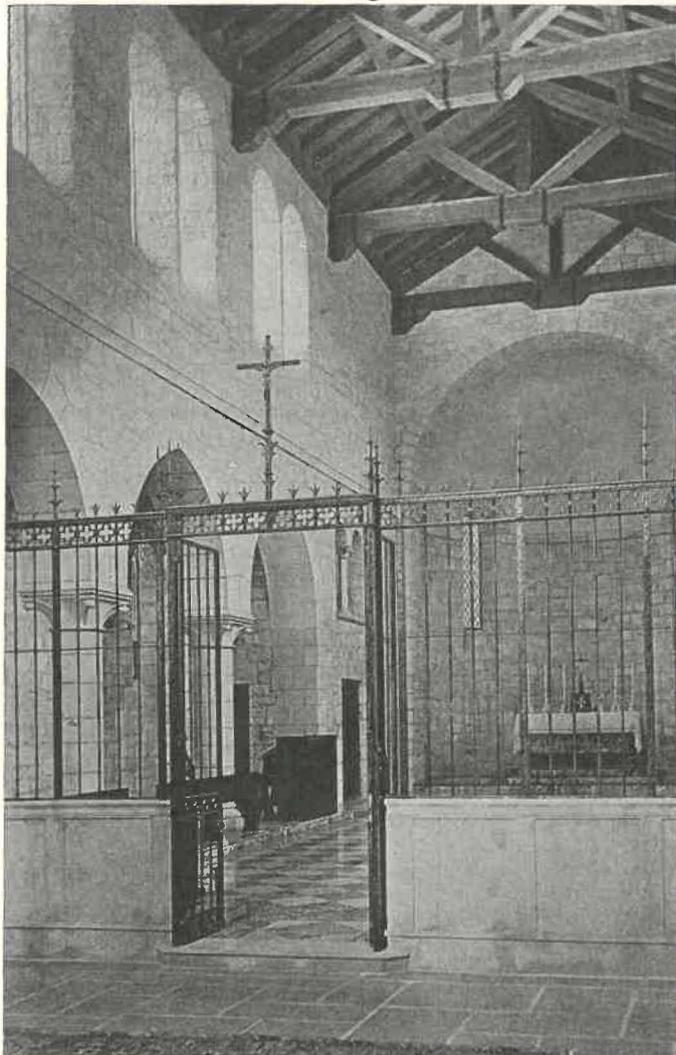
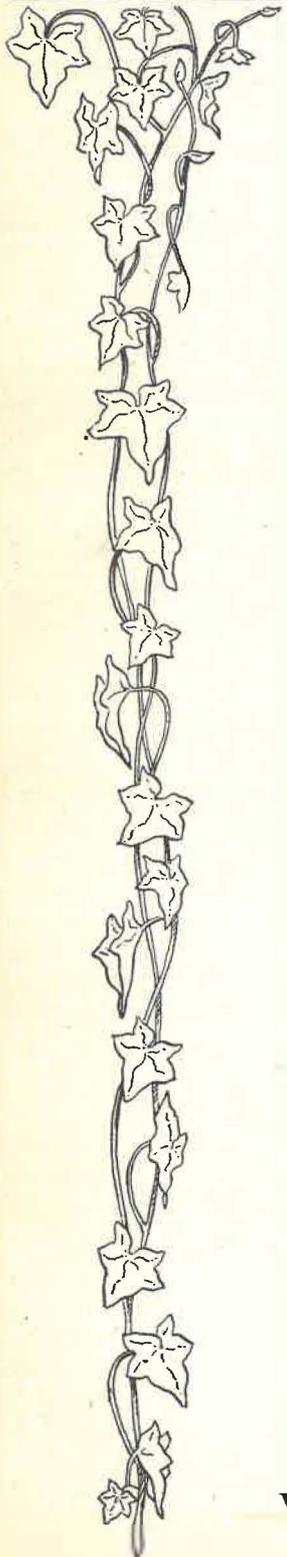


December 28, 1938



The Living Church



CHANCEL OF COWLEY CHAPEL

This picture shows the chancel in the new monastery church of the Society of St. John the Evangelist, Cambridge, Mass. Messrs. Cram and Ferguson were the architects.

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.

The Forward Movement

TO THE EDITOR: Returning from Singapore after a three-week absence, I find an accumulation of Church papers; and in one of them [*Churchman*, October 1st] there was in the correspondence column a letter referring to the Seven Wonders of the World and giving a modern list of them. In this list one of the seven wonders is The Continued Marking Time of the Forward Movement.

So much has been written recently in praise of the Forward Movement that it comes with something of a shock to find a feeling I have seen in other places, as well as in this letter, that the movement is marking time. One asks oneself, why is it doing so and who is at fault? The answer that comes to me seems to be that the Forward Movement is doing everything that can be expected of it and doing it excellently well. If, then, there is a marking time, it must be on the part of those who ought to be making the use of what the Forward Movement is preparing and it is not a failing on the part of the Forward Movement itself. This, I think, ought to be emphasized.

(Rt. Rev.) GOUVERNEUR FRANK MOSHER,
Bishop of the Philippine Islands.
Manila, P. I.

Secondary Schools

TO THE EDITOR: Being a teacher in an Episcopal secondary school for boys, I was very much interested in an article in *THE LIVING CHURCH* [November 9th] on The Episcopal Church and Secondary School Religion. If conditions such as Dr. Bell describes exist (and I am sure they do), they should be given grave study with a view to correction.

This is my first year in a Church school, and I am not well enough acquainted with the procedure in religious instruction either here or elsewhere to offer any specific criticism. My remarks are meant to refer generally to such conditions as Dr. Bell and others have pointed out. I should especially emphasize that I do not intend to cast reflection on my own school and its religion courses. The chaplain here is very capable. I am sure he does his work as well as it can be done under existing circumstances. There are many complications for the religious instructor in a Church school in this section, however. One of the chiefest is in the fact that at least 40% of the boys attending Church schools down here are not Churchmen at all. This is perhaps a higher percentage than in the Eastern schools, but I imagine all of them throughout the country have more or less the same situation.

It is my understanding that in most of our Church schools the pupils are grouped together regardless of their creed and taught a course (or courses) in religion. If it is true that this is the general custom, I believe it explains in part the inefficiency of religious instruction Dr. Bell describes in his article. In such classes either one thing or another is true: instruction on the Church's doctrine must be so watered down, to avoid offense to those of other faiths, as to lose much of its value, or the instructor must come perilously near to pushing our religion down unwilling throats in order to feed our own children. I believe the former is usually done.

I submit that, in the interest of the Church,

there are two courses open to correct the condition. Either announce publicly that the policy of our schools will be to instruct all of our students in the Anglican faith, so that those parents who do not wish their children so instructed may send them elsewhere, or to make the courses in religion compulsory only for Anglicans, and elective for all others. This, as you know, is somewhat the course followed by Roman Catholic schools, and with a success evident without comment by me.

The above suggestion is based on the assumption that the distinctive function of an Episcopal school is to teach the religion of the Church. If this is not true, there is little need for our schools. The regular academic branches can be learned in the public schools, or in private secular schools.

I am afraid that our general courses in religion minimize in our children's minds the differences in our religion and others, and do in this way more harm than good. Unless we emphasize to our 'teen-age boys and girls that we have something distinctive to offer them that the sects do not have, and that all other religious bodies (however good individual members of them may be) are *not* on a par with the Church, how can we blame them for thinking lightly of leaving us? I am not suggesting that we adopt any uncharitable attitude towards our Protestant friends, or antagonize them; but surely it is carrying hospitality a little too far to deny our own children bread because it makes our visitors' children sick.

Arden, N. C.

GROVER ABLES.

TO THE EDITOR: Dr. Bell's article on The Episcopal Church and Secondary School Religion [L. C., November 9th] is indeed apt and timely. There is an imperative need for a systematic, logical program of religious education in our Church schools. Any person who has had some acquaintance with the muddled thinking, or the apparent

lack of interest, concerning religious matters evidenced by college students can testify to this widespread faulty preparation.

Yet, it seems to me, the secondary school—and, in particular, the private school—problem is a deeper one than pedagogical method can remedy.

My experience has been with private school religion; and, while it has been far too limited to warrant my offering a definite program of solution, I should like to pose a series of questions that may indicate what, in my opinion, is the real trouble.

(1) What relationship is there between a boy's own parish church—if he has one—and his school chapel? What connection is made between his worship at home and at school? Does his parish priest correspond with his school chaplain at all, or vice versa?

(2) What relationship is there between the school and the village churches nearby? Are any joint services held? Is the boy being inculcated with a chapel religion that will merely be a part of his sentimental attachment for his school when he leaves; or is he being inspired with an earnest, missionary attitude, and is he being given an opportunity for some active service of a missionary nature?

(3) Is there any present relationship between Church schools, other than athletic? Is any attempt being made to unite the religious efforts of the schools, as in a common cause? Or do they remain friendly rivals in their worship, as in contests and games? Are any meetings held to bring school chaplains together?

(4) What relationship is there between the boy's worship in school and at college? Is there any communication between his school and college chaplains? Does his school chaplain see to it that the boy finds a *satisfactory* opportunity for worship at college, and that, if the college services are not sufficient, he joins some parish church?

(5) Are any retreats held for boys and masters of our private schools, to which delegates and voluntary attendants may go for guidance and the development of a common purpose?

(6) Just what is the Church doing for her schools? Why are Church members not encouraged more strongly to send their children to Church schools? Why is there no publication, or portion of a publication, devoted to news of the Church schools? Why is there such a prevalent feeling that the Church school is an entity outside of the work and interest of the Church at large? Whose fault is this?

JAMES O. CARSON, JR.
St. James' school,
Hagerstown, Md.

The Church and the Children

TO THE EDITOR: This letter is to voice wholehearted approval of the article, [L. C., November 16th], *The Church and the Children*, by the Rev. Thomas S. Tisdale. In my opinion, such work as he is attempting will go far toward convincing the average community of the value of the Church.

A rather interesting coincidence is the fact that Mr. Tisdale and I are classmates, and that we have in Wadesboro a boys' club, very similar in conception to his work, originated last March (his was in April), and

(Continued on page 714)

The Living Church

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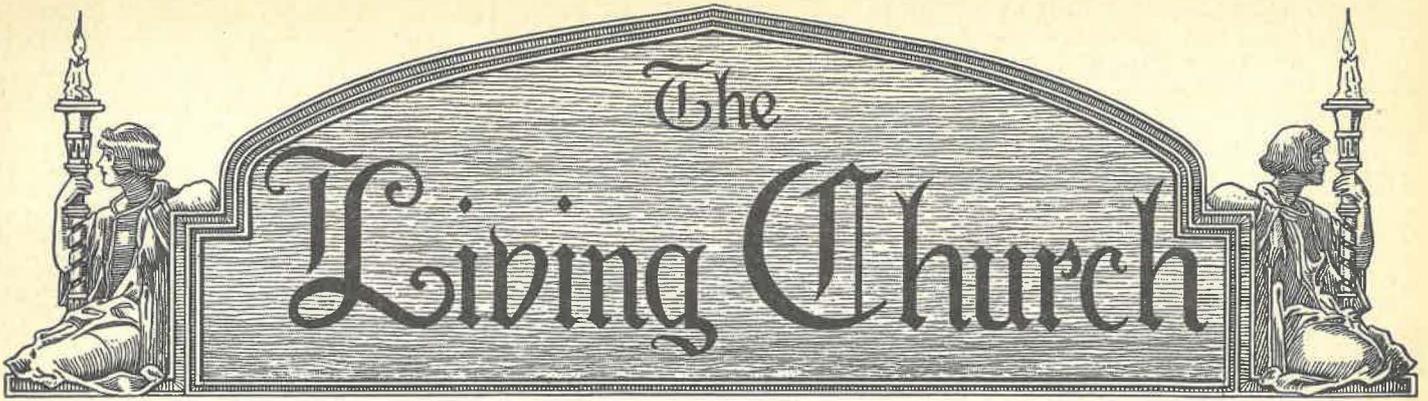
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EDITORIALS AND COMMENTS

The Doctrine of Hate

SO DEEPLY ROOTED in the character of the natural man is the doctrine of hate that it seems to be almost inseparable from human character. As one looks back over the pages of history, hate seems to be the guiding spirit of so many chapters that it seems almost to be the ruling characteristic of humanity.

Yet organized religion, and particularly that of the Jewish-Christian stream of history, has ever fought against the doctrine of hate and tried to eliminate its roots from the heart of man. The process has been a slow one, extending over many generations, many centuries, yes, many thousands and perhaps millions of years. It is a process that is still going on today; indeed, it seems at times that very little progress has been made along these lines.

But progress has been made. There is no question of that. It was being made even in the early days of Old Testament history. We are accustomed to think of the Old Testament days as a time characterized by the recognized lust for vengeance—an eye for an eye, a tooth for a tooth, and a murder for a murder. Yet in the Book of Exodus we read (Exodus 23:4-5): "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." And in the Book of Deuteronomy (Deuteronomy 19:11-12) it is provided that "if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die."

Yet despite these high injunctions, hatred was a recognized attribute of the virtuous man and was even attributed to God Himself. Even so enlightened a prophet as Hosea did not hesitate to call down curses upon his enemies, saying (Hosea 9:15-17): "All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolters. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring

forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations."

So also the Psalmist sings (Psalm 139:19-22): "Surely Thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against Thee wickedly, and Thine enemies take Thy name in vain. Do not I hate them, O Lord, that hate Thee? and am not I grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies."

BUT how strange these expressions of hatred sound in the light of the New Testament revelation. Our Lord said (St. Matthew 5:43-45): "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And the writer of the first epistle of St. John adds (I John 4:20-21): "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."

Hatred of one's fellow-man for any cause whatsoever has no place in Christianity. The Christian is called upon to hate sin but to love the sinner; to fight worldliness but to love the worldly; to denounce evil but not to hate the evildoer.

Thus the true Christian can never be, for example, anti-Semitic. To hate the Jews—or, for that matter, to hate the Nazis or the Communists or any other individual or group of individuals—is to stigmatize oneself as something less than Christian. One may hate Communism and Naziism, insofar as they undermine or deny the truth of Christianity; but those who profess these doctrines are our brothers and are worthy of our love, not our hate.

Similarly to generalize and say, for example, that "most

Jews are Communists" is to adopt an attitude that is at once unChristian and untrue. As Jacques Maritain pointed out in a recent address in New York:

"To charge the Jews with the sins of Bolshevism, to identify Judaism and Communism, is a classic theme of Hitlerite propaganda, which sometimes throws in Catholicism for good measure. The theme is echoed with admirable discipline by the anti-Semites of all lands.

"I do not believe that in general the Jewish spirit, which the same mighty brains reproach with bearing an anarchic fever for liberty, easily adapts itself to Communist conformism. What is true is that in some countries a section of Jewish youth may find itself driven to revolutionary extremism by the force of persecution. Those primarily responsible, in such cases, are those who make their life unbearable.

"Thus, in a general way, those primarily responsible for supreme disorder are the false men of order, Jews and non-Jews, who, uniformly preferring injustice to disorder, base order on a fundamental, though at first concealed, disorder, thus offending the very principle of order and the Author of all nature."

INDEED, as the noted Roman Catholic philosopher points out, anti-Semitism is actually an attempt to divert men from the real tasks confronting them. As he says:

"It diverts them from the true causes of their woes—which lie simultaneously in our egoistic and hypocritical hearts and in the social structures causally inter-related to our mortal wretchedness.

"Anti-Semitism diverts men from the true causes of their sufferings to throw them against an innocent multitude, like a worthless crew which, instead of combating the tempest, would throw overboard some of their companions, until finally they are all attempting to choke each other and set fire to the vessel on which humanity, lost in dreams, has taken passage."

We rejoice that the Archbishop of York and other Anglican leaders overseas have been so outspoken in denouncing anti-Semitism as "a wicked folly utterly opposed to the spirit and letter of the teaching of our Lord." In this our own Church leaders fully agree, as our news columns have amply recorded in recent weeks.

But it is not only Jews who suffer from this kind of hatred. In our own country the Negro is a victim of just such generalizations as have made the Jew hated in Germany. If the result has not been so extreme it is perhaps due to our greater tradition of liberty and fair play. Racial intolerance is present in America as it is in Germany and elsewhere throughout Europe, and it is as well that we should recognize it and combat it while we still have the opportunity to do so.

We are approaching the beginning of a new year. It is a time traditionally devoted to the making of resolutions. One of the best resolutions that Americans can make today is to guard our country against the spread of racial and religious intolerance and hate.

The Jesuit magazine, *America*, recently gave a good example of the way in which hatred deliberately reverses Christian principles. The editor wrote:

"It all depends upon whose ox is gored. Just to prove that once more, we offer a few sentences from Hitler's speech at Nuremberg—sentences in which the Fuehrer was howling about the plight of the Sudeten Germans and denouncing the Czechs. But we warn the reader that we have played a nasty trick on the Fuehrer, for we are not quoting him accurately. In fact, as a pretty proof of that old ex-goring business, we have deliberately substituted one name for another. Where

Hitler said Czechs, we have carefully written Nazis. In place of Sudetens, we have substituted Jews. And now listen to the Nuremberg speech (revised): 'These Jews, too, are creatures of God. He has not created Nazis to supervise Jews or act as guardians for them, and still less to do them violence and torture. Economically these Jews were deliberately ruined and afterwards handed over to a slow process of extermination. The misery of the Jews is without end. The Nazis want to annihilate them. They are being oppressed in an inhuman and intolerable manner. When Jews are not allowed to sing any song that the Nazis do not like because it does not please the Nazis, or are brutally struck, and are terrorized or maltreated, and when they are pursued like wild beasts, this is not a matter of indifference to us! And I say if these tortured creatures cannot obtain rights and assistance by themselves, they can obtain both from us. An end must be made of depriving these people of their rights!'"

Whatever may happen in Europe or Asia or elsewhere in the world, let's keep America as one place in which all men are free—a land where the governing principle is love and not hate. We do not have to be all alike, nor is it desirable that we should be; but we can at least appreciate the good to be found in our fellow-citizens, whether they are Jewish or Negro, Catholic or Protestant. As the National Conference of Jews and Christians points out in one of its publications: "Appreciation is the way of unity which rises above differences. It is the unity of an orchestra with its various choirs, the wood winds, the strings, the brasses, all blending into the divine harmony of a symphony. It is the hard way, but it is the true way. It is the way of democracy, the American way."

Let's keep it the American way.

National Council Changes

SEVERAL important changes in the administrative organization of the Church were made by the National Council at its December meeting. Two of these in particular merit enthusiastic editorial commendation.

The appointment of Joseph E. Boyle of Chicago to be head of the reorganized Department of Field and Publicity, including the editorship of the *Spirit of Missions*, will bring to the Church's headquarters one of the most talented and experienced publicity men in her service. A former Associated Press man, Mr. Boyle has for many years been head of the publicity department of the diocese of Chicago, editor of the diocesan paper (one of the best in the Church), and Chicago correspondent of *THE LIVING CHURCH*. His work was sponsored by the Chicago Church club which, if we are not mistaken, originally induced him to give up secular journalism for the potentially greater field of religious journalism.

Not only will Mr. Boyle's appointment bring new leadership to the Church's national headquarters but it will relieve the Rev. Dr. G. Warfield Hobbs for the promotion of the radio and motion picture publicity in which he has been interested for many years. This opens up a whole new field of promotional work for the Church and one that is bound to be increasingly important. Dr. Hobbs has the experience and contacts that will enable him to make the fullest use of these new media of publicity, and we are confident that he will take the fullest advantage for the Church of his new opportunities along these lines.

The other great forward step taken by the National Council was the decision to give overseas missionary bishops more latitude in the allocation of their appropriations. This is something that has been urged by *THE LIVING CHURCH* for

many years. It seems to us self-evident that if the Church can trust a man enough to elect him as a missionary bishop it ought to be able to trust him with the administration of the missionary funds committed to his charge. It is quite impossible for a bishop in China, for example, to make up far in advance and send to New York a budget that will apply in detail to the conditions of his jurisdiction for a whole year to come. Missionary work is not static but is constantly changing to adapt itself to the changing conditions under which it must operate. This is particularly true in the Orient today, where war conditions upset the most careful calculations.

