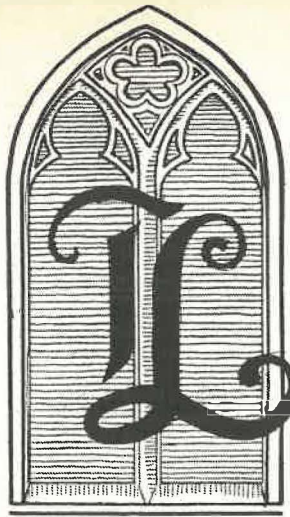
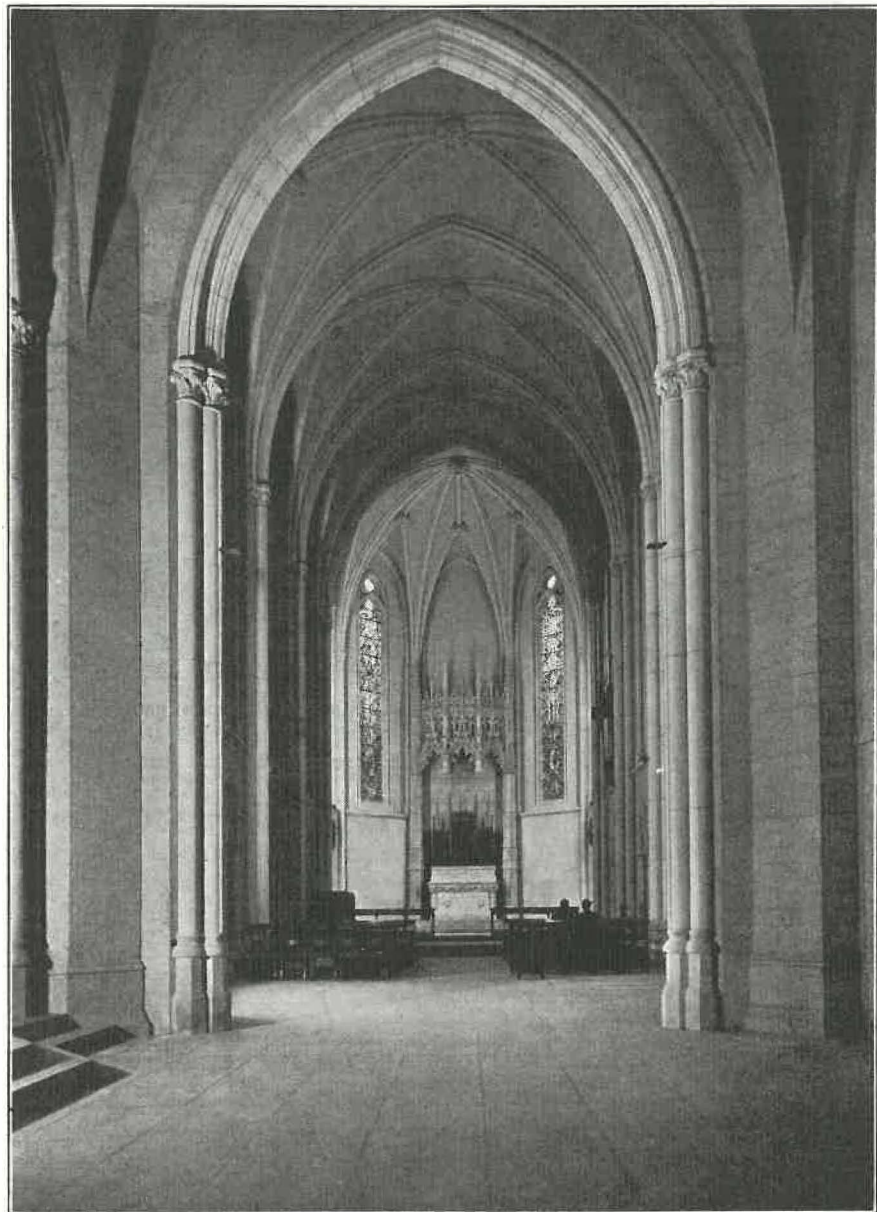
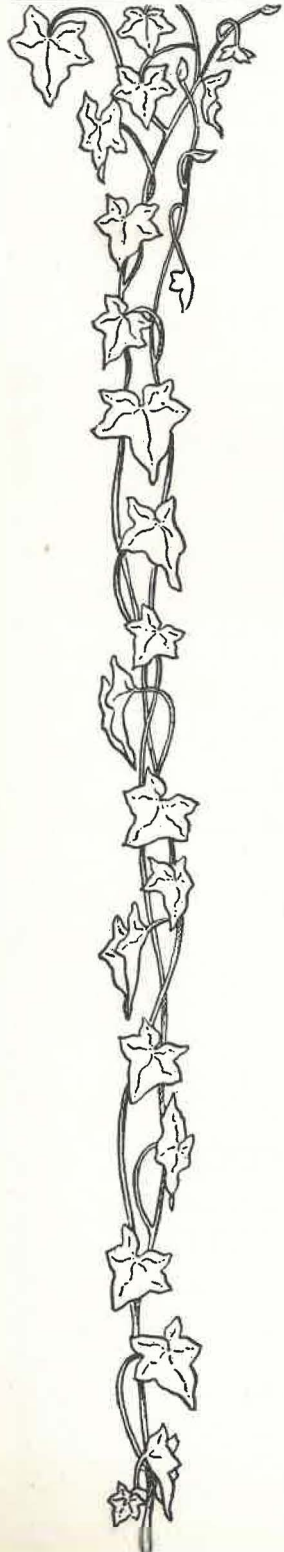


January 25, 1939



The Living Church



CHAPEL OF GRACE

This beautiful interior will attract many visitors to the Chapel of Grace, Grace cathedral, San Francisco, when the Golden Gate Exposition is held in the city.
(Photo by Gabriel Moulin.)

CORRESPONDENCE

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

ACU and the Presbyterians

TO THE EDITOR: I have read with interest the statement of the American Church Union and your editorial concerning the same in the January 11th issue of THE LIVING CHURCH.

I wish to state that I, a communicant of the Anglo-Catholic Church for more than 50 years, whole heartedly agree with the statement of the Union. I read carefully the concordat as published last November; also all that has been published about it since then in THE LIVING CHURCH. I see no reason why the Church of Christ should abandon the teaching of her Divine Founder, which she has held and cherished for more than 1,900 years, for another cult founded by John Calvin and others of his ilk. The door through which they walked is still open and their return will be welcomed if they return.

I am an Anglo-Catholic and an Anglo-Catholic I will live and die. I will not be dragooned into one of the hundreds of Protestant sects by a vote of General Convention. There are thousands of others like me. Anglo-Catholics have suffered persecutions before from the Protestant Episcopal Church and we can do it again.

In your editorial you profess to find much in the statement of the Union, which you are in agreement with, but in the next to the concluding paragraph you see fit to belittle the Union for not expressing thankfulness for such a concordat.

CLARENCE K. REDFIELD.

Detroit.

LET OUR correspondent re-read our editorial in the issue of January 11th. We did not "belittle the [American Church] Union for not expressing thankfulness for such a concordat." We said: "Whether or not the present proposals are indicative of that way may well be open to question, but we wish that the American Church Union had felt that it could incorporate in its statement an expression of thankfulness that a practical attempt is being made to find such a way, and of confidence that God the Holy Spirit can and will guide men of good will in both communions to find a 'more excellent way' to a genuine and Catholic unity." —THE EDITOR.

To Evangelize the World

TO THE EDITOR: I have read with interest the correspondence which has come in response to the survey of the Church in Florida [L. C., December 14, 1938]. It is very significant that in all Churches, and from all parts of the world there is a consciousness that the Church must concern herself first of all with the systematic presentation of her Faith.

I believe that if the Church would make a serious study of the presentation of Christian doctrine, we would be able to evangelize the world much better than we have been able to do, and we would be able to make a definite contribution to the social problems of this time.

I am interested in the school of Christian Living which has been begun in Chicago. It is possible that out of such a group would come a course of religious education which would be acceptable to the Church. But I

see that one of the courses is on worship. That will necessarily mean another course on the Nature and Being of God. Why not begin there in the first place?

For some years I have been advocating the writing of a complete catechism based on the *Summa Theologica*, either as written by St. Thomas Aquinas, or as interpreted by Dr. Francis Hall. In either case, the result would be a complete system of instruction, aiming directly at the glorification and service of God.

I have been told that such is not desirable. Why not? I know too few people in the Episcopal Church who know anything about God, Man, or Christ (the three-fold division is of course the classic division).

Our Church has many scholars. I am constantly reading books which impress me with my ignorance. But scholarship must be used, not to conceal knowledge, but to make it known. And if it is possible for our Church to present the faith completely and simply, we will be able to evangelize the rural parts of the country, and make good Christians of those who are already members of our Church.

I believe that the growth of the Roman Catholic Church is due to the Baltimore Catechism more than any other one thing.

(Rev.) W. TATE YOUNG.

Hammond, La.

Military Schools

TO THE EDITOR: Regarding the investigation as to the military element in Church schools [to be made by the National Council], let me say that while I never attended one, I never knew better Christians than some who have been in military life (and I except myself, though including my brother, father, grandfather, and numerous other relations).

It appears certain that the investigation—or whatever word was used—was instigated

by those hostile to military training in Church schools. Let us remember that Russia, as well as Germany, Italy, and Japan, exalts a military discipline which upholds its form of government. I trust that those opposed to military training are not opposed to the USA form of government.

(Rev.) THOM WILLIAMSON.

Narragansett, R. I.

Church Army

TO THE EDITOR: In a recently syndicated article on The Results of Lima, Miss Dorothy Thompson draws attention to a book containing the actual decrees of the German Reich in so far as they affect Americans of German origin, the book having been issued by a committee headed by our fellow New York Churchman, Charles C. Burlingham.

That book makes it perfectly clear, first, that the National Socialist party and the German state are a complete unity; second, that all cultural activities abroad are being organized as instruments of the state and party; third, that all Germans living in other countries are claimed by the party as its instruments; and fourth, that the entire program for mobilizing foreign Germans has as its object the spreading of the National Socialist world philosophy throughout the world.

If we could but get that same picture of the responsibility of the Church of our Lord Jesus Christ, and the responsibility resting on each individual communicant, what a different place America and the world would become.

A change in the phrasing of the above would make it read: All cultural, all recreational, all educational and social service activities at home or abroad are being organized as instruments of the Church; all baptized people living in other countries are claimed by the Church as its instruments; the entire program for mobilizing Churchmen, whether at home or abroad, has as its object the spreading of the Catholic gospel throughout the earth.

If the laity of the Church could catch but a little of the vision and zeal of the National Socialists of Germany; if we men would conceive the entire program of the Church, having as its object the spreading of the kingdom by personal commendation, and by worthy personal evangelism through visitation; if the Brotherhood of St. Andrew could experience a revival, and the laymen's league a baptism of the sacred fire; if dumb devils could be crowded out because the men of the Church really loved Jesus, these things would be accomplished.

January 14th marked the 92d birthday of Prebendary Wilson Carlile, founder of Church Army.

In the providence of God, Wilson Carlile was born in Epiphanytide, and at this season of the commemoration of the extension of the gospel of grace to gentiles, Church Army dedicates itself afresh to the sacred sport of catching men for Christ.

Rise up, ye laymen, and give heart and soul and mind and strength to serve the King of kings in such a way as to bring in the day of brotherhood!

(Capt.) B. FRANK MOUNTFORD.

New York.

The Living Church

744 N. Fourth St., Milwaukee, Wis.

Established 1878

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

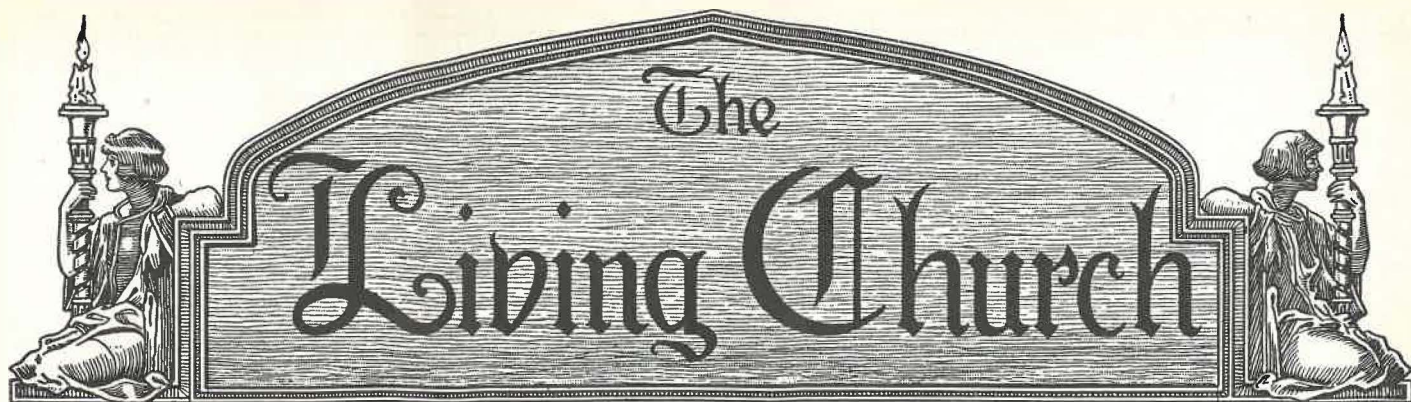
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No 4

EDITORIALS AND COMMENTS

“In Prisons More Frequent”

ST. PAUL was no stranger to the inside of prisons! It was from his prison cell that he wrote many of his epistles and from which for a considerable period he exercised “the care of all the churches.”

Indeed, prisons were no novelty to most of the apostles nor to many of the disciples of Christianity for the first three centuries. For Christians to be thrown into prison was quite the normal thing, and the convert accepted it as a part of his normal Christian experience. Not infrequently the only prison exit that the early Christians knew was the door of martyrdom.

In his last message to the Church, Dean Charles N. Lathrop, one of the greatest sociologists that our Church has ever produced, made the startling statement that it would be a good thing for modern Christians if they were a bit more familiar with the inside of jails and prisons. “Indeed, nothing could please me more,” he wrote, “than to see all our bishops and every clergyman shut into the local jail between Sundays. Yes, in this matter I give 100% to the fulfilment of denominational comity. I should like to see all the clergy of all the country in jail from Monday to Saturday, all the bishops, all the presiding elders—yes, I should like to put the judges, too, in jail. Then on the Sunday following we would have from the pulpits a volcano of outburst because they would know the situation, and we would have rapid penal reform. Indeed, this would be entirely the Christian way, for Christians of the first century spent a large proportion of their time in jail and those who want to restore the first century Christianity, pure and unadulterated, fresh from the Fountain-head, ought to include this term in jail.”

Dean Lathrop was writing particularly about the reformation of bad conditions in the penal institutions; inadequate food, bad sanitary conditions, bad moral conditions, the lumping of first offenders, innocent men and women, and witnesses in with hardened criminals in county jails, and the like. Some progress has been made in recent years in improving these conditions, though there is much work still to be done and in many places conditions in our jails and prisons are still very bad. This was forcibly brought to public attention last year in the shocking case in which prisoners in a Philadelphia institution were literally baked to death in a cruel and inhuman punishment.

But there is another aspect of prison life in which Churchmen ought to be particularly interested—religious work among the prisoners. Our Lord Himself set the keynote and indicated the importance of ministering to prisoners when He said: “I was in prison and ye came unto Me”—with the condemnation implied in His equally definite contrary statement: “I was in prison and ye visited Me not.” We begin in this issue an interesting series of five articles based upon these texts and giving an intimate view of religious life in prison as seen from the inside. The author is a young man recently released from prison after having served seven years of a 40-year sentence for armed bank robbery. He makes no claim to be an authority in the science of penology, though he has read widely on this and related subjects. He is now engaged in literary work connected with a Church organization and has prepared the present series in consultation with the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, who contributes an introduction to the series.

WE HOPE that this series by Leonard McCarthy will be helpful to members of diocesan social service departments, and will provide an inspiration for the extension of Church work in prisons in many places where such work is now being neglected.

Few of us stop to think of the tremendous prison population in this country. In *Criminology and Penology*, Dr. John L. Gillin, nationally known Wisconsin penologist, states that for every 100,000 of the population over 10 years of age in this country, 1,022 are sent to jail every year. Classifying these by religion he lists 308.6 as Protestants (in which term he includes Anglicans), 416.5 as Roman Catholics, 212.7 as Jews, and 84.2 with no religious connection.

The 1938 *World Almanac* lists the average prison population in the United States in 1935 (the latest year for which figures are available) as 121,871. This did not include four states for which figures were not available. Of these prisoners 13,233 were in federal prisons and camps; the rest were in state prisons and reformatories. Many thousands are also confined in city and county jails, reform schools, hospitals for the criminal insane, etc.

This tremendous prison population presents a challenge

to the Church. How is she responding to that challenge?

In the later articles in this series Mr. McCarthy will try to answer this question and will indicate some ways in which he, as a former recipient of religious ministrations in prison, feels that the Church's approach can be improved. As Fr. Pepper indicates, some of his proposals may be questioned, but they are based upon first-hand experience and therefore they have a validity that theorizing on this or any other subject does not have. His observations should, of course, be balanced by those of priests with many years of experience in ministering to prisoners and of social workers who have made a special study of this phase of the social sciences.

Certainly the divine commission that our Lord entrusted to His Church extends within the walls of prisons as well as to the most remote corners of the earth. The Church has a definite duty to prisoners; and while there may be many discouragements in her ministry to them there are also great rewards, for the men and women inside of prison walls are not essentially different from those outside. Their experiences may, and undoubtedly do, make them more difficult for the Church to reach; but many of them are very responsive when the message of the Church is brought to them in a way that they can understand and appreciate. Dr. L. Ernest Sunderland, head of the city mission society in New York City, has said: "It is the opinion of our chaplains that the religious work in prisons is of great importance. . . . There are certainly many prisoners whose practice of religion antedates their entering prison who continue this practice and many others who become interested quite sincerely. Apparently religion does become for a number of these people of great importance in their lives as is shown by their Church connections after leaving prison."

"I was in prison and ye visited Me not." Surely none of us wants to merit the divine reproach that is implicit in these words. Far better is it that our Lord shall bear joyous witness to us in the words: "I was in prison and ye visited Me."

We close our introduction to Mr. McCarthy's series with another quotation from Dean Lathrop. To a group of Churchmen gathered for a social service mass meeting in the diocese of Los Angeles, Dean Lathrop wrote from his deathbed: "One of the vivid experiences of my life was a conversation I once had with a young clergyman who told me that that morning he had been with our Lord. I thought that he meant he had found Him at the altar. He went on to say that he had been down to the prison that morning to minister to a young man, a first offender, and our Lord had said, not 'When you call upon a first offender you figuratively make a call on Me,' but he suggested a kind of Real Presence like that in the Holy Communion. 'I was in prison and ye visited Me.' Now go home and find in the faces of those men, many of them wretched, ugly, repulsive, the face of Jesus Christ Himself. Get that communion with God. That Real Presence is related to the other one, the one at your altar. They go together. No religious life is complete in which the love to God fails to overflow into the hearts of jail-birds."

Punctuality

RULE number one for conducting a church service: Begin on time. It may be difficult for a rector to organize his choir, his organist, his acolytes, his ushers, and himself efficiently enough so that an 11 o'clock service begins at 11 o'clock and not 10 minutes after, but the result is well worth the effort.

Even more important is the prompt beginning of an early week-day celebration. It is not easy in these days, when

everyone has so many demands upon his time, for either the business man or the housewife to attend an early week-day celebration, have breakfast, and proceed with the duties of the day. Often a business man has to figure his time very closely in order to attend a celebration at 7 o'clock in the morning, and he can do so only if he can rely upon the celebrant to begin the service promptly and bring it to a conclusion within 30 or 40 minutes. If the service begins at 7:10 or 7:20 instead of 7 o'clock he is unlikely to continue what might have been the beginning of a habit of attendance at week-day Eucharists. Rectors of the growing number of parishes with a daily celebration would do well to bear this fact in mind.

Industry Appraises Itself

IN THE FLARE of publicity given to the address of Anthony Eden at the dinner of the Congress of American Industry in December, insufficient attention was paid to another important address given on the same occasion. This address, by Mr. Henning W. Prentis, Jr., president of the Armstrong Cork Co., has now been published in booklet form under the title *Industry's Program* (National Association of Manufacturers, 14 West 49th street, New York City).

