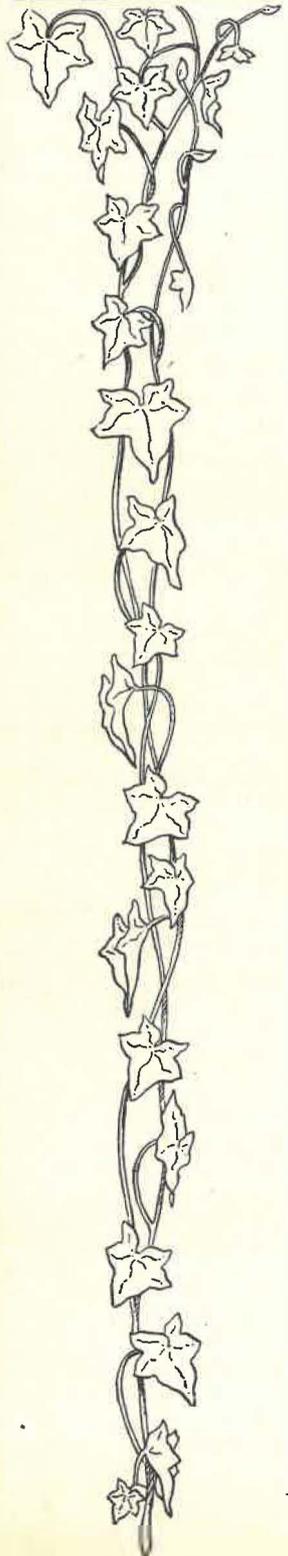
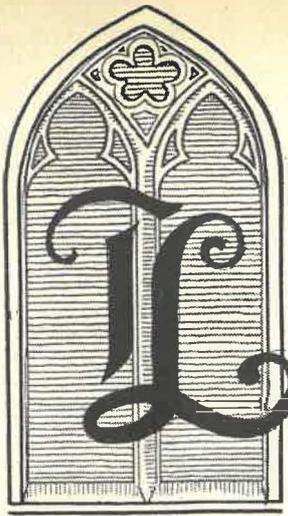
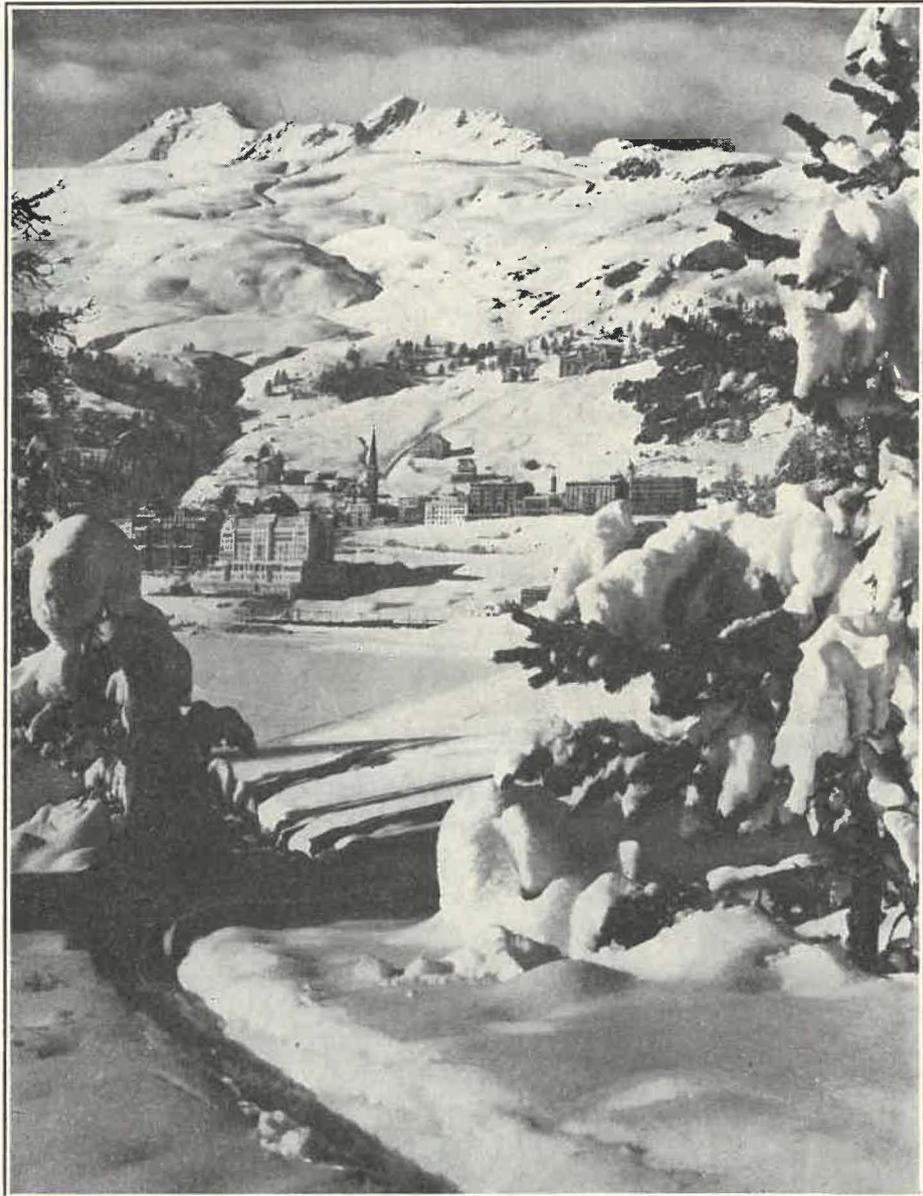


January 4, 1939



The Living Church



WINTER MAGIC

The spire of this church in St. Moritz, Switzerland, is etched out in bold relief against the white snow.

Vol. C, No. 1

Price 10 Cents

CORRESPONDENCE

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

Reunion With Presbyterians

TO THE EDITOR: Recently a householder was frightened at night because someone was fumbling at his front door. In panic the householder fired a bullet through the locked door—and killed his own brother.

In their needless panic, some who are commenting on union in your columns are in danger of much the same fratricidal action. One letter [L. C., December 21st] at least, in the Christmas number of *THE LIVING CHURCH*, explodes like a shot through a locked door. It is a brother who is outside!

The Presbyterians are not burglarizing us, neither are irresponsible Churchmen forcing upon our household, enemies who at a certain date broke from us once and for all. The union sought for is not a crude jumbling of the Episcopal and Presbyterian *status quo*, but a new creation, a miracle of reconciliation to be worked by the grace of God.

This parson's letter (for which in my heart I feel I must do some act of amending penance) makes only one reliable statement, namely: "Frankly, I am worried."

Lest we be unmanned by panic, might we who speak and write upon union follow a sane rule of action? Would the following help?

(1) Make real acquaintance (if not friendship) with some neighboring Presbyterian minister or elder. When men unlock doors and sit down to confer together, prejudices and mis-reports vanish, and common convictions are disclosed.

(2) Study the other side. Even the most learned among us does not yet realize what a large amount of our own treasured convictions is precious to the other party. Up to now we have, in mistaken loyalty, militantly (or unconsciously) considered the other party as a dangerous opponent. This makes us incapable of fairness. There is blood in our eye.

(3) We have high sanction. Always highest is the moving of the Holy Spirit. Now, too, we have the sober and open encouragement of our General Convention and their General Assembly. These are sanctions worthy of our loyalty.

(4) Avoid epithet. How deplorable to charge the Liberal Evangelicals with irresponsibility or the Anglo-Catholics with the awful superiority of being amused. How sad to charge the Presbyterians with any less sense than ours of being in the real presence of our Lord and theirs.

(5) Pray and receive sight. When we pray, and restudy history impartially, there is bound to be engendered within us new vision, and penitence, humility, and some portion of the yearning love of Christ. My brother of East Mauch Chunk speaks of the Sacrament of Penance.—Ah well, who am I to tell him what might be found there?

(6) Have a little Christian humor, which can bring both smiles and tears, but which is never amused. It is fatally unhumorous to drag in again Jenny Geddes and her stool. All that is a pitiful myth. There was, of course, a day marked July 23, 1637. One smiles to think how long ago. There is an old text, "The fathers have eaten sour grapes and the children's teeth are set on edge." But there is a better text about our all being the children of our Father in heaven. We do harsh courtesy to grace and forgiveness if

we say that what three centuries ago was done in heat and confusion was done once and for all.

(7) In my sadness I can give my brother in Pennsylvania doleful reassurance. There is no human likelihood of union with Presbyterians. The beast in us, all the hangover of fear is against union. Only a divine miracle can bring it to pass. When the Son of God is rejected, what can He do but pass by? Can we catch even a glimmering of that union of brethren for which His heart longs? Not if we give way to panic like Peter and strike with the sword, nor if we think to force His hand as likely did Judas.

Your Christmas correspondent fears that the whole Church will be weakened. Alas, we have not yet any *whole* Church. Godly union with Presbyterians will not weaken us. What weakens us already is satisfaction with what we think we have, and unwillingness to make spiritual adventure led by the Holy Spirit.

(Rev.) GILBERT P. SYMONS.

Cincinnati.

TO THE EDITOR: May I be permitted a word or two in answer to the letters in your issue of Dec. 14th on the subject of the concordat with the Presbyterians?

First, it is hardly correct to refer to the proposal as a reunion. Our two Churches never separated from one another.

Second, Presbyterians do not regard Holy Communion merely as a memorial.

Third, Presbyterians are not dissenters. The Westminster Confession (1647) is almost a paraphrase of the Irish Articles of 1615, which, undoubtedly, were the work of Archbishop Ussher.

Dr. Martin says that the mind of the Presbyterian Church has been explained to him by three of her clergy. I cannot conceive how any three presbyters could venture to explain the mind of our Church, especially

(and I am really not trying to be funny) if the three of them live in Philadelphia. Might I suggest that he try New York?

(Rev.) FRANCIS JAMES MALZARD.

Hillsboro, Ohio.

TO THE EDITOR: It is regrettable that of all the remarks on the Presbyterian concordat which have appeared in the columns of *THE LIVING CHURCH*, almost the only constructive comments were in your recent editorial. Most of the others show all too plainly why the Episcopal Church continues to be vastly outnumbered in this country.

Hardly any correspondent has recognized the fact that our own representatives are officially appointed by General Convention, and are dealing with official spokesmen of the Presbyterian communion. Certainly men as deeply concerned about the life of the Church as are Bishops Wilson and Parsons will not bring an unsound and discreditable proposition to the next Convention. And Convention is our governing body.

However, any member of the Church is privileged to criticize the official acts of our leaders, and if the comments so far appearing had confined themselves to such criticism this writer would have nothing to say. But too many letters have contained only personal attacks on the Presbyterians themselves. Pride in our tradition is one thing; arrogance and bigotry is another. No Christian has the right to cast an aspersion upon the intellectual integrity or character of any man. The Presbyterian may have a defective concept, but he is as much a child of God as any of us. And I deny that the Catholic faith is fundamentally concerned with either the rosary or the Litany of Loretto. It is not easy to know the mind of Christ in these things, but while we are trying to learn what that mind is, at least we can follow the counsel of Gamaliel.

(Rev.) LOUIS O'VANDER THOMAS.

Birmingham, Ala.

The Living Church

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Benediction

TO THE EDITOR: Benediction of the Blessed Sacrament within the Anglican communion tells an unbelieving world that there is unity within that communion. It is supreme unity based upon the unquestionable and unchallengeable fact of the real objective sacramental presence of our Lord among men. This unity is a challenge to Rome, Orthodox communions, Presbyterians, and other seekers after true unity. It is the honest declaration, deceiving no one, watering down nothing regarding the Blessed Sacrament as the center of unity, which the Anglican communion offers in support of our Lord's sacramental presence.

It is the downlift movement within the Anglican Communion, pulling up Anglicans to the minimums of the Book of Common Prayer without so many mental reservations, at present so evident by the confusion within our Communion, and so perplexing to those without. Eventually the prayer in the Confirmation office (p. 297) will be offered in the real spirit of unity. The bishop will know that the priest is presenting candidates who have received absolution. The post-Confirmation drift may be checked. The Em-

ber Days will be observed, effectively, not only as days of abstinence and fasting, but with the intention for which they have been appointed. Then, if properly observed, perhaps we will be given more clergy, workers, and money for greater missionary work.

The days of abstinence and fasting will be observed, especially Fridays, particularly in Advent and Lent, when there seems to be a habit of holding fairs, bazaars with meat suppers. Furthermore, fashionable weddings with their questionable receptions, may cease on Fridays and in Passiontide. Surely all such weddings do not have the dispensation of the Bishop. A prominent layman some years ago lamented that the unity of the Episcopal Church had been disrupted when Morning Prayer with sermon ceased being the norm of the Church on Sundays. He lived through the uplift era, with its alibi of "we are not ready for it."

The Reformation settlement is still in progress within the Anglican Communion. Over 100 years ago it took a new turn. It is now not an uplift but a downlift movement, and today a serious warning to sentimental seekers after Church unity. No single-minded Anglo-Catholic wishes to deceive even a Presbyterian.

I hope by a change of name, the American Church union will not deceive Churchmen. It is the hope of a great many that the union will be thoroughly honest as a rallying unit for convinced Anglo-Catholics in America. Benediction of the Blessed Sacrament at the Catholic Congress confirms confidence in it. Further, it is refreshing to see a bishop expressing himself in the correspondence. We are indebted to Bishops Oldham, Matthews, and others (too infrequently) contributing.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

TO THE EDITOR: I agree with you that Catholic congresses are "not an occasion for controversy, but an opportunity for a great advance" etc. Yet I have read, with considerable sympathy, the Bishop of Albany's letter in your December 14th issue. I have, naturally, no objection to benediction but for us it is, like the Good Friday three-hour service, an extra, justified in localities where it leads to the greater glorifying of God.