We are less enthusiastic about the apparent feeling on the part of the National Council that somehow all of the departments of its work could be improved by the simple expedient of changing their names. We have never been enthusiastic about trying to improve the fragrance of roses by changing their nomenclature. Shakespeare had a word for it.

And what has become of the National Council's committee on strategy and General Convention's Commission on Strategy and Policy? It may be that these bodies are functioning behind the scenes and that some of the changes made are the results of their planning. If so, they are concealing their good work under a bushel, and we think that they ought to let the Church know just what they really are doing. After all, both of these bodies were the result of a considerable amount of agitation in the Church and we think that the Church public has a right to know that they are on the job. There have in the past been commissions of General Convention that did not function between conventions. There may even be such commissions in existence today, but we are confident that the Commission on Strategy and Policy is not one of these.

On the whole, we feel that the National Council is doing an exceedingly difficult job exceptionally well. The Council deserves the support and confidence of the entire Church and we are confident that in fact it has that confidence to a constantly increasing extent.

Youth and the National Council

EVER SINCE 1935, when the committee appointed by the National Council to study the subject of youth and the Church made its long and detailed report, young people everywhere in the Church who answered the questionnaires sent out have been waiting for further action by the National Council. The Division of Youth and College Work, now set up by the Council, is the response to the expressed desires of the youth of the Church. Already, young people are showing their pleasure in being actually a part of the National Council, and, most particularly, in the fact that their division is to be in the charge of the Presiding Bishop.

Organization plans have not yet been worked out. These will be formed as rapidly as possible. Only one thing is certain: all that is done will be experimental, and all preliminary organization will be temporary. A Division of Youth as a separate entity is new. It must not be hampered by set procedure. Therefore, all plans will be subject to modification or change at short notice, whenever a better plan is seen. All this is in accord with the very spirit of modern youth—as of youth in any and every era of the world.

One thing, however, is permanent. This is the fact that the Division of Youth and College Work is being built on the well-laid and firm foundations of the Department of Religious Education of the National Council. For these, unstinted praise

is due the Rev. Dr. McGregor and his fine corps of experts. Their work makes this new work not only possible, but also safe and sound. The National Council is aware of this. So also are the young people who have been served by this department. The new division is in the nature of a building erected on a site now just ready for it. May the Master Builder bless the new work as He has the old!

Delegates to Amsterdam

OUR news columns this week contain the announcement of the delegates selected to represent the American Episcopal Church at the World Conference of Christian Youth to be held in Amsterdam next summer. A great deal of care is involved in the selection made by the national Department of Religious Education in consultation with young people's organizations throughout the Church. We feel that the department is to be congratulated upon the selection that it has made.

THE LIVING CHURCH may perhaps be pardoned for a special feeling of pride in the selection of our managing editor, Mr. Peter Day, as one of the delegates. Mr. Day became a member of the staff of THE LIVING CHURCH almost immediately after his graduation from Dartmouth in 1935. He is in complete charge of the gathering and publication of Church news in our columns and is also responsible for the makeup of the paper. In addition he shares responsibility with the editor for the acceptance or rejection of manuscripts, the planning of series and special features, and he writes occasional editorials for our columns. Consequently he has an exceptionally wide contact with the affairs of the Church and his experience should make him a very valuable member of our youth delegation.

We are not as familiar with the other young people appointed but we have read their records and we know how carefully the selection has been made. We rejoice, therefore, that the Episcopal Church will be particularly well represented in what we hope will be as valuable a conference for the work of Christian youth as Oxford and Edinburgh were for the general life of the Church.

Ministry to the Deaf

ONE piece of missionary work of which Churchmen may justly be proud is the ministry of the Episcopal Church to the deaf. Though little known, this work is progressing in many parts of the Church and is bringing new faith and hope to thousands of deaf persons.

The Episcopal Church has no less than 15 ordained missionaries to the deaf. Three of these are retired, but the rest are very active and are assisted in their ministry by more than a dozen lay readers. The work among the deaf is coordinated by the Conference of Church Workers Among the Deaf, the president of which is the Rev. Henry J. Pulver of Philadelphia.

A new forward step has recently been taken by the Conference of Church Workers Among the Deaf in the assumption of responsibility for publication of the *Silent Missionary*. This little monthly periodical, established more than 50 years ago by the first missionary to the deaf, the Rev. Henry Winter Syle, is almost the sole medium for informing the people of the Church of the need and promise of Christ's work among the deaf. For many years the editor has been the Rev. Oliver

J. Whildin of Baltimore, but he has now transferred the paper to the conference owing to his own ill health and advancing years. The conference has appointed the Rev. Gilbert C. Braddock of New York City as editor and the Rev. Arthur O. Steidemann of St. Louis as business manager of the *Silent Missionary*. The subscription price is only 50 cts. a year, and we suggest that interested Church people send this amount to Fr. Steidemann at 5780 West Florissant ave., St. Louis, in order to familiarize themselves with this worth-while domestic missionary work.

Another interesting feature of the Church's work among the deaf is the fact that for the most part it is supported by the provinces and individual dioceses. However, some nine years ago there was established a reinforcement fund at the suggestion of Mrs. Thomas J. Fleming, Jr. of Pasadena, California. Mrs. Fleming offered to match dollar for dollar all individual subscriptions to this reinforcement fund until it reaches its goal of \$30,000. Up to the present time about \$13,500 has been received for the reinforcement fund.

It is estimated that there are approximately 3,000,000 deaf and hard of hearing children in the United States. Some of these are in institutions or special schools, but many of them are trying desperately to live normal lives in the midst of a world that for the most part does not understand the implications of their handicap. The Episcopal Church was the first religious body to recognize its special responsibility for ministry to the deaf, and for more than half a century devoted priests and lay men and women of our Church have devoted their lives to this fruitful ministry.

The Madras Conference

THE BACKGROUND of the Madras conference, which is now meeting in India, is presented in this issue by Bishop Hobson of Southern Ohio in an article which he wrote while en route to the conference. Because of the very long distances involved in the transmission of his stories (this is the first of a series), they cannot be printed until several weeks after he has written them. Nevertheless we trust that our readers will follow out his suggestion of prayers for the conference during its remaining sessions, and will continue to pray that the valuable results of the conference may be carried throughout the world.

Perhaps we shall be able to supplement Bishop Hobson's articles with a few cable stories in our news section. At any rate, we shall present during the next few weeks a full and coherent report of this significant conference, as observed and interpreted by one of the Church's keenest minds in a series written especially for THE LIVING CHURCH.

Dogma

IN THE October issue of the *Atlantic* there was published a splendid article by Canon Bernard Iddings Bell entitled *More Dogma, Please*. The correspondence in ensuing issues of the *Atlantic* indicates that there has been a wide response to his plea for more teaching of dogma—i.e., truth that is agreed upon—in the churches. The fact that the General Council of Congregational Churches has ordered 4,000 reprints of this article indicates that it is not only the orthodox or liturgical Churches that have responded favorably to this timely suggestion.

It was a layman, Mr. T. S. Eliot, who pointed out at Oxford that even in the sphere of life and work the basic

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Circumcision of Christ

CIRCUMCISION OF THE SPIRIT

JANUARY 1ST

THIS is the eighth day after Christmas, when our Lord was circumcised according to the Jewish law. The sign of circumcision is now replaced for us by Baptism, the sacrament of the gospel, the outward and visible sign of God's mercy on mankind through Christ. Of those who are to be baptized, there is required (as the catechism says) repentance and faith; and this is what the *Collect* calls "the true circumcision of the Spirit," which consists in "being mortified from all worldly and carnal lusts," and "in all things obeying God's blessed will."

At His Circumcision, our Lord receives His human name: Jesus, the Name that is above every name. We shall best grasp the meaning of St. Paul's praise of the name of Jesus in today's *Epistle*, when we read it together with Isaiah 45:23, which he is quoting; where the prophet says in God's name, "By Myself have I sworn, the word is gone forth from My mouth in righteousness and shall not return, that unto Me every knee shall bow, every tongue shall swear."

Let us then go to Bethlehem, and with the shepherds glorify and praise God for the things which we see there; and let us with Mary keep all these things and ponder them in our hearts—the mystery of the birth of Him to whom every knee shall bow, and the mystery of His work of grace in us: for we must "work out our salvation with fear and trembling," because "it is God which worketh in us, both to will and to do, of His good pleasure." And let us so enter upon this New Year of Grace.

The Arising of the Light

THE EPIPHANY

JANUARY 6TH

ARISE, shine, for thy Light is come. By the leading of a star the Wise Men are led to the Saviour. The Light of the World is manifested, seen by them, in the flesh, at Bethlehem; manifested in His baptism at the Jordan; manifested in the beginning of miracles at Cana of Galilee.

The *Epistle* shows how that Light is for all the nations of the world, to whom the "unsearchable riches of Christ" are proclaimed. As the Wise Men come from a far country, so Indians, Japanese, and Africans are "fellow-heirs" with us, members with us of Christ's mystical Body, and "partakers of God's promise in Christ by the gospel."

The Wise Men offer their gifts: each a different gift: each a precious gift. Led by the star, they have found their way to the place where they may worship. We too have found the way; we too open the treasures of our hearts and give our gifts. "Here we offer and present unto Thee, O Lord, our selves, our souls and bodies."

underlying questions are theological and dogmatic. It is not less theology but more and sounder theology that this age needs. The dogmatic basis for it is to be found in the historic teaching of the Catholic Church, and to this body of truth and experience Christendom is increasingly turning for guidance. This is one fact in which we may rejoice at a time when so many factors are antagonistic to the very life of Christianity.

Sixty Years of Approaches to Unity

By the Rt. Rev. James De Wolf Perry, D.D.

Bishop of Rhode Island

LOOKING BACK upon 60 years in the life of the Church one finds certain high points from which to look still farther into the future. Such was a moment reached in the General Convention of 1886 at Chicago. When the proponents of the celebrated Quadrilateral declared that the Holy Scriptures, the Nicene Creed, the historic ministry, and the Sacraments constitute the essential tenets of the Church, they built, better than they knew, a basis upon which relations with all Christendom were to be established.

The immediate result was felt within the membership of the Church on whose behalf the declaration had been made. For them first, the inevitable strain caused by differences of emphasis and interpretation was undergirt by bands of acknowledged faith and common allegiance. An agreed formula of fundamental doctrine gave confidence to those who watched apprehensively sectarian trends.

Soon the statement put forth by the Convention took still wider significance as a step to a more conscious relation of this Church with other branches of the Anglican communion. The Lambeth Conference of 1888 was on the horizon. Twenty years had passed since an invitation by an Archbishop of Canterbury had first called Anglican bishops from all the world to meet at Lambeth palace that they might "unite in the highest act of the Church's worship and . . . consider together many practical questions which would tend to the advancement of the kingdom of our Lord and Master Jesus Christ, and to the greater union of our missionary work, and to increased intercommunion among ourselves." Only 19 bishops from this country were present at this first conference, a smaller number at the second in 1878, the year of THE LIVING CHURCH'S birth. A hundred years since the break between England and the United States proved to be too brief to change the attitude, still reluctant and aloof, which had hindered so long the gift of the episcopate to an American diocese. The bonds which held these two branches of the Anglican communion were not yet fully realized on either side of the Atlantic. While the Archbishop's hospitality was accepted by individual bishops, it was not until the present century that the American episcopate was adequately represented at these gatherings, nor until 1931 that the House of Bishops accepted official membership in the Lambeth consultative body. In 1888, however, the recent action of General Convention prompted a goodly number of our bishops to take their place in the Lambeth assembly. The declaration which they brought with them proved to be a decisive contribution to the discussion of unity. With certain amendments it was readily adopted by their brethren of the Church in Great Britain. So the Chicago Quadrilateral became the Lambeth Quadrilateral. From that time it has represented basic truths without which efforts for the reunion of Christendom can have but little worth.

Aside from its doctrinal content, however, the Quadrilateral stands to exemplify a principle which governs all approaches: Divisions between the Churches can be healed only by affirmations, not by negations. The offer by the Anglican communion of positive convictions on which all Christians could come

IN THE LAST issue of THE LIVING CHURCH'S 60th anniversary year, we are happy to present this survey by Bishop Perry of the development of the unity movement from our first birthday to the present time.

together anticipated the appeal of Lambeth in 1920, envisaging "a Church within whose visible unity all the treasures of Faith and Order bequeathed as a heritage by the past to the present shall be possessed in common and made

serviceable to the whole body of Christ."

Soon it became clear that the movement toward unity gained strength with the spread of Christendom across new frontiers. The 19th century from the beginning to the end had been a period of pioneering for Christ in all lands. The impetus had been given by small groups which soon were organized into missionary societies and were later taken over for incorporation by their respective churches. In this modern crusade the Episcopal Church, with apostolic zeal, took a leading part in Africa, in China and Japan, as later in the Arctic, in Latin America, and the Atlantic and Pacific islands. At the turn of the century the separate streams of Christian missions began to converge. When the plan for a world missionary conference was proposed this Church entered into it wholeheartedly, realizing fully the far-reaching implications of the project and of the expected partnership in responsibility.

The members of that conference at Edinburgh in 1910 will not forget the ovation given to Bishop Brent when, fresh from the Philippine Islands, he made his first appearance in the assembly. He brought to the conference the impact of his personality and the profound impression caused by new victories for Christ in the foreign field. Six weeks later he brought also from his experience at Edinburgh to the General Convention at Cincinnati a proposal which at once captured the imagination of the Church and from then has continued to engage the intellectual and spiritual energies of Christendom. "Agreement upon missionary purposes and policies," he said, "may have been achieved, but there remains the harder task of acknowledging and reconciling the differences which still divide the members of Christ's body."

THE INVITATION by the Church to a World Conference on Faith and Order was the immediate result, followed 17 years later by the first of these conferences at Lausanne under the chairmanship of Bishop Brent. In another 10 years came the second, at Edinburgh, when the place made vacant by his death fell to William Temple, Archbishop of York. Both of these conferences revealed the real resource of Christian power, always to be found in depths of clear discriminating thought, "rightly dividing the word of truth." Already in the years of preparation for Lausanne, and in the succeeding decade, fresh light has been shed upon divisive questions and upon the way to their solution. At the present moment the spirit of wisdom and counsel is prevailing over the suspicious fear which for centuries has kept two Christian communions in separation each from the other. The concordat now proposed by commissions of the Presbyterian and the Protestant Episcopal Churches may be the next event of major consequence in America resulting from present approaches to unity.

Meanwhile, the relations between the Anglican and other worldwide communions have engaged the Episcopal Church

in frequent and fruitful conference. Following the exchange of visits during many years between representatives of this Church and of patriarchates in all branches of the Eastern Orthodox Church, an appointed number of Anglican bishops sat with the late Patriarch of Alexandria, and other Eastern archbishops and bishops, during a week of the conference of 1930 at Lambeth. More clearly than at any time in the past, agreements between these two great communions of East and West became apparent. The orders of ministry in both bodies had for many years been mutually recognized. The liturgies, sprung from a single source, were carefully studied at Lambeth and were found to offer no such differences as to prevent intercommunion. Though the time has not come for this important step, the way to it is clearly seen and awaited with prayer and confident hope on the part of both bodies now so intimately bound by friendship and united acts of worship.

A more definite result has been reached in the relations between the Anglican and the Old Catholic Churches. These also were brought together for a week of conference at Lambeth eight years ago. After complete agreement had been reached, intercommunion was established between the two bodies first by action of the Convocations of York and Canterbury, later through ratification by the General Convention at Atlantic City in 1934.

IN ALL such developments the Anglican communion, in the United States and in British territory, has been guided by the principles that motivate the gradual progress of Conference on Faith and Order. Other movements have pressed toward more immediate goals. They have been prompted either by an impulse of the heart to find common fellowship with all who bear the name of Christ; or by the appeal to common sense for the pursuit of practical purposes through concerted action. Both of these are no less sincere than are the patient researches seeking secure grounds for unity. Both have become vital factors in the whole problem of reunion and must be viewed with serious and sympathetic consideration.

The former springs from reasonable and inevitable desire felt by Christian bodies who know not clearly the causes for their divisions to look beyond the lines of different tradition, and acknowledge a more comprehensive loyalty. It is the plea of unity as a supreme end in itself. It derives authority and comfort from Christ's own prayer, "that they all may be one." It will find complete significance, however, in the words with which the prayer rises to the heights of faith, "as Thou Father art in Me and I in Thee." The spirit of love will prompt each step in the quest of unity but it can accomplish real reconciliation only when love shall have been charged with understanding.

Turning to the more pragmatic approach to unity the executive spirit is seen always actively, usefully at work to find substantial proof of unity in the fruits of Christian life and service growing from coöperative effort. So the study of the subject has been accompanied everywhere in the Western world and in mission fields by organized federations of Churches either local or nation-wide in scope. The decision of the General Convention to decline, thus far, official membership in the Federal Council, which represents this movement in America, has been caused by no reluctance in coöperation. On the contrary, the National Council for 15 years has shared the work undertaken by the Federal Council in many fields of service. Avoidance only of sectional affiliation and of commitment to federation, as a substitute for organic unity, prompted the course that has been followed. When the call for a conference on Life and Work was extended to all Christendom, the Episcopal Church accepted at once its part in this move-

ment and sent representatives to Stockholm in 1925 and to Oxford in 1937. As a member of both these Conferences and of the two on Faith and Order, the writer gives his testimony already given by so many, to the necessary relation which these movements have to each other and to the Christian world. Having no legislative nor executive authority, they give free utterance to the convictions and ideals fostered by churches of all names. The scope of Faith and Order and of Life and Work is supplementary each to the other.

Both of these movements have had the sponsorship and the active support of the Episcopal Church as of the whole Anglican communion. Through them we have been given intercourse with Christian bodies otherwise known to us by name only. Particularly representatives of the Orthodox Church in Greece and Russia, Syria, India, Egypt, and Serbia, have opened a field of personal association, intellectual and spiritual stimulus, an experience without which one's knowledge of the Church would be incomplete.

THE World Council of Churches has issued from the joint action of both conferences, to perpetuate and foster them. The provisional session at Utrecht, to which I was sent as representative of the Episcopal Church, surprised the most hopeful of us by the instant accord with which its members came together; also by the inevitable place which at once it seemed to take in the life of the Church. Consistent with the Conference on Faith and Order, it claims a credal basis holding to the doctrine of the Incarnation as the ground on which the constituent Churches shall seek membership.

The Council will have executive functions to perform for the churches, but only such shall be specifically assigned by them. Its character and purpose will be representative. This means that in it the views and aims of all Christian bodies shall be assembled and expressed: it means conversely that the purposes of the Council shall have their place in the thought and experience of the several churches. Time was when the promotion of inter-Church relations was left to a limited number of men chosen from several communions and charged with this responsibility. Because it was their special interest, it came to be regarded (unfortunately sometimes by themselves) as their affair. The time for this has passed. The stigma of parochialism and of sectarian division rests on the several Churches and on the individual Christian conscience. The new spirit of understanding and the relations which shall grow from this shall have place in the life of each Church. The vision of a reunited Church shall dawn upon the soul of all believers that in the light of it they may find Christ's will to unity fulfilled in them.

Guild Loyalty

SPREAD OUT fan-like in the sand hills near Mullen, Nebr., are four missions with an almost unique women's guild. Often the women of the organization travel 18 or more miles to attend a meeting, and they consider this journey nothing unusual. The day may be as hot as a tropical one and the deep powdery sand hot as the Sahara's, or snow drifts may hide the trail, but these women get to their guild meeting.

Recently a member walked four miles to the meeting. In one hand she carried a cake, and with the other she guided her young son, who rode a Shetland pony. They reached their destination smiling, happy that the cake was still whole and right side up. They would have been quite surprised had someone told them that this was a remarkable bit of loyalty.

—Rev. James N. MacKenzie.

» » 1938 « «

By Edith M. Almedingen

WHEN I come to the last day of 1938 in my calendar and tear it off, I know I shall not throw it away. I shall put it in a safe place, very carefully, together with its fellows, notably a few leaves out of September. I want to keep them for always, as a reminder of a terrific landmark, historical on a vast scale and personal in an immeasurably lesser way. Yet God fashioned them both, giving to each its separate pattern.