Mr. Prentis attempted to survey the present situation of American industry and to suggest a program for the immediate future. In the section of his address devoted to appraisal he had these significant things to say:

"During the past nine years the American people have suffered a distinct loss in personal self-reliance and in community responsibility. Class consciousness, sectional jealousies, and loss of confidence in our governmental and economic system have raised their ugly heads. The cementing elements that hold this nation—any nation—together are weak and tenuous at best. Faith in our unique governmental system—federal and state—and our highly developed economic system of private free enterprise have been the two major factors binding us together in national unity. The weakening of these cementing elements is a source of deep concern to profound students of government, for, if they are dissolved too quickly, economic and social chaos is inevitable.

"On the other hand any fair appraisal will give due weight to the awakening of a new sense of social responsibility, and to the progressive steps that have been taken by government in respect to unemployment compensation, old age pensions, labor relations, slum clearance, and the correction of abuses in the security markets. 'The price of progress is trouble,' is the epigram of one of the country's largest industrial research laboratories. This truism applies to social as well as material progress. So let us calmly acknowledge that fact, and not allow aroused emotions to becloud a rational approach to the solution of our national problems."

Turning to the objectives of American industry he noted these as more and better food, clothing, shelter, and transportation, adding:

"Beyond material things industry's objective is more education, more cultural opportunities, more leisure for everybody. It seeks, moreover, to help set up reasonable safeguards against the four spectres that haunt the minds of every human being: the spectres of sickness, unemployment, old age, and death."

In view of these objectives Mr. Prentis called upon industry to seek ways and means of raising its standards to a higher plane of efficiency and ethical conduct. He quoted the statement of the English lawyer, Lord Moulton, that "there are three areas of human conduct: first, the area of complete freedom, and, at the opposite pole, the area of legal regula-

tion. The segment in between he termed the 'area of good manners.' Industry realizes that the more the area of good manners is broadened by voluntary adherence to high standards of business conduct, the less will be the area of government intervention."

Here is the crux of the whole matter. Will industry voluntarily maintain high standards of business conduct or must government prescribe details of business ethics? In this sphere Mr. Prentis believes that "every patriotic business man has a distinct duty to perform. Elevating the ethics of business by voluntary action is doing much to confound the critics of American free enterprise."

Continuing, Mr. Prentis makes specific suggestions both for industry and for government. These specific proposals bear careful study and we hope that they will commend themselves to leaders of both industry and labor. We certainly agree that "a just balance must always be maintained between the rights of employees on the one hand and the rights of employers on the other," and we agree that government ought to cultivate national unity rather than class consciousness. Whether the detailed program for American progress will accomplish these desirable aims, or whether indeed they can be accomplished under that form of capitalism that Mr. Prentis describes as "free enterprise," we do not know; but we welcome this effort on the part of big business in America to set its own house in order and to cooperate with government and labor in building a better national economy. We hope that Mr. Prentis' words will be heeded by those upon whom rests the responsibility for putting into effect the program that he has outlined in a way that will be fair to industry, labor, and the general public. Too often the public has suffered by the inability of industry and labor to agree among themselves; and sometimes the intervention of government in the dispute has also been detrimental to the long suffering public.

The average citizen is growing weary of the strife between capital and labor; between industry and government; between AFL and CIO. The American atmosphere is not congenial to continued class warfare. Has not the time come when these groups can submerge their rivalry and work together to build a sound national economy in which industry, labor, and government shall cooperate to reduce unemployment and work together for their mutual benefit and that of the American public?

Dr. McConnell

DR. SAMUEL D. McCONNELL, who died last week at the age of 93, was a veritable patriarch of the Church. Well known to an earlier generation of Churchmen, his name is also familiar to many of the present generation because of his books. Particularly notable was his *History of the American Episcopal Church* which was the standard Church history for more than a quarter of a century.

May he rest in peace and may light perpetual shine upon him.

Juvenile Delinquency

JUVENILE offenders in Sweden between 15 and 18 years may now, according to a recent law, be placed under a special training regime in institutions to be established for that purpose. Separate institutions are to be provided for boys and girls. Existing institutions recognized as suitable may also be used. The special training and supervision will include instruction in agriculture or trades. A system resembling probation

under which a young person may be kept under special supervision outside an institution, may be used upon the decision of the authorities concerned. Discharge on parole is also permitted. This new law is applicable upon decision of the judge when the nature of the offense and the offender's personality, conduct, and circumstances of life are such that the training regime is considered desirable.

How much better is such a course than the helter skelter commitment of children to all sorts of penal and reformatory institutions as is still the case in too many parts of the United States and was the case in Sweden before the new law was enacted!

Through the Editor's Window

"The special work of the Field Committee of the CPC for this winter is to supply some of the hundreds of unfilled requests, including 300 for *National Geographic* and the same number for the *Living Clunde*."—*Woman's Auxiliary News Letter* (province of Washington).

THREE hundred people near and far
Demand the *Geographic*,
The postmen bringing new demands
Are menacing the traffic.

The Field Committee toils in vain
From Sunday until Sunday,
But still it cannot meet the pleas
To send the *Living Clunde*.

Perhaps the CPC had bet-
Ter end its fruitless search,
And send the *National Geograph-
Ic* and *THE LIVING CHURCH*.

"RAISING the roof" has long been known to be aided by spir- itous liquors, but this is the first time we've come across docu- mentary evidence that whiskey was so used by a colonial church. Here is the entry, from the early records of the Church of St. John the Evangelist, Stamford, Ontario:

5½ gallons of whiskey for raising the roof and tower. . . . £13.9

The *Canadian Churchman*, from which we gleaned the infor- mation, adds: "The roof and tower were truly and ably raised— 5½ gallons of whiskey would raise the roof anywhere."

FROM the *Church Times* we clip this delightful notice, ex- hibited for the benefit of English-speaking visitors to Italy by the "Brothers of the Misericordia," a society which helps sick or injured persons of any creed or class:

"THE MISERABLE BROTHERS"
Harbour every kind of disease,
And have no regard for religion.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., marked as to purpose.]

CHINA EMERGENCY FUND

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E.	25.00
Rev. Robert McKay	5.00
M. W. L.	1.00
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	\$56.00

DORNAKAL QUININE FUND

Augusta T. Tappan	\$ 5.00
"R." Mobile	4.00
Woman's Auxiliary, St. Paul's Church, Richmond, Ind.	4.00
Mrs. George H. Stanbury, Sr.	3.00
	<hr/>
	\$16.00

REINFORCEMENT FUND FOR THE DEAF AND DUMB

From a Friend	\$1.00
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Building the Kingdom

By the Rt. Rev. James Wise, D.D.

Bishop of Kansas

THIS ADDRESS was delivered by Bishop Wise at the consecration of St. James' church, Wichita, Kans., and the confirmation of a class there on January 8th. This was the Bishop's second official act since his recent prolonged illness.

IN THE LIGHT of this eventful occasion today, I want to say a few words to you who have just been confirmed and to all who have gathered here within reach of the sound of my voice.

The words are not my own but a great utterance of one of our greatest Americans, Abraham Lincoln. I have ventured to paraphrase them freely to fit this event and so unfold for you the inner meaning and significance of this service.

Almost two thousand years ago in a little town called Bethlehem a Babe was born to establish on earth a new kingdom, conceived in liberty, and dedicated to the proposition that all men are brothers.

Now we are engaged in a great war, testing whether that kingdom, or any kingdom so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to consecrate a portion of this kingdom in loving memory of those who here gave their lives that that kingdom might live. It is altogether fitting and proper that we should do this.

But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow, this church. The brave men and women, living and dead, who have lived and struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead and living shall not have died and lived in vain; that this kingdom, under God, shall have a new birth of freedom.

The earthly body of the Rev. Otis E. Gray, the founder of this part of the kingdom, lies beneath this holy altar before which I stand. This daring adventurer, following his Lord and Leader, bravely led you into this enterprise which, in a measure, you complete today in the consecration of this church, but the inner meaning of this consecration service far transcends the setting apart of a building made of wood and stone. It is without meaning or value unless there is also the consecration and dedication of our personal lives, you who have been confirmed on this great day of rejoicing and you who hear my voice; all that we have, all that we are or hope to be, to the service of our King, that through our lives of faith and service His kingdom shall be built among men and Christian civilization shall not perish from the earth. May God our Father and Jesus Christ His Son inspire and strengthen us for the great task that lies before us.

A MAN who wanted very much to go abroad as a missionary was forbidden by his physician and his bishop, according to the story in a parish paper, which does not identify the man; and so he determined to go into business and devote all his profits to the Church's work in the mission field. In the last 10 years his gifts have amounted to \$125,000.

—Hawaiian Church Chronicle.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Deliver Us From Evil

FOURTH SUNDAY AFTER EPIPHANY

JANUARY 29TH

THE *Collect* forms an admirable commentary on the words of the Lord's Prayer: "Lead us not into temptation, but deliver us from evil."

The *Epistle* (again continuing last Sunday's) teaches us the high dignity of the civil power. St. Paul tells us that every lawful ruler is, in his own sphere, "a minister of God," executing a God-given duty in upholding morality, punishing crime, and organizing the life of the commonwealth for the common good. Therefore we pray at every Eucharist that God will "direct and dispose their hearts, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue." Our religion is not concerned solely with individual piety; the Son of God became man for the redemption of all human life.

At the same time the natural application of the *Gospel* will be to personal devotion. The Lord who heals the leper and the centurion's servant is the Lord who comes to us in His sacrament. The centurion is commended for his faith; he is a soldier, he knows what authority is, and he understands our Lord's exercise of authority; for many centuries the Church has given his words, "Lord, I am not worthy that Thou shouldst come under my roof," to priests and people to use immediately before their communion. Use them; and hear from Him His words of peace, "I will; be thou clean," and "As thou hast believed, so be it done unto thee."

The Lord Comes to His Temple

PURIFICATION OF ST. MARY THE VIRGIN

FEBRUARY 2D

WE ARE at the end of the Christmas season; Lent and Passiontide are in sight; and today we are told that the result of the Lord's coming will be that a sword shall pierce through the Mother's soul.

The *Lesson*, from Malachi, tells how "the Lord, whom ye seek, shall suddenly come to His temple." Do I seek Him? Whether I do or no, He will surely come; but who may abide the day of His coming? Have I patience, and perseverance, to stay the course, and so be ready to receive the Promised One? When He comes (the prophet goes on to say) His Presence will purge the world, and our lives, of what is amiss. The point is, Are we ready? For, in the *Gospel*, we learn that He is come.

He is come into the world, and to His own. We hear today of two devout souls who were ready, waiting: Simeon, a just man and devout, and Anna a prophetess. They have both seen long years of waiting, of preparation; now they see the Lord, and they can sing their *Nunc Dimittis*. Jesus is come; all is changed; and am I changed? Yes, I am changed from one who was dead in sin to one who is alive in righteousness, through baptism. And now I await, not only His coming but my going to Him—my presentation. Grant them, O Lord, that "as He was presented on this day in substance of our flesh, so we may be presented unto Thee with pure and clean hearts."

"I Was in Prison"

I. A Convict Goes to Church

By Leonard McCarthy

CONVICT NUMBER 13* hears the bell he's been waiting for, the 9 o'clock signal to attend interdenominational chapel. He already has his heavy blue cotton coat on. He grasps a bar of his cell door. In a moment the door brake is released. Jerking open the iron bars, he shuffles down the gallery.

He's an Episcopalian. But since there aren't more than 20 of his faith in the prison and no special service is provided for them, he attends the interdenominational service.

There are 50 cells on each of the two galleries that form a cell house range, and four ranges in a cell house. Convict 13 can't help noting how few men have left their cells. He knows, of course, that it's the same on other galleries, in this cell house and in three others. Not a great many convicts are interested in churchgoing.

As he passes along the gallery, Convict 13 looks into the cells, though this is against the prison rules. By going to chapel he is doing something frowned upon by the best prison society, and this makes him slightly self-conscious. Convicts who pride themselves on being "right guys" don't go to church.

Occasionally Convict 13 receives a sneer or a glare, and one man makes a low-voiced deprecatory remark. Convict 13 isn't greatly disturbed. He takes these signs of annoyance more or less in his stride, with a somewhat sheepish grin.

At the end of the gallery he finds 20 other men going down the iron stairs. He falls into line, arms folded, eyes straight ahead, lips closed. Men from other cell houses and from the dormitories join his line, and then the line moves toward another cell house where there is a long stairway leading to the prison chapel.

Climbing the stairs, Convict 13 hears the prison orchestra playing "Brighten the corner where you are." He ventures a backward glance to see who else is going to chapel; and when he's sure the guard isn't looking his way, he gives a half grin of recognition to an acquaintance. His movements are almost melodramatically surreptitious.

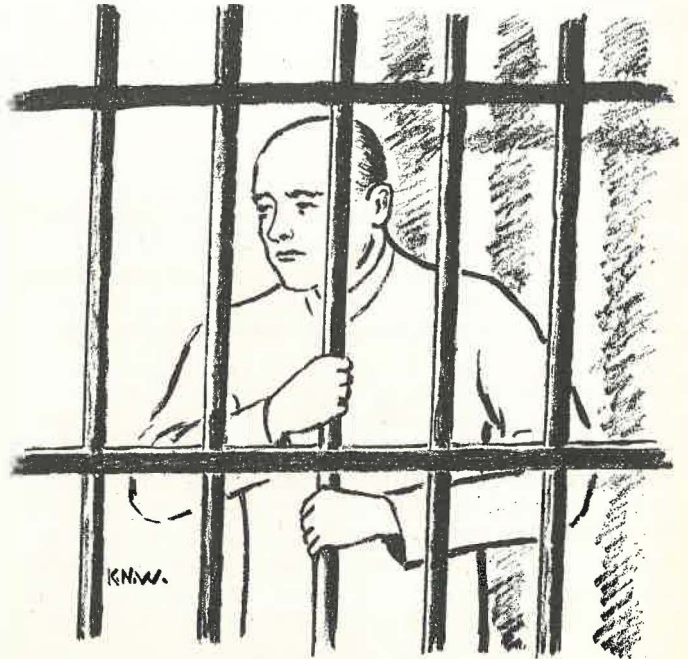
He enters the chapel. It isn't a large place, considering the fact that there are 1,250 men within the prison walls,

*The character is called 13 merely for convenience. The man who bore that number is long dead, since the numbers in this Midwestern prison have already passed the 24,000 mark. His number was used back in Civil war days. The prison, however, hasn't changed so much that his old cell isn't still in use today.

THE CHRISTIAN CHURCH has a serious responsibility to bring its ministrations to those who are in prison. The city missions of the Episcopal Church and the ministrations of many parish priests have carried on this responsibility in fairly good fashion. It needs to be more widely and better done.

The author of these articles does not claim to be an authority, and many of his statements will be questioned. But he has observed the need and thought about the problems. He has read widely and gathered information from actual workers. The result is a plea to the Church for a revival of interest in this field.

(Rev.) ALMON R. PEPPER, Executive Secretary,
Department of Christian Social Relations, National Council.



and 450 at farms and camps; it probably seats 500. They are, however, for a prison fairly good seats. Since not more than 200 men are filing into the chapel, its size isn't very important.

Convict 13 gives no heed to the seating. He has walked so many times in line that he can do it subconsciously. His eyes go to the raised platform on which are a pulpit, three armchairs, and, pushed to the back, a Roman Catholic altar. Convict 13 is seeking visitors, especially women visitors, whom the chaplain occasionally brings to sing. There are several today.

LIKE all other convicts who have been long away from women, he feels in their presence a compulsion to stare. Aware suddenly that he is staring at the women, he turns his head. Then, without volition, his eyes go to the balcony at the rear of the room. Sometimes there are visitors in those seats. Three years ago he would have found the women convicts sitting in the balcony, but now they have been moved to another institution.

This is in his mind as he catches sight of an old man coming into the chapel. Now 67 years old, the man has served 30 years on a charge of first-degree murder. Always, the moment he crosses the threshold, the man's eyes seek the balcony.

For more than 20 years he came to chapel every week to catch a glimpse of his wife seated among the women convicts. She is dead now, and this big old man still turns his heavily wrinkled face with its deep-sunk eyes up to the place where he used to see her.

As Convict 13 knows, it's purely habit that draws this old man to the chapel. Convict 13 has seen him many times sitting very stiffly, never looking around, and still, from habit, observing rules of the prison that have been abolished 10 years.

As the last convict is seated, the orchestra stops; and Convict 13 turns his attention to the prison chaplain. Here he finds a reason for the lack of efficacy of religion in this particular

prison. To put it bluntly, the prison chaplain is incapable, and slightly ridiculous.

Convict 13 suppresses a smile. He's thinking of something that will occur at least once during the service to almost every man in the chapel: will the old boy's wig drop off today? It never has, but the convicts won't stop hoping.

The chaplain announces the first hymn. Two-thirds of the men bother to open hymnals. The chaplain can't sing, but he tries.

Few convicts are singing. Convict 13 lets his interest stray over the congregation as he picks out here and there an acquaintance. He speculates on their reasons for attending the service. Putting aside the regulars, half sincere and half fakes, he finds about 50 more who attend occasionally.

Some of these, he's pretty sure, are attending chapel because they have been punished by loss of their recreation privilege. This means that, excepting at meal time, they don't get out of their cells on Sundays, unless they go to chapel. They want the stretch that walking up to the service provides.

OTHERS are new convicts, attending out of curiosity. They are easily distinguished, since their heads are shaved and they still have the half-stupefied, half-cringing appearance of the man who has recently undergone the shock of sentence and incarceration.

It's pretty hard for these men to adjust themselves to a cell eight by five feet, to a slop pail, a water jug, a tin wash-basin, a straw mattress, and a spittoon as the instruments of existence; so they often attend chapel just to escape the unbearable loneliness of the whitewashed cell.

Or possibly some of them have been misled by reading in the biennial report that "every man in the institution has had *available* counsel and advice from a member of the clergy and on every Sunday in the year it *has been possible* for men to attend church if they so desire." The italics are Convict 13's.

With now and then a short glance up at a young woman visitor on the platform, Convict 13 continues to survey his fellow churchgoers. Later in the day, when he goes into the prison yard for recreation, he'll hear from these other men the customary jibe: "Well, I see you got saved today!" and he'll answer just as facetiously, "Yah, what about yourself?" He learned long ago that this is the easiest way of turning aside the implied criticism.

Now the chaplain is beginning his sermon. For at least eight years he has preached in this chapel on every Sunday except the first in each month and the second in every second month. A full-time employe of the prison, he believes in the efficacy of the chapel service and, in his own words, feels that "sometimes a word of instruction is needed, sometimes a word of comfort, of hope or cheer. . . ."

Unfortunately, as Convict 13 knows, and as every man who has ever been in prison and has given any thought to the matter knows, that isn't enough.

Not, of course, that there aren't plenty of attempts to present religion to the convicts. There are, in fact, several religious services besides this interdenominational one.

A Roman Catholic service is held every Sunday morning, and every Saturday morning there is an opportunity for Roman Catholic convicts to receive the sacrament of penance. The average weekly number who do receive it is 30. On the register there are between 650 and 700 Roman Catholics. The rest, excepting the 20 Episcopalians and from 12 to 16 Jews, are presumably Protestants.

Then there is the Lutheran service on the first Sunday of each month. This is conducted by a missionary who in 29 years

has missed his turn only three times, despite the fact that he must drive 65 miles to be present. A full-time institutional missionary supported by his synod, he is capable of conducting services in English, German, the sign language for the deaf, or the touch language for the deaf and blind.

He is, by far, the person who has done the best work in this prison; and, by his own admission, his best work has been done through personal contact, not by preaching. Each Sunday morning, either before or after his service, he interviews men who have learned of his work and have asked to speak with him. Often he has more requests than he can accommodate.

On the second Sunday of alternate months Christian Science readers come to the prison to conduct services. Usually they draw a larger than average congregation, chiefly because they have a reputation among the convicts for bringing women singers, and pretty ones.

The Salvation Army has an occasional service; and their brigadier usually gets a large audience, since he puts on a good show. The convicts like his banjo music and singing. And then there is the Volunteer Prison League of America, the leader of which visits the prison every two years.