A service of this nature ought, surely, not to be used as something to be put over, like the CLID meetings on the program of the last General Convention. The fact is that it is, as yet, the practice of only a small minority of those who embrace Catholic teaching and practice and who support Catholic congresses. Therefore, I think, it would have been better not have given it a place of prominence at Chicago.

It is cheering to note that this is the bishop's sole objection to what he rightly calls a splendid meeting. There are others who are likely to share it. The answer to them might well be: "Conceded: but think of the other 99%."

Perhaps I agree with what the bishop calls solid Churchmanship, but I confess to finding the expression rather depressing. "Oh, that this too, too, solid Churchmanship would melt!" Perhaps the people who do over-daring things in their zeal for God may prove to be corrective of the impenetrability, impropriety, impermeability, and specific gravity which do so much to make a solid what it is.

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

"Miss Smyrna" and Thyateira

TO THE EDITOR: The photograph of the commemorative medal with my article on the Church at Smyrna [L. C. November 30th] is not a picture of the medal which I spoke of in the article. That was a memorial

of a treaty with Athens. This is with Thyateira.

[In THE LIVING CHURCH the medal was captioned, "Miss Smyrna" and Athena, whereas it should have been captioned, "Miss Smyrna" and Thyateira.]

However, the figure of Miss Smyrna is the same, and that fact shows that she, like our Britannia, was a fixed type and not left to the fancy of the artist. Probably she was, like Britannia, a portrait of some classical forerunner of the "beautiful Frances Stewart," who served as a model for our British penny and halfpenny, and whose portrait has now been for nearly three centuries the most popular on earth.

(Rev.) W. A. WIGRAM.

Wells, Somerset, England.

Diocesan Journals Wanted

TO THE EDITOR: The library of the General theological seminary, in its file of diocesan journals, lacks the following numbers. Will any one willing to supply the same, by gift, sale, or loan for copying, communicate with the librarian?

Diocese	Year of Journal
Atlanta	1917-1924
Arkansas	1927, 1928
California	1927, 1928
Delaware	1793, 1811-1815, 1820 1822, 1824-1830, 1833, 1835-1841, 1933
Duluth	1928-1931, 1936, 1937
Eastern Oregon	1912
Florida	1840-1845, 1861
Georgia	1829-1833, 1836, 1961
Haiti	1933-1937
Idaho	1917, 1930
Kentucky	1829-1841
Louisiana	1843-1844, 1849-1851 1935
Maryland	1783-1787, 1801, 1861
Massachusetts	1926, 1927
Michigan	1837, 1838
Mississippi	1826, 1829-1834, 1838, 1841, 1845-1846, 1859 1861-1866
Nebraska	1933-1935
Nevada	1907, 1908, 1910-1913, 1925, 1927
New Mexico	1933
North Carolina	1822
North Dakota	1885, 1886, 1888-1896, 1927
Oklahoma	1911-1916, 1933
Olympia	1919, 1924
Oregon-Washington	1853, 1854, 1861, 1865
Pennsylvania	1831
Philippine Islands	1925, 1926, 1929, 1932, 1935
Salina	1918, 1919
Salt Lake (Missicnary District)	1902-1906
South Carolina	1785-1806, 1808, 1811, 1831, 1832, 1837, 1861, 1863, 1865, 1866, 1869
Springfield	1926, 1933
Tennessee	1831, 1832, 1834, 1836, 1838, 1842, 1861
Texas	1862, 1863
Utah	1926, 1936
Virginia	1785-1790, 1792, 1795-1812
Washington	1918, 1920-1922, 1925-32, 1934, 1935
Western Nebraska	1929, 1930
Wyoming-Utah	1892-1895

(Rev.) BURTON S. EASTON.

New York.

Fr. Huntington's Letters

TO THE EDITOR: We are delighted to report substantial progress in Miss Vida Scudder's biography of Fr. Huntington, a biography which many people in the Church eagerly await.

The author has now reached a point where she wants more of the Father's correspondence.

When one remembers the assiduity with which he wrote messages of spiritual counsel

and the way in which such messages were valued, one cannot but feel that many of his letters must be still extant.

Would you be generous enough to cooperate in an effort to obtain the loan of as many of Fr. Huntington's letters as possible? I know that Miss Scudder will gladly delete names and observe any other confidences which she is requested to observe.

If originals are forwarded to her, a return address should go with them; but typed copies could be sent if preferred. The letters should be directed to Miss Vida Scudder, Wellesley, Mass. She wants them as soon as possible.

With thanks to you and to any of Fr. Huntington's friends who respond to this appeal.

(Rev.) ALAN G. WHITTEMORE,
Superior, Order of the Holy Cross.
West Park, N. Y.

"We, the Best People"

TO THE EDITOR: The article, We, the Best People [L. C., December 14th], is right concerning the apathy and indifference of many Churchpeople.

What we need is a wholehearted conversion to the Catholic faith with its accompanying good works.

The Church is either the Holy Catholic Church of God, or it is not, and the false, weak pose we adopt breeds distrust. Stop playing with religion and make it the power it should be.

There are always two sides to a question. I ministered among the very rich, the socially great, and I never received more courtesy and consideration. These people abounded in deeds of love, of mercy, and of kindness, and teemed with good works.

Also for years I worked among the decidedly lesser privileged, and the Church so influenced their lives that they were the Best People without distinction as to class.

That is a feature of the Church.

Generally speaking, the sick, the poor, and the discouraged do not even receive the crumbs. They are ignored, and, if possible, forgotten in the vast majority of cases, or given cheap words. If this wealth, influence, and privilege could be concentrated to God, what a power it could become.

Many devoted Churchpeople have become alienated upon realizing the callousness of the Church in regard to the realities of life.

Unless the Church intends to follow the precepts of Christ, it deserves to go under.

The kingdom of heaven is composed exclusively of the Best People, but the judgment is of righteousness and good works.

(Rev.) GEORGE S. A. MOORE.

Aurora, Ill.

TO THE EDITOR: The survey made by those Florida Churchmen, which appeared in THE LIVING CHURCH of December 14th, is indeed startling inasmuch as it is applicable to the Church generally throughout the country.

It would seem to me there are many reasons for this stagnation. One reason, it may be, is our lack of Church teaching and training. For a year or more I have been living in the rural section of the Newark diocese. We are connected with an associate mission comprising five churches. These churches are in charge of two priests and one lay reader who is a postulant for Holy Orders.

During my residence here, attending St. Peter's in Washington, I have never heard one word of Church teaching or training. I have never heard the word *Eucharist* used. I have never heard either of these two priests say of the Eucharist that it is not only Communion but the great corporate act of worship

What Will You Do With Your Christmas Gift Money?

Numberless Church folk receive money as gifts each Christmas-tide. Much of that money is spent for physical and cultural needs—but isn't it about time to begin thinking of the needs of your spiritual self. How much money (not to mention time) do you spend on things that will draw you nearer to our Lord? Well, it's there to be thought about.

If this gets under your skin, drop us a line, and we'll tell you of some lovely ways in which Christmas money can be made to pay you spiritual dividends.

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of Christians everywhere and has been down the centuries. I have never heard them say the Eucharist was the service to which we could bring all of our joys and sorrows, our doubts and perplexities (not on one or two Sundays in the year, but on every Lord's day throughout the year) and lay them at the feet of Jesus. "Come unto Me all ye that travail and are heavy laden, and I will refresh thee."

When all of our bishops and priests faithfully believe, devoutly practise, and diligently teach that Eucharistic worship brings joy and peace and an abiding faith to the souls of men, then we may, in a measure, present Christ's Church to others in such a way that they too may be brought into the kingdom.

JOHN T. PRICE.

Washington, N. J.

John L. Coe in Wuchang

TO THE EDITOR: In THE LIVING CHURCH of December 14th in an article from New York, China College Safe, it is stated that John L. Coe of Ann Arbor, Mich. went with Central China college, when it moved from Wuchang to Kweilin.

John L. Coe has stayed on the compound of Central China college in Wuchang to try to protect the property.

For some months he and Robert Kemp of Boone middle school have been the only foreigners on the compound.

In a letter sent November 15th he writes that there were 4,000 refugees on the compound. Japanese officers go through the compound at least twice a day and try to get coolies to go out to work for them, promising them food and pay; but so far have not paid them anything, and have given them only cold rice. So it would be hard to get the coolies to work for the Japanese.

Mrs. C. B. COE.

Ann Arbor, Mich.

Intercommunion

TO THE EDITOR: May one introduce into this discussion on intercommunion the words of an apparently forgotten authority, our Lord Jesus Christ? His disciples came to Him and said: "We saw one casting out devils in Thy name, and we forbade him, because he followeth not us." But Jesus said: "Forbid him not; for he that is not against us is for us." (Luke 9:49.)

Concerning excessive devotion to rubrics, He said: "Thus have ye made the commandment of God of none effect by your tradition." (Matthew 15: 9). Again He said on this same point, "The letter killeth; the spirit giveth life."

St. Paul, ardent ritualist that he had been, adds: "No man can say 'Jesus is Lord,' but by the Holy Spirit." It follows that one who sincerely says, "Jesus is Lord," has received the Holy Spirit.

Do not our Presbyterian, Methodist, Lutheran, and Congregationalist brethren say sincerely "Jesus is Lord"? Do they not prove their faith by their works?

Jesus said: "By their fruits ye shall know them." Do not these religious groups feed the hungry, clothe and shelter and visit those in need, provide for the widows and orphans? Are not all these things done in the name and for the sake of Jesus?

No man dare deny it. Undoubtedly they bring forth the fruit of good works. Undoubtedly they perform the works of the Spirit. Obviously they cast out devils in the name of Jesus. Evidently they preach the gospel to the poor. If, then, we say that they are not followers of Christ, we rank ourselves with the Pharisees, who said that the works of God

done by the hand of Jesus were performed through Beelzebub, the prince of the devils. And this act—attribution of the works of God to the evil one—is the unpardonable sin which roused the anger of the Son of God. That way lies damnation.

May I urge a little less attention to the writings and opinions of Anglican and Roman dead men, and a little more attention to the words and works of the Living God?

(Rev.) IRWIN ST. JOHN TUCKER.

Chicago.

Turned Tables

TO THE EDITOR: Your article, Turned Tables, in the December 14th issue of THE LIVING CHURCH contains genuine food for the mind. A number of scientists to whom I have shown this article have been profoundly impressed by it.

In casting about for a champion for truth and freedom, why did Einstein turn first of all to the universities and not to the Church? Why next to the editors and individual writers and not to the Church? The answer is simple—"Seek and ye shall find." Prior to experiencing adversity, Einstein did not seek to know the true defenders of truth and freedom. He was seeking after other things. He is a great scientist, a profound mathematician, an eminent Jew. But in the eyes of God he is only a puzzled child like the rest of us.

An atheist once argued with me to the effect that Jesus Christ taught no scientific principles or mathematics to his followers and disciples. "That," said the atheist, "can only mean that Christ knew nothing of science and therefore had not a profound mind; else why would not he have taught these things?"

The answer again is simple—"Seek ye first the kingdom of God." All else is of secondary importance. Man can easily discover for himself the sciences. He can stumble onto various inventions and devices. But he needs light in finding his Creator. Even Einstein was bewildered in his search for fearless defenders of truth and freedom.

Scientists without God are only clever demons, making and concocting that which will destroy their fellowmen and themselves. Scientists with God are the humble instruments of the Creator. For 25 years I have toiled in scientific laboratories and have seen and known many eminent scientists. I have no claim to eminence. But I can look at the stars and be thrilled with that sublime psalm, "The heavens declare the glory of God and the firmament showeth His handiwork."

L. A. PALMER.

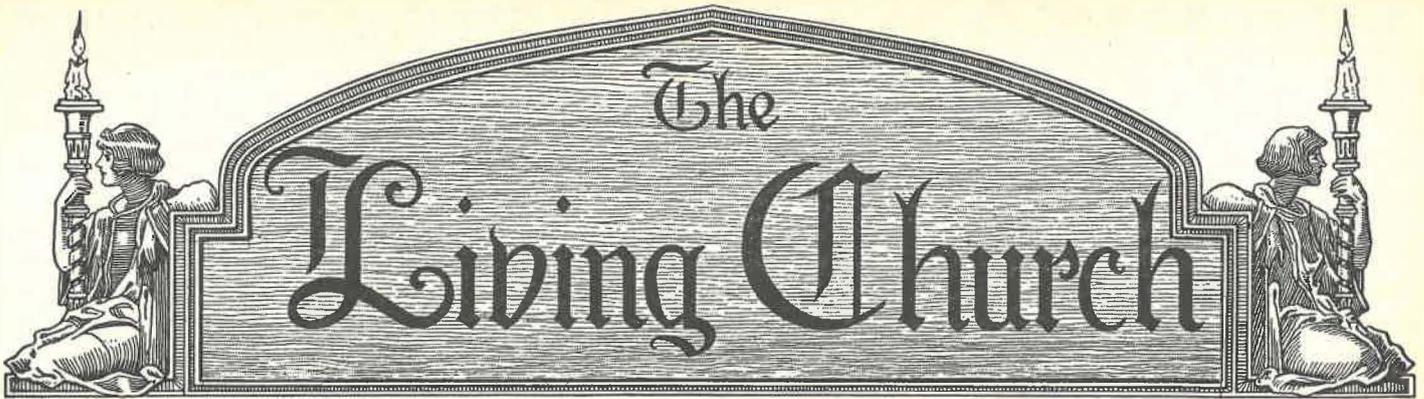
Chevy Chase, Md.