In the future there will be endless stories told of those incredible September days of 1938. Historians will record them, their pens dipped in carefully measured wonder. Those whose imagination is not bounded by the dry dictates of chapter and verse will take those days and use them as a fit scaffolding for breathless, romantic stories. Those who believe in God and in the supremacy of His will, will turn to those days, their sense of thanksgiving inarticulate in its depth. Very likely, even before our generation comes to its sunset, some enterprising mind either in Hollywood or in Elstree will weave the "most thrilling story of the century" out of incidents both genuine and imagined. Those days are graven for all the time to come.

And now we come to 1939, a year which might so easily have begun in a scarlet mist of nightmare and which, instead, opens to the clarion call of peace; a year which will surely see the rooting-in and the branching-out of the work begun so fearlessly by the men who honor reason and are clear-sighted enough not to lose their view of the world as God, who made it, would like to see it—a world having no room for ugly suspicion, blinding and maiming hatred, futile intolerance and hotly edged impatience.

Therefore, above all other considerations, let 1939 be started on a note of gratitude that God has been kind to us beyond all our deserving. Really, we have no merits to boast of.

As to those days in September 1938:

"The second Armageddon of our generation" said a woman of forty to me, "and who could endure it? We have hardly any more strength left." She threw a peculiar glance at me, "and what about you?"

I had little to tell her, since the things I could say were more or less untellable. I—and there are innumerable others like me—had been wholly tethered by fear through those September days.

For us the peace bells of November 1918 had never rung at all. As a matter of fact, it was months and months before we were able to learn that they had rung anywhere. On November 11, 1918, if I remember aright, I was busy issuing a new supply of hand-grenades to my batallion in Petrograd. Just before Christmas 1918 we were sent out Northward to an unknown destination. Soon after the New Year the girls' units were disbanded, and there followed about four years of a daily warfare—for personal safety as well as for bread—until at the very end of 1922 I was given six months' sick leave and was able to leave for Italy and for freedom. That leave was granted because of typhus contracted while working in the famine area east of Moscow where my chief, Dr. Farrar of England, had died after an illness which, mercifully, had lasted a few brief days.

So the Armistice day never came near us at all, and the Great War, so far as Russia was concerned, had brought havoc, shortage of food and clothes, and wholesale desolation,

as well as other things, as early as the beginning of 1915. So there were nearly eight years of it all told.

I suppose, if truth were told, we are all very much cowards at heart. I remember a faint spurt of panic during the general strike in England in 1926 when wild-tongued enthusiasts were prophesying a Soviet being set up in London. The strike had found me in the country; I remember traveling—by slow and uncertain stages—from Malvern in Worcestershire to Gloucester. There was an hour's wait at Gloucester, and I went to the cathedral just a few minutes before the cessation of the strike was made known in the country. Inside the cathedral it was somehow easier to discard fear—for I had been afraid.

AND FEAR came back last September, slowly, insidiously, like an indeterminate reptile crawling out of its lair. Fear came to whisper of all the things once witnessed and forgotten on the surface after several years of effort. Fear came to mock and to suggest that the goodness of God was born in man's imagination alone. It crept nearer and nearer, and, for all I knew, it came to stay. It was like a cloud of thick grey cotton-wool.

I said it was indeterminate. But it did not stay so for long. It borrowed countless shapes. It took a brush, it borrowed a box of colors, and it began painting one ghastly scene after another. It dipped into the chest of dusty memories, it brought them out to the surface, it breathed the grey dust off them and showed all their horror and their unsightliness.

Then fear decided to use its voice.

"Of course, you can't help being afraid," it murmured, "You could not have forgotten those November days in 1917. The shooting, the screams of those maimed beyond all recognition and denied the last mercy of quick dying. The tongues of flame . . . the dreadful inimical dark of a city where lamps were never lit and where any shadow might have been giving sanctuary to an enemy. . . . Have you forgotten things you would rather not shape even in vague thought? But they are all

(Continued on page 696)

NAIL MARK SCARS

A SHRILLING doorbell tore me from cool peace
To meet a traveler of the endless road—
"A hand-out, please?"

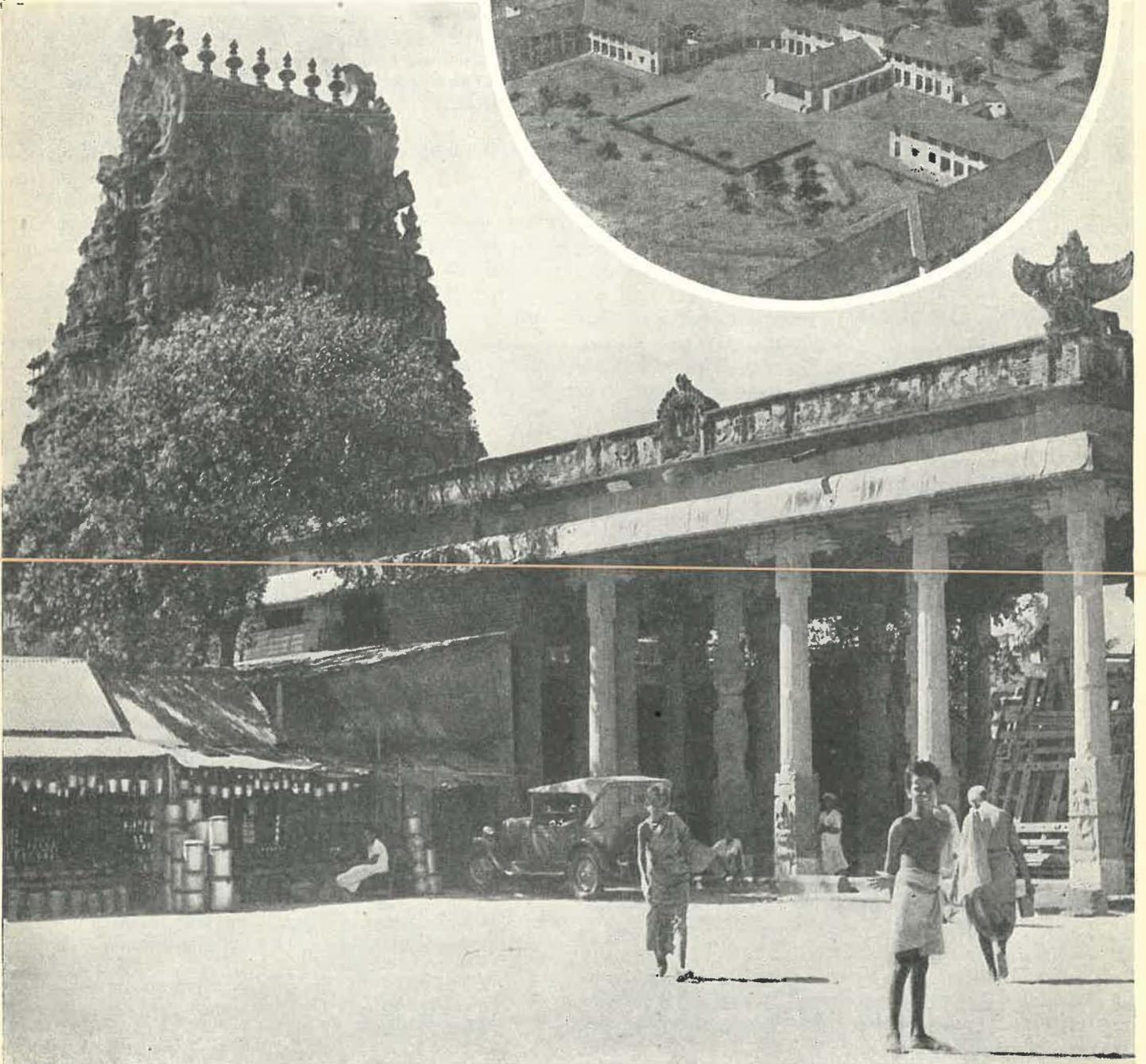
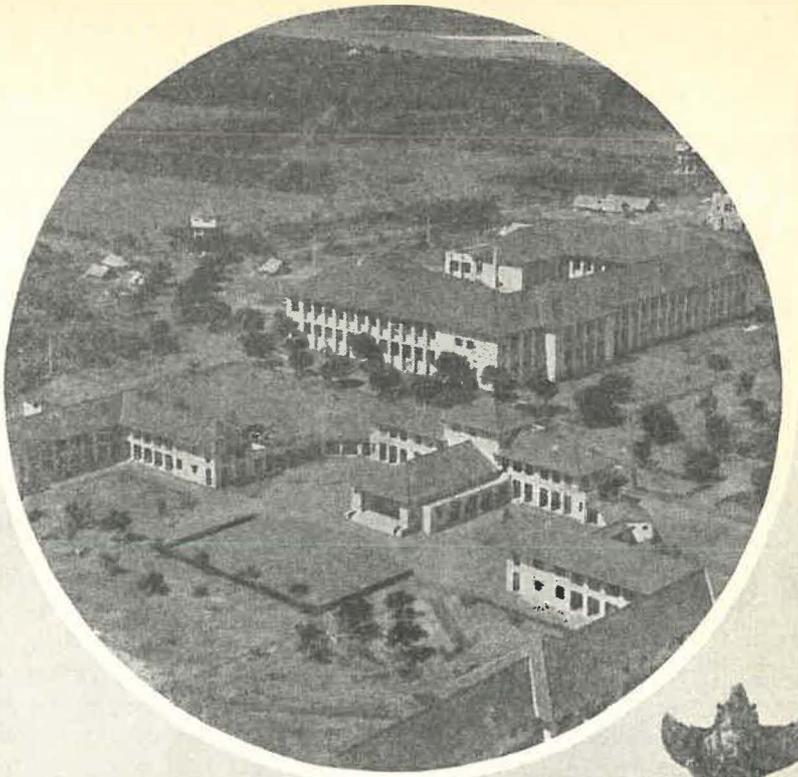
The sun had held him while the sands had burned
His eyes. His plea, unanswered many days. . . .
I took him in.

His gratitude made thoughts run deep, although
His wish for work could not be granted him,
There was no work. . . .
His goodbye: "May you always have a home."
I watched his figure break the highway line,
Then disappear.

I closed my eyes to shut him from my thoughts. . . .
He stood before me in the dust-choked heat,
He bowed his thanks;
I saw his sand-burned eyes, his grateful smile,
And now I saw the hand that pressed his side
Held nail mark scars.

MYRTLE SIMPSON MOCKEL.

FROM December 13th to 30th, Christianity is holding its most representative ecumenical missionary conference in one of the strongholds of Hinduism. Below is a picture of one of the many Hindu temples in Madras (photo by Lionel Green). At the right is an airplane view of the Madras Christian college, which houses the 450 delegates from practically every country in the world. (Cuts by courtesy of *Missions*, international Baptist magazine.)



Madras, Scene of the World Missionary Conference

The Madras Conference

I. Its Background

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

Bishop of Southern Ohio

*Approaching Port Said,
November 26, 1938*

IN A FEW HOURS our ship will pass through the Suez canal, and we shall be on "the other side of the world." Another week will take us through the Red sea and the Arabian sea until we land in Bombay. A 36-hour train journey will bring us to Madras to attend the conference of the International Missionary council which opens on December 12th. Why have we come half way 'round the world to attend this gathering? Were this merely a personal question there would be little reason for THE LIVING CHURCH to give space for its consideration, and I would feel free in mind and conscience to relax on the sun deck in a steamer chair, watching some of the most beautiful white clouds I've ever seen drift across the bluest of skies above a sparkling Mediterranean sea.

But this whole question isn't personal. It concerns every Christian throughout the whole world. There's a contagious disease stalking in our midst, and laying what seems like the hand of death upon people and nations. In America we are shocked by the barbarism unleashed against the Jews in Germany, or horrified by the destruction being wrought in China. But these, and other situations which give evidence of the sickness of the world, seem far away. I felt them closer during a few days in Europe surrounded by the grim spirit which prevails, and hearing, from those who had come out of Germany in recent days, of helpless Jews hurled from bridges into the rivers below. We feel them very close on board this ship where we have a group of 15 fine young Chinese men returning to their ravished country, and a large number of Jewish exiles from Germany, dispossessed of all except personal clothing, going forth to find refuge, they know not where, from the fury which they have been facing at home. One of them, a young musician from Berlin, sitting at the desk by me as I write, has been telling me of the horrors confronting a Jew in Germany or Austria. For a year he has been trying to escape, but everywhere the bars are up. He and many others on board are headed for Shanghai. No visa is required, but even if they are allowed to land they will be homeless, poor, without work or friends. When I asked him whether such a future was not very discouraging he replied with a smile, "We shall have the right to live."

No, you can't sit back in a steamer chair watching clouds drift by—or enjoy a comfortable existence in America feeling remote from the centers of trouble—and avoid the question: "What can the Christian Church do to cure this contagious disease?" Which is really only another way of asking the question: "Why are we going to Madras?" For those who meet in Madras are coming from all parts of the globe to face the fact together that, in a new and rather unexpected sense, the world today is non-Christian, and that in this situation the Christian Church has a mission which must be fulfilled. The general topic of the conference might well be described by using the title of Dr. Hendrick Kraemer's recent book, *The Christian Message in a Non-Christian World*, which he wrote in preparation for the gathering.

It is a fact that only a united Christian front, made up of the followers of Jesus Christ among all nations, races, and peoples, can successfully halt the spread of the disease which

threatens our civilization; this makes the meeting in Madras of vast importance. For there will be gathered a group which can be said to represent the whole world in a way in which no other conference of Christian bodies has ever represented it.

With all that causes us dismay, there is nothing which offers more encouragement than the great strides toward unity among Christians which have been made in our day. We can picture this progress by a hasty glance at previous gatherings similar to the conference being held in Madras. The first in modern times came in 1854 in New York City. One man only came from beyond North America. In Liverpool in 1860 the second was held. No one from America was present, and only one representative of a "native" Church. In 1878 in London the next conference in the series leading up to Madras was held, and while 14 delegates attended from America, there was again only one from one of the "younger" Churches. Again in London in 1888 gathered representatives of many Churches, but no one from a native Church was present. To New York in 1900 came three "nationals" from Japan, three from India, and one from South America.

It was not until the Edinburgh conference in 1910 that any noteworthy step in the direction of a unity for all Christians representing every nation and race was taken. The group of "nationals" was small but they had great influence. Among them was Azariah of India, now Bishop of Dornakal. It was at this conference that the International Missionary council was formed, with Dr. John R. Mott as its chairman. It was from this conference that Bishop Brent came back and at the Cincinnati General Convention that fall made his triumphant appeal to our Church to take its part in this movement toward unity. As a result of this appeal the Faith and Order Commission was appointed. It was born of the vision that Bishop Brent had seen in Edinburgh. Others who had shared in that vision took the leadership in various programs all looking toward the fulfilment of the hope that had come for a united Christendom, and there followed the vitally important steps which have been taken during the past quarter century. The first Faith and Order conference in Lausanne; the first Life and Work gathering in Stockholm; the second meeting of the International Missionary council in Jerusalem in 1928; the Oxford and Edinburgh conferences of 1937.

ALL of these were "world conferences" in a new sense, for no longer did the Western Churches look forth with a feeling of benevolent condescension upon the rest of the world. Since 1910 the conception of all men as one family, and the Church as the Body of Christ made up of all Christians everywhere, has spread more and more. The "younger" or "national" Churches have found their place in the councils of Christian leaders. The progress in this direction continues. In Jerusalem in 1928 about one quarter of the delegates were from these "younger" churches, while at Madras about one half of the delegates will come from this group.

These developments fire our hopes that a united front will give the Christian Churches new power in our day. A comment, such as the following, from a leader, Dr. John R. Mott, whose world vision is second to none, gives us new courage:

"In my world journeys and contacts, in the pathway of

servicing three worldwide Christian organizations, nothing has impressed me more than the dawning of a truly ecumenical vision upon leaders of so many Christian communions, large and small. On every hand are evidences of the growth of the ecumenical spirit, and of the multiplication of serious proposals and constructive measures for the drawing together of the Christian Churches. It is a striking fact that this comes at a moment in the life of the world characterized by the startling manifestations of divisive tendencies and forces."

There will be about 450 delegates at the Madras conference. The actual meetings will be held and the delegates housed at the Madras Christian college in Tambaram, about 15 miles out of Madras. None of the delegates are officially appointed by the Churches of which they are members, and there is no power to legislate on the part of those who gather. They are appointed by the various branches of the International Missionary Council, or by the ad-interim committee of the council. They will come from every country of the world, and in the group will be members of practically every branch of the Christian Church except the Roman. The number of delegates from North America is limited to 45. Mrs. Harper Sibley, who attended the Jerusalem Conference in 1928 and the Oxford Conference in 1937, was appointed a delegate, but found it impossible to attend. As a result the Episcopal Church will have only two of its members officially present, the Rev. Artley B. Parson, assistant secretary of our Department of Foreign Missions, and myself. The conference begins on December 12th and remains in session until the 30th.

IN MY next, and briefer, comment on Madras I shall outline the subjects to be considered, and certain objectives which the conference will be striving to attain. This will be followed by actual reports on the meeting itself after the conference opens. In the meantime, I repeat that the question, "Why are we going to Madras?" concerns all of us Christians—those who stay at home as well as those who go as delegates. Only as we do something to seize the opportunity which Madras offers can we play our fuller part in defeating the anti-Christian forces of our day. I ask you to do two things now. First, make plans to carry the message of Madras into every parish and to all possible individuals of our Church. There will be ample literature available for individual reading and study groups. Also after the conference a number of the leaders will be in the United States for a series of meetings on Madras to be held in the larger cities. I shall make further suggestions about this later. Second, and most important, pray daily for the conference while it is in session from December 12th to 30th. Pray that those who attend this meeting may be given a vision of God's will for the Church in fulfilling its mission in our times, and that they and the members of the Christian Church everywhere may be given the strength to bring this vision into life.

The Totalitarian Enemy

CERTAINLY it is true that "the world is too strong for a divided Church," a statement made many years ago by that great apostle of peace, Bishop Brent; if that were true a score of years ago, how much more pointedly and tragically true is it in this day in which we live when new and formidable antagonism to religion appears in every land. The totalitarian State, so called, is always an enemy of the religion of love and mercy; it recognizes no right of an individual who does not submerge himself completely and submit every right to the State. This is the antithesis of the Gospel of Christ, a Gospel which can be preached effectively only by a Church which is at one with itself and with its divine Head.

—Bishop Klingman.

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(Continued from page 693)

coming near again, and they will be much worse this time, because death will not merely lurk in corners, it will swoop down from the air, it will poison the moon, the clouds, the pale grey-rose washes of the morning sky. You had thought all those horrors had gone never to return? Yet they could not vanish completely. The world is made like that, and the red curtain of Armageddon is never really put away into the lumber room. They keep on talking about the ultimate wreck of civilization in Europe. You will be afraid, but at least the wreck will not be altogether unfamiliar—except for the intensified horror."

Fear whispered on, and it made work slip through the fingers, and it turned all thought into a cumbersome, unalive lump. It grew and grew until the announcer's impersonal voice, "This is the third news, copyright reserved," came to ring like a note of unrelieved doom.

The neat walnut case of the wireless was not there at all. The voice came out of a black hole, it had a flame-lit background, and torn-up streets were etched across it, and terribly quiet figures of men, women, and children, the whole demoniac scene of a country torn asunder, twisted out of all shape, first by the Great War, then by revolution and, finally, by years of civil strife.

Yet not because of those fears shall I regard those days as a landmark.

It was that hopeless day when at noontime we heard that Mr. Chamberlain had not resumed his conversations at Godesberg and was returning to England. The little place in the hills where I live kept quiet except for the urgent summons of the church bell calling people to come and to ask God for a deliverance "from battle and murder and from sudden death." The hills and the valleys, tucked in between their brackened slopes, lay as quietly as though man's unreason had never devised the inhuman way of wholesale destruction. It was an autumn morning, lovely and calm, so calm that the bleating of sheep sounded loud from a distance, and to the hills one had to go—if only for the sake of very much needed physical exercise, with a stout knobby stick and the ever growing fear for one's only companions.

Up there, on the bracken-cloaked shoulders of the hills, the fear seemed to gather almost frenzied momentum—probably because of the utter pastoral quality of the scene all around.

And then it went.