These constitute the services. The Salvation Army brings the *War Cry* and the Volunteers bring the *Volunteer Gazette*; the Christian Scientists send the *Monitor*, and a copy of THE LIVING CHURCH goes to the prison. A Bible reading course is supplied by the Salvation Army, and the Moody Bible institute sends religious literature. A Bible is placed in every convict's cell.

EVEN all these things aren't enough, Convict 13 feels. They and prayer services and sermons are, in fact, some of the less important phases of a good religious program of a prison. The very important thing, as he sees it, is the personal interview.

"During the past two years," according to the chaplain's own statement in the biennial report, "the chaplain has been able to make contact with new inmates within a short time after their arrival. He sends out a call for each individual and greets each with a handclasp."

This isn't what Convict 13 means by a personal interview, and he's afraid the chaplain places too much trust in the condescension of clasping hands with a convict. For that's about all he does beyond inviting the man to attend services. Seven times out of 10, he never sees the convict again.

"We (he is speaking of the Roman Catholic priest and himself) call on men in hospital wards, and on call we visit the sick in their cells, or interview them in our office, honoring every request for such interviews, and offering a pastor's help, sympathy, and counsel."

Perhaps, Convict 13 shrugs. The chaplain didn't say he calls on *all* men in the hospital, and Convict 13 doubts that he calls on many. A friend of Convict 13 spent two months in the prison hospital, some of that time very near to death. His nearest contact with anything spiritual was a remark made by a member of the state board of control: "Well, how the hell are they treating you?"

Convict 13 was himself in the prison six years before any clergyman spoke a word to him personally; and when that word was spoken, it was about business. True, he didn't seek out clergymen, but he feels that the seeking may be partly the chaplain's business.

Still, Convict 13 tells himself, the chaplain does have an excuse, and the Roman Catholic priest also. The priest is only a part-time worker. The interdenominational chaplain is required to oversee all visits between inmates and relatives. This

means that during the greater part of each weekday he functions as a prison guard.

His working as a guard, besides taking so much of his time that he can't carry on pastoral work, prejudices the convicts against him. It is a situation entirely bad, and even the best chaplain, Convict 13 feels, couldn't work efficiently in it.

CONVICT 13, while thinking of these things, has been half-listening to the chaplain's sermon. Like any of the other convicts who have been often to chapel, he has heard this sermon many times. The convicts believe the chaplain has just six sermons, and that he repeats these as regularly as his Sundays come.

Speculating on this, Convict 13 squirms slightly. A sermon, to appeal to him and his group, shouldn't, first of all, remind him, paragraph after paragraph, of his depravity. Chiefly, it should be a narrative with one or two examples from which he may draw his own conclusions. It shouldn't obviously moralize, vaguely generalize.

Since it does moralize now, Convict 13 turns his eyes to Murphy, a broken-down boxer. Murphy's is a sullen, dark face. Very emotional, he pouts easily. In his youth he underwent rigid Roman Catholic training. Then, for years, he was entirely away from religious influence.

Now he is reading books far beyond his understanding, thinking to educate himself when in truth he is merely confusing himself. Tired of brooding in his cell over what he has read, and too late for the Roman Catholic service, he has come to this one. He'll bring up some point later out in the recreation yard, and repeat his habitual question: "How do you figure it all out, eh?"

Next to Murphy, Convict 13 sees a man who now calls himself Brown. The last time he was in the prison he had a Polish name. Extremely neurotic, he can't get along with anyone. His way of getting into trouble is to curse, in his semi-monthly letter, some guard for "riding him." Perhaps the guards are hard on this man, but the unfortunate fact is, as Convict 13 knows, that Brown often leads with his chin.

During the last year, however, a change has begun to take place in Brown. He's been taken in hand by the Lutheran missionary. After months of getting nowhere, the missionary began to feel that he could be a trifle optimistic. Brown had a persecution complex; and gradually ridding the man of this, the missionary is finding him getting along with less friction. But Brown is still a tough case.

Convict 13 smiles now, catching a part of the sermon. The chaplain has been telling what a wonderful thing, after all, a simple garden watering pot is. He has explained how, when the watering pot is taken out to the garden on a very trying day, it brings new life to the flowers. It spreads freshness and beauty. Carrying out the figure, he asks his congregation to help spread freshness and beauty in the world. Voice and fist raised, he brings home his point: "Be a little watering pot for Jesus!"

Convict 13 stretches his legs, wishing that just once in a while he might attend a Communion service. He understands, of course, that with no more than 20 communicants in the prison, it's almost unreasonable to expect a priest to come, or at least to come often. And yet he wonders. . . .

In the section parallel to his Convict 13 sees another Episcopalian, a sincere convert, a prisoner who hasn't missed a Sunday in chapel in all the 11 years he has been serving time. When he was 23 years old, this man was imprisoned for a sex murder. He was religious then and still is. The only possible extenuation for his offense is the fact that he may have

been temporarily insane. The more important fact just now is that he is in prison and sincerely desirous of practising his religion. He represents a type of prisoner who comes to chapel with the hope of getting something to take away, the type who tries to make the best of a bad sermon. Convict 13 feels that this man alone would be worth, on the part of any priest, a trip to the prison.

The service comes to an end. There is another Psalm. Convict 13 rises with the others. The prisoners are very restless now, many of them subconsciously feeling dissatisfaction.

They file slowly back to the cell houses. Doors slam as they turn off the galleries. An occasional guffaw breaks out, as some prisoner who has remained in his cell mocks the others. And at just this time, Convict 13 knows, a good many of those who have gone to chapel feel that they have been cheated. Some of them will remember this feeling next Sunday.

IN HIS cell, Convict 13 asks himself just what was the matter with the service. It was stupid, it was extremely mechanical, it wasn't even new to many of the men there. But still there was something else. Perhaps, Convict 13 ventures, it was the fact that these prisoners have never been prepared for a sermon, they haven't in any way been given a chance to get into the religious frame of mind.

They need that chance. But he believes they will never get it in chapel. They will get it only in personal contact with some person whom they admire. Their present attitude toward religion will have to be broken down and a healthy one substituted for it.

To do this, a strong man is needed, a man willing to do hard work. He must be a man whom the inmates can admire, have confidence in; he will have to make sacrifices. Above all, he will have to avoid falling into routine, the thing that kills so much of prison life. With him, the service will have to be secondary, the primary thing being the personal interview.

After, say, three years, he might have within the prison walls a communion that is truly strong, if he be this marvelous and hypothetical person; and then he will probably have to give the rest of his life to maintaining it. Doing so, he'll have to forego a great deal of what is very sweet to human nature, appreciation. He will get little of that.

Thinking of all this, Convict 13 wonders whether the profit be worth the labor. Suppose, he tells himself, the work were done, and successfully. At the very least 20 men each year should be prevented from again committing crimes; and, at a very moderate estimate, the state would then be saved \$100,000. To Convict 13, who is rather a practical sort of person, this alone seems to make it worth while.

And to One, he remembers, who cares even when a sparrow falls, it would undoubtedly be worth while, too.

On Consecration

FORMAL consecration is proper and necessary. It is the Church's commission to one of her duly appointed leaders. But the really vital matter lies deeper, back of what we are here to say and do. We can consecrate our brother to be a bishop in the Church of God; we cannot make him an apostle in the Pauline sense. Only the Lord can do that. A bishop becomes an apostle, not primarily because he has been consecrated, necessary as that is, but because on some Damascus road he has met the Risen Master in a vision more dazzling than the noonday sun, and has become His slave forever. That flaming personal experience, taken with the formal consecration makes a true apostle: not from men, nor by man, but by Jesus Christ, and God the Father who raised Him from the dead.

—Bishop Strider.



MADRAS CHRISTIAN COLLEGE

The administration building at Madras Christian college is shown at the right, center. To the left are lecture halls and laboratories. Members of the International Missionary Council are standing on the lawn. The picture was

taken from an airplane. The black spot on the balcony, right, center, said Bishop Hobson, "is me taking pictures!" Men and women out of nearly every "kindred and tongue and people" attended the meeting.

The Madras Meeting

Christmas in Tambaram

By the Rt. Rev. Henry Wise Hobson, D.D.

Bishop of Southern Ohio

*Tambaram, Madras, India,
Christmas day, 1938.*

AWAY from home, Christmas always seems to lack much that we have learned to count on—and here in South India where the trees are in full leaf, and everything, including the temperature, reminds you of mid-summer, it seems very strange to be celebrating the festival of the Nativity. However, we'll never forget it, and through the years Christmas will mean more than ever to those who have been together here at this International Missionary council meeting for this day. It has made us realize, as we never have before, the living truth of "our unity in Christ Jesus."

Ever since the meeting began two weeks ago this sense of the reality of our unity has been looming ever more powerfully in our minds and hearts. Starting with the fact that no gathering in Christian history has ever brought together people from so many parts of the world (in fact, it could be said that this group is probably the most representative, so far as world-wide participation is concerned, of any meeting ever held for any purpose—secular or religious—in the world's whole life), we have had many other experiences to impress us with the fact that the Church of Christ does unite all of His followers in a fellowship which is unique and supreme. Here we've found equally keen minds representing leaders from many different races all making their mutual contributions to our common thought. Looking into faces which are black, white, yellow—and many another shade—and hearing words showing keen insight and an understanding of Christian truths spoken by their lips, you realize anew how God has indeed created us equal and members of one family. Here we see Chinese and Japanese being lifted by the power of Christian love above

the fact that their countries are at war, and expressing a mutual understanding and sympathy which proves that the followers of the Master can love those whom the circumstances of the world would make their enemies. Here you meet men and women again and again each day like the Rev. Gustaf Ahlbert. He has gladly risked his life daily in Chinese Turkestan because he is possessed by the truth that he is a brother of those he is seeking to serve, and must share the good news with them. These are just a few of the constant evidences of the fact that the Church, in spite of many seeming divisions, is one in Christ.

To me the crowning sense of this unity, in which Christ holds us, came this morning in our first Christmas day service at 7 o'clock. To celebrate our Saviour's birthday came people from over 70 countries; speaking hundreds of different languages and dialects; representing almost every recognized Christian Church except the Roman; of every color, variety of costume, and appearance; and together they gathered at His Table to receive the Grace of God through the presence of the living Christ. The Bishop of Dornakal, the only native Indian bishop in the Anglican communion, was the celebrant. The Rt. Rev. Paul Shinji Sasaki, D.D., Bishop of Mid-Japan of the Nippon Sei Ko Kwai, read the epistle; and the Bishop of Winchester, the Rt. Rev. Cyril Forster Garbett, D.D., the gospel. Others who assisted and shared in the administration were the Bishop of Honan, China, the Rt. Rev. Philip Lindel T'sen, D.D., of the Chung Hua Sheng Kung Hui; the Rt. Rev. Alexander Babatunde Akinyele, D.D., assistant Bishop of Lagos, West Africa; and the writer. So here we had disciples of Christ from the whole world, receiving the Holy Communion as their first act on Christmas morn, from an

Indian, an Englishman, a Japanese, a Chinese, a Nigerian, and an American.

At a later service this morning we had brief addresses by about 10 men and women, representing the native Churches in their countries, telling of the transformation in life which has taken place among their people through the birth of Christ in their midst. Their thrilling stories come to a climax in an address by the Rev. Stanley Jones, which brought home how responsible we are for sharing with one another that which God shared with us in the birth of the Child of Bethlehem. Tonight groups from what seemed like every country I'd ever heard of, and others besides, sang Christmas carols and other national songs. It seemed like the whole world lifting up its voice—in every variety of language and music—in praise of One who was born in the manger of a stable. How the song of the angels has spread since that first Christmas!

Sharing in these experiences and celebrating this Christmas together could not fail to open our eyes more and more to our unity as members of the Body of Christ.

Two very great addresses, among many good ones, have marked this week. On December 21st Dr. Ts Zung Koo, secretary of the World's Student Christian Federation, spoke on International Reconciliations. The news release on this address hardly does it justice, because Dr. Koo spoke without manuscript in a vivid, and at times, impassioned way. His personality drove home the truth he proclaimed. The Bishop

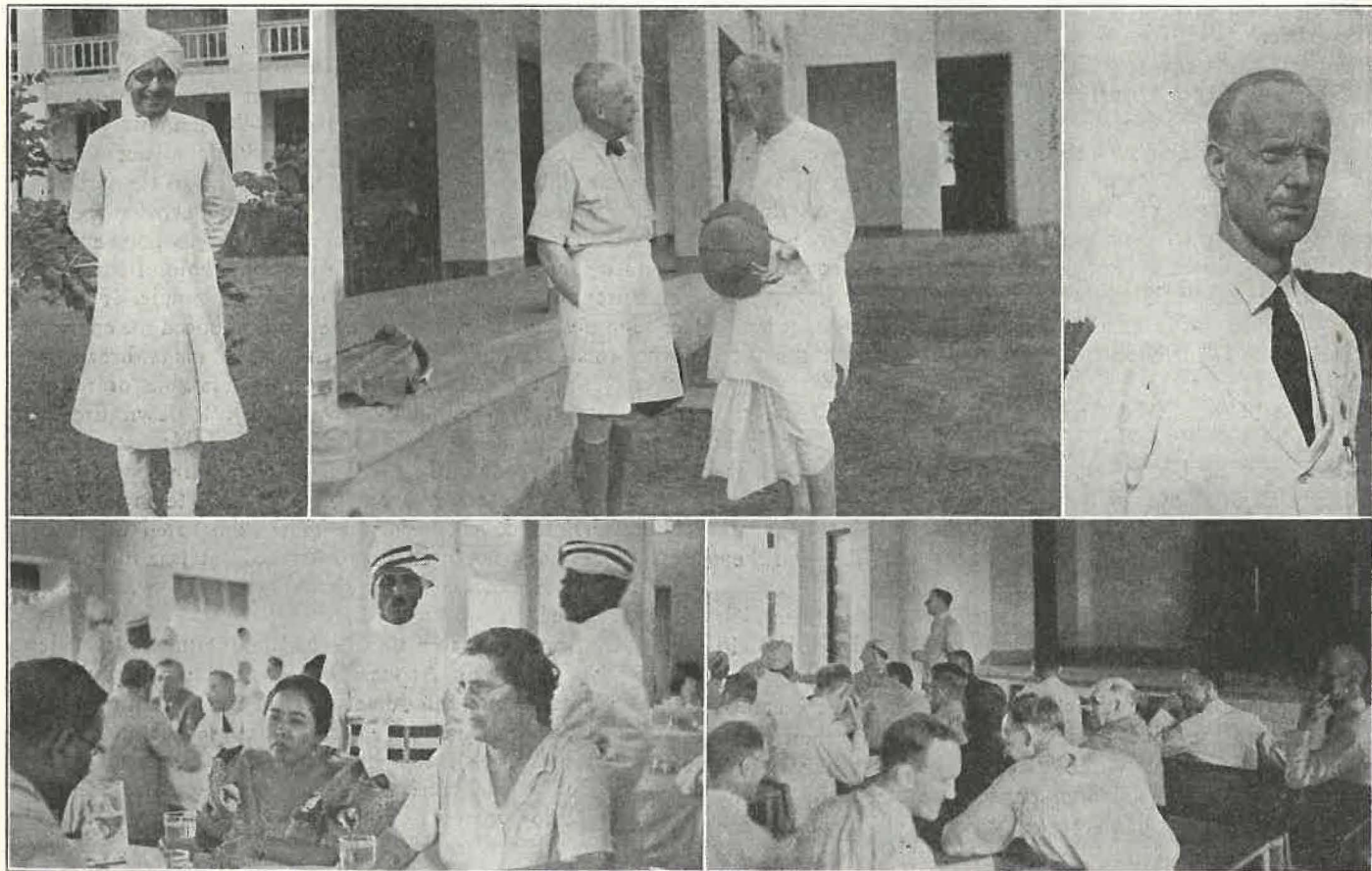
of Winchester, speaking on December 23d, gave a remarkable address on Church and State—courageous, understanding, honest, far sighted. The release on this speech has not appeared as yet. You may remember the story of Lincoln's lost speech, and how the reporters forgot to take notes. That's how I feel listening to some of these men—they capture you so that all you can do is to listen.

All week the sections have been meeting, and for the last two days struggling over reports to be presented at the plenary sessions this week. It has been work for all, and very hard for those on the drafting committees. Someday I hope to tell part of the story of the sections. I don't know whether the full story can ever be told—at least not till some things in the world clear up, because the safety of the group would certainly be involved. A Happy New Year to you!

The Vicar's Custom

THE SEXTON of Peover turned out to be a very genial fellow. He told me that a few years ago a donkey was found dead in a neighboring churchyard. The vicar wrote to the local authority asking for instructions. The clerk wrote that it was hardly the affair of the council and that the burying of the donkey came rather within the province of the vicar. Thereupon the vicar acknowledged the letter and said he had only bothered the council because it was customary to get into touch with the nearest relatives.

—Southwark Diocesan Gazette.



AT THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL, MADRAS, INDIA

The Rev. Andrew Thakur Das, moderator of the General Assembly of the United Church of North India, is shown at the upper left. Considered one of the most able of the India clergy, he has a degree of Master of Arts from Columbia university. He is pastor of Naulakha church, Lahore.

Lower, left, are Mrs. Joseph Martinez (left) and Miss Jean Begg (right). Mrs. Martinez is executive secretary of the YWCA in the Philippines, and Miss Begg is general secretary of the YWCA in India. Classmates at the New York school of social work, both women went into government service after their graduation. Mrs. Martinez in the Philippines and Miss Begg in New Zealand. Mrs. Martinez was later director of child welfare and the highest paid woman in the Philippine government service.

Upper, center, are Sir Henry Holland (left) and the Rev. C. F. Andrews

(right). Sir Henry is in charge of the CMS hospital in Quetta, Baluchistan. A doctor whose work has often been recognized officially, he has received several medals. Besides English, he speaks six languages of the Orient. The Rev. Mr. Andrews of Santiniketan Ashram is a close friend and interpreter of Ghandi.

Upper, right, is the Rev. Gustav Ahlbert, a Swedish missionary who has worked for nearly 20 years in Chinese Turkestan, a part of Asia under Communist control.

Lower, right, is Dr. Hendrick Kraemer, who is shown conducting a meeting. Known for his brilliant mind and continental point of view, he is the author of "The Christian Message in a Non-Christian World." He is professor of the history of religion at the University of Leiden.

Interracial Conciliation

Abstract of a Speech at the Madras Conference

By the Rev. C. F. Andrews

MR. ANDREWS began by referring to the cruel taunt of Pilate when he faced Jesus in the Judgment Hall and asked the contemptuous question, "Am I a Jew?"

All the insolent pride of race came hissing out of his mouth in that phrase and it added one more stab of pain to the suffering of Jesus as He went the way of the Cross. The Prince of Peace, whose birthday all Christendom would be celebrating on Christmas Day, was not born in imperial Rome but in a manger at Bethlehem as a humble member of a subject race.

Today, Mr. Andrews went on to say, both in Africa and in many parts of Asia and the Pacific, the European occupied the same imperial position over the races which the Romans had held long ago. Racial arrogance and the oppression of the subject races were the two dark shadows of imperialism. The unequal treatment of the weaker race by the stronger led on to hatred on both sides. It was typified in that insolent question of Pilate: "Am I a Jew?"

The speaker then called attention to two other forms of racial pride which were equally condemned by Jesus. One of these which divided men into what Disraeli rightly called "two nations," or races, was the inequality between rich and poor which was prevalent all over the world and specially perhaps in Western countries. Christ was on the side of the poor. The brutal insolence of the rich came under His sternest condemnation. The parable of Dives and Lazarus was written for all time.

The other form of racial or caste arrogance was that of untouchability which had eaten its way in India even within the Christian Church. Christ's own scathing condemnation of the Pharisees who said to their fellow men "I am holier than thou" revealed to us His judgment on this sin. In order to counteract it, He deliberately chose the publicans and sinners as His own friends.

We could trace, Mr. Andrews continued, how it was this very sin of racial and religious pride which brought Jesus to the Cross. The brutal imperialism of the Roman rulers, the equally sinister contempt for the poor on the part of the wealthy Sadducees, the hateful religious pride on a racial basis of the Pharisees with their doctrine of untouchability—all these combined to crucify Jesus.

