of Christ and St. Luke's Church, Norfolk, Va.

**GOUGH, Rev. PERCY D.**, formerly vicar of the Church of the Redeemer, Flandreau, S. Dak.; is vicar of Grace Church, Madison, S. Dak.

**HALL, Rev. CHARLES F.**, formerly assistant at All Saints' Church, Worcester, Mass. (W.Ma.); has been elected rector of Grace Church, Medford, Mass.

**LITCHMAN, Rev. FREDERICK W.**, formerly rector of Grace Church, Ottawa, Kans.; is rector of Grace Church, Chanute, Kans.

**NIKEL, Rev. FRANK**, formerly at 317 6th St., Hoboken, N. J.; is curate at Trinity Church, New York City. Address, Office: 213 Broadway; Residence: 40 Monroe St., New York City.

**PRAED, Rev. HENRY T.**, formerly vicar of Grace Church, Madison, S. Dak.; is rector of Trinity Church, Pierre, S. Dak.

**RAYNER, Rev. ROBERT A.**, formerly vicar of Christ Church, Gettysburg, S. Dak.; is vicar of the Church of the Redeemer, Flandreau, S. Dak.

**SMITH, Rev. BENJAMIN H.**, formerly rector of Trinity Church, Atchison, Kans.; is rector of St. Andrew's, Seguin, and of St. Mark's, San Marcos, Texas (W.T.). Address, Seguin, Texas.

### NEW ADDRESSES

**ATKINS, Rev. JOHN N.**, formerly Shulls Mills, N. C.; Queenstown, Maryland.

**BATES, Rev. CARROLL McC.**, formerly 510 Rightor St.; 3913 Terrace St., Wissahickon, Philadelphia, Pa.

**DEAN, Rev. ARDYS T.**, formerly 138-12 Northern Blvd.; 143-19 38th Ave., Flushing, N. Y.

**HEIGHAM, Rev. Dr. WILLIAM H.**, formerly R.F.D. 1, Benning Sta., Washington, D. C.; 732 Chesapeake Ave., Silver Spring, Maryland.

### RESIGNATIONS

**COOK, Rev. WALTER EARL**, as assistant at St. Paul's Church, Rochester, N. Y.; retired due to disability, on December 1st. Address, 53 Nunda Blvd., Rochester, N. Y.

**PARSONS, Rev. LOUIS A.**, as rector of St. Luke's Church, Hudson, Mass., on November 1st, due to ill health.

**SMITH, Rev. NEWTON C.**, in charge of missions at Clarendon, Childress, Quanah, and Shamrock, Texas (N.T.); has resigned as of December 31st to retire from the active ministry.

**WOOTTON, Rev. JOHN E.**, as rector of St. Mark's Church, Penn Yan, N. Y. (Roch.), effective January 1st.

### ORDINATIONS

#### PRIESTS

**MAINE**—The Rev. BRADFORD W. KETCHUM was ordained to the priesthood by Bishop Brewster of Maine in St. Barnabas' Church, Rumford, No-

vember 30th. The ordinand was presented by the Rev. Sherrill B. Smith and is in charge of St. Barnabas' Church. The Rev. Tom G. Akeley preached the sermon.

**ROCHESTER**—The Rev. ERNEST FILLMORE SCOTT was advanced to the priesthood by Bishop Reinheimer of Rochester in Christ Church, Pittsford, N. Y., November 30th. The ordinand was presented by the Rev. George E. Norton, and is rector of Christ Church, Pittsford. The Rev. C. Dalton Scott preached the sermon.

The Rev. AUBREY WILLIAM ARLIN was advanced to the priesthood by Bishop Reinheimer in St. John's Church, Clyde, N. Y., on December 12th. The ordinand was presented by the Rev. Charles W. Walker, and is rector of St. John's Church, Clyde, and in charge of St. Stephen's, Wolcott, N. Y., with address at Clyde, N. Y. The Rev. Jerome Kates preached the sermon.

## CHURCH CALENDAR

### DECEMBER

- 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

## DISTRICT OF COLUMBIA

### St. Agnes' Church

46 Que Street, N.W.

### Washington, D. C.

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

### St. Paul's Cathedral

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.

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

### New York City

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.  
Organ recital, Saturday at 4:30.

### The Church of the Ascension

Fifth Avenue at Tenth Street

### New York City

Rev. Donald B. Aldrich, D.D., Rector

#### Sundays

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

#### Week-Days

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

THIS CHURCH IS NEVER CLOSED

### St. 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.

## NEW YORK—Continued

### 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

### Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

Rev. Granville M. Williams, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).  
Evensong, with Address and Benediction, 8 P.M.  
Weekday Masses, 7, 8, and 9:30 A.M.  
Confessions: Thursday, 4:30 to 5:30; Fridays,  
7 to 8; Saturdays, 3 to 5 and 8 to 9.

### 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

### Trinity Church

Broadway and Wall Street

In the City of New York

Rev. Frederic S. Fleming, D.D., Rector

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

## 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.

## WISCONSIN

### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

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.  
Evensong, 5:30 daily.



# \$455,315.02

*This is the amount which must be  
paid in December to complete  
the expectations of the  
Dioceses for 1938*

Amount expected from the Dioceses  
for the year 1938.....\$1,503,104.00  
Up to December 1st the Dioceses  
had remitted ..... 1,047,788.98  
***Balance to be collected in Dec. \$ 455,315.02***

- ☛ In eleven months 70% of the year's total has been remitted, leaving 30% to be collected in the final month.
- ☛ In spite of difficult times the giving of the Church has increased during the past five years—witness:

	Expectations	Remitted up to Dec. 1st	Balance to be collected in December
1934.....	\$1,269,832	\$ 841,114	\$428,718
1935.....	1,381,500	948,064	433,435
1936.....	1,389,992	971,756	418,235
1937.....	1,481,351	999,504	481,846
1938.....	1,503,104	1,047,788	455,315

- ☛ The Church has demonstrated its unity and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1938 obligations is an important step in the accomplishment of that task.

**THE NATIONAL COUNCIL**