NOT gradually—but swiftly, almost violently. It was just as if Someone had pulled it by the roots, exposing all its unworthiness and its uselessness. It was just as if Someone had commanded it to go away, to cease existing.

Could I say more? But there is nothing more—because explanatory words would be just like patches of futile gold across a lily's petals. There was nothing—except that the fear vanished, and the gloomier news of the later hours of that day never brought it back.

It went, and it left nothing behind except a very definite sense of shame for not having trusted enough.

A landmark of this kind is an unending paradox in that it leaves one both smaller and bigger than before. Smaller in the renewed sense of one's utter dependence on the supremacy of God. Bigger because it furnishes one with the armor whose strength could never be shattered even by a thousand bullets from a machine-gun.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Book for All Preachers

THE PREPARATION AND DELIVERY OF SERMONS. By Carl S. Patton. Willett, Clark. Pp. 191. \$2.00.

PROFESSOR PATTON has presented a stimulating book from his vast personal experience in homiletics which every sincere preacher should read. At times the author is a little too diffuse in handling his material, and carries over from one chapter to another similar thoughts diversely expressed. But considering Professor Patton's earnestness, this is pardonable.

While the minister has many interests to serve in the capacity of clergyman, preaching is the first demand upon his time. This is somewhat qualified by the statement that pastoral relationships with people offer subject matter on which to work. The material for sermons the author treats with studied care. All sermons that intend to help should deal with fundamental beliefs, such as the place of God in human life. A preacher is a thinker with religious convictions and he must have "some type of philosophy which leaves a natural place for God. . . . In the American pulpit at large, irrespective of denomination, there is, to put it mildly, plenty of room for more scholarship."

The structure of the sermon must have unity. A good start and sticking to the point will give movement to the sermon. Progress must be upward as well as onward. The author suggests a 25-minute allowance for a young preacher. This may be questioned. Many preachers could do with less, and some handle a greater period with effectiveness. "Eloquence is the fitting of style to matter." A feel for language is the estimate of the proper use and value of simple words. Force is not shouting but the correct presentation of interesting material that catches the imagination. Good pulpit style is "such that people will understand what the preacher means and be able . . . to remember it until the next day. . . . The greatest help to a good style comes from a man's interest in what he is saying."

On the preparation of the sermon, the author gives some of his most profound thought. Best sermons grow, but few without hard work. The preacher must produce and be mindful of the fact that a critical mood is not always creative. Self-criticism is invaluable. All the week should not be spent in picking out a subject; the preacher should pounce on one, and give it undivided thought.

A sermon to be preached again must be born again. The old sermon may contain much material, but if repeated it has to have flair to warrant its use. Christmas and Easter sermons should not be necessarily profound but in keeping with the spirit of the day.

In his closing chapter, the author states that delivery adds to whatever there is of force in the thought the preacher has to present. A well-modulated voice, with a proper use of speed and pause, are his vehicles for getting the attention of his congregation.

No matter what religious persuasion a clergyman may hold, Professor Patton's book will inspire and direct his efforts to become a more effective preacher. WORCESTER PERKINS.

Two Books of Philo

THE POLITICS OF PHILO JUDAEUS. By E. R. Goodenough. With a general bibliography of Philo. By H. L. Goodhart and E. R. Goodenough. Yale university press. \$3.75.

AS THE TITLE indicates, this volume contains two distinct books. To take the second first, its extent is 1,603 entries! And each entry is of luxurious fulness: the manuscripts are impeccably described, while after each important work there follows a list of the most notable reviews that it evoked. Nothing on the theme has ever been done before with anything like the same completeness.

In *By Light, Light* Dr. Goodenough analyzed magisterially the elements of Philo's religion; and now in the first part of the present volume he takes up the question of the sage's political theories. Sharply dissenting from the traditional estimate of Philo as an abstract dreamer, he argues vigorously that his writings

reveal him as a highly astute politician, with long and often painful experience with the ruling powers. As a good Jew he detested and despised the Romans and said so with emphasis in such of his works as were not likely to fall into unfriendly hands. But, since the Romans had the authority, in writing to them his tone changes to obsequious flattery, and any criticisms he must make he makes as coming not from himself but from esteemed Roman moralists.

When Dr. Goodenough finishes his picture, we see a vivid portrait of a man dextrous to the last degree in the delicate art of carrying water on both shoulders—and fully aware that he was doing it. As a corollary, Dr. Goodenough points out that Philo's Messianism was not an orthodox gloss on the rest of his thinking but was inseparable from it. For the moment the Romans must be deferred to—but just wait!

Philo's own political theory is pieced together from a complete study of his writings and reveals a most interesting fact. In all essentials it is precisely the same as that set forth by St. Augustine in *The City of God*: or, in other words, the theory generally held by the later Fathers and by the Schoolmen. St. Augustine, of course, could not read Philo owing to his inexperience in Greek, but St. Augustine was profoundly influenced by St. Ambrose. And St. Ambrose was saturated with Philo, whom he held to be a Christian saint of almost divine authority.

BURTON SCOTT EASTON.

A New Book by the Rector of Calvary Church, New York

THE CHURCH CAN SAVE THE WORLD. By Samuel M. Shoemaker. Harpers. Pp. 162. \$1.50.

THE AMERICAN leader of Buchmanism thinks that if men would accept God-control, and if the Church itself were possessed of the same direction, the world might be saved. The Church has the answer; the trouble is that nobody tries to put it to work. Here is another brilliantly written, persuasive bit of propaganda for the Groups, done by a beloved priest and a devoted pastor.

With everything positive in this stirring book, we must agree. But we may question whether or not what Reinhold Niebuhr has called "spiritual Fascism" is the whole answer; whether or not God may not have given us minds to use, and left us some space for using them. We may also wonder whether there is not some hidden Utopianism in this notion that God-controlled individuals and a God-controlled Church will grapple effectively with all our economic, social, and political problems. Suppose we do have this kind of united Christian Front, will that solve everything? One takes leave to doubt it. God knows we need converted souls and a converted Church; but we also need justice between classes, economic freedom, international settlement, and many another thing, and it doesn't help to simplify questions which are infinitely complex. Was it Whitehead who urged that while we must ever seek simplicity, we must also always distrust it?

W. NORMAN PITTINGER.

Dr. Butler on the Problems of the Nations

THE FAMILY OF NATIONS: ITS NEEDS AND ITS PROBLEMS. By Nicholas Murray Butler. Scribners. \$3.00.

PRESIDENT BUTLER of Columbia may, I think, be called our leading American proponent of international coöperation. For more than a generation he has been studying the whole question of international relations and advocating sane solutions. His interest began with his first visit to England at the height of the Victorian era; it has continued and grown through war and peace and continues into the present disturbed period, when not even the wisest dare hazard a prediction. He points out that we have the Permanent Court of International Justice first established at the second Hague conference of 1907. We have the League of Nations at Geneva, the one great world center of consultation. We have the Bank for International Settlements at Basle, the coming center of the financial and monetary systems of

the world. Then he wisely remarks that though we have these great instrumentalities with which to work, "we can do nothing with any of them—no matter how beneficent their organization, how devoted their personnel, how splendid their achievements, we can do nothing with them permanently—unless public opinion stands right behind them and compels governmental support day in and day out."

This may be said to be the continuing text of the 31 addresses and articles delivered from 1934 to 1938 here and in England, which make up this suggestive book.

Dr. Butler's diagnosis of the present situation is penetrating and his stress upon the fact that the existing unrest and struggle is not between Communism or Socialism and Capitalism, but between liberty and compulsion, an acute distinction which he amply justifies by abundant illustrations. He feels and believes that the English-speaking peoples of the world have a great duty and opportunity. Let each one of us, he says, as an individual and as a citizen in the British commonwealth of nations or in the United States of America, wherever our language is spoken, recognize from this moment our profound community of intellectual, economic, financial, and political interest and that all we believe in most profoundly is at stake.

Dr. Butler, drawing upon immediate history, gives cogent proof that the governments of the United States and of the British commonwealth of nations furnish precedent, and point the way to a federation of world powers, to international accord through an organized family of nations.

CLINTON ROGERS WOODRUFF.

Hugh Walpole's New Novel

THE JOYFUL DELANEYS. By Hugh Walpole. Doubleday, Doran. \$2.50.

THE MOST striking personality in Mr. Walpole's new novel is the old London house, with its lovely mantel, its ancient clock, and its staircase like a piece of music; the house that represents solidity and solidarity in the midst of a shaken and sliding world. To be sure, the new poor Delaneys can keep it only by dividing it into flats and living on the rent; but as long as they have it—and Mr. Walpole by a kindly miracle at the end arranges that they *shall* have it—they are joyful.

They are joyful on the New Year with which the story opens; they are joyful on the New Year with which it closes; and they are joyful on all the days between. One of the characters, indeed, in a pessimistic moment, wonders if their family happiness had kept them all from knowing anything about real life; if they were happy because they had been living in a kind of a fairy tale. But Mr. Walpole does not think so; it is good that there should be such happy, kindly people in a happy, kindly house.

Certainly the story is a delight to read! And it certainly is a welcome change from some of the morbid themes of the author's latest works—even though in content it cannot be compared with such earlier books as *Fortitude*, *The Green Mirror*, or *The Duchess of Wrexhe*.

M. P. E.

Quaint Fashions of Thought

THIS DO AND LIVE: Techniques of Life for Liberals. By Horace Westwood. Beacon press, Boston. Pp. 155. \$1.50.

A CERTAIN cultural lag is often apparent in highly educated groups of people who from the stimuli of events and ideas might be expected to have given up certain quaint fashions of thought. There are, for example, people who think that the greatest of all evils is the negative attitude and yet who say that the terms good and evil are without meaning and produce an unfortunate sense of guilt; people who think that, if man cannot be said to be inherently depraved, then there is no sin at all; people who think that the kingdom of God equals the future, that belief is the product of metaphysical assumption and not verified experience, that if we get away from all theological and metaphysical statement the problem of religious faith would largely disappear (which is largely true in an unexpected sense); that religion is knowing oneself as the outcome of the vital energy inherent in all that is; that while religion is possible without God it is gloriously possible to have a religion with God and God with religion; that God may be properly defined as a power that interprets us to our deepest selves. And they think that the only

force threatening the universal sway of the forces of reaction is this Liberalism. Not, of course, that this Liberalism is perfect now or ever has been, but its ineptitude comes from unconditioned and undisciplined wills and its failure has been the lack of self-education in obeying insights and in following enthusiasms. Such failure can be remedied by self-awareness of the affirmative levels of existence; indeed this volume of 150 spiritual exercises is the remedy, and now one can become quite as self-aware on the affirmative levels as one wants to—or others can stand.

A reviewer is a little at a disadvantage in speaking of a series of meditations which he has never used, meditations that were used by a varied lot of liberal, orthodox, agnostic, and Churchless people in several states and even as far away as Peru. He can however ruefully render the opinion that they meet specifications, that they would make one self-aware and on exclusively affirmative levels; for example, the "paraphrase of the words of Jesus more in harmony with what we know today of human nature and the laws of the inner life: Ye shall receive power through understanding the spirit that is within you."

That is the tragedy and real pathos of this sort of liberal mind in a world that needs not so much affirmation of its recent notions as confession of its real sins, not so much awareness of self as awakening to the power from on high. Even a certain lawyer would hardly recognize this spirituality as meriting the reply: This do and ye shall live. THOMAS J. BIGHAM, JR.

A New Life of Emily Dickinson

THIS WAS A POET: A Critical Biography of Emily Dickinson. By George Frisbie Whicher. Scribners. \$3.00.

THE REASON for the extraordinary hold on us of the often inchoate scraps of poems, compressed to the ninth degree, by Emily Dickinson, is that this little New England recluse knew and conveyed spiritual immediacy in an astounding way. "Short prayer pierceth heaven," said Mother Julian; and short poems, when Emily Dickinson writes them, pierce reality at the heart of it.

Among the sundry books concerning her and editions of her writings, this last study by Professor Whicher of Amherst makes a fresh and valuable contribution. The woman, as he presents her, becomes more accessible; less a spirit, or an elf, more a person with whom anyone, especially a New Englander, can know pleasant homely intimacy. And the careful analysis of the distinctive features of her art, its range, and its technique, is the best that has yet been written.

VIDA D. SCUDDER.

Radio Addresses by the Dean of St. Paul's

SIGNPOSTS TO GOD. By W. R. Matthews. Macmillan. Pp. 92. \$1.25.

THE DEAN of St. Paul's has collected in this little book his series of broadcast lectures on reasons for belief in God. They are simple, clear, and stimulating; and the argument is persuasive and good-humored, as one might expect.

The book will be helpful to lay people especially. For them it will be an excellent introduction to Dr. Matthews, who has been in America this autumn, preaching and lecturing in Eastern universities and churches. The question-answer section at the end is interesting, and is a model for the method suitable for use in handling the difficulties of the thoughtful layman.

W. NORMAN PITTINGER.

The Bishop of London on the Doctrinal Report

WHAT A LAYMAN SHOULD BELIEVE. By A. K. Winnington-Irigram. Longmans. \$1.40.

THE DOCTRINAL Report has, understandingly enough, left many laymen under the impression that "you can believe anything you like in the Church of England." To this the Bishop of London very sensibly replies that the report does not and cannot set forth Anglican doctrine; it simply summarizes the extent of agreement of individual Anglicans, and as such surprises by the extent of agreement rather than of disagreement. Anglican doctrine itself must be sought only in the official Anglican formularies, and from these the Bishop expounds "what a layman should believe." And he expounds it with his invariable simplicity and lucidity.

B. S. E.

NEWS OF THE CHURCH

Discusses Churches' Situation in Germany

Nazi Intention is to Liquidate Churches Not in Agreement With "Positive Christianity"

BY DR. HENRY SMITH LEIPER
Executive Secretary of the Universal Christian Council

NEW YORK (RNS)—Despite the clear intention of the National Socialists repeatedly announced and legally implemented to destroy the Jews of Germany, the world refused to believe that such a thing could happen until murder and violence on a wide scale made the situation luridly plain.

There is just as clear an intention to liquidate any Church which does not show itself entirely in agreement with the proposal that it prostitute itself unqualifiedly to the "positive Christianity" of Mr. Hitler and Mr. Rosenberg. But even yet the world does not believe it because the situation is confused and there is not yet the open violence by which the true intention of the National Socialists will ultimately be revealed wherever their program is resisted.

PROGRESS STEADY TO DATE

Up to date their progress has been steady toward a complete intimidation and corruption of the Church so that it may become merely the ecclesiastical arm of the revolution. More than 10,000 arrests of Roman Catholic and Protestant religious leaders have served the purpose of intimidation. The destruction of the Church educational system—both for lay and clerical training—has contributed to the steady corruption of the future leadership of the Church.

The latest moves include the banning of Bible teaching in the public schools on the ground that it is the book which inspired the murderer of the Nazi diplomat in Paris for whose death the government is now punishing a whole race.

PASTORS CHARGED WITH TREASON

Treason charges have been made, proposed against pastors who prayed for peace at the time of the September Munich crisis. Superintendents of the Evangelical State Church have been instructed to stop the pay of any pastor who is known in any way to be critical of the Nazi program or its leaders. Even a prayer for God's guidance in the political leadership of the country may be interpreted as evidence against the preacher who utters it.

The confidential reports which come to Church leaders in this country from Germany show that there is a new realization on the part of the numerous pastors previously neutral that they must ultimately throw in their lot with the opposition, usu-

(Continued on page 712)

Report Missionary Worker Murdered in Philippines

NEW YORK—James Fugat, devoted volunteer worker of many years' service in the Philippine islands, was murdered on December 14th, according to a cable received by the Department of Foreign Missions from Bishop Mosher. Bishop Mosher could give no other details of what had happened.

Mr. Fugat went to the Philippines from the United States shortly after the American occupation of the islands and identified himself with the native people. For a long time he worked in the Moro agricultural school at Jolo (since closed). More recently he has assisted the Rev. Leo Gay McAfee at St. Francis mission, Upi, on the island of Mindanao, where his death occurred.

During the absence of the McAfees on furlough, he was left in charge of the native staff and the whole mission until they returned a few months ago.

Dr. John Wood, who knew Mr. Fugat, says he was a wonderful man, silent but sympathetic, a great personality.

Closer Understanding Is Expected Between Great Democracies and Vatican

ROME (RNS)—Increasing tension between the Vatican and the totalitarian states, together with a drift toward closer understanding with the great democracies, are trends emphasized by observers here.

Developments which give credence to this opinion are the glaring infractions of the concordats by Germany and Italy, the persecution of the Jews in both countries, emphasis in the Vatican organ, *Osservatore Romano*, upon the errors of state worship and neo-paganism, and Neville Chamberlain's reported visit to the Pope in January.

Further evidence cited is the report in well-informed circles here that there is to be a consistory in the spring at which the Pope will create two or three new cardinals, one of whom will be English. It is probable that New York will also have a cardinal. The name of Archbishop Mooney of Detroit is mentioned in this connection.

226 Confirmations in N. D.

MANDAN, N. D.—Having already passed its goal of 200 confirmations during 1938, the district of North Dakota reported 226 on December 18th. This is the largest number reported during many years.

The field department of the district had the active cooperation of several laymen in preparation of the every member canvas in several missions and parishes. One layman made such an impression that the parish he visited wondered whether Bishop Atwill would not ordain him and give him the permanent care of the parish.

New Youth Division Formed by Council

To Work Under Direct Supervision of Presiding Bishop; "Distinct Progress" Reported

BY ELIZABETH McCracken

NEW YORK—Formation of a Division of College Work and Youth, to function under the direct supervision of the Presiding Bishop, was approved by the National Council at its meeting here December 13th to 15th. The Council's committee on youth, which recommended the action, reported "distinct progress" toward a Church youth movement.

A vigorous discussion followed the report of the committee, presented by Bishop Quin of Texas, chairman. The text of the report was:

"In feeling our way, as directed by the National Council, your committee on youth asks leave to make a statement concerning its progress:

"We would ask the Council to refer to our field as the Division of College Work and Youth.

"This division is to function directly under the supervision of the Presiding Bishop, and the Presiding Bishop asks the Rev. Dr. Sheerin, the second vice-president of the Council, to represent him in all matters pertaining to this division.

"We are asking the Council of Representatives of Youth Organizations in our Church and also the executive committee of the Church Society for College Work to act with our committee in an advisory capacity.

"We report distinct progress toward a coordinated youth movement throughout the Church and would remind the National Council that just as soon as the permanent committee can be organized, we, your present committee, will have completed the task assigned to us."

ACTION QUESTIONED

Bishop Strider of West Virginia, a new member of the National Council, was the first speaker. He said:

"Do I understand that the two divisions of Youth and College Work have been lifted entirely out of the Department of Christian Education and put under the Presiding Bishop?"

Bishop Tucker replied, saying:

"Yes, temporarily, while the Youth division is being worked out. At present, the plans are being formed independently of the Department of Christian Education."

BISHOPS DISAPPROVED

Bishop Strider expressed surprise, saying:

"Bishops and diocesan departments of religious education, in reply to the questionnaire sent them recently on this subject, voted heavily against this separate Youth division.

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Proposal for Union of Dioceses Rejected

Easton Convention Defeats Move to Investigate Advisability of Seeking Merger with Delaware

EASTON, Md.—A proposal to investigate the possibility and advisability of seeking a union with the diocese of Delaware, whereby the Bishop of Delaware would become the bishop of Delaware and Easton, when made in the form of a motion, was defeated at the special convention of the diocese of Easton which met December 13th at Trinity cathedral here.

The convention met for the purpose of considering steps preliminary to the election of a bishop.

A committee of three priests and three laymen was elected to investigate and make recommendations to the next convention regarding priests proposed for the office of Bishop.

Among the names presented to the committee from the floor of the convention were the following:

The Rev. William McClelland of East New Market; the Rev. Robert W. Lewis of St. Michaels; the Rev. Frank Bohanan of Rock Creek parish, Washington; the Rev. Clyde Brown, diocesan missionary of the diocese of Washington; the Rev. Charles Clash of Wilmington; the Rev. William O. Smith of Ruxton; and the Rev. Dr. Richard Trapnell of Long Island.