From the very first He had stood out against them. We can see how His own fellow villagers at Nazareth tried to kill Him quite early in His ministry because He called their close attention to passages in their own scriptures about Naaman the Syrian and the widow of Zarephtha which hurt their racial pride. We also see how the Pharisees and Sadducees were lashed to fury by His indignation on behalf of fallen and despised humanity as He scourged their pride of wealth and power. The whip of small cords, wherewith He drove the unclean things out of God's temple, was the symbol of His awful judgment.

Yet, Mr. Andrews continued, there was an infinite pity which went side by side with judgment. "When He beheld the city," we read, "He wept over it and cried, O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathers her chickens under her wing, but ye would not. Behold your house is left unto you desolate."

SOME have been startled by the severity of His judgment on the Pharisees, who in their way were godly men. But such persons have not understood that Christ as He said these words was on the side of crucified humanity—the poor, the outcast, the untouchable, the down-trodden, the oppressed—whom these men who were in the seats of the mighty were crucifying.

"You hear the cry of this," said Mr. Andrews, "in Christ's tremendous word that it were better for a man that a millstone were hanged about his neck and he were cast into the sea than that he should offend one of Christ's little ones. On the other hand, even a cup of cold water given in His name to one of the least of them should not lose its reward. And in the parable of the Last Judgment it is by this criterion only that men will be judged. 'I was hungry' says Christ, 'I was thirsty and naked, I was sick and in prison and a stranger: inasmuch as ye did it to one of the least of these My brethren ye did it unto me.'"

So then, said the speaker, Christ entered right into the midst of these seething passions of racial and religious arrogance and oppression. He did not stand outside them. He felt every insult offered to fallen humanity as His very own. He burnt with indignation. He scourged the hypocrites, till they hated Him and murdered Him; but His last words were those of infinite sorrow and divine compassion—"O daughters of Jerusalem," He cried, "weep not for Me, but for yourselves and for your children." And as they nailed Him to the Cross, He cried, "Father, forgive them, for they know not what they do."

Mr. Andrews went on to say that it was not enough to stand by the side of Jesus as He took the whip of small cords and drove the money changers out of the temple. It was not enough to stand by His side, while He denounced the oppressors who robbed widows' houses while they made broad their phylacteries and made their unctuous professions of religious piety. It was not enough to wish to "call down fire from heaven and consume them as Elias did." No, at the very height of all our burning indignation against cruelty and wrong, we were called upon, as Christians, to love even the oppressors, to do good even to those who hated us, to pray for those that persecuted us, to be ready at last to go to the bitter end of crucifixion in divine love until we could say "It is finished."

Mr. Andrews stated that he had learnt this love of Jesus from two persons in Africa. One was a Dutch lady named Miss Molteno, and the other was Aggrey of Achimota. Nowhere in the world had there been such oppression as in Africa. Nowhere had Christ been so crucified afresh and put to open shame. But at the same time, nowhere had there been seen such divine forgiveness on the part of the Africans themselves. Until the other races of the world were ready to bow their heads in deepest lowliness of heart they would not be able to learn aright the message of Bethlehem and Calvary.

One to Another

HOW SOME people's knowledge is measured: "How's your parish doing?" "Fine." "What is it doing?" "Don't know." "And yet you say she is doing fine." (One parishioner to another.)

—Desert Churchman.

Spiritualism and the Human Soul

By the Rev. Desmond Morse-Boycott

I HATE hurting people's feelings, and I realize that some who read this article believe in Spiritualism intensely. However, they must remember that we who oppose it are the defendants. We did not start the fight.

The fight would be of a minor kind, as far as the Church is concerned, if Spiritualism were just the daring experiment of scientific minds. We might condemn it as wrong, or at least unwise, curiosity, but we should not regard it as inimical to true religion. The real trouble began when Spiritualism was turned into a religion, and its devotees claimed that it represented pure and undefiled Christianity; when they began to teach that Christ was a supremely gifted medium rather than the incarnate Son of God; when they found Spiritualism in every page of the New Testament; when they made additions to the same, admittedly wonderful writings produced automatically goodness-knows-how, gave descriptions galore of life after death (very insipid and frequently canceling out); and began to build churches and to proselytize.

Obviously, therefore, we cannot leave these claims alone, for if they are false we must oppose them and if they are true accept them.

"We can't expect to convert the Church in a night," said Hannen Swaffer to me amiably, at the close of a lengthy talk on the subject in his "upper room" that looks down upon Nurse Cavell's statue in Trafalgar square. Hannen, supported by a group of Spiritualistic stalwarts, had done all the talking, and I all the listening. I think up my good replies too late. He was convincing at the time, but his tidal wave of oratory has turned out to be, as far as I am concerned, but a gentle wavelet which for a brief hour washed over my rock-like belief that Spiritualism is a parasitic growth on true Christianity.

But since I met him last I have abandoned a number of my former arguments as untenable. Let me tell you why before I come to the grounds of my repugnance to Spiritualism as a religious belief.

I believe that the phenomena of spiritualism are, on the whole, genuine. That is to say, they actually take place, and ought not to be condemned as trickery. The strangest things really happen and the most astonishing messages come through.

Nevertheless, Spiritualism is terribly liable to exploitation. No one could object to a genuine medium's taking a reasonable fee for services rendered. The parson and the doctor do the same. It is a Scriptural principle that we must not muzzle the ox that treadeth out the corn. St. Paul laid it down that those who serve the altar may live by the altar. But charlatans abound in Spiritualism. The really genuine Spiritualists openly deplore the scarcity of true mediums. These charlatans have revelations that so much should be paid to further their investigations, and are themselves the trustees of the money they wring from those who consult them.

I cannot any longer bring up telepathy, or thought transference, as a complete answer to spiritualistic phenomena, though I think it is an answer in many instances. A medium has a highly sensitive mind which, if there is such a thing as thought transference, which few would deny, would be able to "pick up" the unconscious thoughts of sitters, just as a photographic lens connected to a telescope can pick up astronomical facts which the eye cannot see through the telescope alone. Many people are swept into Spiritualism because

they go to a seance in a fit of curiosity and are suddenly told something about their deceased friends or relatives which they had quite forgotten, but remember to have been true.

But this explanation does not cover the facts, and so I do not press it. The famous Spiritualist Dr. Lamond makes this clear. Early in his life he had met a painter of spirit pictures named David Duguid, who was a cabinet maker in Glasgow. In those early days he was known as a painter medium. He painted pictures of artistic merit in an incredibly short space of time, though Dr. Lamond admits that they never came up to the paintings of the great artist Ruysdael who was supposed to be doing work through him.

Lamond met him at a seance, and saw his wrists tied with cords to the arms of the chair. The knots were sealed with wax. A photographic card, palette and brushes were placed before him. A piece was torn off the card and given to Lamond. The room was feebly lit with a red light. Lamond saw the brushes stand up on end and heard the daub, daub. In a few minutes the picture was done and the light was turned on. Duguid was found tied up as described. Lamond never entered a seance room again for 37 years, but he kept that picture in a box. All those years he kept pondering over the mystery, until in 1915 he was tempted to attend some seances held in broad daylight. He heard the voice of Duguid.

"You have a picture of mine?"

"Yes."

"It is in a black box in a cabinet of your library."

"Yes."

"Don't you think that it is time that picture should be taken out of the box?"

Lamond: "I have kept that picture for more than 30 years. . . . I attach special value to it."

"I wish you to take it out of the box. There is a piece torn off the corner. . . ."

Lamond, when he returned to Edinburgh, opened the box and found the picture frame broken. He extracted the picture and found that a corner had been torn off.

NOW all that could be attributed to telepathy. Lamond had the memory of the picture in his unconscious mind and the medium picked it up with her hypersensitive mind and produced the phenomena. But what do you make of this sequel? David Duguid "got through" to another group of Spiritualists elsewhere and said "Tell Dr. Lamond that I am pleased he has taken the picture out of the box and placed it on his study mantelpiece. And tell him further he has more work to do with regard to that picture."

Dr. Lamond submits this story as evidence against the telepathy theory, and I agree with him. I agree with him, too, when he says "it has been said that if one case of intelligent communication from the unseen world can be proved the whole fabric, intellectually, of materialism falls to the ground." It is arguable that the scientific discovery of communication may in that connection be of value, but it is of no value *as a religion*. Spiritualism can teach the Christian nothing new. Materialism was finally answered on the first Easter Day and the answer rings down the ages. We do not want a new religion to teach us what we believe already, and to proclaim the destruction of materialism by materialistic means.

Anything more materialistic and gross than the mode of

communication it is hard to conceive. In fact it is horrible to think of. Personality is a very sacred thing. By holding hands round a table in a dark room we do not get into touch with the departed. There are two barriers. We get into touch, if we do get into touch, through a medium. And the entity on the other side, in trying to get into touch with us, has to do it through a discarnate medium, called a "control." Then the medium on this side has to lose all control of his own being and allow it to be inhabited, indwelt, by the discarnate being professing to bring the message. This is horrible, and I entirely fail to see the difference between it and possession. From the Mosaic days onward we have been warned against traffic with these "familiar spirits."

For a discarnate spirit, who may be debased, for ought I can know to the contrary, to function through someone else's body and brain, suggests something of sacrilege. Occasionally the communicator (that is, the loved one I may want to talk to) can function directly, without recourse to a medium's spirit control. That makes it more revolting. I should hate to think of anyone I love taking possession of the body, nerves, brain and muscles of a medium.

I can only thank God for mercifully drawing a veil between this world and the next, and they who pierce it do so at their peril.

I BELIEVE that these spirits who get through to us, and try to compel our belief by signs and wonders, by rappings, and messages by the ouija board and planchette, by balls of fire, and voices from trumpets, by spirit photographs and automatic writings, and I know not what else—are earth-bound. And that is why, it seems to me, they know such a lot about this world and so little about the next. When they start describing their own conditions they become platitudinous, prosy, confused, and dull, and I am forced to the conclusion that the spirit-world they try to describe is not an objective one at all, but one of mental impressions. The spirits strike me as beings who have not yet discovered the world of absolute truth and reality which a Christian believes to lie behind the material universe. I believe their descriptions are the product of their own confused minds as yet undetached from this world, of which they have a vivid recollection. I think this needs careful consideration. I was under gas the other day for two minutes, and had, throughout, a "consciousness" of the passage of an immense period of time. We know so little, yet, about the mind and its relation to time that we should hesitate to pierce a veil which God has drawn in His mercy.

If we do so, will it do us damage?

Here is the true story of an Anglo-Catholic vicar in London. He has told it to me himself.

"There is danger to the sanity and health of the dabbler in Spiritualism, to the person who, out of curiosity wants to have a shot at it, join hands and go into the dark. To my personal knowledge everybody who has taken it up has suffered in faith. Notably, devout communicants give up coming to Holy Communion. Then there is danger to health. Take my own case. I lost my mind, my career, *everything*. One cannot help noticing, too, that sin is discounted. It is described by the spirits as a failure to attain truth. If you discount sin a person who may retain faith, health, and sanity loses morality. Every one I know has lost some one of these things, but never all. Every single one I know has suffered in one of these things. They get a certain amount of comfort, but what does it mean? There is no other religion I know that harms people. Instructed people may be protected, but the ordinary ones aren't.

"I started in an honest way, though my vanity was soon played upon. I was led to believe that I would be controlled by an angel. I cultivated mediumistic powers, and then the darkness of a great horror gripped me. I am certain I was controlled by earth-bound spirits. I was a priest. I lost interest in my own religion, and became slack in my practice of it. I could think of nothing but Spiritualism.

"Then, of a sudden, God reached out to me. I was writing automatically. I found myself staring at the message: 'Stop. This will unbalance your mind.' I did not stop. I ignored the message. The message came from my godfather. Mediums, later, were wholly unable to get into touch with him. They could not even get his Christian name.

"I had two warnings, one as I have said by automatic writing, and another by tapping. The tapping directed me to a text in the Book of Ezekiel (7:5): 'Thus saith the Lord God; an evil, an only evil, behold, is come.' In my agony and horror I called on the Lord to deliver me and immediately I went through the amazing experience of evangelical conversion. At once all my old beliefs flooded back into my mind, and I had an intense joy. And then I was called to endure the terrible experience of Nebuchadnezzar although [he chuckled] I didn't have to eat grass and live like a beast, with long hair and nails like talons. I just went mad. During my madness I was convinced that I was the King of Scotland and that the House of Windsor was inimical to me. King George the Fifth was my persecutor. The persecution mania had got me badly. This lasted for three months, and throughout there was a voice which spoke words of comfort to me.

"The voice was with me until the last few days and then it said: 'I am not the angel you think I am. I am just yourself. I am now going to leave you.'

"I realized, then, that the amazing things I had done, including all the normal mediumistic tricks were apparently exhibitions of the power of my subconscious self.

"There is an alternative explanation.

"Spiritualists can produce vast masses of evidence, but not truth scientifically.

"That view is confirmed by the astonishing fact that I preached two sermons to large congregations while I was 'controlled.' I know nothing about what was coming upon me, and I was totally unaware of what I was saying. Those two sermons were furious denunciations of Spiritualism as being from hell."

I REMEMBER an editor of a national newspaper—a man of vast experience—saying to me once that he had never met a Spiritualist who was improved in character by his religion. That has been my own experience. This statement annoys Spiritualists intensely. They think they *are* improved in character. Your real, struggling Christian never for a moment thinks his character is improving. I know St. Paul did not. He even feared he might one day become a cast-away.

History teaches us that false beliefs gain currency when the Church neglects to believe and teach some tenet of her four-square gospel. Spiritualism would never have gained its present power, as a religion, if the Anglican Church had taught the Communion of Saints in all its fulness.

From boyhood upwards I have not only believed in the Communion of Saints, but practised it. I talk quite freely to the saints and the angels, but I talk to them direct (I have just broken off to ask the angel at my side to help me to put this clearly). I have no need to go to an earthly medium because I am, as a baptized Christian, in continual touch with Christ, and through Him with not only the heroes of Christendom (whom we call saints) but my departed loved ones who would lay no claim to sainthood. I leave it entirely to God to let them communicate with me. That the departed, whether saints or sinners, are allowed to come through,

under God, I have no doubt whatever. I believe that the Blessed Virgin Mary did appear at Lourdes, in order to give God's answer to materialism.

This sort of communication promotes spiritual health, banishes loneliness, deepens belief. I regard the Holy Communion service as the true seance, and therefore say "therefore with angels and archangels and with all the company of heaven we laud and magnify Thy holy name."

Spiritualism has nothing to offer me which I do not already possess, but much to take away. I should regard it as one of the greatest of modern menaces were it not limited, in its appeal, to the elderly and the bereaved.

A gospel which cannot be embraced by little children (as my gospel can be) is not the gospel of Christ. Do you doubt this? Would you take children into the darkened seance room and let them see and hear the terrifying wonders? I doubt it. But Jesus said: "Suffer little children to come unto Me. . . ."

Fine Ashes

TO PRAISE small virtues, believes the mission priest, is more efficacious in making good Churchmen than to damn grave faults. Fault-finding seems only to beget faults whereas if the performance of some good deed or duty is honestly praised certainly goodness is stimulated to overcome evil. And it would seem no matter how dark the prospect something can be found worthy of sincere praise.

The priest was calling upon Maggie who had been most remiss in her Church duties. The home was rather like a pig sty, the scanty supply of dishes unwashed, dirty beds unmade. Maggie and the children were really filthy. What on earth to praise? Without any realization of having been searching the priest was rather surprised at the enthusiasm of his voice as his eyes came to rest at the fireplace.

"Maggie, what fine ashes!" Piles of hardwood ashes on the hearth because no one had moved them, but the ashes lately burned, clean, the cleanest thing in the house. "These ashes remind me of the great ash-hoppers full at home when I was a child. From the ashes they made all the soap for the farm." Truly, visions came flooding of scrubbed piazza floors at the plantation house, of scrubbed Negro cabins. "These are splendid ashes, Maggie, they make me feel young and happy and to remember all the lovely clean smells of long ago." Maggie's soiled face glowed with pride.

The following Sunday Maggie, her husband, and her children, all as resplendent as if they had been scoured with old-fashioned potash soap, were early in the church for Mass.

—*Epiphany (Sherwood, Tenn.) Mission Booklet.*

Questions I Am Asked

THERE are five questions I am asked repeatedly: (1) When should a child be baptized? As soon as possible after birth. Within a month at most. The first place the baby should be taken is to the font. (2) What is meant by the Churching of Women? The Prayer Book makes it plain. It is a formal act of thanksgiving done before God and the congregation, for the blessed gift of a new life. What could be more appropriate or beautiful? Let all Church mothers bring the service back into common use. (3) When should one be confirmed? As soon as sufficiently instructed and prepared. Some earlier than others, depending on the home life. I should advise it be done always before adolescence if possible—there's a reason. (4) How often should one make his communion? Weekly if possible and properly prepared. (5) Should one always be fasting to do so? Fasting is an ancient, pious, and spiritually helpful practice; but sick, weak, nursing mothers, etc., and those living under unusual conditions and at long distances, must use their own judgment as to what they can do. Too often where fatigue begins, devotion ends. —*Bishop Jenkins.*

CHURCH MUSIC

Rev. John W. Norris, Editor

Keeping in Step

WITHOUT DOUBT many students of Church ceremonial and some of our liturgical scholars will find fault with a recommendation that the members of the choir keep step when they are entering or leaving the chancel. Such a recommendation is, however, made only for those choirs who are engaged in singing a hymn as they enter or leave the church.

The objection to keeping step when in a religious procession appears to be based solely upon the assumption that a choir so walking has a militaristic aspect that is objectionable in a service of worship. But where the participants are singing, it has been our experience that a much more orderly and dignified procession is obtained if the singers walk in step than if they move through the church with each one walking as it happens to please him.

There is one feature of keeping in step which if not guarded against becomes highly objectionable. That is the tendency to sway. The members of one choir of our acquaintance not only cultivated the habit of keeping in step, but were taught to step to the right and then to the left with each forward movement. The result was a pronounced swaying that amounted almost to a dance. Yet it is not necessary to sway in order to keep step.

The advantages of a choir's keeping in step are: first, that the rhythm of the hymn and the rhythm of the marchers coincides; and second, that a dignity and direction of purpose is added to the procession.

This opinion is not based upon theory, but upon actual experience in choir singing over a period of several years in different churches. In one choir, where it had been the custom for choir members to walk into church without any regard to step, the procession assumed the appearance of two lines of singers doing a sort of modified snake dance.

Eventually the practice of keeping step to the music and with each other was adopted. The swaying motion ceased; the choir moved forward with precision, suggesting a group of people intent on fulfilling a definite purpose, and that purpose the praise of God. The processions, while in no sense militaristic, were executed decently and in order.

Another improvement that was quickly noted was that the singers soon ceased scanning the pews for friends and relatives. Perhaps that is a perfectly proper procedure, for we have seen many clergymen do it. Yet we have never forgotten the feeling of distaste for such action that was engendered when we saw a visiting organist following a choir down the center of a church, and politely bowing and smiling to all those in the congregation with whom he was acquainted. Choir members frequently do this, and often the music they are singing suffers. When a choir is moving forward in step, and relating the rhythm of the music to their step, they unconsciously center their attention on the hymn being sung.

If our services are to be truly services of worship, Godward in direction, then the choir members, as well as the priest, should have their attention fixed upon God. This should be as true of the processional and recessional hymns as of any other part of the service. It has been our experience that a choir walking in step and in rhythm with the music, pays more attention to the task in hand than a choir that merely saunters into its place in the choir stalls.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Origins of Elizabethan Puritanism

THE MARIAN EXILES: A Study in the Origins of Elizabethan Puritanism. By Christina Hallowell Garrett. Cambridge University press (Macmillan). Pp. x-388. \$6.50.

MISS GARRETT'S researches began as an inquiry into the background of what may be called the proto-Puritan party in Queen Elizabeth's first parliament. They led her into compiling the valuable census of English exiles under Queen Mary, which is the body of her book. The sources previously known have been brought together, and amplified by the town records of Frankfort, Basle, Strasbourg, and Aarau. Many interesting facts about the Marian exile appear. Thus, the retirement to the continent was carefully planned in 1554 by what may be called either the Protestant or the new-nobility party, and was rather the cause than the result of the Marian persecutions. It was largely aristocratic and professional: out of 472 men the professions of 453 are known, and almost 400 of these were priests, students, "gentlemen," or merchants of some wealth. The different centers abroad had varying characters: craftsmen settled at Aarau, students and clergy continued their studies and arguments at Frankfort and Geneva, a knot of politicians, noblemen, and bishops observed the political situation from Strasbourg.