Correction

TO THE EDITOR: You are in error, in your issue of this week [L. C., December 21st], when in your news columns you state that the Bishop Payne divinity school was "established in 1879 by the late Maj. Giles B. Cooke." It was started in 1878, as a branch school of the theological seminary of Virginia, located near Alexandria. The trustees of that institution, at a regular meeting at the seminary, at the instance of the late Bishop Whittle, passed the act, and provided, for the time being, for its location in connection with St. Stephen's church, of which the Rev. Giles B. Cooke was rector. The Rev. Dr. Churchill J. Gibson was appointed chairman of the local committee. Several years later, it was duly incorporated as a separate and distinct institution, as the Bishop Payne divinity school. Although but a youth, I was enrolled as a student during the first year of its operation.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore.



VOL. C

NEW YORK AND MILWAUKEE, JANUARY 4, 1939

No. 1

EDITORIALS AND COMMENTS

Roll of Honor

SINCE 1936 it has been our custom to devote the first editorial of the new year to an honor roll of distinguished Christians who have rendered notable service to Christ and His Church during the previous year. This year we continue the custom and present herewith our fourth annual Roll of Honor.

But there is a difference this year. Heretofore we have confined our citations to members of the Episcopal Church and of Churches in communion or close fellowship with our own Church. This year, in view of the momentous events throughout Christendom, we have broadened the field of our selection and divided our citations into three groups.

GROUP I

IN THE FIRST group we cite the names of six men known throughout the world for their courageous Christian witness against the anti-Christian encroachments of totalitarian states, which can brook no independent thought and tolerate no human liberties that do not directly serve their interests.

In Germany we nominate two distinguished Christian leaders who have consistently borne witness to the supremacy of Christianity over the demands of the State—the Rev. MARTIN NIEMOELLER, pastor of the Protestant Confessional Synod, and MICHAEL Cardinal VON FAULHABER, Roman Catholic Archbishop of Munich. Dr. Niemoeller continues to languish in a Nazi prison, having refused the offer of release on condition that he should never preach again. Cardinal von Faulhaber retains his freedom largely because of his appointment by the Pope as a special legate. Recently he delivered a vigorous defense of the rights of Christians against the demands of the Nazi State, proclaiming as inalienable rights of the individual the right to believe in God, to worship God and attend divine service, to express opinion and follow the dictates of conscience, and to collaborate in national tasks.

In Austria we cite the last chancellor of the Austrian nation, KURT VON SCHUSCHNIGG. A pious Roman Catholic and a patriot who attempted to the last to defend his country against the aggression of his powerful Nazi neighbor, Chancellor Schuschnigg finally sacrificed his own career by ordering a policy of non-aggression and by resigning the chancellorship

in order to avoid the shedding of his countrymen's blood.

Similarly, in Czechoslovakia, EDWARD BENES, after 20 years of service successively as foreign minister and as President of the republic that he had helped to form, resigned and became an exile under pressure of Nazi demands. Dr. Benes has devoted his life to the Christian ideal that men and women of different races and nationalities could live together peacefully and work together harmoniously in a democratic state.

In Italy, where the Church has largely followed the State along the path of Fascist totalitarianism, there have been few voices raised in opposition to the all-powerful state. A notable exception is ILDEFONSO Cardinal SCHUSTER of Milan, who recently spoke out vigorously against the new government policy of anti-Semitism.

In Japan, Dr. TOYOHICO KAGAWA continues to preach Christianity and social justice, though government censorship largely prevents his words from being heard in this country. Nevertheless, it has been said that "his presence in Japan is louder than his silence" and his witness for Christian liberty is in direct opposition to the militarism of the Japanese rulers.

In Soviet Russia, no less a totalitarian state than Germany, Italy, and Japan, though its philosophy is radically different, we can cite no individual as bearing notable witness to Christ. If we could we should not dare to do so for fear of subjecting him to the danger of reprisal. It is significant, however, that after 20 years of religious persecution figures given by *Anti-religioznik*, Russian atheist newspaper, recently indicated that some 15,000 parishes of the Russian Orthodox Church continue to exist in the Communist dominions. There must still be many thousands of heroes and martyrs for the faith in Soviet Russia whose names will never appear in human annals but who are known to Almighty God.

GROUP II

IN GROUP II we list six distinguished American Christian leaders in Church and State who have borne notable witness during the past year to the Christian ideals of peace, unity, and brotherhood. Among many names that might be cited in this group we call attention particularly to the following:

President FRANKLIN D. ROOSEVELT, by his timely mes-

sages at the time of the September war crisis, undoubtedly made a valuable contribution to the cause of world peace, while his many public statements on the subject have told the world clearly that the United States of America stands for peace and for the ideals of democracy.

CORDELL HULL, Secretary of State, has ably represented both the President and the people of the United States in the quest for peace and particularly in the development of a united fellowship among the nations of the Western hemisphere. In this he has been ably assisted by the leader of the Republican party, ALFRED M. LANDON.

ARTHUR H. COMPTON, distinguished mathematician and scientist, by his acceptance of the co-chairmanship of the National Conference of Jews and Christians, and by his notable utterances on behalf of religious tolerance, has fostered the spirit of mutual understanding and good will among men of different races and creeds which is a fundamental attribute of American democracy.

Dr. JOHN R. MOTT, noted Protestant leader, who for many years has been in the forefront of every movement toward Christian coöperation and unity, has performed still another act of distinguished service to Christianity by his leadership as presiding officer of the World Conference on Christian Missions just concluded at Madras, India.

Dr. RUFUS M. JONES, noted Quaker leader, by his organization and administration of the American Friends' service committee, has rendered distinguished humanitarian services, notably by the relief of suffering among civilians and particularly children, on both the Loyalist and the Insurgent sides of the civil war in Spain.

GROUP III

IN THE THIRD group we cite eight members of our own Church who deserve special recognition for distinguished service. In so doing we must state again that we do not pretend to select those who have given the most distinguished service to the Church during the past year, nor do we intend any invidious comparison. Our list is simply a record of certain men and women whose names occur to us as being representative of the many bishops, priests, deacons, members of religious orders, deaconesses, and lay men and women who have served Christ and His Church faithfully in positions of responsibility during the past year. Among these are the following:

The Most Rev. HENRY ST. GEORGE TUCKER, D.D., Bishop of Virginia and Presiding Bishop. In his first year as primate Bishop Tucker has visited every province of the Church in the United States and has endeared himself to Churchmen everywhere. Under his spiritual leadership the whole Church is moving forward with a new unity and common purpose.

The Rt. Rev. PETER TRIMBLE ROWE, D.D., Bishop of Alaska. Last year, as for 42 years before, Bishop Rowe made his arduous visitations throughout the vast domain that constitutes his diocese, traveling thousands of miles by steamer, train, and airplane. Now the oldest bishop of the Episcopal Church in active service, both in actual years and in point of consecration, Bishop Rowe continues the life of truly Apostolic labors that has brought him recognition as one of the greatest missionaries of our time, and one worthy to be ranked with the great missionary bishops and priests of every age in the history of the Catholic Church.

Closely associated with the name of Bishop Rowe is that of Dr. GRAFTON BURKE whose death September 25, 1938, brought to a close his ministry of 30 years as a medical missionary in Alaska. During the first part of his ministry, Dr.

Burke was a layman but in 1922 he was ordained to the diaconate in order that he might more effectively carry on the religious as well as the medical side of his ministry; and only a few months before he died he was advanced to the priesthood of the Church.

The Rev. CHARLES W. SHEERIN, D.D., second vice-president of the National Council. Drafted from parochial life and from the editorship of the *Southern Churchman*, Dr. Sheerin has made a thorough study of the national organization of the Church and has put into effect changes designed to improve the efficiency of the Church's administration both at Church Missions House and in the field.

Dr. CLAUDE M. LEE, medical missionary in China. Continuing at his hospital work in Wusih during successive Japanese bombardments until his hospital was almost literally blown out from under him, Dr. Lee returned to the scene of his labors at his earliest opportunity and began anew his humanitarian work amid the ruins of his shattered equipment. In so doing, Dr. Lee typifies the hundreds of missionaries in China—clergymen, Sisters, and lay missionaries—who have continued at their posts despite the dangers and hardships of war, thus winning the undying gratitude of the Chinese people among whom they labor.

JOHN P. INGLE, member of the Church of the Good Shepherd, Jacksonville, Fla., and chairman of the diocesan committee on survey and evaluation. Under Mr. Ingle's leadership, this committee made a notable survey of the state of the Church in the diocese of Florida with important implications for the whole American Episcopal Church. The report of this committee is a model of candor and constructive criticism. It may well serve as a precedent for other dioceses and provinces in the Church.

LAWRENCE OXLEY, noted Negro layman of Washington, D. C., who served as executive director of the important interracial conference recently held in Chicago under the sponsorship of the Joint Commission on Negro Work. Lieutenant Oxley, a recognized leader of his people both in the nation and in the Church, has made a notable contribution both by this conference and by his other activities, to the cause of better understanding between White and Colored Churchmen and the improvement of the Church's ministry to Negroes.

Miss SARAH MORRISON, secretary for publications of the Girls' Friendly Society and editor of the *GFS Record*. Through the columns of the *Record*, Miss Morrison and her editorial associates have maintained exceptionally high standards of religious journalism and have made notable contributions to the religious life of the women and girls who make up the Girls' Friendly Society. Particularly noteworthy was the November issue of the *Record*, devoted to the cause of world peace and filled with practical suggestions of ways whereby Churchpeople can help in the building of a more Christian world society.

SO WE MIGHT go on, citing the names of men and women in every walk of life who have oriented their lives to the service of God and of their fellow men. But there would be thousands of other names not known to us who would be equally worthy of honorable mention. Every rector could add at least a few from his own parish. Every Churchman could name some from his circle of friends and acquaintances. These men and women, whether they serve in high places or in humble ones, whether they exercise the leadership of great nations or only influence a few persons with whom they come in contact in their daily lives, are the backbone of the Church and of society. They are the good citizens of the kingdom of God;

the men and women who, known or unknown, form that mystical fellowship of the living and the dead, which we call the Communion of Saints. Professing many different allegiances both national and ecclesiastical they are one in this fellowship which transcends every human boundary and defies every attempt at human classification. It is because of this myriad soldiers of Christ, uniting in a common cause, that we can truly sing:

"Like a mighty army
Moves the Church of God."

Church Army in Alaska

ONCE AGAIN the Church Army has undertaken a valuable and greatly needed piece of missionary work that the National Council could not afford to do. Since the work of the Church was begun 48 years ago at Point Hope, or Tigara, the northernmost outpost of our Church in Arctic Alaska, lack of funds has made it impossible for the National Council to do more than support one lonely worker in that remote field. Consequently, a year ago, Bishop Rowe appealed to Church Army to come to his assistance. Two Church Army men, Capt. Albert Sayers and Capt. Jack DeForest, were sent to Tigara last July, Bishop Rowe himself assuming personal responsibility for their salary, living, and traveling expenses.

The following letter from Captain Sayers, written to Bishop Rowe on November 14th and by him shared with our readers, shows the enthusiasm with which these fine lay missionaries write about some of their "many blessings and happy experiences" at St. Thomas' mission, Point Hope:

"It was strange to us at first, but we found the work interesting, and now we can truly say that we enjoy our work among the Eskimo people. Except that we have had but little snow and cold weather, we have become more and more adjusted to life in the Arctic. It becomes more a part of us each day. We are happy to call it our home.

"The thing that interested me most at first was the fact that everyone in the community attended the services of the church. This was a new experience for me. The mission is a very definite part in the life of this community, and the effect that it has had can readily be seen. The missionaries who have served at this mission have trained these people well, both in the religious and social life. It appears that our work is to nourish and develop the souls of those who have already been brought into God's great family.

"I attended the General Convention in Cincinnati, and one of the motions passed was for the adoption of the Mothers' Union. During October the first branch of this society in Arctic Alaska was started at St. Thomas' mission. There are 15 of our older women attending the meetings. What a privilege we have in bringing some warmth and joy into the lives of these mothers. Once a week they can leave their daily toil to come to a warm meeting place for fellowship, sewing, recreation, and instruction. With this society for the older women the mission now has organizations for all groups, the children, the young people, and the old folks.

"On October 5th, we started our midweek service and social evening at Browning hall. After the service of Evening Prayer the hall is made ready for recreation purposes. There are games for the children, dancing and games for the young people, and cards for those who are not so active. Occasionally movies have a part in this program. In three hours on Wednesday evenings, souls are strengthened through corporate worship, and hearts and lives are made lighter and happier through wholesome recreation.

"It was a surprise to me to find such a fine recreation hall in the Arctic. This mission can well be proud of Browning

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Spiritual Worship

FIRST SUNDAY AFTER EPIPHANY

JANUARY 8TH

THE *Gospel*. Contemplate our Lord as a boy in the temple. At the age of 12, He knows that He must be "about His Father's business," "in His Father's house." For His life is wholly given, offered, dedicated to God, as the sacrifice of sinless obedience to do God's will. "Lo, I come to do Thy will, O God" (Hebrews 10: 5-10).

The *Epistle*. St. Augustine writes: "The whole redeemed City itself—that is, the congregation and society of the saints—is offered as a universal sacrifice to God by the High Priest, who offered even Himself in suffering for us in the form of a servant, that we might be the Body of so great a Head. . . .