Bishop Carpenter's Old Parish Calls New Rector

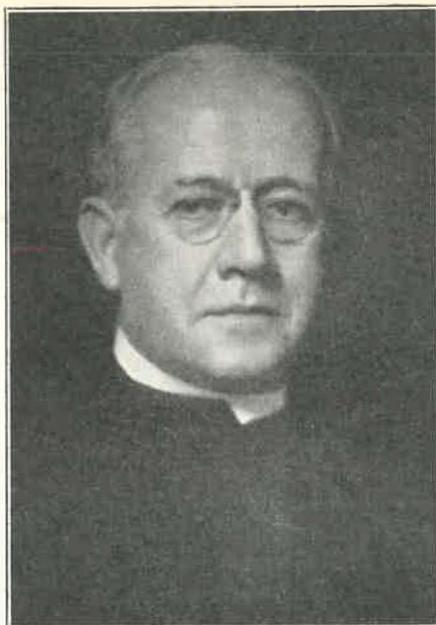
BIRMINGHAM, ALA.—The Rev. John C. Turner of Gadsden, Ala., has accepted a call to the rectorship of the Church of the Advent, Birmingham, succeeding Dr. C. C. J. Carpenter, who was consecrated Bishop of Alabama last June. Mr. Turner is to assume his new duties February 1st.

Mr. Turner, who has served as rector of the Church of the Holy Comforter in Gadsden for 18 months, is a native of Greenville, S. C., the son of the late William S. Turner and Lottie Rhodes Turner, and a brother of the Rev. William S. Turner, rector of St. Paul's church of Winston-Salem, N. C. He is 31, married to Elizabeth Skinner, of Jacksonville, and he has one daughter.

He was educated in the public schools of Greenville, S. C., Citadel military college of South Carolina, Furman university of Greenville, George Washington university, Cincinnati school of social service, and Oxford university, England.

He was ordained to the diaconate at St. John's church, Jacksonville, Fla. in 1931, and to the priesthood at the Church of the Good Shepherd, Jacksonville, the following year by Bishop Juhan of Florida.

He has served as assistant rector of the Church of the Good Shepherd, Jacksonville, as rector of All Saints' church, Jacksonville, and as rector of the Holy Comforter church of Gadsden.



ARCHDEACON PATTERSON
(Blackstone Studios Photo.)

Dorothy Canfield Fisher at Anniversary Luncheon

ALBANY, N. Y.—Dorothy Canfield Fisher, noted New England novelist and short story writer, addressed the gathering of 200 clergy and laity from throughout the diocese of Albany at the celebration of the 15th anniversary of the organization of the Albany Church Mission of Help. Bishop Oldham of Albany presided at the luncheon, which was held in a local hotel.

Mrs. Fisher has been an active and influential worker in the Vermont CMH. She spoke on the need and value of the organization to the Church.

The Ven. Guy H. Purdy, CMH chaplain in the diocese of Albany presented a purse to Miss Agnes M. Penrose, executive secretary, on behalf of many friends and supporters. She has served as executive secretary since the Church Mission of Help started in the diocese. Miss Ethel Van Benthuyzen, president, has also served during this entire period.

English Churchmen Unite to Deplore Anti-Semitism

LONDON—The Archbishop of York and the bishops of Chichester, Bradford, and Bristol, with other clergy and representative laymen of the Church of England, have united in assuring their Jewish fellow country men that they consider anti-Semitism a "wicked folly, utterly opposed to the spirit and letter of the teaching of our Lord."

In a statement to the Jewish board of deputies the British Churchmen emphasized their full appreciation of Jewish contributions to English culture and life, and reaffirmed their belief that "we are all children of one Father as we are citizens of the same great country which, through the centuries, has proved its genius for most advantageous adoptions."

Accept Resignation of Ohio Archdeacon

Dr. Patterson Gives up Two Posts, Bishop Tucker Announces When Diocesan Council Meets

CLEVELAND—The resignation of the Ven. Dr. Gerard F. Patterson as archdeacon and executive secretary in the diocese of Ohio was announced by Bishop Tucker of Ohio at a meeting of the diocesan council held the week of December 12th. The resignation was accepted after complimentary action had been taken.

Dr. Patterson began his ministry in Oklahoma territory in 1891. He preceded the coming of Bishop Brooke by two years, and during his ministry established many missions, one of these becoming, two years ago, St. Paul's cathedral at Oklahoma City. He held rectorships at Clinton, Ia., and Sedalia, Mo., coming to Ohio in 1899.

He was placed in charge of two missions, one of which is now the parish of the Incarnation, among the largest in the diocese. In 1920 he became executive secretary of the diocese and the following year the late Bishop Leonard appointed him archdeacon. Under his direction seven new missions have been established and chapels built.

In 1936, in recognition of his work, Kenyon college conferred the honorary degree of Doctor of Divinity on him. The day of acceptance of his resignation as archdeacon, the dean and chapter of Trinity cathedral, Cleveland, conferred on him the title of honorary canon, and at the same time conferred the title of canon missionary on the Rev. B. B. Comer Lile, who comes from Richmond, Va., to take on the work of general missionary under the direction of the Bishop.

Dr. Patterson will continue to hold the title of archdeacon. The newly elected canons will be duly installed at Trinity cathedral at the Vesper service on January 8, 1939.

Archdeacon Patterson, who served the diocese 18 years as archdeacon and 22 years as priest, had wanted to retire for several months. He remained at his post, however, because of the prolonged illness of the late Bishop Rogers and the need of organizing the work for the new Bishop.

In remarking editorially on Archdeacon Patterson's resignation, the Cleveland Plain Dealer said:

"It is unlikely that with Dr. Patterson's retirement from his present post, the diocese will lose his services. Such a man cannot suppress the desire to be useful."

Bishop Ingley Lays Cornerstone

DENVER, COLO.—The cornerstone of the new church building of St. Mary's mission in University park here was laid December 8th by Bishop Ingley of Colorado. It is planned to use the present small building as a parish house on completion of the new church. The Rev. G. A. C. Lehman is vicar in charge of the mission.

Discuss Adjustments of Church's Budget

Little Financial Action Taken at
Council Meeting, Pending Reports
From Dioceses

NEW YORK—Though there was some financial discussion at the December meeting of the National Council, little action was taken, as it is necessary for the Council to obtain reports from the dioceses on their expectancies for the coming year. It was reported that income from legacies had seriously fallen off, but that there had been a steady increase in contributions from the dioceses during the past five years.

James E. Whitney, assistant treasurer, aroused enthusiasm that expressed itself in applause when he announced that responses from the field and from special pledges indicate that payments toward the budget will be at least as good as last year, and that, therefore, the Fiske legacy of \$100,000 may again be saved, at least in part. Yet, the present indications show that \$188,000 must be raised to maintain present work; \$288,000, if the extra \$100,000 voted at the October meeting of the National Council on motion of Bishop Hobson of Southern Ohio is to be secured. Mr. Whitney's report indicated the need of special and extra sources of income. Dr. Sheerin offered a plan for raising this additional money which was discussed without final action being taken.

POSSIBLE CUTS ALLOCATED

Mr. Whitney pointed out that, unless the additional \$188,000 is raised by the February meeting, work in the amount of \$150,000 will have to be cut. The cuts would be distributed as follows: foreign missions, \$85,700; domestic missions, \$36,270; American Church Institute for Negroes, \$10,000; college work, \$1,050; administrative expenses, \$16,480. Dr. John W. Wood said that the cuts in the foreign field would have to be entirely in salaries, in the amount of 7½% in addition to the present 10% cut. Everything else in the foreign field has been cut to the bone.

At another session there was some discussion as to how the extra \$100,000, if

Number Present

NEW YORK—Nineteen members were present on the first day of the National Council meeting; 21 on the second day; and 19 on the third day. Several members were ill; the others were detained by important duties.

obtained, would be used. It was decided to divide it thus: foreign missions, 50%; domestic missions, 35%; American Church Institute for Negroes, 15%. Should any portion of it be secured, that sum will be divided according to this scale.

Dr. John W. Wood, when asked what he would do with his share, said:

"I don't know what there will be to divide.

Overseas Bishops Given More Financial Freedom

NEW YORK—The overseas missionary bishops were given more latitude in the spending of their appropriations, as a result of action taken by the National Council. This rescinds action taken in 1926 which prevented the bishops from making budget adjustments without reference to the Foreign Missions Department or the Council.

The committee report, presented by Bishop Lawrence and adopted, divides the mission expenditures of each overseas district into three general classes: (1) foreign salaries, children's allowances, and certain items such as insurance and taxes, which are to remain as appropriated; (2) appropriations for institutions, which the bishops are at liberty to change and adjust as they feel best, provided no change leads to increased cost of maintenance; (3) salaries of "nationals" (native-born clergy and other workers), which the bishops may adjust in accordance with the salary schedules which they already have or are asked to draw up; they are asked not to decrease the total number of persons employed but they may increase the number at their discretion.

It is like saying that I am to have 50 per cent of a watermelon. I don't know how big the watermelon will be. Then, too, when we face a deficit of \$150,000 on the present budget, what is the use of saying what you will do with \$100,000 *above* that, if you get it? The Department of Foreign Missions would restore salary cuts, if it did get any extra money."

Bishop Bartlett, who was absent from the National Council meeting, sent in a rather long list of the things he would do with his 35%, if he should get it. It covered work in all the domestic fields, with special reference to Indian work, rural work, Negro work and work for Mexicans.

AID JAPAN WORKERS

In view of the abnormally increased living costs in Japan, the Council authorized the three American bishops in Japan to distribute any unused balances in their 1938 appropriations as emergency grants to each member of the staff, foreign and Japanese, in amounts equivalent to 3% of their present salaries. These grants would total \$5,100. If unused balances do not equal this amount, the bishops are asked to distribute pro rata whatever balance they have.

TWO RAISES VOTED

Bishop Tucker, speaking for the finance department, recommended an increase of salary for the assistant treasurer, Mr. Whitney, who has been carrying and will continue to carry increased responsibility. The increase amounts to \$510 a year, after deducting the 15% cut which is still effective on all officers' salaries. An increase amounting to \$425 a year was voted for Dr. Spencer Miller, part-time consultant on industrial relations, the Presiding Bishop stating that the Council expects to use more of Dr. Miller's time.

Progress Revealed in Reorganization

Bishop Tucker, Dr. Sheerin Tell
National Council of Changes in
Department Structure

BY ELIZABETH McCracken

NEW YORK—Considerable progress has been made in the reorganization of the National Council departments, it was revealed at the December meeting of the Council held from the 13th to the 15th in Church Missions house. The reports of Bishop Tucker, primate of the Church, and the Rev. Dr. Charles W. Sheerin, second vice-president of the Council, were largely devoted to describing and explaining the changes made and proposed.

At the opening session the Rev. Franklin J. Clark, secretary, presented the good news that the treasurer, Dr. Lewis B. Franklin, is making a satisfactory recovery from his recent operation. Dr. Franklin has left the hospital and is at home, able to take a short walk outdoors every day. He will return to the Church Missions some time after the first of the new year.

The Presiding Bishop's report was the first order of business. Bishop Tucker spoke without notes, saying in part:

"I want to say a word about this whole problem of reorganization. We haven't made a tremendous amount of progress yet, but we have come to some decisions. (1) I am not ready yet to appoint a first vice-president, but I have worked out a plan for the Church Missions house. I have asked Dr. Sheerin to act as coordinating officer not only for the Field and Publicity departments but also for the departments of Religious Education, Social Service, and the Domestic Missions so far as publicity is concerned. My idea is that the functions of the two vice-presidents should be divided. The function of the first vice-president should be administrative; that of the second vice-president should be educational.

LEADERSHIP NEEDED

"This matter of education is essential. It means having oversight of programs of work. Results are not satisfactory unless workers have a program. This leadership is especially needed in rural work, where the worker often

Bishop Bartlett Leaving

NEW YORK—Bishop Bartlett of Idaho has informed the Presiding Bishop that he feels that his diocese requires his full time. Therefore, he will give up his part-time appointment as executive secretary for Domestic Missions soon after the beginning of the year. The Presiding Bishop is not yet ready to appoint a successor to Bishop Bartlett and for the present will act for the Department of Domestic Missions himself.

is either a young man just out of the seminary or an old man whose experience has been in urban work. Besides program work, the work of promotion and publicity also will be under the second vice-president. That is another branch of education.

"I myself, for the time being, will act as

the coordinating officer of the Departments of Foreign Missions and of Domestic Missions, except for the publicity work, and take care of the administrative work that a first vice-president will do when we secure one. I am not ready to appoint one now. In the first place, I can manage Dr. Sheerin; I might not get another man that I could manage. I do know of the right man, but I might not be able to secure him.

LESS MONEY IN SIGHT

"A big problem we must face is the fact that we are going to have \$150,000 less money than we had last year to balance the budget, because last year we had the Fiske legacy and other legacies that we haven't now. Returns from the dioceses are fairly good and expectancies are hopeful. There is an encouraging increase in giving, but not enough to take care of the deficit we shall have. This raises a difficult question. Unless we are going to reduce the amount of our work permanently, we must procure money for the budget over and above the Every Member Canvas. We have been working here to see if we can draw up a good plan for a supplementary appeal. Dr. Sheerin has worked out a plan which we believe may meet the situation this coming year, and also be of use permanently. A second general appeal has disadvantages which this plan may obviate.

"The budget may seem a small matter in the life of the Church, and people get impatient with talk about money. But it is necessary to go out, and to send others out, into all the world and preach the Gospel, if we are going to establish the kingdom of God on earth. Some theologians now say that Christ never meant that; they say He taught that His kingdom was in heaven and hereafter. But I believe we shall never have the kingdom anywhere or any time, unless we first try to establish it on the earth, now."

DR. SHEERIN'S REPORT

Very great interest was displayed when Dr. Sheerin rose to give his first report as second vice-president. He said:

"There has been a good deal of consideration here of a name for the combined departments of Field and Publicity. We suggest *Department of Service and Information*. There is no more beautiful word than *Field*, but people got the idea that money-gathering was the chief work, if not the only work, of the Field Department. The word *Publicity* has so many commercial meanings. So many people think of it in its theatrical sense that the use of the word elsewhere is being abolished. Perhaps you will give your opinion of the name *Department of Service and Information* when I finish my report.

"We have made an exhaustive study of the best person to come here to take charge of the oversight of this department. We had to have a man who knew the subject and who could work with others. We have chosen Joseph E. Boyle to be administrative officer of the new department. Mr. Boyle is a newspaper man of great experience. He left a fine position with the Associated Press to take charge of the publicity work of the diocese of Chicago and to edit the diocesan paper, the *Diocese of Chicago*. He comes to us at a real sacrifice, after 14 years in this work in Chicago. Under Mr. Boyle will be the supervision of all publications put out by the Church Missions house, including the *Spirit of Missions*—the name of which, by the way, we are thinking of changing.

FIELD WORK

"I do not feel that we need a large staff of field secretaries. What I do feel is that real field work is that which has been done under the departments of Religious Educa-

Mr. Boyle, New Publicity Executive, Meets Council

NEW YORK—Unusual interest was displayed both by the members of the National Council and by the numerous visitors when Dr. Sheerin introduced Joseph E. Boyle, the newly appointed administrative officer for field and publicity work. Mr. Boyle made a short speech, saying:

"My understanding of the action in October is that I am given authority to change the name of the *Spirit of Missions*, whenever the time is ripe. I mention this, because I have listened with interest to the debate on the changing of other names here.

"Twenty years ago, under Paul Micou, I came to the Church Missions house as a university student. I recall the good work done then. We may not know now where we are going, but we are going *somewhere*. I understand that we have your 100% backing. If not, please say so, now. Fourteen years ago, I was with the Associated Press, reporting La Follette's campaign for President, in Madison, Wisconsin. I was offered the job of publicity director of the diocese of Chicago and editor of the diocesan paper, with the words: 'Here is something greater than the Associated Press—the Church.' I see in my present job a chance to show the world that the Church is greater than anything."

tion and Social Service. We must continue to take out into the field the contributions of those two departments. Our one field secretary will be William L. Richards, who has already done such fine work.

SUGGESTS NEW NAMES

"With the work connected with their publications out of their hands, the departments of Religious Education and Social Service will have more time for taking their work out into the field. And this brings me to the new names we propose for those two departments: *Department of Christian Education* for the one, and *Department of Christian Social Relations* for the other.

"The name *religious education* means simply the Sunday school to many people. They need to realize that Christian education only begins there and goes on throughout life. Unfortunately, *social service* has taken on the meaning to a great many people of presenting baskets to the poor. I said this just before one Christmas Day in a sermon, not knowing yet that a kind parishioner had sent me a nice basket that very morning. When I thanked him for it, he said: 'It's the last one you will receive, after that sermon!' *Department of Christian Social Relations* covers everything.

WOMEN'S GROUPS COÖPERATING

"I have been getting fine coöperation from the Woman's Auxiliary and the Girls' Friendly society, both of which have field workers. I hope to have a monthly staff meeting. We have in Fr. Pepper a fine, trained leader who will head our discussions. We have a fine set-up here, and economy. Mr. Whitney sends me a bill of five cents every time I telephone to my wife.

"But there is a duplication of work. I found myself in towns and cities recently, where Miss Lindley and Miss Marston were, or had just been. With a leader like Fr. Pepper, we can coordinate all this, saving both time and traveling expenses.

"Our whole budget for the new depart-

ment is only \$45 more than the old budget for both the departments of Field and Publicity. I am going to try to cut out that \$45, and have the budget exactly the same. Mr. Boyle expects to save money. In a year's time, he will give a more exact new budget. I am asking for a certain amount of elasticity in the use of the budget. We might need to spend for another worker, or for travel, saving in one column to spend in another. So we ask for freedom in allocating items.

"As for the deficit: the probability is that we do not get here the actual amount given by Church people for missions. First there is a vestry and then there is a diocesan council: they decide what proportion of the contributed money to send here. Then, too, there are still many rich, generous people from whom we have not received all they can give. Some parishioners do not give all that they can to parish or diocese. Many of them do make large supplementary gifts, and more of them might, if the need were vividly presented to them."

DISCUSS CHANGE OF NAMES

Dr. Sheerin's report, as he had intimated that it would, precipitated a discussion as to the name of the new department. Bishop Stewart of Chicago led it, saying:

"May I raise the question of nomenclature? I want to ask how far is the National Council competent to change the names of departments, which are specifically named in the canons? Can we change the names? And if we can, the proposed name strikes my ears as most unhappy. To take our Field Department, which was created to promote work in the field and our Publicity Department, which was created to publish glad tidings of that work, and call the amalgamation of the two *Service and Information* is bathetic. That name reminds me of some of the names one finds in old-time colored families: *Proclamation, Election, Predestination, Jubilation*. The word *Information* recalls to my mind a booth in a railroad station, where time-tables are handed out. *Service* sounds like the advertisement of a filling station.

SUGGESTS "EDUCATION"

"*Education* is a dignified word. All the new department is to do is educational. *Propaganda* and *publicity* have lost dignity as words. *Development* is a good word, and so is *growth* or *advance*. I object decidedly to *Service and Information* as infelicitous. In our universities, wholly devoted to education, we still have a department of education. Why not have a *Division of Christian Education* here and call the whole new department *Department of Education*?"

As Bishop Stewart ended his speech, the bell rang for noon-day prayers. It was voted to continue this philological discussion in executive session, immediately after prayers. This was done, with the result that a motion was made, seconded and carried to postpone naming the new department until the February meeting of the National Council. Until then, it will be called, for convenience, *Field and Publicity*.

Honor Archdeacon and Missionary

HILLMAN, MICH.—The Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, and the Rev. Rollin D. Malany, missionary in charge of this field, were honored December 4th at a parish dinner served by Calvary church, Hillman. Each had completed 10 years of service in his respective work.

Urge Establishing New Negro School

Board of Church Institute for
Negroes Votes its Support of
Institution at Raleigh, N. C.

NEW YORK—The establishment of a divinity school for Negroes in the proximity of St. Augustine's college, Raleigh, N. C. now has the support of the American Church Institute for Negroes, the institute having passed a resolution to this effect at its board meeting here on December 12th.

The decision came, probably, as a result of the recent decision to keep the Bishop Payne divinity school in Petersburg, Va. The board of this school had voted on the matter November 22d.