We hope that Miss Garrett will produce the narrative of the whole episode, as she promises. She has contributed an invaluable tool for students of the period. Unfortunately her introduction is rather confused, and the work is marred in detail by the author's natural enthusiasm for her own researches. Conjectures are too readily accepted, and persons of the same name too easily identified. For instance, the Robert King of the Emden list is there definitely distinguished from the bishops. To identify him with the Bishop King of Oxford makes the latter dash from joining in authorizing the disputation which prepared for Cranmer's trial (not presiding at the trial, unless Miss Garrett has some new source up her sleeve) to assist in publishing Cranmer's *Defensio* at Emden, then returning to die peacefully at home. (For other doubtful conjectures, cf. Carew, Cheke, and Graie.) But students are used to checking such points. They will welcome a book which will be of great use, even if not so epoch-making as the author would like to have it. The light shed on the interaction of politics and religion in the early history of Puritanism is particularly valuable.

EDWARD R. HARDY, JR.

Dr. Chave's Book on Child Study

PERSONALITY DEVELOPMENT IN CHILDREN. By Ernest J. Chave. University of Chicago press. Pp. 354. \$2.50.

CONVINCED that children are likely to be misunderstood if only partial views are taken of their characteristics and conduct, the author does his best to give a comprehensive picture of the factors involved in their developing personalities. He emphasizes the fact that the child's growing self is just as real an influence in his development as his heredity or his environment. "He is not a passive victim of either heredity or environment. A child, to a very large degree, holds his own destiny in his hands, and it is important for parents and educators to help him appreciate his own powers as early as possible."

While recognizing the four different approaches to the interpretation of personality growth—the biological, the behavioristic, the socio-psychological, and the functional-psychological—Dr. Chave holds out for a pluralistic approach. "The child begins as a bit of the ongoing life process, shares increasingly in it, and becomes more or less conscious of its meaning and value for himself and others like him."

The author, who is associate professor of religious education at the divinity school of the University of Chicago, addresses primarily educators, students in preparation for teaching, workers in the field of child guidance, and that increasing group of parents who are reading widely in child psychology. He devotes five chapters to hereditary factors and as many more to the environmental conditioning factors.

One of the strongest chapters deals with the effects of school

experience upon a child's personality. The author is frankly critical of "the prevailing indefiniteness which characterizes a great deal of education and which prevents satisfactory outcomes in character and personality." He is convinced that "there is no doubt that the requirements for a good teacher should be put on a high level, but up to the present very little has been done to prepare her for the most important part of her task—personality development in pupils."

The most disappointing chapter, that on the significance of religion in personality development, is a fine example of that "prevailing indefiniteness which characterizes a great deal of education" which the author vigorously condemns. To him "religions are the responses of persons throughout the centuries to the stimuli of the world in which they live" and apparently Christianity is merely one of such responses.

It is unfortunate that any book treating such a fascinating theme should be so dull. Each chapter is supported by an appropriate bibliography. The indexing is sketchy.

C. RANKIN BARNES.

The Fourth Edition of a Useful Directory

PUBLIC ADMINISTRATION ORGANIZATIONS. A Directory. 1938-1939. Chicago: Public Administration clearing house (1313 East 60th street). \$1.50.

THIS IS the fourth biennial edition of this directory of voluntary organizations working in the general field of public administration. It has been compiled for the use of these organizations themselves, public officials, and students of government, as a guide to sources of information, but it is most useful for those who have dealings with government in its various forms, and who of us has not in these days?

As Director Louis Brownlow of the clearing house points out, public administration may be defined as "the conduct and management of those many and varied services and activities which have been and are being undertaken by public authorities, federal, state, and municipal. This directory lists and describes the voluntary, unofficial associations, organizations, and agencies which have some direct or apparent relationship to the processes of public administration." Public administration is the product of constitutions, charters, statutes, legal codes, and rules and regulations that provide the framework for government, and the men and women operating within this framework who attempt to meet and satisfy the collective needs of society.

Into this picture, however, we must bring many voluntary, extralegal organizations and agencies. On the one hand these agencies modify, interpret, and extend the formal framework; on the other hand they encourage, restrain, guide, advise, and in other ways affect the activities of public officials and public employes in the performance of their administrative duties. Through these organizations, therefore, both "the legal framework of public administration," as Director Brownlow declares, "and the men and women who make public administration a living, vital organism have been profoundly influenced."

CLINTON ROGERS WOODRUFF.

The Last Word in New Testament Lexicography

LEXICOGRAPHIA SACRA. By Gerhard Kittel. Macmillan. 75 cts.

A DESCRIPTION of the *Theologisches Wörterbuch zum Neuen Testament* by its editor-in-chief, in the form of two lectures delivered in Cambridge. This monumental work, now in course of publication, will be the last word in New Testament lexicography for many years; and Dr. Kittel tells something of the results the contributors have achieved. For instance, he shows how *Abba*, the word used by our Lord for *Father*, was not used by the Jews in addressing God but only in ordinary family language; Christ, therefore, by selecting this word changed deeply the current conceptions of the relations between God and man.

B. S. E.

NEWS OF THE CHURCH

Task of Church Is Explained at Madras

Dr. Koo States Church Must Work to Develop an International Order in World

MADRAS, INDIA—The inescapable task of the Church is to develop an international order, Dr. T. Z. Koo asserted in a speech delivered at the International Missionary Council held here in December. The Church is ecumenical, he said; the ecumenical starts from the fact of unity, and the international from the fact of division; and from this he drew his conclusion.

He developed three points: the basic ground on which members of the Church of Christ have a part in building a new international order; the way to make a practical beginning; and what Christ asks Christians to be as they follow Him in this realm.

From every part of the planet the delegates came to India to attend the council, drawn by a sense of the desperate need for a clear guiding word from God that would give light and power to the universal Church as to what she must say and do in this time of world crisis.

CORPORATE WORSHIP

The early morning of every day was devoted to corporate worship. A special richness attaches to this period because it is led by men and women of so many different races and types of religious experience. The crowning act of worship each week is the Holy Communion at 7 o'clock on Sunday morning. On the first Sunday, December 18th, Holy Communion was celebrated according to the manner of the Reformed and Free Churches, and members of all Churches were invited to participate.

Pastor Anet of Belgium, liaison officer of the Protestant missions in the Belgian Congo, presided; Dr. Cheng Ching-yi, general secretary of the Assembly of the Church of Christ in China, spoke the words of institution; and the Rev. Paul S. Rangarajan, chairman of the Trichinopoly district of the Methodist Church in South India, led the worshipers in prayer.

The bread and the wine were distributed by elders of different races and nationalities, including one woman, a member of the English Baptist Church. These were: Miss E. Bowser, England; the Rev. A. T. Das, India; the Rev. A. T. Louw, S. Rhodesia; the Rev. S. Grosskoff, S. Africa; the Rev. D. de A. Chavès, Brazil; the Rev. Dr. Y. Chiba, Japan; the Rev. M. Muurage, Kenya; and Bishop J. Ch. Baker, USA.

Later on Sunday morning the delegates again joined in corporate worship, with hymns and prayer, and heard two addresses

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REV. WALTER K. MORLEY

Fr. Morley was reelected chairman of the Midwest provincial social service department at the recent conference in Chicago.

Rhode Island Bishop Sails to Make Annual Visitation

NEW YORK—Bishop Perry of Rhode Island, and Bishop in charge of the American churches in Europe, sailed from New York January 14th on the Italian liner *Rex* to make the annual visitation.

Landing in France, he will take the services at Nice, where there is now no resident priest, and will meet with the vestry there. On St. Paul's day he celebrates the 65th anniversary of St. Paul's church, Rome, and confirms a class there. He then goes on to Emmanuel church, Geneva; to St. John's, Dresden, and to the Church of the Ascension, Munich.

The administration of the churches in Europe is provided for by the Williams fund. Accompanying the Bishop this year is the Rev. Taylor Willis of Norfolk, Va., who is taking a winter holiday on his own account.

Expect Sacramento Mission Near Shasta Dam to Become a Parish

REDDING, CALIF.—All Saints' church here will be changed from a mission to a parish soon, it is expected, since the city has almost doubled its size in the last year and will increase greatly when work on Shasta dam, six miles north of the city, gets into full swing. The federal government is spending over \$200,000,000 on the dam during the next eight years.

Plans are now being formulated to build a rectory here and to call a priest. The Rev. Walker M. Gage, present rector of St. Peter's, Red Bluff, and priest in charge of the missions at Redding and Corning, has resigned his position at Redding.

Plan Coördination of Social Agencies

Welfare Group of Fifth Province Discusses Need of Closer Working Relationship

CHICAGO—Plans for coördinating the work of all social service agencies under the jurisdiction of the Episcopal Church in the Midwest were announced at the annual conference of the social service department of the fifth province, held last week in Chicago. Plans followed discussions of the need for a program which would enable the various groups to work in closer relationship with each other.

Selection of committees to develop a plan of action was made and consideration was given to the methods by which the objective could be accomplished, with the various chairmen being instructed to be ready to make progress reports at the provincial meeting scheduled for this fall at Racine, Wis.

A social action committee under the chairmanship of Charles Dibble of Kalamazoo, Mich., chancellor of the province, was named as a coördinating body whose purpose it will be to study and recommend for parish and diocesan units a social service program which will meet the changing needs of the times.

TO PROVIDE NEW PROGRAM

The Rev. H. Ralph Higgins of Grand Rapids, Mich., was elected chairman of the educational committee which will attempt to provide a social service program on which the three seminaries in the province and the School of Applied Religion in Cincinnati can unite.

Dr. William S. Keller, director of the latter school, was chosen chairman of a committee. It will seek to bring together the specialized social service leadership in the province in order to make available knowledge and experience for consultation by clergy and parish workers.

The Rev. Walter K. Morley, executive secretary of the department of social service of the diocese of Chicago, was reelected chairman of the provincial group at the conference.

In reviewing the conference, Fr. Morley said:

"This proposed program is a step in the right direction. The immediate need as expressed throughout the province was that the assistance of trained workers be made available to clergy and lay workers in the parishes. We hope to accomplish this through our program."

Elected to membership in the provincial department of social service for the coming year, in addition to those named above, were:

The Rev. Vivan A. Peterson, Cleveland; the
(Continued on page 112)

Dr. Gravatt Has Not Announced Decision

Virginia Clergyman, Chosen to Head Upper South Carolina, Is Still Withholding Acceptance

COLUMBIA, S. C.—The Rev. Dr. John J. Gravatt, who was elected Bishop of Upper South Carolina at a special convention held in Trinity church here January 10th, had not at latest reports announced his decision as to acceptance of the election.

Dr. Gravatt is a nephew of the Rt. Rev. William Loyall Gravatt, retired Bishop of West Virginia. At present he is rector of Trinity church, Staunton, Va.

Other leading candidates for the office of bishop were the Rev. Albert Stuart, rector of St. Michael's church, Charleston; the Rev. Lewis N. Taylor, rector of the Church of the Good Shepherd, Columbia; the Rev. Robert T. Phillips, rector of Christ church, Greenville; and the Rev. Dr. Maurice Clark, rector of Grace church, Camden.

Others who received scattered votes included: the Rev. Dr. Churchill J. Gibson, the Rev. A. Rufus Morgan, the Rev. Moultrie Guerry, the Rev. Charles Fishburne, the Rev. John L. Jackson, the Rev. Dr. Oliver Hart, the Rev. T. P. Noe, the Rev. G. Croft Williams, and the Rev. A. R. Mitchell.

On the fourth ballot, Dr. Gravatt received a majority in both clerical and lay orders, with a total of 25½ votes.

BORN IN VIRGINIA

Born October 3, 1881, in Hampton, Va., Dr. Gravatt is the son of the Rev. Dr. John J. and India Wray Gravatt. He received the degree of Bachelor of Arts from the University of Virginia in 1903, following which he taught for several years at McGuire's school, Richmond, Va. He studied at the Virginia theological school from 1905 to 1908, in which year he was ordained deacon by Bishop Gibson.

In 1909 Bishop Gibson advanced him to the priesthood, and he became rector at Rapidan, Va., leaving some time later to serve in Frankfort, Ky. For the past 20 years he has been rector of Trinity church, Staunton.

DEPUTY TO GENERAL CONVENTION

Dr. Gravatt has been a member of the executive board of the diocese of Virginia since one year after it was created, and has served many times as a deputy from Virginia to General Convention. He has long been a trustee of the Virginia theological school.

He received the degree of Doctor of Divinity from that seminary at its 110th commencement.

Dr. Gravatt married the former Helen Stevens on April 19, 1922. He holds many positions of importance in Staunton civic and fraternal organizations.

A proposal for the dioceses of Upper South Carolina and South Carolina to merge was defeated after a warm debate, by a vote of 87 to 29. Speakers pointed out

Georgia Negro on Jury Probing Priest's Death

BRUNSWICK, GA.—A Negro, Alex Atkinson, was on the grand jury which recently investigated the slaying last February of Dr. Charles H. Lee, rector of Christ church, St. Simons island. This is the first time, according to veteran court attaches, that a Negro has served Glynn county in such a capacity.

The grand jury investigation was terminated suddenly, when a witness failed to appear. The inquiry will be resumed, however, when the witness can be brought before the jury.

that since the division of the two dioceses in 1920, the Church growth in each had exceeded that of the general Church, and that the merger would, according to Church law, require the formation of a new diocese, instead of the reuniting of two old ones. It was thought that the administrative work required of one man by the proposed merger would militate against his being a "true father in God." The merged diocese, in number of communicants, churches, and clergy, would be larger than any other in the province of Sewanee.

Archdeacon of California Soon to Give Up Position; Praised by Bishop Parsons

SAN FRANCISCO—The Ven. Dr. W. R. H. Hodgkin, archdeacon of the diocese of California, according to Bishop Parsons' statement in the January issue of the *Pacific Churchman*, will soon give up his position. The election of Bishop Block, Coadjutor, permits the dividing up of the Bishop's work and thus makes it necessary for the diocese to do without an archdeacon.

Archdeacon Hodgkin will continue in his position until he takes a parish. He will assist Bishop Block in the mission field and in other ways and do some supply work.

"I cannot let this change come," Bishop Parsons wrote, "without recording . . . my own personal gratitude for the splendid service which he has rendered as archdeacon during the past five years. He has fulfilled in every respect those functions which in Bishop Nichols' original plan were to be assigned to him. He has been a general missionary in charge of all the missions and adjutant to the Bishop in the work of the Church in the diocese."

Pre-Marital Health Examinations Sought by North Carolina Group

RALEIGH, N. C. (RNS)—Passage of a law requiring strict health examinations of prospective brides and bridegrooms is sought in a bill presented to the North Carolina legislature, now in session here, by the state legislative council, an organization comprised mostly of women's groups.

The council also is seeking enactment of laws calling for more adequate care and treatment of mentally defective persons, and for the provision of institutional care for delinquent Negro girls.

Reforms in Marriage Asked by Pittsburgh

Social Service Commission Takes Lead in Agitation for Change in Statute

PITTSBURGH—Reforms in the Pennsylvania marriage law are being asked by the social service commission of the diocese of Pittsburgh, which has recently taken a prominent part in agitation for changes. Proposed reforms include required consent of parents for the marriage of persons under 21, and a minimum age of 18 instead of 16 for marriage.

The commission met on January 13th in Pittsburgh with representatives of other groups interested in the proposals. Judge Lois B. McBride of the Allegheny county court presided.

It is being urged that all parties to a marriage contract be required to submit birth certificates, if they are under 30 years of age. All candidates for marriage will be required to pass physical examinations for social diseases. The requirement of a certificate declaring the contracting parties free from tuberculosis and mental defect will also be asked.

It is expected that the annual convention of the diocese, meeting January 24th, will pass resolutions endorsing the proposed changes.

PITTSBURGH (RNS)—Representatives of Protestant, Catholic, and Jewish groups have met here with civic bodies to discuss three far-reaching changes in the marriage laws of Pennsylvania.

The proposals were worked out by Judge McBride and several others.

Ten states have laws requiring some sort of examination to determine the physical fitness of applicants for marriage licenses. These are New York, New Jersey, Illinois, Connecticut, Kentucky, Michigan, Rhode Island, New Hampshire, Wisconsin, and Oregon. Rhode Island requires a test for infectious tuberculosis and several for syphilis only. Persons who marry outside Rhode Island and return within six months must submit to examination or be fined; Wisconsin law provides for prosecution of those marrying outside the state to avoid state laws.

Agencies represented in the discussion group include the National Association for the Advancement of Colored People, federation of Jewish philanthropies, Young men's and women's Hebrew association, Catholic Women of America, Tree of Life synagogue, Rodef Shalom temple, Pittsburgh council of Catholic women, federation of social agencies, YMCA, Women's committee for Catholic charities, federation of Jewish women, Council of Churches of Christ, First Baptist church, Catholic boys' welfare league, Family society, council of Catholic charities, congress of clubs, council of Jewish women, YWCA, league of women voters, Methodist ministerial association, league for progressive action, and the Urban league.

Church Army Captain Recalled

PENDLETON, ORE.—Capt. Arthur Bello of Church Army was recently recalled to Church Army headquarters. He had spent a year doing notable work in the district.

Primate Calls Church to New Opportunities

Points Out Unmistakable Signs of Spiritual Awakening; Pleads for New Enthusiasm

NEW YORK—A call to the Christian Church in America to awaken to the opportunities which it has in view of recent happenings in the secular world was issued January 16th by the Most Rev. Henry St. George Tucker, Presiding Bishop.

"Today there are unmistakable signs of a spiritual awakening. In every field of thought—among men high in public life and in secular realms—we sense stirrings which touch the deepest wells of human being.

"Not in centuries has the world known such a situation. Strangely enough, perhaps, we of the Church can claim small credit for this awakening. Slaughterous war and inspired hate have forced it. Ugly oppression has forced it. Stark want and bitter suffering have forced it. Crass materialism and bold totalitarianism have forced it.

"The fact remains: it is here and we thank God for it. The pendulum of time is swinging swiftly, daringly back from the brink of chaos.

"What answer to this awakening have we who call ourselves Christians? Are we to sit idly by when spiritual lives, long dead, show signs of rebirth? Are we to turn our faces away until this opportunity has passed? Or are we to grasp it with all the enthusiasm that is in us?

"We cannot ignore this the greatest challenge which has come to the Church in modern times. We must accept it. We must go out to feed and nurture these spiritual sparks which flash about us, lighting up the skies. We must fan them to a sweeping fire of victory for our Lord and Master.

"Earnestly and prayerfully I call you, fellow Christians everywhere, to your responsibilities of witnessing by your lives to the saving power of Christ. Only thus can we secure for future generations that peace and well being which man has sought through the ages."

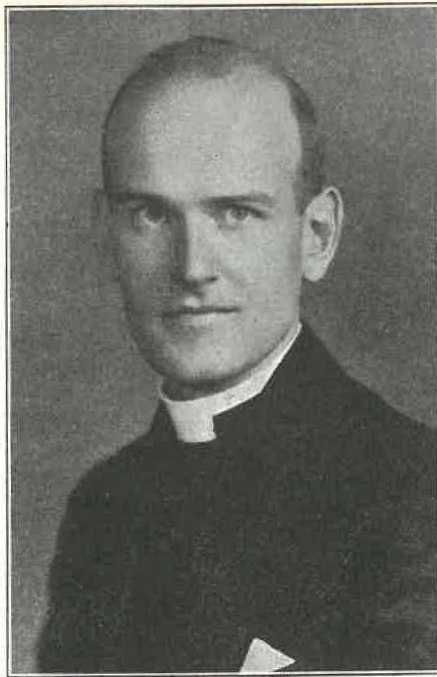
Federal Council Urged to Call World-Wide Meeting

CHICAGO (RNS)—A demand that the Federal Council of the Churches of Christ in America take the lead in calling a world economic conference has been voiced editorially in the *Christian Century*, undenominational weekly.

Pointing out that government action in calling such a conference is unlikely, the editorial declared:

"The council has no greater responsibility confronting it at this hour than to see that means are found whereby the demand of the Churches for a peaceful and constructive approach to the world crisis may be given realization. And the Churches have no more promising way of translating their aspirations into action than by reliance upon the council."