"So when the Apostle exhorted us that we should present our bodies as a living sacrifice, holy, pleasing to God, our reasonable service, and that we be not conformed to this world, but re-formed in the newness of our mind, to prove what is the will of God, that which is good, and well-pleasing, and complete—which whole sacrifice we ourselves are; this is the sacrifice of Christians: the many one Body in Christ.

"Which also the Church celebrates in the Sacrament of the altar, familiar to the faithful, wherein it is shown to her that, in this thing which she offers, she herself is offered to God."

hall. It serves this community well, for recreational and social activities.

"On October 8th I celebrated the first anniversary of my being commissioned a Captain in the Church Army. Archdeacon Goodman and Captain DeForest remembered the occasion with gifts, their best wishes, and prayers. It was a day of rededication and of thanksgiving for His having called me to serve in this field."

Thus our Church in Alaska continues to move forward in spite of reduced appropriations and other hardships.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

CHINA EMERGENCY FUND

Christ Church School, Lexington, Ky.	\$10.00
A Member of St. Clement's Church, Philadelphia	5.00
G. S. L.	5.00
Anonymous	5.00
E. E. R. Lodge	5.00
A. C. L.	2.00
K. W. A.	2.00
M. S. Ringwalt	2.00
Anonymous, Baltimore	1.00
	<hr/>
	\$37.00

WARPHANS—GOLDEN RULE FOUNDATION

Anonymous	\$50.00
Alex M. Davis (Chinese Warphan)	\$10.00
J. E. K.	5.00
	<hr/>
	\$65.00

BISHOP AZARIAH'S WORK IN INDIA

Capt. R. W. Lewis, Great Bend, Kans.; Capt. Eric A. Kast, Scottsboro, Ala.; Miss Dolores Allen, Crichton, Ala.	\$18.00
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Among the Seven Churches

Sardis and Laodicea

By the Rev. Canon William A. Wigram

European Correspondent of THE LIVING CHURCH

SARDIS is a capital from which the glory had departed even in Roman days. Once the home of Croesus, and full of wealth gathered where the River Pactolus "rolled down golden sand," the stream seems to have cut down through the auriferous stratum, and yields nothing now. The stratum is still there however, and the writer has seen specimens from a mine which "may have been that of Croesus" that would still pay working—if only the Turk were not the Turk!

The city was once so strong by position that it was not worth while completing the magic spell that would make it impregnable; and so, like many such fortresses it fell twice, a victim to its own strength. Twice the enemy "came as a thief" and stormed it, setting mountain-bred men to climb rocks the citizens thought unscalable, and not being seen till they were on the walls. Little of those walls stands now. The local rock is a loose conglomerate that disintegrates with rainfall, and only a few pinnacles remain, looking as if the next rainstorm would wash out their foundations and bring them down, though they have stood so for a century!

The grand temple of the place is better founded, and much remains even after centuries of use as a quarry. As is natural here, it was originally a shrine of the Mother, identical with her of Ephesus and Pessinus; and coins still show the figure of her cult image, a many-breasted figure with a veiled face. It is so like that of Ephesus that it probably also embodied a meteoric stone, and was therefore an "image fallen from Jupiter." The temple must have been one of the grandest specimens of Ionic architecture in the land, a good second to the wonder of the world at Ephesus. It shows how far Cæsar worship went in this land that the Mother who had reigned here since time began was identified locally at that period with Livia Augusta the empress, and appears as such on the coins! What must the long lines of kings who still sleep under their tumuli in the "Valley of a Thousand Hills" (*Bîn Têpê Dêrê*, near by) have thought of such decline?

The epistle to Laodicea may really be taken as addressed to the churches of the Lycus valley, where three considerable townships—Laodicea, Colossæ, and Hierapolis—all lie within a radius of five miles. All had been told before this to "pool" their letters; all were or had been under the same Bishop Epaphroditus (Colossians 4: 12-17), and all were under the same conditions of life, on the line of the great road that led from the coast up into Anatolia, on which all commerce went, till the founding of Constantinople altered the trade route.

Of these towns Laodicea was the chief at this time, though it was but an artificial "freak" city, founded 200 years before

by King Antiochus and named after his wife, like its namesake in Syria. It was the local capital while it lasted—which was just as long as men kept up the great aqueduct on which it depended for water—and had grown rich on the sheep that produced a black wool "fine as silk," in great demand for cloaks and the like. These sheep, the scientific breeding of which was a sacred and carefully guarded secret, were still abundant in the 17th century, but are extinct now. How can you expect the pious Turk to offend Allah by eugenics or by sanitation? In St. Paul's day, however, the bankers who used to cash Cicero's checks still flourished, the place as St. John says could boast that it was "rich," and even the ruins are evidence of a great city. There are no less than three fine theaters, a "stadium-amphitheater" that could serve either for races or for wild beast shows, and traces of the great temple of Zeus, who was a sort of "family god" to the royal founder.

Colossæ was but a petty place under Mt. Kadmus, where Lycus "the Wolf" river issues in great springs from an underground course of 20 miles.

This town perished so utterly that, by the year 700, Byzantine commentators on St. Paul had forgotten that it ever existed, and thought that the letter "to the Colossians" was addressed to Rhodians, and connected somehow with the Colossus! Hierapolis was, as the name implies, the holy city

of the Great Mother, here called Leto, and regarded as the real owner of the land. Her magnificent and indestructible sanctuary was held to be the work of the gods, not of men. In fact, a row of "petrifying springs" issuing high up on the side of a hill, shed their water over the steps of a limestone precipice, giving the effect of a frozen cascade over 100 feet high, and forming a huge snow-white palace, still called by the Turks, "Cottonwool castle." Near by was a deep pit, discharging a mephitic vapor, which was clearly the entrance to the underworld. This remained till Christian days, when local legend says that SS. Philip and John (for once, not St. George) killed by a word the Echidna-dragon that lived there. The pit was filled up by Christians in the fourth century, and is now buried under the lime deposit. Here, in this marvelous sanctuary, men performed the great mysteries of the Great Mother, as they did at Pessinus, Ephesus, and many another place, and the entry into this cavern was the passage into the "valley of the shadow of death" that is invariably a feature of those rites.

Even yet, the cult of the Mother is not dead in the land. Strange tribes of aboriginals, who were here before the Greek came or the Turk was heard of, still do her reverence on the hilltops and follow secretly a faith that is not Islam. We have

(Continued on page 18)



TEMPLE OF THE GREAT MOTHER, SARDIS

The Epiphany in Liturgy and Life

By the Rev. Paul Boynton James

Rector, Christ Church, Seattle, Wash.

WHEN the revision of 1928 moved forward the gospels previously assigned for the second and third Sundays after the Epiphany to the third and fourth Sundays respectively, and introduced the first 11 verses of St. Mark, with their account of our Lord's baptism, as a new gospel on the second Sunday, the American Prayer Book was placed in a unique position. Its liturgical gospels now present the complete cycle of events and teaching traditionally associated with the venerable Feast of the Epiphany and with Epiphany-tide.

The Epiphany, it will be remembered, originally commemorated both the birth and the baptism of our Lord—considered mainly as outward symbols of the Incarnation—hence its older name, "Theophany." The finding of the boy Christ in the Temple and the marriage at Cana of Galilee, when our Lord "manifested forth His glory and His disciples believed on Him" were likewise regarded from time immemorial as important elements in the complex of ideas belonging to Epiphany. At a later date the adoration of the Magi, with its lovely pageantry, caught the imagination of the Western Church and for a long period all but monopolized the interest of the faithful. Finally there dawned upon the Church—particularly upon the Anglican Church—the special significance of the fact that the Wise Men were Gentiles and that the manifestation of Christ in the flesh was addressed to all mankind. So at last the materials were assembled for the great missionary festival which we keep today.

To all intents and purposes we are of one mind with other parts of the West in appreciating what one might call the pictorial aspects of the feast. The crib itself reminds us that one of the kings was dark of hue, and we begin at once to think of "missions" in conventional terms: as an influence diffused throughout the world and among all races of mankind. Familiar as it is, this conventionalized picture of "missions" is a noble conception. It sounds the note of the Catholic and universal, of the far-flung and the widely loving, which is sadly needed in these days of racial and political sectarianism, but it is not a complete nor even an adequate picture. If anyone think otherwise, let him ask himself this question: "Can I honestly say with St. Paul, 'Would to God that all were both almost and altogether such as I am, except these bonds?'" Most of us would shrink from so direct a facing of the issue. Our practices, our prejudices, even our convictions can hardly qualify *in foro conscientiae* as an exportable commodity. The ambition to impose middle-class American social and devotional standards upon Chinese gentlemen, Filipino headhunters, and primitive dwellers in the Liberian jungle without reference to "race, color, or previous condition" is admittedly grotesque and outmoded. They have long known this at "281" and we may rest assured that even the members of the bishop's committee at St. John's-in-the-Wilderness, Lone Prairie, will eventually find it out.

We have then a great Christian festival, the Epiphany, and a great Christian impulse, the world-wide call of missions, linked together in an organized interest which stands in need not so much of amendment as of deepening and expansion. It would seem to be one of the manifest signs of providential guidance in the Church that this lengthening of cords and strengthening of stakes should be under way at the same time

both in the field of organization and in that of liturgics. We are all familiar—or if not, we ought to be—with the new type of missionary program with its diversity of objectives, its concern with widening areas of activity and relationship, its awareness that nothing human is foreign to it. We should be equally familiar with the improvement in setting forth the "proportion of faith" that has resulted from our liturgical revision. Here again the *lex orandi* proves to be the *lex credendi* and the *lex agendi* as well. We have at last a balanced presentation of the Church's faith concerning "God in man made manifest."

It may be surprising to hear such a statement proclaimed as if it were news. It is still more surprising to learn that, prior to our last revision, the Prayer Book contained no account of our Lord's baptism. This may seem incredible but it is true. The second lessons, formerly designated for Morning Prayer on the second Sunday after Christmas and the second Sunday after the Epiphany, as well as in the weekday table for January 4th, and for Evening Prayer on the feast itself were a partial remedy for the defect but they came very far short of correcting it. Not only so, but in all the Anglican Prayer Books issued since the Reformation the same amazing lack occurred. The present English Book (the revision of 1661) and all others before it, including both the first and second books of Edward VI, agree in neglecting to provide, on the Feast of Epiphany, during the Epiphany season, or at any other time, a liturgical gospel rehearsing the very event which Epiphany was originally intended to commemorate: the baptism of the Christ. Lest this be called a case of "Anglican ineptitude" we may add that the Roman Missal is almost as negligent. It does indeed provide us on the Octave of Epiphany with the indirect account contained in St. John 1:29-34, and on the Solemnity of St. Joseph it gives us the story from the third gospel as contained in St. Luke 3:21-23, but this, one suspects, is more or less by inadvertence and mainly because of the reference in verse 23 to our Lord as the supposed son of Joseph. Only to this extent has the great Church of the West given recognition to one of the most important events in our Lord's earthly life as well as to the original meaning of one of the greatest of its own feasts.

OUR present American Prayer Book therefore to all intents and purposes stands alone in giving us from the altar a complete account of God in Christ revealing Himself to man. The larger application of the teaching is suggested by its very subject matter. There is first of all the world-wide vision implied in the collect, epistle, and gospel for the feast. The inclusion of the Gentiles in the one Body of the faithful was regarded by St. Paul as a "mystery" of the utmost dignity, and the privilege of sharing in it was something foreseen and planned in God's eternal purpose. Here is a joyous breaking of all bonds, a transcending of local and provincial, even of national and racial loyalties in the one inclusive loyalty to God's family in Christ. We look from our limitations to His infinite resources, from our antipathies to His generous love for all His creatures, from our brief moments of accepted responsibility to the everlasting destiny that He has revealed—and our heart is lifted up, our will is strengthened by the sheer largeness of the vision, our affections are warmed by a

sense of the universal brotherhood which finds fulfilment in the divine Fatherhood. It is the story of the star and of the faithful following of the star by men who, after all, are our brethren that gives the tone and sets the standard of all Christian propaganda. For many this seems to suffice. Our holy religion, they believe, is so well known, its light shines so clearly, as to require only preachers to proclaim it and disciples to seek after it.

But this view takes much for granted. Definition, if it does not bring more light, can at least help the light already given to shine more clearly. The question "What?" has to be answered, as well as the "How?" and "Where?" and "When?" in all our plans for the spreading of Christ's gospel. It is with this matter of content that the subsequent teaching of the season—which is in fact an earlier and older teaching as we have already seen—is mainly concerned. The Boy in the Temple, so human yet so manifestly divine, answers the most fundamental question of all with His "Wist ye not that I must be about My Father's business?" For among all those questions and answers which we hear as we quietly take our place beside Him in the midst of the doctors there is one query, perhaps unspoken, that is constantly implied, namely, as the old catechism puts it—"What is the chief end of man?" Why are we here? What is the meaning of existence? The answer, in its human terms, comes to Him through His own immediate experience: "My Father's business." It is for Him in His human nature, a discovery and therefore in the truest sense a revelation—an Epiphany. Since it is of a process of education we are speaking, we may note in passing the most perfect description of education ever penned—"Jesus increased in wisdom and stature, and in favour with God and man."