After considering the possibility of a school near St. Augustine's college, the board of the American Church Institute passed the following resolution:

"Resolved that for the preparation of Negro ministers the American Church Institute gives its support and directs its efforts toward the establishment of a divinity school, to serve the whole Church, in proximity to St. Augustine's college, Raleigh, N. C."

CONSIDER BISHOPS' OPINION

In addition to other considerations, the institute expressed the conviction that, as an agency of the whole Church, it was bound to give the most respectful consideration to the findings of the southern bishops, as expressed in their meeting in Atlanta in February, 1938, when they voted unanimously that the Bishop Payne school should move to Raleigh as soon as possible.

The institute also has in mind what it believes to be the opinion of a considerable number of bishops and other Churchmen in many sections of the country.

For at least 20 years the question has been considered of having a theological school at Raleigh, where St. Augustine's college stands with its related schools. Some southern bishops in the past thought of starting a seminary for Negroes even further south.

TRIED TO SECURE FUNDS

No decision was reached until the time when the Bishop Payne divinity school needed a sum of money for repairs and a new building if it was to remain at Petersburg. In 1931 the divinity school board voted to move to Raleigh and the institute asked the Rev. Dr. Robert W. Patton, director, to secure funds needed in order to move and rebuild.

Dr. Patton told the National Council at its December meeting a little of his experience in securing the money. One gift of \$25,000 was made to him confidentially by a friend who was keenly interested in having the school established at Raleigh. A number of Church people in the vicinity of this anonymous giver undertook to secure contributions, and simply in order to encourage them, the same man who had given \$25,000 in secret gave \$2,000 more under his own name.

Pastor Niemöller Is Not to Be Released by Nazis

LONDON—Pastor Niemöller is not to be released from his Nazi prison, according to a December 8th report from the London Daily *Telegraph's* Berlin correspondent. The decision has been made despite the fact that Field Marshal von Mackensen, who recently celebrated his 89th birthday, intervened on the pastor's behalf.

The question was referred to Himmler, chief of police, and Kerrl, minister for ecclesiastical affairs, who agreed to release Pastor Niemöller on certain terms.

The conditions were that the pastor should never preach again and that he should stay outside Berlin for the next six months to avoid publicity. The pastor immediately refused. His call to preach, he said, came from God, not the State.

Resignation Accepted From Joseph E. Boyle, Director of Publicity in Chicago

CHICAGO—The resignation of Joseph E. Boyle, recently elected director of promotion and publicity of the National Council, as director of publicity for the diocese of Chicago, it was announced recently by John D. Allen, chairman of the board of the Church club of Chicago, has been accepted. Mr. Boyle's successor, however, has not been chosen.

The Church club sponsors the publicity program which Mr. Boyle has directed in the diocese of Chicago for the past 14 years. Before assuming his present position, which included the editorship of the *Chicago Diocese*, Mr. Boyle was an Associated Press editor in several Middle Western cities, including Madison, Wis.; Kansas City, Mo.; Topeka, Kans.; and Jefferson City, Mo.; and Dallas and Austin, Tex. He began his newspaper career on William Allen White's *Emporia (Kans.) Gazette*.

In his new position, Mr. Boyle will be editor of the *Spirit of Missions*, national magazine of the Church, director of newspaper publicity, and have charge of the various other publications of the Church. His office will be at national headquarters in New York City.

Detroit Has Most Successful Lay Readers' Institute in Many Years

DETROIT—"The most successful school for lay readers in the past ten years," according to the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, closed on December 8th with a banquet in St. John's parish house for the officers and members of the school. The speaker at the banquet was Bishop Creighton, Coadjutor of Michigan.

Following the banquet, a service of re-consecration to the work of lay reading was held in the chapel of St. John's Church, with Bishop Page of the diocese as preacher. There was a total enrollment of 45 at the school, which met for five Thursday evenings in the chapel of St. John's church. The average attendance was 38.

To Broadcast Over CBS on New Year's

Presiding Bishop Will Speak on
"Facing the New Year" Over a
Chain of 50 Stations

NEW YORK—Facing the New Year will be the title of the address which the Presiding Bishop, the Most Rev. Dr. Henry St. George Tucker, will deliver on the New Year's day Church of the Air program over WABC. Since the day falls on Sunday, the Presiding Bishop will have an unusually fine opportunity for presenting his message to religious America.

New Year's day will mark the second time the Presiding Bishop has delivered the New Year's message for the Church of the Air. His last one prompted a notable outpouring of appreciative messages from all parts of the country. This year he will inject a spiritual insistence in the midst of a moment which under the pressure of economic disturbance might very well have only materialistic significance.

The broadcast will originate from station WABC, New York, of the Columbia broadcasting system, at 10 A.M. Eastern standard time. It will be relayed by more than 50 Columbia stations throughout the country. Music for the brief service which is to accompany the address will be supplied by Columbia's mixed quartette.

LARGE AUDIENCES REQUESTED

Following his broadcast New Year's day over WABC, the Presiding Bishop will preach, at the invitation of the rector, at St. Bartholomew's church here. The rector is the Rev. Dr. G. P. T. Sargent.

Announcement of the broadcast has been made to the clergy, with the request that audiences as large as possible of the adult groups, the church school, and the young people's circles be secured.

This next broadcast marks the end of the eighth year of the Episcopal Church of the Air, an institution made possible by the Columbia broadcasting system. From the beginning the Church of the Air has been under the direction of the Rev. Dr. G. Warfield Hobbs.

The next speaker in the Church of the Air series will be the Rev. C. Leslie Glenn, who will deliver an address on Youth and Religion Today from station WEEL, Boston. This will be over a nationwide hook-up.

Branch of Laymen's League Begun in Georgia; 300 Attend Meeting

SAVANNAH, GA.—More than 300 men met here at the call of Bishop Barnwell, Coadjutor of Georgia on December 5th to organize a branch of the laymen's league in the White parishes of the diocese. Bishop Barnwell and Warren Kearney, national president of the league, were the principal speakers.

As a result of this meeting a branch of the laymen's league was organized 10 days later in St. Paul's parish here.

New Youth Division Formed by Council

Continued from page 699

Yet the National Council decided to have it. Why?"

Bishop Tucker replied:

"The young people were violently in favor of it. This new Youth division lies *between* the Department of Christian Education and its College Work division. The question of this new scheme brings up the whole question of the departments and how they are related. In order to have this new Youth division in close touch with the new organization, I am asking Dr. Sheerin to act *for* me, though the Youth division is under the charge of the Presiding Bishop."

YOUTH MOVEMENT "STIFLED"

Bishop Stewart of Chicago was the next speaker. He said:

"The youth movement has been stifled because it has been put with Sunday school work. In other countries, youth is organized alone. We must give our youth a chance to express themselves in social service, not only in Church schools and Church organizations. Youth is seeking expression and cannot get anywhere in the National Council. We couldn't help them through the Department of Religious Education with its sections of Church schools, College Work, and so forth. We were eager to have youth represented here. I should like to see a man under 30 on the National Council. In 13 dioceses we already have youth departments, taking in members of the Boy Scouts, Girls' Friendly society and the junior members of the Brotherhood of St. Andrew and the Daughters of the King."

Bishop Strider asked another question: "Then may I definitely understand that this plan is temporary?"

DR. MCGREGOR OBJECTS

The Rev. Dr. D. A. McGregor, executive secretary of the Department of Christian Education, took the floor to say warmly:

"I object to Bishop Stewart's statement that youth gets no chance in the Department of Religious Education. Even with the cut, I put in one full-time secretary for young people, Miss Cynthia Clark. Lack of money is the reason we have not done more. How can a new set-up solve what is a financial problem? My department has never thought of itself as a Sunday school department. That is merely *one* piece of work. In the department we have done much to unify *all kinds* of young people's work. Our National Commission of Young People is the *only* such thing done for young people, and *we did it* in the Department of Religious Education. We have taken a very deep interest in young people and have shown it by what we have done effectually for them."

PLAN IS TEMPORARY

Bishop Tucker spoke next, saying:

"The plan is temporary; it is not permanent. All Bishop Stewart meant to say, all he had in mind, was that the youth committee is only an attempt to emphasize young people's work even *more* than it has ever been emphasized before. That was what he intended to say."

Bishop Stewart relieved a certain tenseness that had crept in, when he rose here to say: "I thank the Presiding Bishop for

his very lucid interpretation of my words."

After the laughter that this sally produced had subsided, Bishop Stewart went on to say earnestly:

"Dr. McGregor is a priest of my diocese, and I love him and he loves me. I had no idea of reflecting upon his superb work. My only point is that young people *do*, whether we want them to or not, they *do* think that 'religious education' is the Sunday school. They are not content to be a sub-division of a sub-division of a department of religious education. There is the problem."

MILITARY TRAINING IN CHURCH SCHOOLS

At the conclusion of his formal report as executive secretary of the Department of Christian Social Relations, the Rev. Almon R. Pepper offered at the request of Mrs. Henry Hill Pierce, a member of the National Council, a resolution providing for a study of compulsory military training in private Church schools for boys. The resolution provided further that this study was to be made under the joint auspices of the Department of Christian Social Relations and the Department of Christian Education. The resolution was adopted, though not unanimously, after the following discussion.

Bishop Stewart of Chicago was the first speaker. He said:

"I move reconsideration of this motion until we find out *why* a study is desirable."

Bishop Quin of Texas said decidedly:

"It is not the business of the National Council, since most church schools are diocesan schools. They ask us for nothing and are not accountable to us in any way."

Bishop Strider of West Virginia, said: "It is important to make this study, in order to know which schools have military training."

TRAINING IN MISSION SCHOOLS

Miss Elizabeth Matthews of Southern Ohio asked a question: "Do our mission schools have military training?"

Dr. John W. Wood, executive secretary of the Department of Foreign Missions replied, saying: "In some countries they are required by law to have it."

Miss Matthews expressed surprise and remarked that she thought the Church did not know this. Whereupon Bishop Tucker said:

"The basis of the education of boys in Japan from the primary right through is military. It is not necessarily true that military training has anything to do with war. Men trained in schools where there is military training are no more militaristic than others. Often they are less so, in Japan. It is queer, but the militarists come from the people who have never attended such schools."

Mrs. Pierce spoke next, saying:

"A pamphlet on schools is available here. In some schools, military training is given by officers of the United States Army. We criticize Mussolini for training youth in a military way. Yet we do it ourselves."

The Rev. Dr. Frederic S. Fleming of New York then said: "I think this study would be tilting at wind-mills. What is the animus behind it?"

Fr. Pepper replied: "No animus."

Dr. Fleming explained: "Animus, as I

am using it, means 'spirit.' Are we to do this to condemn the schools? If not, what is the good of it?"

Bishop Tucker intervened, saying:

"The situation is different where conscription is the law. We can not apply our idea to Japan or to Italy. Military training may lead to pacifism. There is a tremendous pacifist movement in Japan right now."

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, spoke next, saying: "At the Triennial in Cincinnati, we deplored military training in Church schools, and passed a resolution against it."

William G. Peterkin of West Virginia remarked:

"That is a good reason for getting the facts about the matter. Miss Lindley says that the Woman's Auxiliary passed a resolution without knowing anything about it."

Robert Hallowell Gardiner of Maine spoke from another angle:

"Harvard and Yale provide military training, which is optional. I had three sons go through Harvard. None of them took this military training. I am sorry; because, if we have war, they will have to go as privates instead of officers."

Colonel Leigh K. Lydecker of Newark spoke next, saying with strong feeling:

"A man who has devotion to his country has devotion to his God. If the idea of this proposed study is just to get the facts, all right. If it is to deprive our boys of military training, I am utterly opposed to it."

PATRIOTISM, NOT MILITARISM

Dr. Fleming introduced another note, saying:

"I visit West Point and Annapolis regularly. They are *patriotic* not militaristic, institutions. In both there are the highest ideals of peace. I am dead opposed to this study."

Dr. Sheerin entered the discussion here, saying:

"In the part of the South in which I lived, I knew Sewanee, which has remained a military school because other schools had military training and parents demanded it. I should like to find out how many schools there are with military training, and *why*. We *might* then decide that we *wanted* military training in Church schools."

At the conclusion of the debate, Bishop Tucker appointed the following committee to make the proposed study: Bishop Strider, Mrs. Henry Hill Pierce, Colonel Lydecker, the Rev. Everett H. Jones, one of the new members of the National Council; and the Rev. Dr. Alexander Guerry, vice-chancellor of the University of the South.

ACCEPT DR. WEDEL'S RESIGNATION

The resignation of the Rev. Dr. T. O. Wedel, secretary for college work, previously announced, was accepted with regret and with appreciation of all that he has done to make the Church more conscious of the needs of college work. He goes in January to the College of Preachers, in Washington, as director of studies.

The Presiding Bishop was asked by the Council to appoint a successor, the Council delegating to a small committee its usual confirmation of the appointment, if necessary, to allow the new man to start work before the next Council meeting.

Miss Corey Answers Questions on Youth

Says Young People Want a Separate Department and Recognition as a Vital Part of Church

BY ELIZABETH McCracken

NEW YORK—In the intervals between sessions of the National Council meeting, December 13th to 15th, there was much earnest and, at times, excited discussion of the new Division of Youth and College Work. Members of the present committee on youth and such members as remain of the 1935 committee on young people were urged to make statements. When it was suggested to the Presiding Bishop that Miss Eva D. Corey of Massachusetts, a member of both committees and a recognized leader of youth, be asked to answer a few questions for the readers of THE LIVING CHURCH, he declared that he thought the proposal a splendid one and that he would be delighted if Miss Corey would respond to it. Miss Corey consented, and the following questions were put to her:

Q. What led you to initiate the study made in 1935?

A. The fact that we discovered that our young people knew very little about missions. The purpose of that study was to discover what the real situation was and what ought to be done about it. Also, we thought that the National Council should be in closer touch with and be of more service to young people.

REASONS FOR SEPARATION

Q. Do young people really want a separate department? Why?

A. Yes, they do want a separate department. That was very clearly brought out by the second survey made through the questionnaire. They want it because they want more recognition as a really vital part of the Church. They want to take a more active responsibility. They want, and they need, national leadership in order to find themselves. Also, the intangible background of the European attitude toward youth has had its effect; and there is an intangible craving for organization. Youth is intensely religious, deeply interested in the fundamentals of the faith. There is evidence of this on college campuses. Work with young people is basically theological. The Church has gradually been pushed to do something. A place for youth must be found: for youth as youth. It is gratifying to the young people that the National Council thought it well to place the plan temporarily under the Presiding Bishop. In two weeks, Miss Cynthia Clark wrote to 100 dioceses. By the end of two weeks more, she had 60 replies. Thirteen dioceses had already organized youth divisions; 10 were in process of organization. Nothing that the National Council has ever done has brought quicker results.

FIRST STEPS

Q. What do you think the Division of Youth and College Work should do first?



MISS EVA D. COREY
(Bachrach Photo.)

A. It should try to hold provincial conferences with leaders to help them with diocesan plans for youth divisions. Help should be given in building up programs. We want to select a theme and a purpose to work toward in 1939. Our hope is that in 1940 we may have a great gathering of youth, prepared to come together as a vital part of the Church's work.

Q. Why are bishops and diocesan departments of religious education opposed to the Division of Youth and College Work?

A. The majority of bishops who opposed it were against it largely because of the possible extra expense and danger of bureaucracy. The second objection has been eliminated by the new set-up. But there was a good-sized minority of bishops in favor of it, all known for their leadership of young people. The opposing diocesan departments of religious education felt that the agency which deals with young people should carry the whole of that work. This is a sound argument. On the other hand, most diocesan departments of religious education are concerned chiefly with Sunday schools.

SHOULD LEADERS BE YOUNG?

Q. Do you think leaders of youth divisions should themselves be young?

A. In a diocese, mature leadership is needed. There must be experience, along with sympathy with young people and expert knowledge, and some one to whom young people look up. The national leader must be some one wholly acceptable to youth. In all the set-up, young people should be used.

Q. Who are included in the term "young people"?

A. All those from 16 to 25: that is the average. But the classification may begin at 15 and run to 30. The general opinion is that only 30% of our young people are connected with any organized work of the Church. The great body of young people in our schools and colleges are almost lost to the Church. The impression in some minds that college work is going to be given up or submerged is a great mistake. It is going to be made more important

Council Asks Study of Social Barriers

Dean Roberts Presents Motion for Investigation of Church's Task in Working With Classes

NEW YORK—A study of how the Church can serve as "Hands Across Class Barriers" was asked of the Department of Social Relations by the National Council at its meeting on December 14th, on the motion of the Very Rev. Dr. Paul Roberts of Denver, Colo. First explaining his position, the dean offered a resolution to this effect:

"I was struck by reading in THE LIVING CHURCH [December 14th, page 633, We, the Best People] the study made by the committee on survey and evaluation of the diocese of Florida, which study showed that this Church is a class Church. We often have heard this criticism from labor leaders and others. Now the people of at least one diocese confess it openly through a committee of their own diocesan convention.

"The change of name of the Social Service Department here to the Department of Christian Social Relations gives the National Council an opportunity to understand and try to overstep the barriers now existing between various groups. I should like to ask that the Department of Christian Social Relations make a study of how the Church can serve as 'Hands Across Class Barriers.' Such a study might help us to do something effectual."

Bishop Stewart of Chicago seconded the motion, made by Dean Roberts, that the indicated study be made, after offering an amendment, which Dean Roberts accepted.

Bishop Stewart said:

"I second Dean Roberts' motion. I hope that it includes all races, as well as all classes."

Dean Roberts replied that his plan included all persons or groups now shut off by any sort of barrier from full fellowship with other Church people.

because of the National Council Division of Youth and College Work. The plans being made are enthusiastically endorsed by Dr. Wedel, second to none as an expert in college work.

Miss Corey added that the work of the youth division would proceed with the help of all the leaders of young people in the Church. All would give the benefit of their knowledge and experience.

Bishop Oldham Ordains Former Methodist Minister to Priesthood

ALBANY, N. Y.—The Rev. Eugene Lewis Nixon, former Methodist minister and CCC chaplain, was ordained to the priesthood December 15th by Bishop Oldham of Albany in the Cathedral of All Saints' here. He was presented by the Rev. Frank H. Frisbie. The Rev. C. V. Kling was the preacher.

Mr. Nixon has been for some months in charge of St. Mark's church, Green Island. He will continue there as rector.

W.A. Board Objects to "Invasion" Movie

Writes Paramount Pictures About Reconsidering Plans for New \$2,000,000 War Film

NEW YORK—The making of a proposed film called *Invasion* was strenuously objected to by the national executive board of the Woman's Auxiliary at its meeting here December 9th to 12th. The board protested both to Paramount Pictures, the company planning the picture, and to Will H. Hays, president of the Motion Picture Producers and Distributors of America.

Through its representatives on the National Peace conference, Mrs. Franklin S. Chambers and Mrs. Charles E. Griffith, the board was informed that the script for Paramount is now being prepared by an officer in the chemical warfare division of the United States army and that it is intended to portray an invasion of the United States in all the terms of modern warfare. It is expected to cost two million dollars.

In the letter of protest, the board said:

"The National Board of the Woman's Auxiliary of the Protestant Episcopal Church, in regular meeting assembled, desires to express its concern at the proposed production of the motion picture *Invasion* and to suggest that such a picture would increase world tension and fear rather than serve as anti-war propaganda. Will your company reconsider its plans for the picture?"

CONSIDER JEWISH QUESTION

The board recorded its feeling regarding the persecution of Jews in a resolution calling upon the women of the Church to help promote international government action for the relief of refugees.

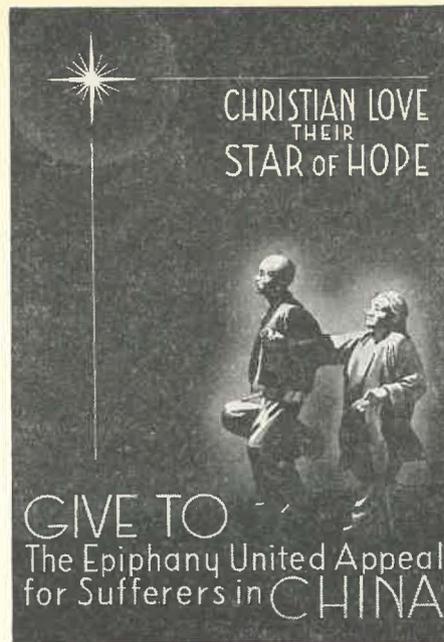
The YWCA branches throughout the country have been asked by their national office to take whatever local action is possible on behalf of refugees from Central Europe. The Auxiliary's board is recommending that Church women may find a practical means of action by cooperating with the nearest YWCA. Mrs. Kendall Emerson, a board member, represents the YWCA on the Federal Council's committee for Christian German Refugees; the board asked her to represent them also, if the committee itself approved.