The editorial suggested that after preliminary details have been worked out the conference be opened under the "interim auspices of the now forming World Council of Churches."



REV. DOUGLAS W. KENNEDY

The Rev. Douglas W. Kennedy, formerly assistant rector of St. Mary's church, Philadelphia, on New Year's day began his new duties as a member of the staff of Christ church cathedral, Hartford, Conn. A native of Canada, and a rector in that country before 1936, Mr. Kennedy has recently been working with the students at the University of Pennsylvania.

(Photo by Hollander and Feldman.)

Conference on Christian Unity Held in Milwaukee

MILWAUKEE—The second annual conference on Christian unity under the auspices of All Saints' cathedral, the First Baptist, First Unitarian, Immanuel Presbyterian, St. Paul's Episcopal, Summerfield Methodist, and Welsh Presbyterian churches is being held here on Sunday evenings, January 15th, 22d, and 29th, at St. Paul's parish house.

Classes meet from 7:30 to 8:15. The Church and the Community, The Church and the State, and The Church and the World are considered under the leadership of Prof. Thomas S. Kepler of Lawrence college; and The Church and Jesus Christ, The Church and the Word of God, and The Church and Worship under the leadership of Prof. Sherman Johnson of Nashotah house.

A short service of united worship follows at 8:15 in St. Paul's chapel.

Anti-Dark Cell and Electric Chair League Formed in Texas

HOUSTON, TEX. (RNS)—Under the chairmanship of the Rev. William Karback, pastor of the Community church of Thompson, a state wide organization, having as its object the abolition of capital punishment and the dark cells in the Texas prison system, has been formed. The group is called the anti-dark cell and electric chair league.

The coming session of the legislature will be asked to consider a law to abolish both capital punishment and the dark cell, it was said.

64,156,895 Church Members in the USA

Federal Council Figures Indicate Churches Growing at Twice Speed of Total Population

NEW YORK—Membership of Churches in the United States is 64,156,895, according to figures released by the Federal Council of the Churches of Christ in America. The great majority of the members, or 52,379,579, are more than 13 years old.

The total number of churches in the country is given as 248,410, and the number of different religious bodies as 200. Totals were assembled by the Rev. Dr. Herman C. Weber, editor of the *Yearbook of American Churches*.

Dr. Weber, according to the Federal Council, has spent a number of years with the association of statisticians of American religious bodies in an attempt to improve the statistics of religion. He has made every effort to secure accuracy and comparability.

MEMBERSHIP ON INCREASE

Dr. Weber's figures show, according to the *New York Times*, that membership of Churches in the United States has increased twice as fast as the population in 1937. Increase in Church membership was about 960,000, and increase in churches was 1,743.

"Significant of the trend toward Church unity," the Federal Council's report points out, "is the fact that 97.3% of the total membership is in the 50 largest bodies—all with a membership of 50,000 or over. The small bodies, approximately 160, account for only 2.7% of this great Church population.

"Moreover, the former total of 212 bodies has been reduced by 'mergers and disappearances' to 200.

"The membership 13 years of age and over increased by 963,396 during the period covered."

Totalitarianism Attacked by Patriarch of Lisbon

LONDON (RNS)—A strong attack on totalitarianism, which he implied would result in the destruction of Christianity, was made by Cardinal Archbishop Cerejeira, Patriarch of Lisbon, in an outspoken criticism of National Socialism, on the occasion of the ninth anniversary of his elevation to the patriarchate.

"The National-Socialist ideal," he declared, "seeks to become a substitute for God. It degrades and destroys Christian faith. This religion of the nation means the death of the Christian religion."

Asserting that a living Catholicism cannot remain silent before the threats of nationalism, Cardinal Cerejeira described the persecution of the Jews in Germany as an example of the lengths to which a "heathen cult of power, ambition, violence, and hatred" may go in its "deification of might."

Catholic Action in Germany has been systematically exterminated, he said.



DRS. KOO AND VISSER 'T HOOFT

Dr. Ts Zing Koo, secretary of the World Student Christian Federation, is shown here (left) with the Rev. Dr. Willem A. Visser 't Hooft, a Dutchman who has been engaged in international Christian work ever since he left the University of Leyden in 1924. Dr. Visser 't Hooft is general secretary of the World Council of Churches. Dr. Koo, a graduate of St. John's university, Shanghai, has the degree of Doctor of Laws from Colgate. He is called one of the "most able men I've ever met" by Bishop Hobson.

Task of Churches Is Explained at Madras

Continued from page 105

—one by the Rev. Douglas Horton, minister of the General Council of Congregational Churches in the USA, and the author of several books; and the other by the Rev. George Macleod, a minister of the Church of Scotland.

FROM COLLEGE TO HOTEL

On December 7th the 750 students of Madras Christian college were sitting for their last examinations. By 10 o'clock the next morning every student was out of the college. Two and a half days later the college had been transformed into a hotel for the reception of the delegates to the council meeting.

Four hundred and seventy beds were hired, the bathrooms were refitted with washbasins, water taps, etc., the kitchen was stocked with table linen, china, glass, and cutlery. On December 11th, three days after the students had left, an all-day meeting of about 60 delegates was held at the college, and on the next day the remainder of the 464 members of the conference arrived to find their rooms ready for them and meals being served in the dining rooms of the three halls.

This amazing piece of organization was due to two factors. First, to the generosity of the Madras Christian college which sanctioned an early closure and placed the whole college and its resources, absolutely at the disposal of the International Missionary Council. Second, to the fact that one of the secretaries of the International Missionary Council, Dr. A. L. Warnshuis, and Henry Schaetti, the architect of the college, had worked out beforehand a scheme so closely knit to the last detail that every possibility was foreseen and provided for.

Never before have the students left the college with such speed, and normally 100 or more of them stay there during the vacation. The college reopens on January

4th. The conference closes on the 29th, and by 10 o'clock on December 30th every delegate will have left in order that the college may again be cleaned in the few days that remain.

Fifteen young Indian men and women act as stewards in the three halls. They supervise the sweeping of the rooms and the cleaning of the bathrooms every day, organize hot baths, sort and deliver letters, give information, and, above all, do a thousand and one "little unremembered acts of kindness and of love."

The Madras Christian college is a Union college supported by the Church of Scotland, the CMS, the MMS, the LMS, the SPG in Great Britain and the American Baptist Foreign Mission Board and the Dutch Reformed Church in America (Arcot assembly). It is an affiliated college of the University of Madras and gives instruction up to the honors and Master of Arts degrees. Connected with it and under the same control is a high school in which some of the older students of the college teach.

STUDENT GROUP

A group of people who are in close touch with students and able to interpret their thinking met one evening. There were also direct representatives from the student Christian movements of over a dozen different countries, and the fact that so large a number of people came to the discussion was evidence of a determination to relate the work of the Tambaram meeting to the needs and aspirations of younger Christians. This was further brought out by the rapid cross-talk which followed a request for the chair for opinions on the discussions which had so far taken place.

Men and women from every continent took part freely, and the group began to develop a mind of its own on certain vital issues. It was decided that the younger members should meet again to discover any message they might have for the conference as a whole.

CONFERENCE LITERATURE

In addition to the official publications of the International Missionary Council, on the meeting, which will be announced later, the following books will appear during the next six months:

(1) *World Focus*, published by the Edinburgh House press, London, 6 pence a copy, and the Friendship press, New York, 20 cts. a copy. 24 quarto pages, largely of pictures produced in photogravure. In addition to pictures of Tambaram and the conference at work, about 14 pages will show the background of the countries from which the delegates come, and the photograph of a typical delegate.

(2) A book by Basil Mathews, author of *The Clash of Colour*, *The Church Takes Root in India*, etc. To be published by the Edinburgh House press, London, 2 shillings a copy, and by the Friendship press, New York, at cloth \$1.00, paper 60 cts. a copy. While not in any sense a descriptive book about the International Missionary Council meeting at Tambaram, it will describe and discuss the whole world mission of Christianity as seen from the angle of the meeting, which will serve as the focal point.

(3) A book by S. Franklin Mack, direc-



MISS MacCAUSLAND AND DR. WU

Miss Isabelle MacCausland (left) of the staff of Kobe college, Japan, was formerly a social worker in Buffalo, N. Y., and London. With her is Dr. Yi-fang Wu, president of Guilting college, Nanking, who has two degrees from the University of Michigan. Considered one of the great leaders in Chinese education, she was chairman of section IX, Relation of Christian Education to the Christian Missionary Purpose, at the Madras conference.

tor of young people's division of the Board of Foreign Missions of the Presbyterian Church, USA. It is to be published by the Friendship press, New York, in the early summer of 1939. Probable price, cloth \$1.00, paper 60 cts.

BROADCAST TO THE WORLD

At midnight on Christmas day six delegates, with Basil Mathews and Leslie Moss, went to the broadcasting studio of the All-India radio in Madras. This hour was chosen because, with the difference in time, the program could be heard in most parts of the world at a suitable hour during Christmas day. The delegates were from the two teams which sail to Britain and America after the conference to take its message to Christian people there.

Among those taking part in the broadcast were the Rev. C. G. Baeta of the Gold Coast, Miss P. S. Tseng of China, the Rev. D. T. Niles of Ceylon, H. Yuasa of Japan, G. B. Camargo of Mexico, and Miss Sircar of India.

"Young Mrs. Meigs" Is 100

MILWAUKEE—Mrs. E. Purdon Wright, resident of St. John's home here, and model for the title character of *The Young Mrs. Meigs*, celebrated her 100th birthday on January 17th. Still lively and spry of wit, she fondly recalls the days when she and author Elizabeth Corbett knew each other at a soldiers' home years ago, she as the wife of the chaplain and Elizabeth Corbett as the small daughter of the treasurer of the home.

Mississippi Missionary Retires

HOLLANDALE, MISS.—The Rev. Lundy Sykes, missionary in the Hollandale field, retired on January 1st. He has served as rector of St. John's, Aberdeen; St. John's, Laurel; and as dean of the Panama Canal Zone cathedral. He will reside in Macon, Miss.

An untiring builder, he has churches at Okolona, Brooksville, Macon, and Starkville to his credit.

Refugee Problem Not "Exclusively Jewish"

Letters to London "Times" Signed
by British Church Leaders as
Contradiction of Criticism

LONDON (RNS)—The English Anglican and Roman Catholic Primates, as well as the leaders of the Free Churches of England and the Church of Scotland have signed a letter to the London *Times* denying that the refugee problem is exclusively a Jewish problem.

The letter was prompted by criticisms of the Lord Baldwin fund for refugees, which is now well over £300,000.

The letter states: "The Lord Baldwin fund has been criticized on the grounds that the refugee problem is a Jewish problem, and that it is incumbent upon Jewry to cope with it without seeking outside assistance. We believe that it needs only a plain statement of facts to show that such criticism is without foundation.

"(1) Since the year 1933 the refugee problem in central Europe has never been purely Jewish. 'Aryan' and 'non-Aryan' Christians to the number of at least 100,000—and this is probably a gross under-estimate—are seeking asylum.

"(2) Hitherto the greater part of the relief accomplished has been paid out of Jewish funds without regard for the race or religion of the recipients.

"(3) The Jewish community has never asked for the assistance of Christian Churches; on the contrary, the present appeal came into being because these Churches felt that the time had come for them to play their part in the relief of this great volume of human suffering.

"Finally, apart from the fact that so many of the sufferers are Christian, though this by itself should be enough, the refugee problem, by its very nature, makes the most insistent demand upon the charity of all Christian people."

The letter is signed by the Archbishop of Canterbury; Cardinal Hinsley, Archbishop of Westminster; Dr. Robert Bond, moderator of the Federal Council of the Free Churches of England; and Dr. James Black, moderator of the General Assembly of the Church of Scotland.

Resignation Announced by Dean of Sacramento

SACRAMENTO, CALIF.—The Very Rev. Emile S. Harper, dean of the chapter of Christ church cathedral, and rector of St. Paul's, Sacramento, a unit of the cathedral, has announced his resignation, effective January 31st. His successor has not been announced.

Dean Harper and his wife will return to Brooklyn, N. Y., where he served his first parish, All Saints' church, from 1910 to 1931. He has been in orders 35 years, 21 of which were spent in Brooklyn. In 1931 he retired and returned to San Francisco, his native city.

He came to Sacramento three years ago at the invitation of Bishop Porter of Sacramento.

Rumanian Baptists Advised They May Reopen Churches Shut by Government Decree

BUCHAREST (RNS)—Officials of the Rumanian Baptist Union have been advised, coincident with the approval of a very high authority, to reopen immediately all churches and prayer houses which were closed last month as the result of a governmental decree. The same authority is also reported to have promised a revision of the repressive law in the near future.

That there will be no opposition to attempts on the part of Baptists to reopen their places of worship is due, it is said, to orders issued by Rumania's Iron Man, minister of interior Armand Calinescu, approving the reopening of churches.

It is understood that the minister of religion, Bishop Nicolae Colan, is powerless to object since the minister of interior controls both the police and the gendarmerie of the nation.

Baptist leaders, meeting in Bucharest, have decided to await written instructions from the minister of interior before taking any action. The minister, however, is said to be unwilling to take this step.

Accordingly, those churches under government seal will remain closed for the present but it is believed that those voluntarily closed by the Baptists as a silent protest against the decree will be reopened immediately.

Illustrated Lecture on City Church Is Available

NEW YORK—To assist in the current study of the city church, now being carried on by many groups in the Church, and also for general popular use, a new illustrated lecture on *The Church and the City* has been made available by the National Council.

There are about 50 lantern slides, showing many scenes that reveal various human needs and many agencies at work meeting the needs. A number of photographs were supplied by the office of the Federal Arts project. With the slides are notes which may be read in full, or quoted from, or entirely omitted if the lecturer prefers to make his own speech.

Orders for the lecture, Church Missions house officials have said, should be placed as far as possible in advance of the time needed, and some leeway in the date should be given, if possible, since difficulty has been experienced in making up a schedule that will meet all demands.

Orders may be placed with the Rev. G. W. Hobbs, 281 Fourth avenue. The rental charge is \$1.00, plus carrying charges.

To Film Niemoeller's Life

HOLLYWOOD, CALIF.—A motion picture, based on the life of the Rev. Dr. Martin Niemoeller, long persecuted victim of Nazi terror, is to be made soon, according to International News Service. Paul Muni will be starred in the picture, which will be called *The Bishop Who Walked With God*.

Sherwood Hall Head Appointed by Bishop

Dr. Street, Once Headmaster of St.
Alban's, Will Replace the Rev.
Walter W. McNeil

LARAMIE, WYO.—Appointment of the Rev. Dr. Charles L. Street as headmaster of Sherwood Hall, the cathedral school for boys, Laramie, has been announced by Bishop Ziegler of Wyoming. Dr. Street is the former head of St. Alban's school, Sycamore, Ill.

Since his ordination to the ministry in 1918, Dr. Street has served as priest in charge of the Cathedral of SS. Peter and Paul, Chicago; superintendent of city missions in the diocese of Chicago; student chaplain of the University of Chicago; and vicar of All Saints', Stoneham, and St. Luke's, Malden, Mass.

Dr. Street is qualified for his new position both in education and experience. His academic training was received at St. Mark's school, Southborough, Mass., Yale, General theological seminary, and Columbia university. From Yale he received the degrees of Bachelor and Master of Arts; from General, Bachelor of Divinity; and from Columbia, Doctor of Philosophy.

In the diocese of Chicago he served not only as examining chaplain to the Bishop of Chicago but also as chairman of the department of religious education.

ASKED TO BE RELIEVED

Announcement was also made that the Rev. Walter W. McNeil, who by his own request had been relieved as headmaster of Sherwood Hall, has been appointed vicar of St. James' church, Kemmerer, Wyo., where he will be associated with his brother, the Rev. Dudley B. McNeil, in the Evanston field. The work will carry him to missions and churches in Pinedale, Big Piney, LaBarge, and Cokeville.

Fr. McNeil has doubled the enrolment of Sherwood Hall in the year he has been headmaster, and has had charge of the churches in Rock River and Fox Park.

Prepare Booklet on Work of Georgia Young People

SAVANNAH, GA.—The departments of publicity and religious education of the diocese of Georgia are collaborating on a pamphlet on the young people's work in this diocese. It will very likely be known as Georgia's Young People Adventuring for God.

There have been a good many calls for material on this subject, and the pamphlet is being prepared to fill the need. It will be sold to persons outside the diocese at a small cost.

Mrs. J. W. Griffeth, executive secretary of the diocesan department of religious education, is furnishing information for the pamphlet. The Rev. Howard Harper, editor of the *Church in Georgia*, the diocesan paper, is editing it and having it printed.

Regional Conference Is Meeting in Omaha

Planned by NC Field Department,
It Seeks to Provide Practical Aid
to Parishes and Dioceses

OMAHA, NEBR.—The fourth regional conference of diocesan and parish leaders, it has been announced by Church headquarters, is to meet in this city January 25th and 26th. Intended to provide practical aid to parishes and dioceses in promoting the Church's program in parish, diocese, nation, and world, the conference was organized by the National Council's Field Department.

The conference was planned in answer to the demand created by results of similar conferences held in New York, Atlanta, and Chicago during 1938. The conference is designed chiefly for the province of the Northwest. William Lee Richards of the National Council staff arranged the program, which includes presentation of methods, exchange of experiences, and discussion of common problems.

SPEAKERS ON PROGRAM

Among the laymen and clergymen who will contribute to the program are:

Earl R. Copping, diocesan executive secretary in Minnesota: Vestry conferences.

The Rev. Hector M. Thompson, St. Michael's Indian mission, Ethete, Wyo.: Domestic or provincial missions.

David E. Bronson, member of the diocesan council in Minnesota: Clergy and lay conferences.

The Rev. Harry S. Kennedy, rector of Grace church, Colorado Springs, Colo., and a member of the diocesan standing committee: Approach to special groups.

Gerould A. Sabin, Denver, Colo.: Preparation of promotional materials.

The Rev. Dudley B. McNeil: Devices, that is, speakers' bureau, missionary speakers, etc.

Bishop Ziegler of Wyoming: Social service.

Mrs. John E. Flockhart of Dubuque, Ia., representative of the sixth province on the national executive board of the Woman's Auxiliary, will discuss women's work from the viewpoint of the province, and Mrs. David R. West of Minneapolis, Minn., will present it from the diocesan angle. Mrs. West is president of the Woman's Auxiliary for the diocese of Minnesota and also for the province.

DEAN ROBERTS TO TALK

The Very Rev. Dr. Paul Roberts, dean of St. John's cathedral, Denver, Colo., and a member of the National Council, will discuss the work of diocesan field departments.

Several speakers from outside the province are to attend, among them Dr. John W. Wood, National Council secretary for foreign missions; the Rev. Dr. G. Warfield Hobbs, assistant to the vice-president on the National Council staff; Miss Cynthia Clark, national secretary for young people's work; and the Rev. Dr. Arthur M.

English Headmaster Will Talk at Divinity School

NEW HAVEN, CONN.—The Rev. Neville V. Gorton, headmaster of Blundell's school, Tiverton, Devonshire, England, recently arrived at Berkeley divinity school where, during the winter term, he is to be special lecturer in homiletics and Christian education.

Mr. Gorton took his degree at Balliol college, Oxford. He held the Aubrey Moore studentship at Pusey house, and studied theology at Mirfield.

The dean of Exeter says of him: "He is a brilliant headmaster, and at a famous public school (see Blackmore's *Lorna Doone*) he has contrived to combine a reverence for tradition with a complete and courageous disregard for unnecessary conventions.

"One of his former pupils, Professor Douglas of University college, says: 'He represents for me all that is best in English public school teaching.' One of Gorton's important works at Blundell's has been the fostering of interest in sculpture; and a great impetus given to the study and practice of music."

While at Berkeley Mr. Gorton will on weekends visit some of the larger churches on the Eastern seaboard. Those who desire his services can communicate with Dean W. P. Ladd who is arranging a lecturing and preaching schedule.

Sherman, of the Forward Movement Commission staff.

The Rev. Dr. George A. Stams, rector of St. Philip's church, Omaha, will speak on the American Church Institute for Negroes.

A similar conference is scheduled for the province of the Pacific. It will be held in Sacramento, Calif., February 1st and 2d. The program will be announced later.