THE COROLLARY of education is vocation, and so on the second Sunday we follow on in our Lord's footsteps as He goes forth in obedience to the Father's voice. He leads us to the banks of the Jordan, an act which is not in this instance a leading away from the great dilemmas and decisions of our life on earth but rather a leading into the midst of them. For there beside the Jordan in the person of St. John Baptist was focused the most vivid and vital religious and social movement of our Lord's time. It is easy for us to think of St. John Baptist as a kind of stock figure, the official forerunner of the Christ. But for our Lord, in the pursuit of His vocation as Son of man, there could be no mere mechanical acceptance of cut-and-dried role. He had to approach it rather with an act of recognition, to decide for Himself that this was indeed the forerunner. He made common cause with John's movement, notwithstanding its evident imperfections, as being in fact the best thing in sight. "Thus it becometh us to fulfil all righteousness." Out of such prophetic recognition of vitality and truth in human experience all genuine vocation shapes itself, and in such humble recognition of "the best thing in sight" it vindicates and fulfils both the righteousness inherited from the past and that which is yet to be revealed. Upon decisions like this, according to the measure of the gift of Christ, the heavens are still wont to open—the Spirit like a dove descending and the voice from above bearing witness to the Father's good pleasure.

Finally the pilgrim in pursuit of his Father's business, and in loyalty to his vocation to choose the best in order that he may better it, goes forth into the world of men. It is of such a world that the gospel for the third Sunday tells us. "There was a marriage in Cana of Galilee; and the Mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage." The ultimate manifesting forth of the divine

glory is in the give and take of everyday life. The cue for the divine entrance is human need and human failure. Until that cue is spoken Christ's "hour is not yet come." The stage directions are of the simplest: "Whatsoever He saith unto you, do it." And the final verdict pronounced by the governors of life's feast remains as of old: "Thou hast kept the good wine until now."

Understanding South America

By Bishop F. J. McConnell

of the Methodist Episcopal Church

APROPOS of the conference at Lima, Peru, we may well be thankful for anything which will help bring about a better understanding between the people of North and of South America. I am not now thinking merely of trade agreements, though I did find, while traveling through South America some 10 years ago, instances in plenty of North American obtuseness on the part of some dealers who were sending shipments of goods to South America.

As an illustration, some South American purchasers had asked that certain goods be shipped to them packed loosely in gunny sacks. The North American sellers sent the goods in square wooden boxes. The reason for the request was that the goods had to be carried over mountain passes 18,000 feet high on muleback. The mountains around Chicago, from which the goods came, are not 18,000 feet high. And so the shipping clerk, with Illinois conditions in mind, thought the South American request could be ignored.

Others, however, can speak better than I on trade matters and on political relations. All the South American people are noted for an appreciation of what we call the higher human values. If we care to glance for a few minutes at South American history, we shall be rewarded by seeing some achievements which all men know for their sheer human worth.

Suppose we look at the conquest of South America by Spain. From the point of view of distances overcome, and hardships borne, and diseases defied, and social institutions established, the South American conquest was the work of giants. If nothing else was being done in the 16th century than that conquest the century would have to be regarded as a period of virtually unparalleled display of human energy.

Moreover, the display was not merely that of bare force. It is easy to say that the Spaniards were cruel. They were. So were the New England settlers. Again, the Spaniards sought gold. So did everybody else. Nevertheless, the Spaniards sincerely and genuinely sought the conversion of the natives and made better institutional approaches to them than did the conquerors of the northern part of the western hemisphere.

When the Spaniards did despoil the Indians they were rebuked and the Indians defended by Las Casas, one of the most self-sacrificing and powerful pleaders of the rights of oppressed people the world has ever seen. If any worker for a better human order today wishes to learn the fundamental aims and spirit and methods of genuine warfare against privilege he cannot do better than to study the words and deeds of Las Casas.

Just a word about the increasing use of the Spanish language in our school instruction. The language should be taught as more than a tool-language, or as a medium for trade exchange. The language is a surpassingly fine instrument for the expression of beauty in speech. It has exquisite power of shading and of coloring. It can reveal pathos and humor with inimitable delicacy.

Persons, Not Budgets

A "Unit Plan" for Humanizing Missions

By the Rev. Clifford E. Barry Nobes

Curate, Mission of St. Mary the Virgin, Sagada, P. I.

"MEN WILL GIVE best to the thing they know and love. This is human nature. It is so and it ought to be so. 'He gives nothing but worthless gold who gives from a sense of duty.' The quality of mercy involves a personal relation between giver and receiver; for only so is either blest. Something vastly more important than money is missing from our missionary effort when human interest has been left out. The men in the field need it; but we need it more than they. Why not forge again the living link which has been broken?"

With these words, the chancellor of the province of the Midwest concluded a carefully documented article called *Humanizing Missions* which appeared some time ago in the columns of *THE LIVING CHURCH*. His purpose was to prove that when the personal element enters into mission giving, a greater response results than when people are asked to contribute only to an impersonal budget, and that therefore a thorough rearrangement of the present method of financing missions should be adopted. Everyone in the mission field knows that Mr. Dibble's words are true, and because they are not only true but also important, I have repeated them.

At a recent meeting of the National Council, the Bishop of Southern Ohio called attention to the fact that the Episcopal Church has a disgraceful record in the matter of missionary giving. He said: "Granted that there may be a decrease in funds. Granted that conditions in the country are perilous. Granted that fear is prevalent in all parts of the land. I know all this; I am a realist. But I am a realist about the fact that half a million of our Churchpeople are not giving a red cent to missions. I am a realist in knowing that these people can be reached. I am a realist in seeing that many people in dioceses are giving less than one dollar a year to missions. These are not weak dioceses, but dioceses that *can* give. I am also a realist in believing that personalization of missions will bring added support."

Neither Mr. Dibble nor Bishop Hobson has worked in the mission field during these eight lean years of depression, and yet both have realized the truth of the statement that "men will give best to the thing they know" and that where knowledge and love are absent, they give either meagerly or not at all.

The only reason that much of the missionary work of the Church is still being carried on in your name is that during these depression years friends who have known and loved the work have sent special gifts to supplement the dwindling appropriations allowed by the Church as a whole. Despite the assertion that has often been made that the Church has done its utmost in recent years, in the face of tremendous difficulties, to keep the missionary program alive, every missionary who has had a home furlough since the depression first began has been able to stimulate interest in his work merely by telling Churchpeople about it. And as a result of his educational work, he has received special gifts for the support, not of the missionary work of the Church as a whole, but of his own particular work, which people through personal contact with him have learned to know and to love.

We in the Philippine Islands have seen the cruel results

of the depression. We have seen how some stations, which have had behind them a large number of interested communicants in the home Church, have been able to get the necessary funds to continue operations, while other stations, equally worthy of support but lacking the personal relationship with donors at home, have been crippled or have been forced to close down entirely because they have been compelled to rely upon the dwindling pittance allowed by the home Church.

For example, ever since the American Church started its missionary activities in the Philippines, the work among the Igorots of the Bontoc-Sagada region has appealed to the romantic instinct of a great number of Churchmen. Here, they thought, was a primitive tribe, scarcely out of savagery, and its only knowledge of Christianity and of Western civilization was coming from our missionaries. It interested them to see how former headhunters became enthusiastic and devout communicants of the Church, and how the sons of hereditary enemies could work and play together in mission schools. A golden stream of dollars began to flow into the work. Letters, leaflets, circulars, and pamphlets describing the progress of the work left these stations weekly and thousands of dollars came back from the American Church, to be used for the construction of churches, schools and hospitals.

WHEN the institutions deemed necessary by the early missionaries had been well started, the people at home were told of the need of their continued prayers and financial support. By the time the present depression began in 1931, and the appropriations from the National Council decreased 10, 20, 50 and even 100 per cent, there were a sufficient number of interested benefactors of the Igorot work in the home Church to ensure that that which they had grown to love would not cease to be. Extra gifts, "specials," as they are called, of course decreased to a considerable extent, but not at all in the same proportion as regular appropriations did. So, for example it cost the Mission of St. Mary the Virgin in Sagada \$4317.48 to maintain St. Theodore's hospital in 1937. (This did not, of course, include the salaries of the foreign appointees). Only \$2613 of this sum came from appropriations. Had it not been for the interest and love of friends of the mission at home, it is obvious that the work could not have continued. Other expenses within the missionary budget, ranging from the salaries of native teachers to the purchase of food for the mission horses, have been met by special gifts.

During this same era of missionary retrenchment, the district was compelled to close the House of the Holy Child in Manila. This institution was intended to care for American mestiza girls, that is, girls of mixed Filipino and American parentage. When the first drastic cuts were made in the appropriations for the Philippines, the house was sacrificed in order that the money which had been used to support it might go into other stations. Some argument can be advanced that the house had outlived its usefulness, but then it becomes difficult to see why the intensely practical Roman Church not only did not suspend operations in an institution of a similar sort which it maintained, but actually increased its accommodations to take care of girls who would normally have gone to

the Anglican home. Had the HHC had a loyal group of supporters at home who had been following its progress through the years, it would probably still be functioning today.

Still another example of the value of personalization of missionary giving may be taken from the history of All Saints' mission, Bontoc. Designated "specials" permitted the mission to construct a very much needed dormitory for the girls' school during the same years that the decrease in support from the Church at large compelled the priest in charge to close several small primary schools in outlying villages, villages which were then and are still today absolutely dependent upon the Anglican mission for educational facilities. In this latter case, there were no friends who knew the work sufficiently well to exert themselves when it was threatened with suspension.

IT IS unjust that missionary projects should continue or cease operation not in accordance with their merits but rather because of the existence or nonexistence of a personal interest on the part of the communicants at home in these projects.

We in Sagada have had the advantage of "specials" which have permitted us to continue our work at a time when an equally important work in Liberia has been closed down. It is unjust, I repeat, and yet I would be the last to surrender the aid given by "specials." While I was at home in 1937, I did not hesitate to solicit funds for the Igorot work. I mounted the pulpit steps and waved a cruel-looking head axe around to show people that our people were just emerging from a barbarous past and I appealed to them that they not permit them to return to it and that we be permitted to go to the thousands of our neighbors here who will use headaxes for more gory operations than the cutting of firewood.

In my less selfish moments, I feel conscience-stricken, for I realize that there are far more important projects in the Church's mission field which are on the verge of suspension because of inadequate support, and I sometimes wonder whether the money I have diverted into Igorot work would have gone into the general funds of the Church. My qualms do not last long, however, for I quickly call to mind to dispel them the remark I so often heard after talking about our work, "I shall be glad to help. I did not know what the Church was doing out there. If people knew more about the work and the workers, they would give more generously."

BUT the fact remains that it is unjust that worthwhile work should cease when less important activities continue in comparative prosperity. I do not believe that the solution is to be found in prohibiting the solicitation of "specials." On the contrary, I firmly believe that because "men will give best to the thing they know and love," the solution lies in the thorough reorganization of missionary giving so as to encourage, not merely tolerate, the solicitation of designated gifts. But furloughs are few and far between, and if there is to be a steady income necessary for proper growth and maintenance of the work, this personalization of missionary giving must be undertaken by the national Church and must not be dependent upon the movements of missionaries.

In other words, let us tie every missionary project which the Church has seen fit to undertake, to a group of communicants in the home Church so that there will always be some who know and love one particular bit of work more than any other. At the present time every dollar given through the regular channels feeding the general treasury of the Church is scrupulously divided between every item on the general budget. Every communicant supports every missionary. That

seems fair, but as the history of the past eight years has shown, and as the Bishop of Southern Ohio has pointed out, people simply do not give as generously when they have no personal interest in the destination of their gifts as they do when they know exactly where and how the money they choose to give is going to be used. Under the present system it is so easy for John Doe to think that if he cuts out his pledge of ten dollars to a budget of two million dollars someone else will make it up. If, on the other hand, John Doe were to give his ten dollars directly to the support of a child in a mission school and he were told that his refusal to renew his pledge would mean that that child would have to leave school and go back to a pagan home in a filthy little village, he would no doubt think twice before cutting it out of his budget.

But the responsibility for this child's education should not rest entirely upon John Doe. And yet it has been demonstrated that when it rests upon so many people, the Church at large, that none know of the existence of the child, and the child as often as not is regretfully informed that because of a lack of funds in the appropriations he cannot return to school the following term. The answer, it seems to me, would lie in adopting a "unit" system for the support of missionary work, whereby provinces, dioceses, parishes, and finally, individuals would match their gifts against particular "units" in the entire budget of the general Church.

The details would of course have to be worked out carefully, but I would tentatively suggest that the "unit" be a small one, let us say the sum of \$100, and that the various entities within the Church be given permission to choose those "units" which most appeal to them.

THE OBJECTION will immediately be made that there are a good many prosaic but necessary activities financed out of the general budget which would be left without supporters, if people were to be allowed to designate their entire contribution. That need not be so. We could easily divide all the items of the budget into "primary" and "secondary" missionary projects. The first classification would include all appropriations sent directly to the disbursing offices in missionary districts and aided dioceses, and the second would include administrative and overhead expenses and grants to the "co-operating agencies" of the National Council. Then the donors could be told that a fair percentage of their gifts would be applied to each classification. And there is no reason why the principle of personalization should not be carried out in the support of "secondary missionary" projects as well as in the other classification. So, for instance, a parish might be better able to raise its quota if its communicants were told that by their own selection, so many of their dollars were going to be used to support Chinese nurses at St. James Hospital, Anking, so many more would be used to pay pensions to retired missionaries (and they might even choose the individuals whose lifetime of service they want to reward), and the balance would be used to pay the salary of the unromantic but necessary janitor at the Church Missions House.

Missionary giving could certainly not be any worse than it is at the present time. Is it not therefore an opportune time to try a radical departure from the system which has so lamentably failed us? We in the missionary field are as tired of hearing about deficits as you are at home; perhaps more so, for we see that deficits mean the loss of souls and of lives, whereas to you, under the present impersonal system, they mean merely the failure to raise quotas. Might not the situation improve if people were offered the chance to contribute to other people rather than to budget?