APPROPRIATIONS APPROVED

A few appropriations, taken from the United Thank Offering, are approved at nearly every board meeting for equipment of evangelistic or educational women workers under National Council appointment, an item placed by the 1937 triennial meeting in the budget of the UTO.

Items of equipment were approved at the December meeting for four workers in the district of Anking, China; two in Kyoto; two at the children's home, Canal Zone; and one each in Wyoming, Western Nebraska, South Dakota, Western North Carolina, Idaho, and at Brent house, Chicago.

Plans for the triennial meeting of the Woman's Auxiliary start early in each three-year period. It had been suggested



CHINA RELIEF POSTER

The appeal of the interdenominational Church Committee on China Relief, which was endorsed by the National Council at its October meeting, is being furthered by this poster. The national executive board of the Woman's Auxiliary has also endorsed the appeal. Chairman of the Church Committee is Harper Sibley of Rochester, N. Y., a prominent Anglican Churchman.

that some of the methods used in the national biennial convention of the YWCA might be suggestive.

CALLS SECRETARIES TOGETHER

Mrs. Kendall Emerson, who was until recently chairman of the YWCA national committee on public affairs, called together 15 secretaries of the national YWCA board in New York, who are also Episcopal Church members, to meet at dinner with the board.

The YWCA program and convention procedures were described by Miss Mary Sims, secretary for interpretation and finance; Miss Julia Capen, secretary in the division of work with volunteers; and Miss Rhoda McCulloch, editor in chief of the *Woman's Press*.

The program of the Woman's Auxiliary was described by Miss Grace Lindley, executive secretary, and a lively two-hour discussion followed. It showed that the YWCA and the women of the Episcopal Church, as represented by the Auxiliary, have much in common. The board also spent most of one afternoon session discussing the preparation of the 1940 triennial.

PRESIDING BISHOP SPEAKS

The Presiding Bishop, speaking briefly to the board, said that at the end of the calendar year when people are perhaps most conscious of their own inadequacy and most disappointed in their own achievements, the season of Advent, the beginning of the Christian year, comes as a period of expectancy and preparation for the coming of our Lord. In contrast to human philosophies which give little ground for believing in progress, Christianity brings a constant accession of new power, the ful-

(Continued on page 710)

Serves as Cook and Undertaker in China

Fr. Wood Writes of Feeding 5,000 Refugees Daily; Missionaries of Various Faiths Coöperate

NEW YORK—Fr. Robert E. Wood of St. Michael's church, Wuchang, China, who is now working across the river in Hankow, is at present serving as both chief cook and undertaker for the refugee department, he said in a letter dated November 3d. Flown to Shanghai by a friend of Fr. Wood's, the letter is the last one Fr. Wood expected to be able to send out for some time.

"Our committees for refugee work are composed of missionaries of all Christian bodies and have been working together," he wrote, "in perfect harmony. One would never dream that there had ever been any divisions in Christendom.

"We hear that our beloved Irish Roman Catholic bishop is taking up quarters in the English Methodist compound, Hankow, so as to be near the new refugee camp, which is to be opened in that neighborhood. Mr. Brown, our American Church mission treasurer, who has been doing such magnificent work, is to be quartered there as well, along with the Methodist staff, who are the salt of the earth.

"Personally, I have been living at All Saints', Hankow, where our Church general hospital is also now located. I have been asked to be responsible for a department of the work in a huge relief camp which has a Chinese kitchen established nearby.

COOK FOR FIVE THOUSANDS

"We have a Chinese kitchen established on an enormous scale, and rice is cooked twice daily for about 5,000 hungry people. We have had about 1,200 living here in the mission compound. . . . It is part of my job to sign the orders each day for supplies, and also to accompany a squad of volunteers who bring in the fuel from another establishment.

"It is not at all easy for our Chinese people to get about from place to place, as the sentries everywhere are very strict and wish to examine everything that they have. So it is a great help to have one of us foreigners along. The sentries then let us pass with hardly a word.

"Furthermore, one of my good friends of years ago, who is now working for the Buddhist swastika society, secured for me a standing order for free coffins and I have had all sorts of demands for them—about 18 to date.

"Of course there are no rickshaws nowadays, and all my errands must be made on foot. I made three trips to the open country beyond the town to accompany dead bodies to the place of burial. The job which was really assigned to me was that of a kind of chief cook in the refugee department, and I had no idea that I would be asked to serve as undertaker as well!

"But I daily thank the good Lord for giving me strength to do my bit for these poor suffering people. It is all so terrible and the work is so worth while. The pathetic sights that we witness day by day are enough to break any one's heart.

"Our hospital is carrying on nobly. . . . "A friend of ours is to fly to Shanghai tomorrow and has kindly consented to take our letters. Otherwise it might be a long, long time before you could hear from us."

Names Delegates to Amsterdam Meeting

Ten Young People Appointed by Presiding Bishop to Represent Church at World Conference

NEW YORK—Ten young people of the Church, six delegates and four alternates, have been appointed by the Presiding Bishop to represent the Church at the World Conference of Christian Youth, to be held in Amsterdam, Holland, July 24th to August 3d next year. The Church has been assigned six delegates, but it is expected that this number may be increased to 10 when quotas are reassigned in January, 1939. The four alternates will then be named delegates.

Delegates, the conference committee has ruled, must be between the ages of 18 and 35, with not more than one-third of any group over 25. The Council of Representatives of Youth Organizations, when making recommendations, tried to choose young people who would represent as many different types of activity and as many parts of the country as possible.

It is expected that youth organizations of the dioceses in which the 10 representatives live will be especially interested in their representative and will plan to have him talk to their groups regarding the World Conference.

The appointed representatives are:

GRADUATE STUDENT

PETER BOES, Berkeley, Calif.; a graduate student at the University of California. He is especially interested in Church history and the problems of Church unity.

WILLIAM DAVIDSON, Bozeman, Mont.; a junior at Montana state college, where he is studying agriculture. A former state president of Future Farmers of America, he is active in Episcopal student groups, including the young people's fellowship.

PETER DAY, Milwaukee; managing editor of *THE LIVING CHURCH*. He is president of the young people's fellowship of the diocese of Milwaukee.

MARGARET JEFFERSON, New York City; national field secretary of the Girls' Friendly society. She was formerly in charge of girls' work at Grace church, New York City.

FLORENCE CARTER LERCH, Charlotte, N. C.; an office worker in a hospital. She is president of the young people's service league of the province of Sewanee; and formerly she was president of the young people's service league of the diocese of North Carolina, chairman of the young people's Thank Offering of the fourth province for three years; and active in the young Woman's Auxiliary of her parish.

BRILLIANT THEOLOGIAN

REV. CHARLES W. LOWRY JR., Alexandria, Va.; professor of systematic divinity at Virginia theological seminary. He is known as one of the most brilliant young theologians in the Church.

MRS. ERNESTINE POSTLES, Detroit; Negro social worker. She is director of young



MINISTERING ON THE INLAND WATERWAYS

The Rev. Arthur H. Marshall of St. Phillip's church, Southport, N. C., has 105 congregations scattered over the hundreds of miles of inland waterway between the Virginia line and South Carolina. He makes his contact with these congregations by use of the "Josephine Marshall," from the deck of which he is shown preaching to his people. (Acme Photo.)

people's activities in St. Cyprian's church and branch president of the GFS.

FRANK ROWLEY, Morgantown, W. Va.; student at the University of West Virginia. He has been active as a lay reader and as a member of the Brotherhood of St. Andrew and the young people's fellowship; and in the absence of the rector he has been conducting services for Episcopal students at his university.

MARY SHARPE, Port Arthur, Tex.; public school teacher. She is president of the Young Churchmen of the diocese of Texas, and has been a delegate to the provincial young people's conference of the seventh province.

REV. JOHN PAGE WILLIAMS, Groton, Mass.; instructor at Groton school. He is a leader of a group concerned with religious education in secondary schools.

In addition to these youths, Gertrude Richards of East Orange, N. J., who is president of the second province young people's fellowship, has been appointed a delegate by the New Jersey council of religious education. Other appointments will be announced later.

Miss Cynthia Clark, Secretary for Young People, 281 Fourth avenue, New York City, it has been announced, will supply further information about the conference or the delegates to those who desire it.

As announced after the November meeting of the Representatives of Youth Organizations, it is hoped that the young people of the Church will raise a fund, to be known as the Amsterdam fund, to supplement as much as is necessary of each delegate's expenses and also to send two delegates from the Orient, probably one Chinese and one Japanese, who could not otherwise go. This fund is the first national project in which all the youth of the Episcopal Church have cooperated.

The Amsterdam conference, as a whole, is expected to bring together some 1,500 delegates from most of the lands of the

Christians Obligated to Strive for Church Unity, Bishop of Colorado Says

DENVER, COLO.—Christ wills Church unity, Bishop Ingley of Colorado told the December meeting of the interdenominational Colorado council of churches, and "as loyal disciples of His, we are obligated to work toward that end. If we link our purpose with His we cannot fail, for with God nothing is impossible."

He then pointed out that the Christian Church has "no right to demand unity from labor groups or from industry or from the nations of the world so long as Christians themselves are content to perpetuate their own several divisions.

"This modern world is too much for a divided Church," he continued. "The forces of Christianity will either get together of their own volition, or else they will be driven together like trembling sheep before the approaching storm.

"As an officer of the Episcopal Church I rejoice that my communion has had a large part in the movement for Church unity. We planned the first conference on Faith and Order. The Lambeth Conference, which meets every 10 years, gives a large part of its deliberations to the subject of Church unity.

"We have been called the 'bridge' Church. I pray we may be worthy of that title, which as I understand it means that we must interpret the various types of Christianity to one another. . . ."

world. India with Burma and Ceylon has 30 delegates; China, 30; Japan, 24, and so on. The United States quota is 280.

The purpose of the conference is stated as follows:

"To mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political, and social confusion."

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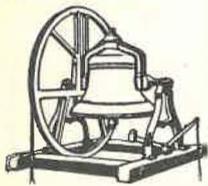
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Chief Yellow Calf, Noted Indian, Dies

Picturesque Figure of Wind River Reservation Was Staunch Friend of Mission at Ethete, Wyo.

LARAMIE, WYO.—Chief Yellow Calf of the Arapahoes is dead. December 16th, George Caldwell, better known as Chief Yellow Calf, died after a lingering illness, which followed pneumonia contracted in the autumn.

Yellow Calf has been a constant and picturesque figure on the Wind River reservation, and always a loyal friend of St. Michael's mission, Ethete. He was one of the two Arapahoe catechists on the reservation.

No one knows (even Yellow Calf himself did not know) his exact age, but he must have been getting on toward 80. And he could recall, in broken English and Indian signs, his early memories of the reservation, when the buffalo were abundant in the West.

Yellow Calf was a half-brother of the Rev. Sherman Coolidge, who was for many years in active Church work on the reservation, and later a Canon of St. John's cathedral, Denver.

BISHOP THOMAS' ANECDOTE

Bishop Thomas told the following story about Yellow Calf:

In the days of the silent pictures, when the picture, *Covered Wagon*, was being filmed, many of the Wyoming Indians helped to make the picture. Mr. Farlow, then mayor of Lander, had a lot of influence with the Indians, being a part-breed himself. He was very anxious that Yellow Calf should embellish that picture with his picturesqueness and personality, but all he could get from Yellow Calf, regarding going to London, was "Uh-uh, me no go."

Farlow obtained maps, both of the United States and of the world, in endeavoring to educate Yellow Calf to see that it would be worth while. "Uh-uh, me no go," was all Yellow Calf would say.

Farlow showed him on the map where Lander is, and Cheyenne, Omaha, Chicago, and New York, where he would get on the big boat, then the Atlantic Ocean and England, finally pointing out London, their destination. But it always got back to the same place, "Uh-uh, me no go."

At last Farlow annoyed Yellow Calf so much that Yellow Calf decided to settle it. So he pointed to the map of the world and said, "Look see, Ocean heep big place. England little bit o' place. Maybe so ship miss 'em." And Yellow Calf didn't go.

Two Georgia Missions

SAVANNAH, GA.—Missions were held recently in St. Paul's church, Albany, and St. Mark's church, Brunswick. The Rev. Richard Wilkinson of Birmingham was the missionary.



BISHOP ZIEGLER AND YELLOW CALF
This picture was taken in 1936, just after Bishop Ziegler's consecration.

300 Gather at Dinner to Honor New Ohio Diocesan

CLEVELAND—Three hundred clerical and lay guests met for dinner here December 15th to honor Bishop Tucker of Ohio and his wife. It was the Bishop's first opportunity to address his new diocesan family.

The Bishop accepts the work of Ohio as a challenge. In his two-month residence he has seen the larger part of the diocese. He has met personally nearly all of the clergy, as well as a majority of the members of the vestries. He has had a number of committee meetings and also has come into touch with the work at Kenyon college, Bexley Hall, and the other diocesan institutions.

The Bishop plans to spend all of Lent in the diocese, centralizing his work in the Cleveland region with the exception of Holy Week, which will be given to visitations in the Toledo region.

Bishop Tucker's first ordination service was held December 17th at St. Mary's church, Cleveland, when the Rev. Arthur W. Hargate and the Rev. Louis M. Brereton were advanced to the priesthood. The ordinands were presented by the Rev. L.W.S. Stryker, who was Mr. Hargate's rector at St. John's church, Youngstown, Ohio; and the Rev. J. P. Brereton, of St. Andrew's church, Dayton, the father of the other ordinand. The Rev. G. Russel Hargate, rector of St. Thomas' church, Port Clinton, and brother of one ordinand, preached the sermon.

Called to New York Church

PITTSBURGH—The Rev. Frederic Underwood, having resigned his duties at Calvary church here, will become associate minister in charge of religious education and the junior congregation at St. Bartholomew's church, New York City, on the first day of the new year.

Religious Education Report Is Unanimous

Churchmen and Nonconformists in England Publish Joint Findings on Public School Instructions

LONDON—During the past two years the problems of religious education in England have been reviewed by a joint conference of Anglicans and Free Churchmen, all of them prominent and experienced in the field of education, and a report of their findings was published on December 8th. Some years ago Churchmen and Nonconformists were sharply at odds concerning the teaching of religion in schools, and the issue of this unanimous report is proof of the growing spirit of coöperation between them.

The report states that the members were moved to take part in the conference by two considerations. First, they deemed it deplorable that the cause of Christian education should be injured by the controversies between Christian communions on the subject.

Secondly, and on more general grounds, they were actuated by a deep sense of the momentous importance of the Christian faith to the character and well being of the English people, and therefore of the necessity of securing adequate religious instruction concerning it throughout the whole educational system.

RECOMMEND DIVINITY COURSE

They recommended, among other things, that in all universities a degree course in divinity should be available; that in teachers' training colleges due place should be found on the agenda for the religious in-

struction of all students who desire it; that the headmasters and headmistresses of secondary schools should not allow examination subjects to crowd out religious instruction, which should be given by teachers willing and qualified.

At the same time, the conference wished the avoidance of any kind of pressure on the teacher to give religious instruction if he has any hesitation in his own mind about it.

DEPLORE ANTI-JEWISH FEELING

A joint manifesto deploring the prevalence of anti-Jewish feeling in East London was issued on December 7th, signed by the Archbishop of Canterbury, as head of the Church of England; Cardinal Hinsley of Westminster, for Roman Catholics; and Dr. J. Scott Lidgett, president of the Methodist Union, on behalf of the Free Churches.

During recent months, says the manifesto, attempts have been made to revive anti-Semitic hostility in a way that has caused concern. Its signatories "wish to affirm that we believe racial hatred and discrimination to be contrary to the spirit and teaching of Christ," and, "we therefore urge all Christian people to observe the supreme law of Christian brotherhood in their relations with all people."

A few days ago a remarkable gathering assembled in the Albert hall, London, for a national demonstration against religious racial persecution. The Archbishop of York, the Cardinal Archbishop of Westminster, the moderator of the Federal Council of the Free Churches, and the Chief Rabbi were heard from the same platform. Politically, conservatism had its spokesman in Mr. Amery; the Labor and Liberal parties had their representatives; and Lady Violet Bonham-Carter spoke for the women of Great Britain.

The Church Assembly has authorized the central board of finance to raise £50,000 from members of the Church for the relief of Jewish and non-Aryan Christian refugees, and collections for this purpose were being made in most parish churches before Christmas.

PETITION ISSUED

A statement was issued on December 6th by those responsible for the recent petition to the convocations of Canterbury and York, signed by over 8,000 clergymen, relating to doctrine in the Church of England. The petition asked the convocations to declare: that the doctrine set forth in the Book of Common Prayer and the Thirty-Nine Articles of religion remains the authoritative teaching of the Church of England; and that the Church of England holds and teaches the Nicene Creed in that sense only in which it has ever been held throughout the history of the Church, and that her ministers cannot rightly claim liberty to set aside by private interpretation the historic meaning of those clauses which state the events of the earthly life of our Lord Jesus Christ.

The statement points out that the upper houses, both of Canterbury and of York, acceded to the first request and made the required declaration. With regard to the second request the upper houses have as yet taken no action, though the lower houses have substantially acceded to them.

Canterbury Club Formed by University Students

DETROIT—Episcopal students at Wayne university here now have an organization, formed within the past month, known as the Canterbury club. Plans at present are not definitely determined; but the 25 men and women making up the club have agreed to meet twice a month. They have selected a cabinet with Harry Whitley as chairman. The Rev. Seward H. Bean, rector of St. Andrew's church, Detroit, has been chosen as chaplain.

The meetings held so far have taken place in the Mackenzie union, across the street from the main building, and it is planned to keep most of the activities on the campus, although corporate Communion services are to be held in various parish churches of the city. In the near future, sponsors are to be selected from the faculty of Wayne university.

The main objectives of the Canterbury club will be to conserve the interest of Episcopal students in their Church during their life in college, and to provide a means of identification of Episcopalians to each other.

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W. A. Board Objects to "Invasion" Movie

Continued from page 706

fillment of the Advent season of expectancy and hope.

But God conditions that fulfillment, Bishop Tucker added, on the work of preparation and cooperation. The difficulties of the Church's mission work, he concluded, come not from any failure of God's promises or of His power, but because His people have not done their part in preparing the way for Him.

The Rev. Dr. Theodore O. Wedel, who leaves the National Council to become director of studies at the Washington college of preachers, expressed his gratitude to the board for help during his past five years as secretary for college work. The board has provided salaries and scholarship aid for women student workers and has always been interested in college work. This work, Dr. Wedel said, has hardly yet begun to do what it should.

MIGRANT SITUATION

Migrants, the men and women and children whose lives depend on seasonal labor in agricultural fields, are a group now numbering many thousand. Work among them is directed by the council of women for home missions, whose executive secretary, Miss Edith Lowry, told the board about some of the conditions prevailing among these people.

An increasing number of them are native stock, neither foreign born nor of foreign parentage. They are as a rule desperately poor, and wherever they go they are, by the nature of their existence, outside all normal community life. Local housing cannot shelter them, local schools cannot provide for their children, county health agencies cannot extend medical care to them, local parishes cannot adequately minister to them.

Their pitiful needs have been met, to a small extent, by the work under the women's home missions council, which unites the efforts of many separate mission boards. The executive board, which has granted similar aid in the past, voted \$200 to the work, from the income of the Mary A. Hogg fund, a legacy at the board's disposal.

SEVERAL VISITORS

Among visitors at the board meeting was Miss Lorna Hodelin of Guantanamo, Cuba, now a senior student at the Bishop Tuttle training school, Raleigh, N. C. She is doing field work in religious education in the diocese of Pennsylvania. Miss Hodelin expressed her appreciation of scholarship aid she had received, and expressed a wish that more American Church women might be interested in the Church in Cuba.