Michigan Convention to Consider Social Service Recommendations

DETROIT—A special session of the 106th convention of the diocese of Michigan, it has been announced, will be held on February 2d to consider the social service report of the diocesan committee on Christian research. The committee, appointed at the last convention, has prepared a detailed report of recommendations for social activities. Chairman of the committee is the Rev. Dr. William R. Kinder.

The convention is to meet in St. Paul's cathedral here. It will include a special recognition of Bishop Page's 15th anniversary as diocesan. Four hundred clerical and lay delegates are expected to attend. The sixth annual convention of women of the diocese will be held simultaneously.

Most Popular Hymn

PITTSBURGH—A survey of St. Stephen's congregation here has been made with regard to the popularity of hymns. Of 200 hymns, "O Jesus, Thou art standing" led all the rest in popularity. The Rev. Louis M. Hirshson, rector, and Julian Williams, organist, made the survey.

Urges Repudiation of President's Message

Roosevelt's Speech an "Invitation to
Holy War," Editorial Writer for
"Christian Century" Says

CHICAGO (RNS)—A call to the Churches of America to repudiate President Roosevelt's recent opening message to Congress is voiced editorially in the January 18th issue of the *Christian Century*, leading undenominational weekly, published here.

The 2,500-word editorial, entitled *Invitation to a Holy War*, characterized Mr. Roosevelt's plea for a defense of religion as "the most misleading and dangerous appeal made to the American people by a chief executive in the history of the Republic."

It condemned the executive message as being "diabolically dangerous in its attempt to rouse religious passion," as "a deliberate means of destroying the sober, calm judgment of the American people," and as "an insult to the ideals and intelligence of the nation's religious community."

Churchpeople were urged to "immediately and in unmistakable terms let Congress and the President know that this attempt to drag religion through the hell of a new holy war is resented and repudiated."

"Knowing that there would be opposition to the gigantic armament program which he desires," the editorial said, the President "has deliberately sought to divert the whole matter out of the realm of rational discussion into a realm of emotional ferment where men can be swayed to impulsive action by being frightened with the cry, 'Your religion is at stake!'"

The Protestant journal then continued:

"It is profoundly true, of course, that the success which Hitler and Mussolini have won so far in imposing their will on Europe by an appeal to brute force constitutes a challenge to the Christian faith. But there is an immense difference between perceiving the challenge to the Christian gospel implicit in the totalitarian creed and starting out to preach another crusade.

"Your holy religion is threatened! Your sacred altars are in peril! To arms! Prepare to fight for your faith! God wills it!" The mind that is prepared to deal with the totalitarian challenge only in those terms and on that level is a throwback to the dark ages. It is a mind still able to contemplate with approval the horror of religious wars."

Elected President of Clericus

WASHINGTON—The Rev. William R. Moody, rector of St. Mark's church, Washington, has been elected president of Washington clericus for the year 1939. He succeeds the Rev. F. Bland Tucker. The Rev. William L. Mayo was elected secretary-treasurer, succeeding the Rev. Thomas F. Opie. The clericus is made up of the clergy of Washington and of surrounding territory in Maryland and Virginia. It meets monthly.

Retirement of Bishop Gravatt Is Observed

Service Held in Church Where, 40 Years Ago, West Virginia Bishop Was Elected Coadjutor

CHARLESTON, W. VA.—The official retirement of Bishop Gravatt of West Virginia and the ascension as diocesan of Bishop Strider, formerly Coadjutor of West Virginia, were observed by a diocesan celebration on January 10th. Bishop Gravatt had served the diocese since 1899, first as Coadjutor (1899 to 1916) and later as the diocesan, for 40 years. The celebration took place in the same church in which Bishop Gravatt was elected Coadjutor more than a generation ago.

Bishop Gravatt was the celebrant at the Holy Communion service, assisted by Bishop Strider. The Rev. Joseph T. Carter, rector of Christ church, Clarksburg, when the commemoration took place was master of ceremonies; and the Rev. Dr. Wallace E. Rollins, dean of Virginia theological school, was the preacher.

Following the service, there was a banquet in the parish house attended by 250 persons. Col. Louis A. Johnson, assistant secretary of war, was the toastmaster; and the Hon. William G. Peterkin, son of the first Bishop of West Virginia, gave a brief historical sketch of the diocese.

MANY TRIBUTES

Tributes of esteem and love for Bishop Gravatt and of loyalty and allegiance to Bishop Strider were given by the Rev. John W. Hobson for the clergy of the diocese, Dr. Thomas F. Downing for the laity, the Rev. Dr. Paul L. Powles for the standing committee and men's organizations, Mrs. Roger Kingsland for the Woman's Auxiliary and women's organizations, and the Rev. Dr. John S. Alfriend for the retired clergy.

Bishop Gravatt responded and officially presented Bishop Strider with full charge of the diocese. Bishop Strider, in his acceptance, stressed the continuance of missionary zeal in the diocese.

Summer Camp for Colored Youth Is Planned at Georgia Meeting

SAVANNAH, GA.—Plans for a summer Church camp for Colored youths were made January 10th at Christ church parish house here, at a meeting attended by Bishop Barnwell, Coadjutor of Georgia, and representative Colored and White Church-people. The Ven. J. Henry Brown, archdeacon for Colored work in the diocese of Georgia, presided.

President Hubert of Georgia state college (Colored) has offered the use of the Log Cabin camp, or community center, in Hancock county, near Sparta, from July 12th to 21st; and it was decided to accept this offer. The executive council of the diocese will be invited to visit the camp and have dinner there on June 18th. Archdeacon Brown has been put in charge of the entire project.

Unrest in Ukraine Region Disturbs Vatican; Papal Nuncio to Hold Conference

LONDON (RNS)—The Vatican is becoming concerned over the unrest among the Ukrainians, and the hold German propaganda is obtaining in Ruthenia and on the extremists among the Ukrainians in southern Poland, according to the Warsaw correspondent of the Manchester *Guardian*. The correspondent states that Monsignor Cortesi, the papal nuncio in Warsaw, is going to Lwow for a conference with Count Sheptycki, Archbishop of Lwow and Metropolitan head of the Ukrainian Church in southern Poland.

Ukrainian and Polish political quarters attach much importance to this visit, which is believed to be taking place on the express advice of the Vatican, according to the report. The Archbishop is not only the spiritual head of the Ukrainians but also their political leader, and the nuncio is believed to be anxious to work for appeasement between the Ukrainians and the Poles, it is stated.

Hitler, it is reported, has sent 100,000 marks as a gift to the Ukrainians in Ruthenia.

Benedictine Is Preaching Sermons in Many Cities

CLEVELAND HEIGHTS, OHIO—Fr. Paul Severance, of the Order of St. Benedict, preached January 1st at High Mass in St. Mary Magdalene's church, Toronto, Canada, this sermon being one of many he has recently delivered in various cities. He is conducting a retreat for the St. Barnabas Brotherhood, Gibsonia, Pa., from January 23d to 27th.

During the latter part of this month he is to preach at St. Clement's church, Philadelphia, and from February 12th to 14th he will be at Taylor hall, Racine, Wis., where he will conduct a retreat for priests of the diocese of Milwaukee.

On November 25th and 26th of last year he conducted an Advent retreat for the Community of the Transfiguration, Glendale, Ohio; and the three following days he was the preacher at the 40 hours' devotion at St. James' church, Cleveland. From November 30th to December 2d he conducted a retreat for the Sisters of the Holy Nativity, Fond du Lac, Wis.

He preached December 4th at St. Bartholomew's, Chicago, and December 18th at St. John's, Cleveland. On Christmas day he was at St. James' church in the same city. From December 27th to January 4th of this year he conducted an annual retreat for the Sisters of the Church, Toronto.

To Speak Over Shortwave Radio

BOSTON—The Rev. Harold B. Sedgwick, rector of All Saints' church in Brookline, will speak over worldwide shortwave from Station WIXAL in this city on February 26th at 5 P.M., Eastern standard time. The fourth Sunday of each month is set aside during this period for Episcopalians throughout the world.

GFS Will Give Money to Refugee Students

One-Half of 1939 Missions Gift to Be Used in Helping Young People New to America

NEW YORK—The Girls' Friendly society, wishing to show in a practical way its sympathy with the Jewish and Christian refugees who are fleeing persecution in Germany and certain other European countries, has voted to give half its 1939 missions gift to assist refugee college students to carry on their studies in this country under the auspices of the International Student Service.

This organization, founded under the World Student Christian Federation after the World war to assist starving and homeless students in central Europe, has had almost 20 years' experience in carrying on an exchange of students of all countries.

In the present emergency it is working directly with the colleges, many of which are waiving tuition fees or giving scholarships for refugee students. On campuses where funds for room, board, and incidental expenses are not available, the ISS estimates that a minimum of \$300 a student is needed. The Girls' Friendly society expects to raise about \$1,000 which will help to maintain three students in American colleges for one year.

COÖPERATION URGED

GFS branches are also being urged to coöperate with their parishes in carrying out the program for refugee aid planned by the Committee on Aid to German Refugees of the National Council of the Church. Miss Harriett A. Dunn, executive secretary of the Girls' Friendly society, is a member of this committee of which Bishop Jones is chairman.

The society will also make a gift to Bishop V. Z. Azariah to help provide additional Indian lay workers in his diocese of Dornakal, India. This gift to the work in Dornakal was chosen because the GFS, together with the Woman's Auxiliary and many of the Church young people's organizations, is studying India this year.

In view of the urgent need for aid to refugees—both Christian and Jewish—it was decided this year to depart from the society's usual practice of devoting all its annual gift to a single object and instead to divide it in 1939. It is anticipated that the amount to be raised by GFS members for the student refugee fund and for the Dornakal missions will be about \$1,000 each.

Distribute Sunshine Bags

LOUISVILLE (RNS)—The first distribution of "sunshine bags" containing religious matter, games, and puzzles for patients, to ward inmates in the city hospital here, was declared a success by Church workers, hospital officials, and patients.

The plan was inaugurated by the Louisville council of churches.

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Plan Coordination of Social Agencies

Continued from page 105

Rev. Francis H. Tetu, Indianapolis, Ind.; the Rev. John N. Taylor, Galesburg, Ill.; the Rev. Francis J. Bloodgood, Madison, Wis.; the Rev. Robert Vinter, La Crosse, Wis.; the Rev. J. McNeal Wheatley, Fort Wayne, Ind.; the Rev. Dr. Joseph Fletcher, Cincinnati; the Rev. Carl G. Ziegler, Ishpeming, Mich.; and Mrs. Clarence Swick, Lafayette, Ind. Bishops Sturtevant of Fond du Lac and Whittemore of Western Michigan also were named to membership.

The Rev. Almon R. Pepper, New York, executive secretary of the Department of Christian Social Relations of the National Council, was the featured speaker. In addition to making the chief address, he submitted to the conference an outline of a new handbook for diocesan social service departments now in course of preparation.

NOTES RELIGIOUS MOTIVE

In his speech, Fr. Pepper declared that the religious motive is influencing more and more the social trends in democratic nations and stated that it offers the only ultimate solution of social ills.

"Anti-religious movements in Germany, Italy, and Russia," he said, "are not the only important trends in the world today. Things of equally important significance are going on in democratic nations. One of the most important trends is a slow but certain recognition that religion must be the underlying motive for all movements which at heart are for social betterment.

"This recognition should and will influence the whole future social program, both in the United States and abroad. The accomplishment of it is one of the primary functions of religion and only so far as such is accomplished will the welfare of our society be assured.

"In the future organized religion must leave more and more to secular agencies the management of welfare matters such as relief," said Fr. Pepper. "But," he added, "this does not mean the Church will not be interested in such matters.

CHURCH MUST PIONEER

"The Church must always be a pioneer, just as she has been in the past. Modern education and medicine developed from early sponsorship of the Church. So in the social field; the Church must continue to be an explorer into various categories. She must discern neglected areas of human need and demonstrate what can and should be done. When she has shown the way in these, it is entirely proper that she shall turn them over to secular agencies. Clergy in the future must be social experts and thus influence largely social developments."

Delegates from 10 of the 13 dioceses in the province were present. Bishop Gray of Northern Indiana, president of the provincial synod, also attended. The conference combined the annual sessions of the fifth provincial department of social service, the department of social service of the diocese of Chicago, and the Church mission of help.

Church Given Wicks Organ

BEND, ORE.—Trinity church here recently received a Wicks organ, the gift of Frank R. Prince in memory of his parents. The instrument has amplified power chimes and a broadcasting panel.



REV. ALMON R. PEPPER

Fr. Pepper was a featured speaker at the social service conference held in Chicago.

Rector at Danville, Va., Is Acclaimed First Citizen and Given Kiwanis Trophy

DANVILLE, VA.—The Rev. Norvell E. Wicker, Jr., rector of Epiphany church here, was on December 29, 1938, acclaimed Danville's first citizen, according to the Danville Register. The Kiwanis club's citizenship trophy was presented to him by a committee of six persons representing the Rotary club, the Wednesday afternoon club, the business and professional women's club, the Lions' club, the young men's club, and the chamber of commerce.

In delivering the award, Fred W. Green, high school principal here, said:

"The Rev. Norvell E. Wicker, Jr., was born in Petersburg, educated in the public schools there, as well as William and Mary college, and the Virginia theological seminary.

"His first church was at Brandon parish on the James river. He was called from this charge to Epiphany church, Danville, when at the early age of 28 he assumed leadership of one of the largest churches in the diocese of Southern Virginia.

"Mr. Wicker has been twice president of the Lions' club, an organization that has an outstanding record in its work for the blind. From this office he was elevated to that of district governor of Lions' International.

"For 15 years he has been actively engaged in Boy Scout work. . . . He is vice-chairman of the local Red Cross chapter . . . and a member of the board of directors of the social service bureau of this city."

Connecticut Church 100 Years Old

GUILFORD, CONN.—Christ church, Guilford, celebrated the 100th anniversary of its consecration on December 11 and 12, 1938, the occasion being marked by two services. The Rev. Charles Lewis Biggs, rector, delivered a special sermon. The parish was organized in 1744, and Christ church is its second building.

Haven Planned for Persecuted Children

Prominent Clergymen Send Petition to President, Asking Help for Young Victims of Naziism

WASHINGTON (RNS)—German children unable to remain in their own land because of racial and religious persecution will find a haven in the United States if the efforts of a group of prominent Anglican, Roman Catholic, and Protestant clergymen who presented a petition signed by Churchmen throughout the country to President Roosevelt are successful.

In the group were the Very Rev. Arthur O'Leary, president of Georgetown university; the Rt. Rev. Mgr. John A. Ryan of the National Catholic Welfare conference; the Rev. Oscar F. Blackwelder, pastor of the Lutheran Church of the Reformation of this city; and the Rev. Dr. Anson Phelps Stokes, canon of Washington cathedral.

Canon Stokes, spokesman, said that the group wished to bring to the attention of the President, Congress, and the nation the plight of these children who have become a problem due to the breaking up of Jewish and Christian homes in Germany.

At the present time these children are in concentration camps, orphan asylums, and homes of friends. Children under 14 years of age, too young to comprehend the nature of the problem involved, are the age group on which all efforts will be concentrated, Dr. Stokes pointed out. He expressed the hope that this country would do its share in providing suitable homes for these children.

Concurrently pressing for action in this matter are four organizations: American Friends' service committee, the committee for Catholic refugees from Germany, the American committee for Christian-German refugees, and the committee for aid to refugees and immigrants.

The petition included, among others, the names of Bishop Freeman of Washington; the Rev. Edwin Holt Hughes, Methodist Bishop of the Washington area; and George Cardinal Mundelein, Archbishop of Chicago.

Georgia Announces 1939 Dates for St. Simons Island Summer Camps

SAVANNAH, GA.—Dates for the summer camps at Camp Reese, St. Simons island, have been announced by the department of religious education of the diocese of Georgia. The camps, dates, and directors are as follows:

Young people's camp, June 10th to 24th, the Rev. Ernest Risley; adult conference, June 24th to July 8th, the Rev. Dr. D. C. Wright; college conference, July 8th to 22d, the Rev. John E. Hines; boys' camp, July 24th to August 7th, the Rev. Sullivan Bond, Jr.; and girls' camp, August 8th to 22d, Miss Cecil Burroughs. The boarding period, August 23d to September 7th, has already been filled.

Mrs. Tabor Tours Georgia

SAVANNAH, GA.—Accompanied by Mrs. Hunter Hopkins, diocesan president of the Woman's Auxiliary and Mrs. J. W. Griffith, executive secretary of the department of religious education, Mrs. D. D. Tabor, national field worker of the Woman's Auxiliary on January 14th began a tour of the diocese of Georgia, meaning to contact every Churchwoman of the diocese. She will hold meetings and visit the isolated in their homes.

Rector Conducts Daily Column in Silver City, N. M., Paper

SILVER CITY, N. M.—A newspaper column, "The Parson," is being run daily in the Silver City Press by the Rev. Dr. Ross Calvin, rector of the Church of the Good Shepherd here.

Though used impartially to preach a sermon, to pan a movie, to plead for the Jews, or to describe a botanical trip or an airplane flight, the column usually contains religious teaching for its readers.

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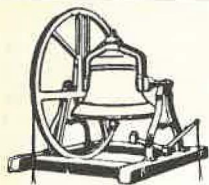
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Officials Investigate Attack in Philippines

Cause of Murder of James Fugate While in Charge of Upi Mission Remains Unsolved

MANILA, P. I.—The murder of James Fugate while he was temporarily in charge of the Church's mission of Upi, Cotabato province, still remains unsolved, according to the first full report of the event to reach the diocesan office. Investigations, however, are still being carried on by the authorities at the direct instigation of the office of the high commissioner, President Manuel Quezon, and the constabulary.

Mr. Fugate, a former governor of Sulu, was murdered a short distance from the mission building, apparently from ambush. A clean-cut blow of a kampilar or a kris, it is believed, almost severed head from body. The murder occurred on December 14, 1938.

Armed guards were stationed around the mission later; and at the request of Bishop Mosher, the Rev. Claude Pickens, loaned by the China mission for service among the Moros, has been transferred from Zamboanga to Upi. Until his arrival, there was only one resident American man at the mission, and the nerves of staff and children were consequently in bad condition.

Three theories are being advanced to account for the murder. One possibility is that Mr. Fugate surprised thieves stealing poultry; a second is that political enemies of his in Moroland instigated the attack; and the third is that an outlaw band of Alangkats, uprising, made a sortie to the mission property.

MISSIONARY WAS AWAY

Upi is located about two and a half hours from the town of Cotabato by motor and is in the heart of Mindanao. The Church mission at that station is in charge of the Rev. Leo Gay McAfee, who only recently returned with his wife from a furlough in the United States. Upi is an agricultural mission; and during the absence of Mr. McAfee, Mr. Fugate lived on the mission compound and was in charge of the agricultural development and building.

The mission at Upi carries on evangelistic work among the Tirurays, a pagan tribe, known to be generally peaceful. Mr. Fugate came to the Philippines some 35 years ago as a school teacher with the bureau of education. After a few years of teaching, he was appointed lieutenant governor of the island of Siquijor. It was in that capacity he made a name for himself as an administrator. His tact and friendly attitude won the hearts of the natives.

From Siquijor he went to Indanan, Sulu, at the request of Bishop Brent, to open the Moro agricultural school. This later became the Willard Straight agricultural school. For 10 years he worked as head of this institution, until former Governor General Dwight F. Davis appointed him governor of Sulu. He served in that capacity throughout Davis' administration and

continued under former Governor General Theodore Roosevelt. Failing health made it necessary for him to return to America and for two years he was a patient at the Livermore sanitarium in California.

RETURNED TO ISLANDS

Following his recovery, Mr. Fugate returned to the islands and was again governor of Sulu until 1936.

The mission at Upi is beautifully situated; the church, which was erected at the request of the Tirurai upon the highest point in the compound, is plainly visible from a long distance as one approaches over a recently constructed motor road. Some distance below the church is a building which houses a dispensary, carpentry shop, and a small chapel where daily services are held for the dormitory children; and near that is a row of wired runways and coops for the poultry, the raising of which forms part of the industrial work of the mission.

The Philippine Islands correspondent for THE LIVING CHURCH visited the mission at Upi a few days before the tragedy; and at that time, because of fears of possible trouble from Alangkats, the little children in the boys' dormitory had been transferred to quarters under the girls' dormitory to be under the direct supervision of Church Army Sister Clark, herself a newcomer to the Philippines.