Holy Tears

By the Rev. Walter L. Bennett

Rector, Trinity Church, Lowville, N. Y.

IT IS MY CUSTOM on holy days to speak very briefly on the life, teaching or character of the saint whom we are celebrating. Recently, on St. Andrew's day, as is my wont, I stepped into the chancel and directed the attention of the early morning worshipers to the prompt and manly response of the saint of old to the call of the Master. Rather oddly, it seemed to me, there jumped into my mind with irresistible pressure the hour in my boyhood when, in a small Canadian town, my minister, the Rev. Alexander Laird, called at our house to ask me to "join the church." I was then 14 years of age and had been duly baptized when in swaddling clothes, as was the custom in Scotch Presbyterian families.

"The best friend you ever had," I said to my people, "is the man who leads you to Christ. Like St. Andrew, whenever He calls you, respond promptly. At your peril, never fail to follow at His call." What followed was very unusual. All the details of that call made in the evening in the wintertime preëmpted my whole consciousness. Mr. Laird appeared so clearly. He was very tall; very straight; very thin; quite pale; exceptionally intellectual looking, and very fair with blue eyes. His church in our town was a small one, although he was lovely in his scholarship, his Christian gentlemanliness, his sensitive cultured air. He had married a young lady from one of the leading families of Halifax. He was the nephew of a distinguished governor of the Northwest territories. Several of his brothers were headed for a prominence which they have since attained. Folks wondered why he had ever become the pastor of this little church. Now the memory of his ministry rolled over me like a flood and rendered me helpless. That evening in the winter so long ago came back to me. I was milking a cow when mother came out and told me that Mr. Laird had come to see me. It was dark. My embarrassment was vivid to me again. I was not very presentable. However, I washed my hands, went into the parlor as I was and he delivered the errand of God to me.

He is dead now. Died young. His body was so frail and so tall. His pastoral care over me was wonderful. Faithful boys were few in the parish and so it did not have to be spread so thinly. The memory of it all rolled over me in waves: the books he loaned me; the habits he checked; the advice about my personal habits; the frequent invitations to his home; the trust he exercised in setting me over important tasks at an early age; his interest in getting me to college; his backing of me up in any company; his pride in me as one of his boys, the one headed for the ministry; his unqualified recommendation of me in my senior year to be an assistant in one of the largest Presbyterian parishes across the line. I thought: "O God what a friend he was to me! the best friend I ever knew and he died so young!" I had heard his call for the Master and so unworthy, had followed it.

A few words flowed out of me to the communicants about that call; I turned to the altar; quoted the offertory sentence; and were the next few moments tough on me, not to mention the people! Words were impossible. My throat filled up. Even on the first celebration after mother died, my mother of whom I used to think that when she died, I wanted to die, I had not been so affected. Then one bit of struggle and it was over. Now I had to stop and sob. One does not wish a second experience of this kind. Once in a lifetime is sufficient. Fear-

fully embarrassing. So clearly, however, had it all stood out before me, that no other effect was possible and it had to be sobbed out.

On the way home, I thought of our blessed Lord; of John the Baptizer in those first Advent days; of the flippant way we accept the Salvation that cost so much. Said I to myself: "Boy, shall I preach on Sunday! Deep penitence, abject humility, and the great joy of the wondrous Christmas gift, all this will be in it and in no mincing words."

A YOUNG modern clergyman at a recent scholarly conference accused me of being guilty of sentimentalism in my criticism of his nice but unimpressive sermon. I wondered what he would have said now. I am writing to you who read to say that, while I would not choose ever again to repeat such an experience, yet, embarrassing though it was, I would not choose not to have had it occur. It strikes me that it produced permanently valuable effects of great moment in my spiritual life and influence. Sentiment is a tremendous dynamic. Our Lord is a person. Personal love for Him is the greatest incentive to action that can enter into an individual's life. Its need is underrated. Once I abhorred the use of crosses in a church. I was a thorough Protestant. Now a cross seems fearfully empty to me without a form on it. The cross came first. The crucifix has shoved it aside. It moves one. Have we not some awfully dead services in many churches? What do they lack? Sentiment, *n'est-ce pas?* Culture, yes, they have a kind of it. Beauty, some of that too. Manners, rather formal but none too warm. Do we not need the moving power that is akin to what built the Taj Mahal and dominates all undying poetry and art? I mean sentiment, the sentiment that moves powerfully to action, the sentiment that arises from the love of our Lord Jesus. "Forward Movements" in parishes will die if the parish has not renewed its love for our Lord.

CONSIDER this instance. When a student in Princeton, I had charge of a mission in a New Jersey summer-resort. It was in the summertime. The edifice was always packed. It was not unusual to have eight or ten clergymen present, although the building was a small one. I was very inexperienced, especially in the art of making money. The mission was in a mess financially through bad management, so the Rev. Dr. Brace, the superintendent of missions, had ordered me to raise money at a service while the rich folks were there for the summer. How worried I was! But orders were orders. I prepared a giving sermon. In a revised form that composition is still in my pack. To preach was not unpleasant but to step out on the platform and ask for money was a nightmare of a new experience. As I remember it, not a subscription was made during a pause which seemed like an age. Rather suddenly there loomed up in front of me a tall, rather portly, prosperous-looking gentleman. He offered me his hand. Said he: "I am F—— T——. Your sermon was a good one on giving but you are a poor one on getting. A friend of yours who is a friend of mine, Dr. F—— W—— M—— of Philadelphia, asked me to come and hear you on Sundays when I was at the coast. So here I am. May I take charge of the raising of the money?" You can imagine my relief and delight.

He offered to give \$500 himself if someone would match

it. Someone did. He duplicated this method right down through the hundreds and fifties and to the one dollar group. John Converse of Philadelphia, president of the Baldwin Locomotive works, finished the job next day and all the debt was paid. Now ask, "What cause lay behind this Christian philanthropist's action that day?" Before he died that man helped to build over fifty churches in New Jersey. He assisted countless churches, I was told. What was the dynamic? Let us study him further.

He remained for the session of the church school. The topic of the lesson was Ebedmelech the Ethiopian slave who was instrumental in saving the life of Jeremiah from the terrible dungeon. As I was about to close the school, he stepped up again. "May I say a word or two on the lesson?" He did. The fact I wish now to present to you is that he ended by doing the same thing I did on St. Andrew's day. He broke down and cried like a child. The cause of this overwhelming experience to this distinguished lawyer was as follows: He pictured the black slave, a eunuch, a member of a despised nation, in his faithfulness to God and God's prophet. Evidently it brought to his mind another person, his mother. He began to tell about how, as a very poor woman, a washer-woman, she had toiled and slaved to educate him and make him a useful man in the world. "I am so well off," he said, "and she was so poor, oh so poor!" That ended his words. Then he broke down at the vision of that faithful mother who was responsible for him, for his love of his Lord, for his position in the world. It was all due to her. That tall, big, rich man made no excuses for those tears. That was what built those 50 churches, or helped to build them—that mother's love for her boy and that boy's love for his mother and her Christ. Sentiment!

What moved him to give money for my mission? Sentiment. Sentiment without shame. I wonder if we ought not to be ashamed that we have not more sentiment. It is sentiment that places the beautiful memorials in our churches. The preaching of the blessed truth of the communion of the saints. The holding up of the Crucified One. My tears stay with me. So do the tears of the faithful Christian lawyer, now dead. A few more tears in our people's eyes might be about the most blessed Holy Water that ever was sprinkled about a church.

WINTER SONG—THE FOREST

THE NORTH WIND croons at close of day
To him who journeys a warning lay—
Long is the night
When Earth is white—
Long, long the night
When Dusk takes flight—
The voices moan
Can you travel alone?
Wood voices moan
And snows are blown—
The voices moan
Can you travel alone?
And bent boughs groan,
And the infinite sky
With stars is sown.
The voices moan
Can you travel alone
In the elfin light—
Can you travel alone
Till the morning bright
When the fields like heavenly meadows lie
And sunrise is flooding the infinite sky?

HELEN HAWLEY.

CHURCH MUSIC

Rev. John W. Norris, Editor

Resolution on Music

THE ADVENT of a New Year brings with it the suggestion of good resolutions. Good resolutions like so many of our rules seem made to be broken. There is one resolution, however, that every priest of the Church might well adopt, and that is a resolve to make the music of his parish serve its purpose as an aid to devotion and not to use it merely as a sop to the congregation. Thus both the music and the services of the Church will be duly and properly elevated.

In many quarters this is being done. Correspondence comes in from clergymen in all parts of the country who are earnestly seeking to better the music of their services. Many of these letters have been answered through this column and others have been answered directly. It has been a pleasure to serve in this way.

Perhaps one of the best resolutions that we could make for the year 1939 would be a determination to go through our choir libraries and mark for discard those anthems which are not worthy of use in a service, either because of the distortion of their text, the weakness of the text or music, or a combination of both.

Quite naturally it will be impossible in most parishes to eliminate all these anthems at once. The process of weeding out may take several years, both because of the taste of the congregation and also because of the financial outlay necessary to substitute better music. The process should be to eliminate the worst first and as money and improved taste permit, to add new numbers to the library.

One of the worst features of the so-called popular anthems is the distortion of the text. The text may be Scriptural and thus fulfil the rubric, yet be so set to music that it loses all meaning through endless repetition, not only of complete phrases but of portions of phrases. There is a perfect example of how such distortion destroys all semblance of meaning in the text of an anthem, quoted in the *Posthumous Papers* of the late C. Hylton Stewart.* Space will not permit the quoting of the whole text but this will give a picture of the whole:

"(Chorus) The fruits of the earth, the fruits of the earth, sing praises to God most high; have gathered the fruits of the earth, the fruits of the earth, sing praises to God most high, The fruits of the earth, Sing praises to God most high, The fruits of the earth, Sing praises to God most high, The fruits of the earth, Sing praises to God most high: Have gathered the fruits of the earth, sing praises to God most high, sing praises Grant us to gather the fruits of the Spirit, Sing praise, the fruit of the Spirit, sing praises, Grant us to gather and garner the fruits of the Spirit. Manifold are Thy works O Lord, sing praises to Thee be praise; Sing Hallelujah; Sing praises to God, praises to God, praises to Thee be praise, The praise and glory: For ever and ever that Thou gavest us, we gather, we gather for ever and ever These wait all upon Thee, that Thou gavest us, we gather, we gather for ever and ever These wait all upon Thee, that Thou gavest us we gather, we gather for ever and ever, that Thou gavest us we gather, we gather.

"Unto us we garner, praise ye the Lord: The glory of the Lord shall endure for ever, unto us we garner, praise ye

(Continued on page 20)

**Posthumous Papers*, by C. Hylton Stewart. Oxford University press.

The United Front

By Vida D. Scudder

ECHOES of the friendly discussion between the Rev. William Spofford and the Editor of *THE LIVING CHURCH* have died down; and the immediate question, the relation of the Church League for Industrial Democracy to the American League for Peace and Democracy, is perhaps not important. But it is an example of a pressing problem: What is the right Christian attitude toward a united front? This problem may concern itself with the Church as a whole, with Christian groups, or with individuals.

The relation of the Church to political or secular forces is an independent theme, leading into the dangerous field where Church and State, in more countries than one, begin to confront one another as enemies. This article will not discuss the subject, further than to posit that unless forced to do so the Church should not commit herself on political issues. First because her members differ so widely and legitimately among themselves, then for the more questionable reason that she is so deeply embedded in the existing social order. We must not expect or wish to see the Church take sides. Of course if she were converted,—but she has never been converted yet. Or, since that assertion concerning the Mystical Body sounds shocking, let us speak rather of the "Churches"—the sundry ecclesiastical organizations dependent for their existence on the *status quo*, and including members of all shades of opinion.

Nor shall we discuss today the problem of the individual Christian, except as he shares some form of corporate religious life. Our subject is the propriety of alliance between Christian groups and various secular bodies which include non-Christian or even anti-Christian members. The connection so recently under attack between CLID and the American League, for instance. It is not official, but secretaries of the first have served as officers of the second, with full consent of their council. As Mr. Spofford has pointed out, the American League is not a Communist organization, nor is it controlled by Communists, if one may judge from the number of Christian ministers not of our fold connected with it. But the initiative may have come from Communists, as in other instances of the united front, and there are doubtless Communists in it. Can Churchmen wisely cooperate with such a body? Here again distinctions are in order. The general principle of cooperation is one thing, the policy of this or that body is another. Many CLID people, of whom I am one, cannot belong to that American League because we repudiate the principle of collective security to which it is committed. But this fact is irrelevant to the deeper question; can Christians collaborate in immediate action with groups including enemies of their faith? Or should they remain aloof, preserving an attitude so "pure and precious," as an impatient young priest recently described it, that they insist on the Church's holding to an uncontaminated policy and playing a lone hand?

There are splendid advocates of both sides, and the matter should be discussed without calling names. It is easy to describe those who differ with one as "fuzzy-minded," as does that brilliant and devout man Bernard Iddings Bell, in a letter disowning the old CLID (which he helped to organize) and castigating people who coquette with Communism. Now to me the fuzzy-minded people are those who persist in confounding the political technique of Russia or the Marxist ideology, with economic aims and theories which preceded both. I notice many able religious thinkers like Dr. Joseph Needham outgrowing this foolish habit. It is a pity to abandon

to the Marxists a word which after all had a pretty long history before their day—its idea even dating back to a certain colony in Jerusalem, or to St. Thomas More. We might also remark that even political and ideological Communism does not stay put, and that Marxism in many of its applications is becoming curiously transformed. But we must not be betrayed into discussing the relations between Christianity and Communism.