Few ever visit beyond Havana and until Miss Edna Beardsley's recent visit, no national officer of the Church has visited Cuba for many years. Miss Hodelin spoke of how much help the Church Periodical Club provided in Cuba, with magazines that were passed from hand to hand until entirely worn out.

The Rev. and Mrs. John Magee of China, now on furlough, spoke to the board

Bishops Should Urge More Emphasis on Church Papers—Conference Suggestion

WASHINGTON—Annually on the Second Sunday in Advent, it was urged at the two-day special conference held at the college of preachers here recently, the bishops of the Church ought to urge that stress, in addresses and sermons, be laid upon the publications of the Church. Attention should be called to the importance of a more highly informed constituency, and to the need for a far wider reading of the independently owned Church press and of national and diocesan publications.

Interest of the group which made up the conference centered largely in diocesan publications, but their findings extended over a wider range. The membership organized themselves into the Association of Church Publications. With the assent of the bishops of the Church they will seek Church-wide affiliation to provide a clearing house for a continuous exchange of ideas, facilities, and experiences, and to make recommendations to the several diocesan publications for such improvement as may be deemed wise.

OFFER TO AID DR. SHEERIN

The group unanimously proffered the services of the new organization to the Rev. Dr. Charles W. Sheerin, second vice-president of the National Council, and invited him to make every possible use of it in connection with his plans for the reorganization of the promotional activities of the National Council.

In further effort to promote Church-wide stress on the importance of publications, the new association agreed that between now and the General Convention to be held in Kansas city in 1940 a study of the field be made with regard to all questions affecting the success of the publications of the Church. It was also agreed that at Kansas City an effort should be made to have included in the formal program an institute for the study of these problems and a general meeting for the promotion of greater patronage of such publications throughout the Church.

To open the doors of membership as wide as possible it was decided to secure as members all who are engaged in the active production of Church publications together with such associate members as may be elected.

just before sailing for England to spend Christmas with their children.

The Rev. Samuel Shoemaker, rector of Calvary church, conducted the Thursday night service which now usually precedes the board meeting.

The next meeting is scheduled for February 10th to 13th.

Dedicate Englewood, N. J., Organ

ENGLEWOOD, N. J.—A new pipe organ was dedicated to the memory of Harriet Denison Walker and her son, Denison Dean Dana, in the chapel of St. Paul's church here on December 9th. The rector, the Rev. James A. Mitchell, conducted the service.

NECROLOGY

† May they rest in peace. †

FRANK W. HENRY, PRIEST

LONG BEACH, CALIF.—The Rev. Frank W. Henry, retired priest of the district of Salina, died here December 10th. He was 81 years old.

Born in Fayette, Mo., Frank W. Henry was the son of Judge John W. Henry. He entered the ministry with his friends and companions, Bishops Talbot and Leonard. He served various missions and parishes in Michigan, Western Nebraska, Kansas, and the district of Salina.

KENNETH M. MURCHISON

GARDEN CITY, L. I., N. Y.—Kenneth M. Murchison, noted architect, died suddenly December 15th in the subway station of the Grand Central terminal. Funeral services were held December 17th in the Cathedral of the Incarnation here, the rites conducted by Bishop Stires of Long Island, assisted by the Rev. Dr. Arthur B. Kinsolving II, dean of the cathedral.

Honorary pall bearers were Tony Sarg, Whitney Warren, S. Oakley Vander Poel, Benjamin Morris, George Chappell, Howard Greenley, Earle Alexander, James W. O'Connor, William H. Gompert, A. Stewart Walker, Arthur Ware, Julian C. Levy, Joseph H. Friedlander, Lucian E. Smith, Carl Reimer, and W. Halsted Vander Poel.

Mr. Murchison is survived by his widow and two daughters, Mrs. Kathering M. Browning and Mrs. Aurelie M. de Wardener.

Burial was in Flushing cemetery, Queens.

"Words can only suggest how deep and broad has been the influence of this man," Bishop Stires said.

School for Christian Living to Open in Chicago on January 3d

CHICAGO—A new venture in inter-Church relationships will be launched here January 3d, when a school for Christian living will open at St. James' community house under auspices of the diocesan department of religious education. To the school have been invited members of other communions, such that the school will assume an interdenominational aspect.

One of the leaders of the school will be Dr. Norman E. Richardson of the Presbyterian theological seminary, noted author and religious educator. Dr. Richardson will have the general assembly periods of the school, speaking on The Psychology of Worship. Evelyn Underhills' book, *Worship*, will be the source text.

The school will continue for eight consecutive Monday evenings. The Rev. J. Warren Hutchens of St. Luke's pro-cathedral, Evanston, will be the dean.

Return of Old Time Circuit Rider is Seen by Ven. Norman B. Quigg, Archdeacon of Chicago Rural Field

CHICAGO—A return of the famous circuit rider of earlier days—only the modern one will drive an automobile or even fly an airplane—is seen by the Ven. Norman B. Quigg, rural archdeacon of Chicago, and successor to Bishop Ziegler in the rural field of the diocese of Chicago.

The radio will be a potent factor in the work of this new rider, believes Archdeacon Quigg, who has spent 20 years in the rural and small town field. Instead of the death of the proverbial village and small town, he sees a new day dawning for them because of the development of both radio and airplane, as well as other modern facilities.

"There is evidence of a resurgence of spiritual interest in the rural field," said Archdeacon Quigg. "This is not yet fully articulate, but it is coming. Just as the circuit rider once covered comparatively large areas, so the modern circuit rider will cover very much larger areas with the assistance of his automobile and airplane.

"The Church, the school, and the hospital must go hand in hand in this new day which is coming. Farming in the past was a way of living; now it is a business and closely related to the whole economic order. The

farmer will not be denied the advantages of the urban resident."

Strong community-centered churches, with an active corps of clergy traveling among the people, is the solution of the church problem for the country areas, said Archdeacon Quigg. He believes the Church should take young men right from the farms and train them for the rural priesthood. The Church has neglected the field in this direction, he stated.

The correspondence school of religion, which was developed in the diocese by former Archdeacon Ziegler and Deaconess Edith M. Adams, now of Wyoming, as well as Archdeacon Quigg, will be an important force in the rural program of the future, declared Archdeacon Quigg.

Interesting city folk in the importance of the rural field must not be overlooked, he said. This has been done admirably in the diocese of Chicago through the town and country council, composed chiefly of Chicagoans. This group meets monthly and considers ways and means of furthering Archdeacon Quigg's work. He has more than 20 mission stations in northern Illinois under his jurisdiction.

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Dr. Bell to Deliver 25 Public School Lectures

PROVIDENCE, R. I.—The Rev. Dr. Bernard Iddings Bell has accepted an invitation to deliver 25 lectures—a series of five lecture-sermons on fundamental Christian doctrines of Man, God, the Church, the sacraments, and the spiritual life, in each of five great English public schools during the coming Lent.

The schools are Rugby, Charterhouse, Wellington, Tonbridge, and Felsted. At Rugby, Dr. Bell will preach from Dr. Arnold's pulpit. This is the first time an American has been asked to do the Lenten preaching in English public schools.

During Holy Week and Easter, including Good Friday, Dr. Bell will preach at St. Jude's on-the-Hill, Hampstead, London, the largest of the churches built in the new residential areas in the present Bishop of London's time.

St. Jude's seats 1,000 persons and is built in the modern manner. Dr. Bell expects to sail for England the first week in February.

Discusses Churches' Situation in Germany

Continued from page 699

ally spoken of as the Confessional synod movement.

Open threats of wholesale confiscation of Roman Catholic Church property are the most tangible evidence of what will come next. The unfolding of the plot against the future of the Churches (if they hold to the Christian faith and do not show themselves converts to the Nazi corruptions of that faith) may be counted on to shock the world afresh in coming months. The more likely is this because of the virtual passing of the Third Reich and the coming of what some have called the Fourth Reich. By this time, in other words, the moderates in every government department have been virtually eliminated.

EXTREMISTS IN CONTROL

The extremists are in control, and most of them are very young. They are the individuals who have been most successfully

indoctrinated with the religion of National Socialism. They are the violent enemies of the Church, as was demonstrated in the recent riots around Cardinal Innitzer's palace in Vienna. As the Church people there shouted: "Hail to Christ, the Lord, our faith is in God," the young Nazi enthusiasts replied: "Heil Hitler, our faith is in Germany."

The advance of the latter faith must be made at the expense of the former: and all that happens in the complex drama of the Church-State struggle must be viewed with respect to that major clash of ideas.

CHURCH CALENDAR

DECEMBER

28. Holy Innocents. (Wednesday.)
31. (Saturday.)

JANUARY

1. Circumcision. (Sunday.)
6. Epiphany. (Friday.)
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. Conversion of S. Paul. (Wednesday.)
29. Fourth Sunday after the Epiphany.
31. (Tuesday.)

C L A S S I F I E D

ANNOUNCEMENTS

Died

CRAINE—At Geneva, Ohio, December 12, 1938, HILDA BERMINGHAM, wife of John Lee Craine, mother of Emily and of the Rev. John Pares Craine, rector of Trinity church, Oakland, Calif.; sister of Elinor V. Wright of Santa Barbara, Calif., Edward B. and Victor T. Wright of Geneva, Ohio, and William E. Wright of Oberlin, Ohio; and younger daughter of the late Rev. William E. and Emily Tylston Pares Wright.

In Memoriam

Rev. William E. Wright, 1837-1914
Emily Tylston Pares, his wife, 1841-1926
Harry Bermingham Wright, 1874-1875
Louis Kemper Wright, 1868-1909
Archibald Robert Wright, 1878-1933
Hilda Bermingham Wright Craine, 1880-1938
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we seek to save them from reformatories.

Our programs of activity are very similar, supervised recreation, worship, handwork, talks on Christian citizenship and character, aiding backward school pupils during the week, with the main schedule on Saturdays. One other feature worth mentioning is that we have found it desirable to stress *home influence*, which most of these boys lack, by inviting the boys to sit around on the porch of the rectory, and to have lunch with us in the dining room each Saturday noon.

Community coöperation has been amazing (the Presbyterians are showering us this month with many edibles), all denominations and service clubs are participating, and present prospects are for a complete juvenile assistance program which will reach boys and girls, Negro and White, of all ages, as an outcome of this first beginning.

Won't some other parishes begin such a youth reclamation program in their respective localities and help cheat the chaingang of some new recruits?

(Rev.) FRANK E. PULLEY.

Wadesboro, N. C.

Corrections

TO THE EDITOR: The exquisite tapestry, pictured in the December 21st issue of THE LIVING CHURCH on page 669, was not designed by me, but by the rector of Trinity church, Ossining, the Rev. Edward N. West. I trust you will give to Fr. West all the honor due him for this beautiful thing.

And while I am making corrections (these are the first I have made for your good paper) might I call your attention to your report (page 680) of the work of the Rev. William Smith, rector of St. Matthew's, Worcester, Mass., in straightening out a worker's controversy. For over 17 years he has been known to his parishioners as Fr. Smith: Roman Catholics and Protestants alike call him Father: the Worcester *Telegram*, reporting the account of the meeting, referred to him as Fr. Smith, but ironically THE LIVING CHURCH prefers Mr. Smith. These are indeed confusing times!

After the above, I had better assure you that I am a *booster* of your magazine, that I wish you and your staff many happy and fruitful years. (Rev.) GEORGE F. BRATT.

Ossining, N. Y.

For 52 Years

TO THE EDITOR: As you are celebrating the 60th anniversary of THE LIVING CHURCH, it may interest you to hear from one who has been a subscriber to it for 52 years—it may be 53. An Advent mission was held at the Church of St. Mary the Virgin, New York City; several friends and myself attended—my resolution was to take a Church paper. My friends informed me, "A resolution should be personal." I felt that it was and kept to it. We were graduate nurses, and parish life was not for us. To me it meant keeping in touch with Church affairs, and I am still thankful for making the resolution.

Galena, Md. (Miss) FRANCES E. WALLS.

The Word "Mass"

TO THE EDITOR: May I be allowed to offer the following correction to Augustus Davies' article, Thoughts on the Word "Mass" [L. C., November 30th]?

I do not know of any Hebrew word *missah*. There is an Aramaic word *missa* which corresponds to Hebrew *Mar*. The meaning of that word is first, *juice*; second, *tax*. I do not see how a formation like *missah* with such a meaning could exist in Hebrew. The true etymology of *Mass* is altogether different.

(Rev.) JOHN A. F. MAYNARD.

New York City.

Correspondence

Continued from page 686

that neither of us had ever discussed such work until this summer at Kanuga, when each of us discovered that the other is pioneering in that line.

The real purpose of this letter is to express the hope that other parishes will undertake some character-building effort in behalf of the underprivileged. For information, briefly, our club differs slightly from Mr. Tisdale's in that we do not necessarily stress bringing our boys into the Episcopal Church. We encourage and urge them to attend some church school, but not necessarily ours. Also, we take boys only, regardless of denomination or lack of it, ages 8 to 16, and now have a membership of 25, with a waiting list. Most of our boys were already problem boys and

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALLING, Rev. ROGER, formerly rector of the Church of the Good Shepherd, Pawtucket, R. I.; to be rector of Christ Church, Corning, N. Y. (Roch.), effective January 1st. Address, 83 E. 2d St.

DUNBAR, Rev. SPENCE A., formerly in charge of St. Andrew's Church, Spokane, Wash. (Spok.); to be rector of Prince George's Parish, Rockville, Maryland, effective January 1st. Address, Christ Church Rectory, Rockville, Md.

GOSNELL, Rev. HAROLD C., formerly rector of All Saints' Church, Fulton, N. Y. (C.N.Y.); to be rector of Holy Trinity Church, Lincoln, Nebr., with address at 1222 J St. Effective January 1st.

HARGATE, Rev. ARTHUR W., formerly at St. Mary's Church, Cleveland, Ohio; to be assistant at Trinity Parish, Toledo, Ohio, effective January 2d.

KITTENGER, Rev. J. RAYMOND, formerly in charge of Good Shepherd Church, Berlin, N. J.; is assistant at St. Peter's Church, Perth Amboy, N. J., with address at 183 Rector St.

LEAVELL, Rev. CHARLES G., formerly rector of several churches in the diocese of Virginia with residence at Montross, Va.; has accepted a call to the associated missions at Dante, Nora, Splashdam, and Norton, Va., in the diocese of Southwestern Virginia. Address, Norton, Va.

LONGLEY, Rev. HARRY S., JR., formerly rector of Christ Church, Corning, N. Y. (Roch.); to be rector of St. John's Church, Charleston, W. Va., effective January 1st. Address, 1105 Quarrier St.

MURRAY, Rev. ARTHUR, formerly rector of St. John's Church, North Adams, Mass. (W.Ma.); to be rector of the Church of the Resurrection, Philadelphia, Pa., effective January 1st. Address, 3517 N. Broad St.

ORVIS, Rev. ROBERT W., of the diocese of Los Angeles, is in charge of St. Paul's Church, Mayville, N. Y. (W.N.Y.).

PARKER, Rev. THOMAS, formerly curate of the Church of the Holy Apostles, Philadelphia, Pa.; is rector of St. Paul's Memorial, 1815 Porter St., Philadelphia, Pa.

WILLIAMS, Rev. BENEDICT, formerly canon of Trinity Cathedral, Cleveland, Ohio; is rector of Trinity Church, 316 Adams St., Toledo, Ohio.

ORDINATIONS

PRIESTS

MARYLAND—The Rev. JOHN W. TUTON was advanced to the priesthood by Bishop Helfenstein of Maryland in Emmanuel Church, Baltimore, December 15th. The ordinand was presented by the Rev. Theodore P. Ferris, and is assistant at Emmanuel Church, with address at 811 Cathedral St., Baltimore. The sermon was delivered by the Rev. E. Felix Kloman.

WASHINGTON—The Rev. ROY E. LEMOINE was advanced to the priesthood by Bishop Freeman of Washington in the Cathedral of SS. Peter and Paul, Washington, D. C., December 14th. The ordinand was presented by the Rev. Emmanuel A. LeMoine, and is in charge of Esther Memorial Church of the Holy Communion, Congress Heights Parish, Washington, D. C., with address at 3325 Nichols Ave., S.E. The Rev. William M. Bradner preached the sermon.

DEACON

OKLAHOMA—CHARLES MARTIN HILL was ordained deacon on December 4th in the Church of the Redeemer, Okmulgee, by Bishop Casady of Oklahoma, with the Rev. Samuel U. J. Peard in assistance.

NEW ADDRESSES

DANDRIDGE, Rt. Rev. EDMUND PENDLETON, D.D., office and residence address: 2307 Elliston Place, Nashville, Tenn.

UNDERWOOD, ERWIN FREDERIC, formerly 315

Shady Ave., Pittsburgh, Pa.; 109 E. 50th St., New York City.

LINSLEY, Rev. S. WOLCOTT, formerly Webster, Mass.; 1285 Boulevard, New Haven, Conn.

CALENDAR OF COMING EVENTS

JANUARY

- 13-15. Convocation of Mexico, Mexico City.
- 15-17. Convocation of North Texas, Lubbock.
- 17-18. Convocation of Western Michigan, Grand Rapids.
- 17-19. Convocation of Mississippi, Jackson.
- 18. Convocation of Alabama, Gadsden; Tennessee, Chattanooga.

- 19-20. Convention of Nebraska, Omaha.
- 22-23. Convention of Olympia.
- 22-24. Convention of Texas, Houston; of West Texas, Laredo.
- 23. Convocation of the Philippines, Manila.
- 24. Convocation of Louisiana, to elect a bishop, Hammond; of Pittsburgh, Pittsburgh; of San Joaquin, Modesta; of Upper South Carolina, to elect a bishop, Greenville; convocation of Haiti and the Dominican Republic, Port au Prince.
- 25. Convention of Atlanta, Macon, Ga.; of Louisiana, Hammond; of Maryland, Baltimore.
- 25-26. Convention of Dallas, Dallas; of Los Angeles, Los Angeles.
- 27. Convocation of Honolulu, Honolulu.
- 29-30. Convention of Colorado, Denver.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

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

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

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9, 10, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 A.M.
Tuesdays (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

Sundays: 8 and 9, Holy Communion, 10, Morning Prayer, 11, Holy Communion and sermon, 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days), 9, Morning Prayer, 5, Evening Prayer.
Organ recital, Saturday at 4:30

The Church of the Ascension Fifth Avenue at Tenth Street New York City

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

Sundays
8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon
Weekdays
8 A.M., Holy Communion
5:30 P.M., Vespers
THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. JOHN GASS, D.D., Rector

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

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 71st Street

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

Sunday Services

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

Holy Communion

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

Church of St. Mary the Virgin, New York 46th Street, between Sixth and Seventh Avenues (Served by the Cowley Fathers)

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

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

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

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

Trinity Church

Broadway and Wall Street

In the City of New York

Rev. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays, 3 P.M.)

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

Rev. FRANK L. VERNON, D.D., Rector

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

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

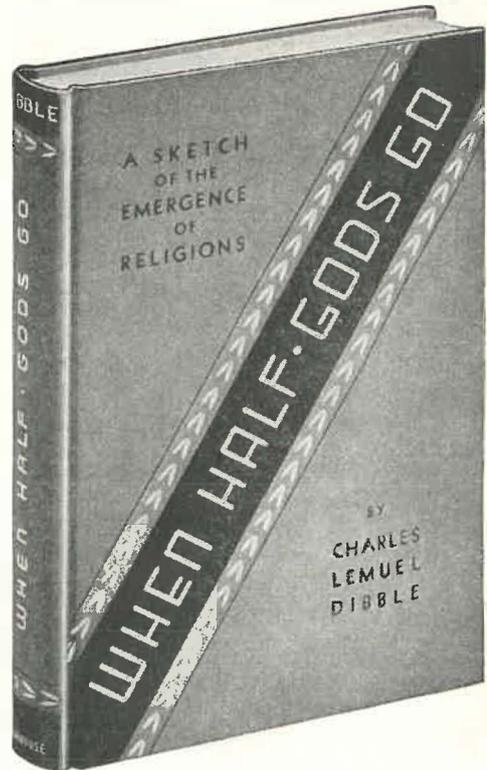
Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

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