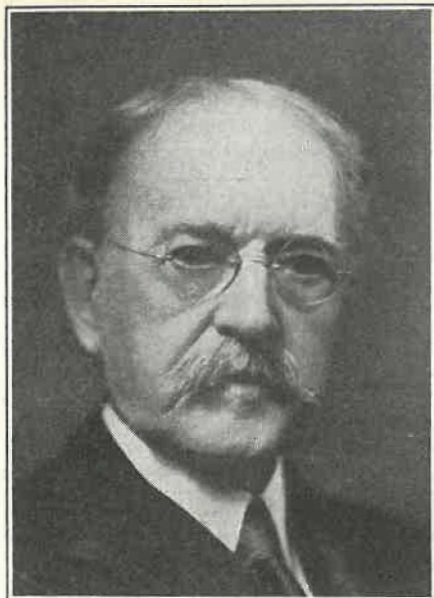
Your correspondent was informed at that time of the excellent work being done by Mr. Fugate, he being so successful in agricultural development that it was often jokingly said he "could make an ear of corn grow on a fence post." His knowledge, dependability, and cooperation with the work of the mission will be sorely missed.

Dr. H. Otley Beyer of the bureau of science in Manila stated that Governor Fugate succeeded in creating local governments among the Moros which might be termed village councils. Officials of these councils were those appointed by the governor, the chieftains who accepted the government, and other trustworthy leaders.

TAUGHT SELF-GOVERNMENT

Mr. Fugate, according to Dr. Beyer, made it a point to hold monthly sessions in different districts. He taught the Moros self-government by allowing them to arrest their own offenders, by trying them in accordance with Sulu laws, by sentencing them in their own native way, and by encouraging amicable settlement whenever possible. He, it was said, seldom if ever actually participated in the deliberations of the various councils. He acted only in an advisory and supervisory capacity. So well established was the system introduced by Mr. Fugate, Dr. Beyer said, that up to this day the same self-government is still carried on.

Of Mr. Fugate's work in Siquijor, where he was lieutenant governor, the Very Rev. C. Worcester in his book, *Philippines Past and Present*, writes: "In spite of wretched health he has done work of which he and his country have just cause to be proud." It was under Mr. Fugate that dysentery and typhoid which ravaged the island were wiped out. Roads were constructed, drinking water was purified and drinking fountains were installed, schools were built, and a telephone system was installed.



REV. DR. S. D. McCONNELL

Improvement in Laymen's League Sought by Sw. Va.

ROANOKE, VA.—With a view to enlarging and making more effective the work of the laymen's league, 16 men from all parts of the diocese met here January 7th, at the call of Bishop Phillips of Southwestern Virginia and Baldwin G. Locher, president of the league. They adopted a constitution.

Subject to ratification by the entire league when it meets in Lexington on May 15th, the constitution provides for a division of the diocese into 11 districts and the appointment of a chairman for each.

In some cases the groupings were arranged on the basis of accessibility of the points to each other rather than with strict adherence to geographical or even parish lines.

The Bishop and several others discussed activities and objectives for the league and expressed confidence in its greater usefulness.

Present at the meeting, in addition to the Bishop and Mr. Locher, were all but two of the new district chairmen. Also attending were Peyton R. Keller, secretary of the league; Col. E. Walton Opie, chairman of the diocesan field department; Thomas A. Scott, executive secretary of the diocese; and three local clergymen, the Rev. Messrs. Alfred R. Berkeley, J. F. W. Feild, and Roland Moncure.

Bishop Moore Blesses Memorial

DALLAS, TEX.—Five memorials were blessed by Bishop Moore of Dallas on Christmas day in the oil belt field—a set of six brass office lights and a handsome fair linen cloth at St. Luke's, Mineral Wells; a complete set of altar linens at St. Andrew's, Breckenridge; and a brass altar cross, Eucharistic candlesticks, and an organ at Holy Spirit, Graham. The Rev. Austin B. Mitchell, Jr., is priest in charge of the oil belt field, with residence at Mineral Wells, Tex.

Earlier in the month, Bishop Moore consecrated an altar at St. Mary's, Ranger.

NECROLOGY

† May they rest in peace. †

RICHARD S. HANNAH, PRIEST

DETROIT—The Rev. Richard S. Hannah, retired priest of the diocese of Michigan, died at his home in Detroit on January 7th after a brief illness. He was 76 years old.

Mr. Hannah first came to the diocese in 1913 as rector of St. Thomas' church, Detroit. In 1920 he was transferred to the diocese of Chicago, but returned to Detroit in 1922 as rector of St. Mary's church. He resigned and retired in June, 1931, and was elected as rector emeritus of St. Mary's parish.

Following his retirement, Mr. Hannah was constantly in demand as a supply clergyman, and was very helpful to the clergy in Detroit and to the diocesan department of missions. He always retained his vigor and enthusiasm for living.

Mr. Hannah was buried from St. Paul's cathedral, Detroit, on January 10th. Bishop Page of Michigan pronounced the opening sentences and the closing prayers and benediction. The Rev. Charles Wesley read the lesson; and the Rev. L. H. Cone, the Psalms. The Rev. Dr. William R. Kinder read the prayers. Interment was at London, Ontario, in Canada.

Mr. Hannah is survived by two daughters, Mrs. Marian Scott and Eleanor C. Hannah; two sisters, Mrs. Anthony Nevin and Mrs. Arthur Viel; and a brother, Alfred S. Hannah.

SAMUEL D. McCONNELL, PRIEST

EASTON, MD.—The Rev. Dr. Samuel David McConnell died January 11th at his home in Easton. He was 93 years old, and one of the oldest Episcopal clergymen in America. He was the uncle of the Rev. Dr. David M. Steele, former rector of the Church of St. Luke and the Epiphany, Philadelphia.

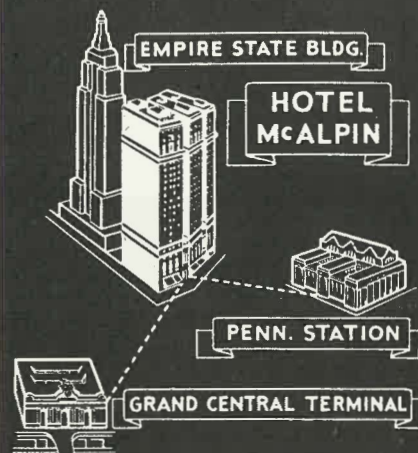
Dr. McConnell was active in Church and charitable affairs until within a few years of his death. Since his resignation as rector emeritus of All Souls' church in New York City, he had lived in retirement on the eastern shore of Maryland, though he continued until within a few years of his death his active interest in Church life and humanitarian affairs.

In 1935 he retired as president of the Emergency hospital, Easton. From 1926 until 1930 he traveled on preaching assignments as far as Nice, France, and Orlando, Fla.

He was born in Westmoreland county, Pa., August 1, 1845. As a boy he saw service for a short time with the Union army.

In 1868 he was graduated from Washington and Jefferson college, of which he became the oldest alumnus. Graduating later from Princeton theological seminary, he took a brief course at Nashotah and

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was ordained deacon in 1872 and priest in 1873.

ARCHDEACON OF CONNECTICUT

In 1873 he married Miss Annie Bliss of Erie, Pa., where he served as rector. He served churches successively in Watertown and Middletown, Conn., until 1882 when he was called to influential St. Stephen's church in Philadelphia. During his 14 years' rectorship of St. Stephen's he became famous as preacher, author, pamphleteer, and Church administrator, work which he continued for almost half a century. From 1876 to 1882 he was archdeacon in Connecticut.

During his rectorship in Philadelphia he received the degree of Doctor of Divinity from University of Pennsylvania, Doctor of Canon Law from Hobart college, and Doctor of Laws from Washington and Jefferson. He was a member of the University club and one of the organizers of the Scotch-Irish society.

A few of his many books are *Sermon*

Stuff (1st and 2d series), 1888, 1895; *A Year's Sermons*, 1896; *The Open Secret*, *The Next Step in Christianity*, *Essays, Practical and Speculative*, 1900; *The Evolution of Immortality*, 1901; *Christ; Christianity; Immortality*, etc.; but his principal literary contribution was *History of the American Episcopal Church*, 1880, still a standard textbook in all Episcopal theological schools.

When almost 90 years old he published *Recollections of an Old Priest*, summing up the changes he had observed and the progress he approved in theological thought and ecclesiastical practice over three-quarters of a century.

In 1896 he was called to the rectorship of Holy Trinity church, Brooklyn, whence he moved on to the rectorship of All Souls' church, New York.

He had long held and expressed the conviction that there should be a retirement age for all men in all professions, and his opinion was that this ought to be not over 60. A nephew and protégé of Dr. Mc-

Connell, the Rev. Dr. David M. Steele, in 1934 followed his uncle's precept and example by resigning on his 60th birthday his central city parish of St. Luke and Epiphany, Philadelphia, to make his home in Newton Square, Pa.

JAY UPTON

BEND, ORE.—Jay Upton, for many years a vestryman of Trinity church, Bend, in the missionary district of Eastern Oregon, and for long a member of the executive council of the district, was fatally injured recently in an automobile accident near Portland, and died before reaching the hospital.

A state senator for a number of terms, he was also president of the senate and a Republican candidate for governor.

He was buried from Trinity church, Portland, January 3d, the Rev. L. E. Kempton of Trinity church, the Rev. J. T. Lewis of Bend, and Bishop Remington of Eastern Oregon officiating.



C L A S S I F I E D



ANNOUNCEMENTS

Memorial

LAWRENCE, MARY SUSAN—In grateful, happy memory of Mary Susan Lawrence, who entered into Life Eternal January 21, 1936.

Resolution

WHEREAS, the board of trustees of the Bishop Payne divinity school has heard with profound sorrow of the death of Mr. Rosewell Page.

And whereas, Mr. Page was a member of this board.

Now therefore, the board of trustees of the Bishop Payne divinity school desires to put on record its sense of a great loss sustained.

Mr. Page represented an era—a time—and a culture that is fast disappearing. He was a gentleman of the old school, but he was also alert to all that was best in modern life. Simplicity was the keynote of his life.

No man had a wider circle of friends or was more beloved in his own state. Mr. Page's friends will remember him best for his sweetness of disposition, his fine courtesy, his unselfishness, and his abiding faith in God. "Love thyself last" was the note of his life. On the day of his funeral, a great concourse gathered from all parts of the state to do him honor and to testify to their affection for him.

Mr. Page was a great friend of the Negro and had always taken the deepest interest in the work of the Bishop Payne divinity school.

Be it resolved, that in the death of Mr. Page, the Episcopal Church loses one of its noblest and most devoted members and this board loses a useful and honored trustee.

Be it resolved also, that this board expresses its deepest sympathy to Mrs. Page and the other members of the Page family.

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YOUNG PRIEST, M.A., Th.B., married, Prayer Book Catholic, desires post in Church school. Trained teacher, competent pastor. Box R-336, THE LIVING CHURCH, Milwaukee, Wis.

Chinese School Site Bombed by Japanese

Classes Now Being Held in Fields Where Hiding Is Easier When Air Raid Alarms Sound

NEW YORK—The remote and hitherto peaceful little Chinese city, Chuan Hsien, to which the secondary schools had been moved from Wuchang for safety, has recently been bombed. Miss Martha Sherman, one of the three American women who have accompanied the schools in their flight from Wuchang, in reporting this latest development to Church headquarters here, says that classes were being held out in the fields where, when an air raid alarm sounds, they can hide quickly and with more safety than in the town.

The town, which is 500 miles southwest of Wuchang, is made up of thin brick and frame buildings. The school, with its 350 to 400 boys and girls, is housed in flimsily constructed dwellings, the only thing available.

Incendiary bombs could soon destroy the whole city and direct hits would kill hundreds. Therefore, after the first class, held about 7 in the morning, the school takes to the fields for the rest of the day. The first air raid destroyed the railroad station, three miles from the school buildings.

The other two American women are Miss Hazel F. Gosline of Baltimore and Miss Venetia Cox of Winterville, N. C. They, with an English evangelistic worker, were the only foreigners in the city at last report.

One of the American clergy, the Rev. Charles A. Higgins of Wuchang, was on the way there and, it is thought, may have arrived in time for Christmas. One of the Chinese clergy, the Rev. Mark Li, principal of Boone school, is acting as head of the combined schools.

CHINESE PRIEST TO ENGLAND

The Rev. Leighton T. Y. Yang, one of the best known Chinese clergy on the mission staff, sailed from New York on the *Paris* January 14th, after 16 months of study and speaking in the United States. He planned to spend six weeks speaking in England for the Society for the Propagation of the Gospel.

He then returns to China, uncertain for the present where he will work but feeling he must return to "take his part," as he said, in the relief and other activities now going on there.

At a farewell service for him in the Church Missions house chapel Mr. Yang, wearing a white stole embroidered in red, which was made for him by his wife when he was ordained deacon more than 20 years ago, expressed, with characteristic Chinese humility and with the radiance which accompanies that Christian virtue, his appreciation of all the hospitality and help he had received in the United States.

The Graduate School of Religion in Cincinnati provided an opportunity he had particularly wanted, that of visiting as an

observer the social agencies of many kinds in and near that city. Mr. Yang did not mention, as many people have mentioned about him in the past year, his own kindness and gracious attitude toward several Japanese who have been fellow students and friends at summer conferences and elsewhere.

BORN ON BOONE COMPOUND

Mr. Yang was born where Ingle hall now stands on Boone compound, in Wuchang. His grandparents were hostile to Christianity and to the mission schools, but Mr. Yang himself was baptized, as a very young child, beside his mother's deathbed, at her request. He attended the Boone schools, entering in 1900, the Boxer year, when Christians were endangered in many parts of China. At 18 he decided to enter the ministry and, completing the course, was ordained in 1916.

He spent nine years at St. Saviour's mission, Shasi, never an easy post and at times bandit-ridden. Later he was loaned by the diocese of Hankow to the Chinese missionary district in the province of Shensi, and spent nearly six years at Sian,

the provincial capital, through some bitter cold winters attended by famine.

He then became rector of Trinity church, Wuchang, and also chaplain of the Church general hospital nearby.

He told the missions house staff that his gratitude to God had been deepening all his life by his escapes from many dangers and calamities. The latest was his being knocked down by a car on a two-way street in Cincinnati which he had taken for one-way traffic.

As he fell, he thought, "Shall I die here?" and apparently decided not, for he rose unhurt and cheerfully said to the frightened driver, "It's all right. Go your way."

Dean Dedicates Candles

HELENA, MONT.—Two candlesticks, made of polished myrtle wood and decorated with oxidized silver, were dedicated in St. Peter's pro-cathedral here on January 8th by the Very Rev. Henry H. Daniels in memory of two former members of the choir, Jeanne Averill and Mabel Dietrich.



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CALENDAR OF COMING EVENTS

JANUARY

25. Convention of Atlanta, Macon, Ga.; of Maryland, Baltimore.
 25-26. Convention of Dallas, Dallas; of Los Angeles, Los Angeles; of San Joaquin, Modesto.
 27-29. Convocation of Honolulu, Honolulu.
 29-30. Convocation of Colorado, Denver.

FEBRUARY

- 1-2. Convention of Michigan, Detroit.
 3-5. Conference on ministry, Episcopal theological school, Cambridge, Mass.
 7. Convention of California, San Francisco; of Missouri, St. Louis.
 7-8. Convention of Chicago, Evanston, Ill.
 7-9. Convention of Florida, Pensacola.
 10-13. Meeting of executive board of Woman's Auxiliary.
 11-13. Convocation of Arizona, Tucson.

- 14-16. Meeting of National Council.
 15. Convention of Georgia, Waycross.
 22. Convocation of Southern Brazil, Pelotas.
 24. Consecration of Bishop of Cuba, Havana.

CHURCH CALENDAR

JANUARY

25. Conversion of S. Paul. (Wednesday.)
 29. Fourth Sunday after the Epiphany.
 31. (Tuesday.)

FEBRUARY

1. (Wednesday.)
 2. Purification B. V. M. (Thursday.)
 5. Septuagesima Sunday.
 12. Sexagesima Sunday
 19. Quinquagesima Sunday.
 22. Ash Wednesday.
 24. St. Matthias. (Friday.)
 26. First Sunday in Lent.
 28. (Tuesday.)

CHURCH SERVICES

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 Intercessions, Friday, 8 P.M. Confession, Saturday,
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 Days: 10:30 A.M.

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 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

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 Wednesdays and Holy Days: Holy Communion, 10
 A.M.
 Fridays: Holy Communion, 12:15 P.M.

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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

NEW YORK—Continued

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 8:30 A.M., Holy Communion
 12:10 P.M., Noonday Service
 Thursdays, 11 A.M., Holy Communion

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PENNSYLVANIA

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

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 (Sung Mass and sermon).
 Weekday Mass: 7 A.M.
 Confessions: Saturdays, 4:15-5, 7:15-8.
 Evensong, 5:30 daily.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GARDNER, REV. GERARD C., of the diocese of Los Angeles; is vicar of Christ Church, Jerome, Ariz.

HEAD, REV. ALBERT H., formerly vicar of the Church of the Redeemer, Addison, N. Y. (Roch.); is in charge of St. Mark's, Penn Yan, St. Luke's, Branchport, and of St. John's, Dresden, N. Y. (Roch.). Address, St. Mark's Rectory, Penn Yan, N. Y.

MARLOW, REV. ROBERT Y., formerly curate of the Church of the Advent, Birmingham, Ala.; to be rector of the Church of the Holy Comforter, Gadsden, Ala., effective February 1st.

WOOTTON, REV. JOHN E., formerly rector of St. Mark's Church, Penn Yan, N. Y. (Roch.); is in charge of St. John's, Clifton Springs, and of St. John's, Phelps, N. Y. (Roch.). Address, Clifton Springs, N. Y.

NEW ADDRESSES

GREEN, RT. REV. WILLIAM M., D.D., formerly 1514 23d Ave., Meridian, Miss.; Battle Hill, Jackson, Miss.

STRIDER, RT. REV. ROBERT E. L., D.D., personal office and the official office of the diocese of West Virginia, formerly 1105 Quarrier St., Charleston, W. Va.; Room 406, City Bank Bldg., 1300 Market St., Wheeling, W. Va.

CAMPBELL, REV. DONALD J., formerly 31 Ogden St.; 655 Hope St., Providence, R. I.

SHIRLEY, REV. JOHN G., formerly P. O. Box 39, Grafton, W. Va.; P. O. Box 1123, Elkins, W. Va.

SLACK, REV. DR. WILLIAM S., recorder of ordinations to the General Convention, should be addressed at 725 Kirby Place, Shreveport, La., having removed from 2427 Camp St., New Orleans, La.

SOULE, REV. WILLIAM E., formerly 36 Keith St.; 122 Chestnut St., Springfield, Mass.

WILLIAMS, REV. EDWARD L., formerly Devils Lake, N. Dak.; 10100 Harper Ave., Detroit, Mich.

CORRECTION

FIGG, REV. JAMES ALFRED, is rector of St. Thomas' Church, Christiansburg, Va. (Sw.V.), and has not been transferred to St. Paul's Church, Sistersville, W. Va., as printed in the *Living Church Annual*.

RESIGNATION

DIXON, REV. J. H. SYDNEY, as locum tenens of Holy Trinity Church, Greenport, L. I., N. Y. Address 416½ N. Norton Ave., Hollywood, Calif.

DEPOSITION

BROBURG, PHILIP, Presbyter, by the Bishop of Minnesota, January 7, 1939. Deposed. Renunciation of the Ministry.

ORDINATIONS

PRIEST

SOUTH FLORIDA—The Rev. ARTHUR DOOLEY BRIDGERS was advanced to the priesthood in St. John's Church, Hollywood, Fla., on January 6th by Bishop Wing of South Florida. He was presented by the Rev. Harold F. Bache, and is in charge of St. John's Church. The sermon was preached by the Rev. Martin J. Bram.

DEACON

LOS ANGELES—DENIS DELICATE was ordained to the diaconate by Bishop Stevens of Los Angeles in St. John's Church, Los Angeles, Calif., January 6th. He was presented by the Rev. Dr. George Davidson, and is a student at the Church Divinity School of the Pacific. The Rev. Charles Chapman preached the sermon.

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