A lively discussion went on between myself and the Editor of *THE LIVING CHURCH*. It was natural at that time to draw parallels from a hurricane followed by floods. Suppose you see a woman and a baby drowning; two might save them, one cannot. A man you distrust comes along; perhaps you suspect him of planning to murder his grandmother. But with kindly impulse—even murderers have them—he offers to help you. Would you refuse? In these catastrophic days, can Christians and Communists refuse to unite, in defense of democracy and peace? Mr. Morehouse says Yes. He wittily takes woman and baby to represent the past and future; he believes the "murderer" would save them only to kill the woman later, gain control of the child, and bring him up in his own "murderous ideology." To which I rejoin that I will meet this crisis *now*, trust that I can protect civilization in the future, and expect that the child will prefer my ideology to the other. And this because I believe that mine is the true ideology and that it has a habit of persistence. . . .

TO DROP the silly figure and speak seriously: Why be so faithless? Why, I ask you, are not Christians as likely to convert Communists as Communists Christians? I am clear that the best way to inhibit their conversion is for Christians to remain aloof from common work for righteous ends. Publicans and sinners are converted by those who eat with them, not by those who denounce them. I have profited too much by breaking down walls of separation between myself and my opponents to hesitate a moment. The fewer dividing walls the better! Is Christianity so feeble a thing that it can flourish only in a garden enclosed, or in a greenhouse? I want to plant it out in the open, so that the wilderness may blossom as the rose. Nor is my courage rooted in self-confidence; it rests on the Living God. Strange, how many people assume that He will be reduced to impotence unless we rally to His support. He may well have us a little in derision. There was a thoughtful article on Christian Radicalism in the October 4th issue of *THE LIVING CHURCH*. With the first six heads of the proposed social creed, every one would agree; but at the end of the seventh comes a jump: "The Church is the only effective agent of redemption of man and society. It is the means of grace and the normal agency of the Holy Spirit." "Normal," yes, if you like; but the statement leaps into that morass of definitions of the Church in which "Oxford" and "Edinburgh" have been struggling. And many of us decline to deny the activity of the Holy Spirit, quite outside of the accredited Christian organism. I have a very practical faith that the Lord reigneth outside His Church as well as within it, and that He can control the situation.

I think the refusal to cooperate in "areas of assent" with anti-Christians implies two fallacies. First the opinion that Christians are too stupid to know where ways divide, and second that their faith is too weak to stand close impact of their opponents. And I think this position lacks confidence in

God, and is perilously near to the Humanism—or the Marxism, if you will—which regards the Divine Being as the creation rather than the Creator, of humanity.

There is another angle of attack. The statement is made with an air of triumphant discovery, that Communists always have ulterior aims. But when did they ever deny it? I have just been reading John Strachey's latest book: *What Are We To Do?* I like to read Strachey and I am sorry we did not let him in. Of all the Marxists, except for Lenin the Great, I find him the most searching and convincing—no, not convincing; with his central assumptions I absolutely disagree; but I want to master his thought, for I deprecate the shallow proceeding of taking my Communism at second hand. Strachey has an acute analysis of the history of the labor movement in England during the postwar period—(alas, should one say the between-war period?)—its unexpected rise to power, its temporary collapse, its efforts—futile he thinks unless under certain conditions—to regain its ground. But what I cite now is his summons to a united front: Communists to join with liberals of every shade and with all true patriots, to salvage the values of peace, democracy, and a national standard of life. One knows that in pleading ardently for this union, he follows a change of policy, obvious in Communist groups in every country, and doubtless connected with the close tissue of the party organization.

He is perfectly frank as to his reasons. Unless these precious values are preserved, he sees indefinite postponement of that blessed day when the proletariat—that mystical entity rather mythical to the American mind—shall suddenly seize the power from the privileged classes now in possession, and establish the Communist commonwealth. He thinks this must regrettably but probably be done by violence; revolution, discreetly veiled, is in his picture. Much that Christians hate, he rather sadly expects. Should clear-sighted Christians join forces for immediate purposes with men holding such views? I have given my reasons for saying: Yes.

CHRISTIANITY on its side has its reserves as to ultimate aims. The reason it wants to transform the social order is to create conditions in which men can more easily find God. Really, when it comes to that, the only thing Christianity cares about is the human soul. And that is why some Christians, perhaps an increasing number, make a united front with Communists. To certain among these, dissociated alike from such policies as prevail in Russia, and from Marxist ideology, the economic ideas of communism, involving abolition of unequal privilege, are congenial; to all of them, triumph over the very present menace of War and Fascism, is a necessary condition for moral and spiritual welfare.

Christians who work with radical forces must look forward, as Mr. Spofford knows, to a sharp dividing of the ways. For they object to having power violently seized (or held) by the proletariat or by anybody else. They have their own diametrically opposite technique. The more Christian the more Pacifist; or, since here another chasm opens up, let us say that the Christian pins his faith in sound social change on the conversion of the General Will, including the will of the classes in possession. If he is intelligent, such conversion may be to him the one alternative to revolution; and he will not agree with the Marxists in despairing of it. He is no pure economic determinist. If he happens to be a Socialist, he clings rather desperately to gradualism; that old Fabian policy of permeation and slow progress, which Mr. Strachey considers to have wrecked the Labor Movement in England. He acknowledges that history does not often support his faith in

the possible surrender of privilege by classes in possession; but the more Christian he is, the more he believes in an influx from Above which might inspire all followers of Christ with enlightened will to sacrifice. Such will, prevailing among the privileged classes, capitalists, financiers, bondholders, is to him the only ultimate hope for peace, for democracy, for national well being.

So he cannot emphasize too strongly his final separation from the Marxist, to whom his hope is a foolish delusion discredited by all the evidence. Yet for the moment, why not work together? The test will come, the roads divide, perhaps sooner than we think. Here is where the Church might come in; triumphantly refuting the underlying assumptions of the "Communists"; summoning those of her children who are innocently born to privilege, to pass through the eye of a certain needle; and holding this to be the narrow gate leading to that Way of the Cross which is also, for classes as for individuals, the Way of Life.

We have looked at a large issue through one limited example. Other examples would show us other aspects; but the central principle of coöperation would stand. For what is the alternative? Christians in these critical days restively seek the Deed; and we are forced to recognize that effective action for social reconstruction, apart from works of mercy, is confined now to secular agencies. Such are the agencies history has evolved, and refusal to join them, even at cost, spells negation. The official Church can do much. She can rightly take a stand on obvious specific issues like Child Labor. She must reiterate at whatever risk of platitude her conviction concerning the spiritual nature of man, insisting against all plausible humanistic thought which would place "God"—according to its own definition—at the end but not at the beginning of time, that He is Alpha as well as Omega, Source of creation and Father of men. She can urge her children to social study, she can hold institutes, she can pass resolutions. Beyond this she cannot go. She is so fast in prison that she cannot get out. But she must live forever in the void unless she can point to minority groups within her which are trying to demonstrate experimentally what her general assertions involve. And to do that they will always have to associate themselves with others working for like immediate purpose. Such groups have always meant much in the secret life of the Church. They may within the one Life cultivate very diverse affiliations, for human minds, however religious, will never agree. Fascism today for instance promises the most harmonious setting for Christianity, to some thoughtful and devout people; why should they not join some Fascist group, if such exists in this country? That would be all to the good.

Christian groups cannot often initiate. But they can combine with others, they can inspire, and if the Holy Spirit is with them they can perhaps sometimes transform. CLID is all for the united front. It so put itself on record through its officers at a recent meeting.

The Ability to Understand Suffering

SOMETIMES I get the impression that our Lord allows His servants to be sharers of His suffering in proportion to their ability to understand. Is not this the reason why being allowed to suffer is the highest honor that can be accorded to us?

However, it is into very deep places that such thoughts lead us. I suspect the most practical thing is for us to thank God that in our suffering we have been able to see the light, and our surest wisdom is to ask to be permitted to keep the impressions and the clear conviction that come to us in such experience.

—Bishop Lloyd.

Religion is News

By Curtis Pierce Donnell

RELIGION is news. Newspapers recognize this and some clergymen do, but most of the latter do not know what to do about it—at least, that has been my experience in the more than 12 years it has been my privilege to serve as Church news editor and reporter on the staff of the Springfield (Mass.) *Republican*.

During these years I have had an opportunity on many occasions to discuss with clergymen of our own Church and with those of other Christian denominations the handling of that news. I like such conferences and have a lot of fun at them. I like especially the question periods. In an article such as this the talking is all on one side, but I shall try to give those of the clergy who may read this some practical ideas for their contacts with the daily press.

To most people outside of the newspaper profession a reporter is a mysterious type of beast who works in secretive and bizarre ways and who, aided largely by luck and a vivid imagination, dashes off thrilling accounts of his experiences; securing page one scoops for the next edition of his paper; wearing his hat on all occasions; and generally acting either like a wild man or some sly person in whose presence it is well to keep one's mouth shut.

As a matter of fact, "there are no such animals" as the story-book or movie screen reporters. The very first lesson to learn in dealing with reporters and editors is that they are human beings, with human feelings and—human failings. The man or woman assigned to the coverage of Church news is not one to be feared or to be looked upon with suspicion by the clergyman or lay officials of the church.

Newspaper reporters can be of great help to the clergy, but only if they are known personally to the clergy. Realizing that the reporter is human, the next step is to treat him (or her) as such. Be perfectly frank and honest with the reporter when he calls on you for news. No man or woman who has at heart the honor of the newspaper profession will break a confidence. You can trust reporters. But do not try to take advantage of them, and do not try to put something over on them.

Reporters and the newspapers they represent—of course I am speaking in general terms, for unfortunately there are exceptions—try to get the news and get it accurately. They are not experts in ecclesiastical terms and many are not especially familiar with the nomenclature and procedure in the Episcopal Church.

I have often said in talks to various groups that reporters are really lazy. In a way that statement is absolutely true, but it needs an explanation. A reporter assigned to cover some activity or event in an Episcopal church, for example, could go, if he were not a member of our Church and familiar with the Church furniture and procedure, to the library and read up on the Episcopal Church so he would know what it was all about. Seldom will a reporter have time to do that. It is much easier, and really much more satisfactory, to obtain that information from the rector or, if the rector really cannot give it to him, from some informed lay official or member of the Church.

It is preferable that this information be given by the rector. This procedure is advantageous both to him and to the reporter. It gives the rector a wonderful opportunity to spread correct information about the Church, and it gives the reporter a feeling of closer connection with the organization.

And here is a hint relative to the proper way in which to give information, for there is a right and a wrong way. Be courteous. It may seem strange to say this to the clergy, but from personal experience I am forced to say that such advice is needed. Be courteous, and be patient. Help the reporter out to the full extent of your ability. You know the terms and the procedure. He doesn't. If he did, he would not be asking you. Give him all the information you can, and you can give him a lot. Volunteer information; he may not know just what to ask.

But—do *not* tell him how to write his story. If he has the facts and has them correctly, he can put them in such shape that the readers of his paper will know what it is all about. That is what he is trained to do. Very few clergymen of any denomination know how to do that. They have never had such training.

AND IN REGARD to this matter of writing news stories. If you, a parish priest, have something that you think may be of interest to the newspaper and you have no idea or only a faint idea of how to word it for a newspaper article, call in the Church news reporters of your local papers—if there is more than one paper in the town—and tell them what you have in mind. Give them the facts and they will gladly write the article for you, each in his own way and each in the style of his paper. And please do *not* tell the reporter, "Now, put a headline on this." That is no more his job than it is yours. That is up to the copy desk.

If you have a parish publication, whether it be weekly or monthly, printed or mimeographed, send it to the Church news reporters of your local papers, or, if you live in a small town which has no paper but which has correspondents for the nearest large paper, send your parish paper to them. Reporters and correspondents alike can get a lot of news out of these papers, and at least they can keep posted on what is going on in your parish.

Names are very important. Newspapers like to have names of people in their stories, for every person named is a potential purchaser of the paper. And, after all, newspapers are printed to be sold, and stories are published which will appeal to readers and attract more readers. But if the names are wrong—well, this is written by a Church news reporter and is for a Church paper, so I'll not say.

Most newspapers today prefer to have the name of a person given thus: *John P. Smith*, rather than *J. P. Smith*. If Mr. Smith prefers the form *J. Prentice Smith*, and signs himself as such, that form should be used. In sending articles to the newspapers, if those articles are written in longhand, *print* all proper names. Then there will be no mistake in their spelling. And if the name is spelled in an unusual way, it is well to put in parentheses after the spelling either *okay* or *correct*, thus: *John P. Smythe (correct)*. In handwritten copy also, place one line *over* the letter *n* and *under* the letter *u*. Put two lines *over* the letter *m*; put one line *over* the letter *o* and one line *under* the letter *a*. Instead of making a period in the ordinary way, make a small *x* in the place ordinarily reserved for the period, and circle it. Thus there will be no chance to mistake your periods for commas or dashes. Letters to be capitalized should have three short lines *under* them.

One more very important thing about copy which is submitted to newspapers. One should never, *never* write on both

sides of the paper. This goes for both handwritten and typed copy. If the article is typewritten, it should be double-spaced. That makes it much easier to read and easier to correct, as well as to set. And even in typewritten copy the use of the word *correct*, enclosed in parentheses, after unusual names, should become habitual. This form is constantly followed in the Associated Press dispatches, as they come in over the wires to newspaper offices. For example, the name of Jimmy Foxx, famous baseball player, is almost always followed by the word *correct*, enclosed in parentheses, to show that the double *x* is right.

Pictures are of importance and newspapers like to get them, especially for important and notable events. But do not try to get too many people in one picture. Paper used in printing newspapers is of a very coarse grain, and is highly absorbent. Therefore the cuts used are of a low screening, usually 60 to 80, and sometimes 90 or 100. These numbers mean the number of projections on each cut per inch. Look at some newspaper picture through a magnifying glass and you will see just exactly what I mean. Often you can see the screening in newspaper pictures without the aid of magnification. Because of this coarse screening it is difficult—if not entirely impossible—to reproduce the features of many people in a single newspaper picture so that they are recognizable.

If you send pictures to the paper, they should be of glossy finish. Never send in photographers' proofs, for they are of absolutely no use. Cuts cannot be made from them. Visit a photoengraver's plant sometime, and you will quickly see why. And speaking of visits, if you have not done so, why not pay a visit to your local paper and go through the entire plant? Such a visit would not only be instructive, but also interesting. And the Church news reporter would be very glad to see you and show you around.

THERE IS one more thing which is of great importance. The telephone. Remember, every newspaper office is equipped with at least one telephone. If something is going on in your parish and the newspapers do not know about it, or the reporter does not come, telephone to the Church news reporter, or have someone else do this. If the affair is of such nature that you can tell him about it over the phone, without making him come in person, do that, too, and he will regard you as a swell chap. And here again, it is important to remember that previous rule: Be courteous and patient. If it can be avoided, do not give long lists of names over the telephone. But if you have to give names, spell them out carefully, using code for letters which sound alike over the phone.

For example, *p* and *t* are easily confused over the telephone, as are *s* and *f*. To avoid this confusion, say, "*P* as in *Peter*," "*T* as in *Tom*," "*S* as in *Sam*," and "*F* as in *Frank*," or use some similar method. Two other letters hard to get are *m* and *n*. The customary code names for these letters are *Mary* and *Nathan*. *Benjamin* and *Peter* are the code names for *b* and *p*. The easiest code to understand is the one using common first names.

Sermons are news. Many papers now run abstracts or summaries of sermons in their Monday morning editions. Here, again, do not try to write the stories for the Church reporters. Send in abstracts that you yourself have made of your sermons, or send in copies of the sermons, and let the reporters boil them down to suitable articles. Sometimes you may find that a reporter will take some startling sentence or phrase from your sermon and write just on that. But as a general rule, you will find that the reporter will treat your sermon as he would almost any other public address. So, send in your sermons. They are of value and there is reader interest in

them. If there were not, the papers would throw them out entirely.

Just one more word. There is a distinction between daily and weekly newspapers. Remember that the daily paper wants to know about and report on things that are happening *now*. Take a morning paper, for example. A morning paper comes out every day. Things that happened day-before-yesterday are too late for tomorrow morning's issue. As a general rule, they will not be used. The thing that is happening today is what is reported in tomorrow morning's edition. Yesterday and the day-before-yesterday are too old. There is only a limited amount of space, so do not expect to get dead news in tomorrow's paper. The live news is the thing that is going on today.

A weekly paper, on the other hand, will probably be very willing to carry accounts of things that have happened during the week. Here stories do not age as quickly as they do for dailies.

In one respect, both dailies and weeklies are alike. They like to have advance stories on things that are to come. But do not try to get such stories in too far ahead of time; people will not remember them. Consult your local paper's Church reporter. He knows what his paper wants and what it can publish. He will help you on your problems relative to publicity. That is what he is paid for. That is what he is trained to do. Be friendly with him; know him; rely on him; trust him; and you may be surprised at the help he can be.

Among the Seven Churches

(Continued from page 8)

shown in a previous article how even Turks will do reverence to this day to the figure of the Great Mother that Greeks called Niobe, that sits forever on Mt. Sipylus above Magnesia.

In St. Paul's day we know that some Christian of Colossæ brought up in the mystery rites was trying to "cozen men of their reward by . . . worshiping of angels" (Colossians 2: 18). The warning was needed, for it is a fact that a little later, Michael the Archangel, not Christ, was regarded as the protector of the place. Further, inscriptions discovered in the *Telesteria* of the Great Mother elsewhere in Anatolia (at Pisidian Antioch to be accurate), now explain what has hitherto baffled every commentator on Colossians, in this verse. The strange words (unique in the New Testament) used in this passage by St. Paul are now known to be a quotation from the technical formula describing one who having been initiated in the mystery of Mother Cybele and Attis, "has been advanced" to the higher degree of "one who has seen" (Epoptes). This man "taking his stand on what he has seen*" was trying to use his rank as Epoptes in the mystery rites to get power for himself in the Christian Church, and to introduce an atmosphere of those rites into it. St. Paul was not ignorant of, or unsympathic to, these mysteries, as representing man's feeling after the God who is not far from every one of us; but he will have none of this attempt to confuse the faith with a pagan initiation.

We have now dealt with five of the seven churches. The two that remain, Philadelphia and Thyateira, still remain unvisited by the archæologist, and indeed seem hardly likely to repay the trouble. The writer's knowledge of Anatolia will not suffice to provide any article on them.

*The Authorized Version of the Greek ἀ ἐώρακεν ἐμ βατέων, "intruding into what he has not seen," is wrong in itself, and rests on a wrong reading. The R. V. "dwelling in the things which he hath seen" is better, but the inscription in Asia Minor that gives the key to the passage had not been discovered in 1882. Ramsay discovered it in 1912.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Danish Biography of St. Catherine of Siena

SAINT CATHERINE OF SIENA. By Johannes Jorgensen. Translated from the Danish by Ingeborg Lund. Longmans, Green. Pp. ix-446. \$3.50.

JOHANNES JORGENSEN and Catherine of Siena make an interesting combination. The author, a Dane of Roman Catholic parentage, became a convert in adult life to the faith of his childhood, and was thus one of the many men of letters who were converted in the years that saw the close of the 19th and beginning of the 20th century. He straightway devoted his pen to biographies of saints. Having completed a life of St. Francis of Assisi, he set himself to write the story of St. Catherine of Siena, a strange choice for a man who confesses to having entertained a decided prejudice concerning her. However, as he proceeded with his study, he became completely subjugated, so he tells us, "a zealous 'Caterinato,'" a term contemptuously applied to a number of her contemporary disciples.

What was the cause of this prejudice, which is shared by not a few moderns? Not only a sense of her domineering spirit, to which Jorgensen refers in his preface, but also of her absolute sureness of herself, her conviction that her opinion was always right, to which he alludes in the course of his biography (p. 214). To this might be added a point that never troubled Jorgensen: the legendary tales of her miracles and extraordinary experiences. These he relates with the simple belief of Catherine herself. As a matter of fact these relations of her disciples are one of the two main sources for her life. They must either be accepted or be subjected to a rationalist criticism. The other source, her letters and writings, the author uses to excellent advantage in his narrative. And further, having become resident in Siena, he was enabled to produce vivid and interesting pictures of the scenes of St. Catherine's life. It goes without saying that the book gives evidence of scholarly research and includes an extensive historical background.

A reader having acquaintance with only the bare facts of St. Catherine's life might be tempted to ask wherein lay her undoubted power, for the conversions to her credit are more impressive than any number of material miracles. As we follow the narrative it becomes clear. Here was a soul, with burning faith completely surrendered to the action of God. More than half her life, that spanned but 33 years, was given to the preparation, conscious and unconscious, for her future mission. She made her self-oblation at the early age of six, in response to a vision, and the story of her spiritual life is that of one flaming experience after another. Jorgensen sees her as an instrument of the Holy Spirit, with a profound consciousness of her own nothingness, and a faith in her Lord and a hunger after souls that kept her on her knees until she had won the conversion for which she was praying.

This Danish biography contains no new contribution to our knowledge of St. Catherine, but it has its own value in the manner of its telling, which is romantic and picturesque. It has been slow in reaching English readers, for the French translation was published 20 years ago. The English version flows smoothly and is fairly free from foreign idioms.

MOTHER MARY MAUDE, CSM.

A Fascinating Story

ALL THIS AND HEAVEN TOO. By Rachel Field. Macmillan. \$2.50.

THIS IS the story of the author's great aunt by marriage. In 1847 Henriette Deluzy-Desportes was a governess in the family of the Duc de Praslin when he murdered his duchess. At the world-famous trial that followed, Henriette was suspected, arrested, and imprisoned, but gained her freedom after pleading her own cause. She came to America to teach in a girls' school and married a young clergyman, Henry Field, with whom she lived happily in the Berkshires and later in New York.

Miss Field's interest in her great aunt began quite early, while cracking butternuts on her tombstone, and her interest has

blossomed into this fascinating volume. The hectic Paris experiences are vividly told, and in sharp contrast to the conservatism of a New England parish—for instance the delicious episode of the Little Season.

But to all her difficulties Henriette brought the resourcefulness shown at the trial and adapted herself to every environment. In New York her life was wider; she witnessed the triumphs of Rachel and Kemble, and had among her acquaintances Cooper, Mrs. Stowe, and Bryant, with of course her brother-in-law, Cyrus Field, who laid the Atlantic cable. All these come to life in the story but none more so than Henriette herself—facing life realistically and taking everything happily in her stride.

M. P. E.

A Good Book on Christian Morality

RIGHT AND WRONG IN AN AGE OF CONFUSION. By William P. King. Abingdon press. Pp. 246. \$2.00.

DR. KING, the widely known publisher and pastor of the Methodist Episcopal Church South, turns his pen to an explanation of Christian morality for young people. Writing with vigor, he first arraigns and explains away the many ideas, only sometimes articulate, that obscure moral distinctions, and then points out the Christian criteria for judging behavior, which he finds rooted both in human nature and in ultimate reality. There are expounded here not arbitrary ethical standards imposed by the divine will, but the very law of true human nature sanctioned by the divine will. If, then, in a few places there seem to be too enthusiastic a support of some current moralities, the well-laid emphasis upon the bases of Christian morality gives them their proper proportions.

The point of view taken might have been considerably strengthened by reference to human nature as the creation of God's will, that from which morality springs as well as that by which it is sanctioned; indeed such reference is implicit in this view of the moral tradition which so admirably absorbs hedonism, utilitarianism, the categorical imperative, the pragmatic test, all illuminated by the light manifest in the Incarnation. And this intelligent appeal to the confused modern youth might have been made a stronger appeal to him by less emphasis upon God-fearing as a guard to civilization and more upon morality as an approach to worshipping God, by calling him not so much to respectability as to devotion to the God who is *summum bonum*.

Illustrated by many apt stories and quotations the book is one that will interest more than young people.

THOMAS J. BIGHAM, JR.

A New Life of Jacob Riis

JACOB A. RIIS: POLICE REPORTER, REFORMER, USEFUL CITIZEN. By Louise Ware. Introduction by Allan Nevins. D. Appleton-Century. \$3.00.

JACOB A. RIIS deserves all these titles. He was a reporter *par excellence* in that he could tell a story as few of the modern men and women who command world-wide attention; and he would tell it not only with deep human interest and appeal, but also so that he always managed to reveal its social side without preaching. He was essentially a reformer, because he was always keen really to improve things, to make them over, and to make them better; and he dealt with real issues, not minor ones.

He was by no means what is called a blue law reformer. He was at all times a useful citizen, abundantly meriting Theodore Roosevelt's designation as New York's most useful citizen. It is doubtful if any other single person did as much to better the conditions in the city's slums or to provide parks for the destitute tenement dweller. To this day Jake Riis, as he was familiarly and lovingly called, still lives in the hearts of the people as a real lover of humanity, as a man of vast charity and unbounded compassion for the poor.

Writing with the full coöperation of the Riis family, Miss

Ware has presented us with a coördinated and intensely interesting account of Riis' remarkable career—from the days of his boyhood in Denmark to his death, honored and beloved as one of America's foremost social reformers. As police reporter, with offices opposite the famous Mulberry street headquarters, where Colonel Roosevelt was at one time commissioner, Riis was among the first to present to the reading public the true facts, the real frightfulness of conditions in slum areas. He was an important influence in that great movement for civic reform which began to sweep the country in the 1880's; and his was a vital part of this movement since his interest was not so much in organization as in the truer charity which is concerned with human beings as individuals. He could not have qualified as a professional social worker, but he knew how to get at the facts, how to present them, how to arouse public opinion, and how to direct it to produce results. There was nothing of the time server in his make-up, but his inherent integrity commands respect and support.

It has remained for another author, says Allan Nevins in his introduction, "to write in full the history of Riis' useful career, and to draw with completeness the lineaments of the man. She has told a story that will impress everyone interested in the ceaseless struggle for the diminution of poverty, and has added a vivid portrait to the gallery of American humanitarians."

In passing it is interesting to note that Riis was an incorporator of Greenwich house, of which Mrs. Simkhovitch was the founder, and this story is a splendid companion volume to her *Neighborhood*, already noticed in these columns. He was a member of the Church's early Joint Commission on Social Service.

CLINTON ROGERS WOODRUFF.

Oriental Rites Considered by Experts

THE EASTERN BRANCHES OF THE CATHOLIC CHURCH. Longmans. \$1.50.

SIX ESSAYS by various experts, these are written for Roman Catholic readers and from the Roman Catholic standpoint. In recent years, especially under the present Pope, the policy of Rome toward the Oriental rites (improperly called Uniates) has radically changed. In former days the tendency was to Latinize, especially as regards the liturgy; mongrel liturgies such as that of the Maronites were thought essential. This policy is now reversed. The Eastern liturgies are better understood and their peculiar beauty recognized—in fact some Latin liturgiologists are pointing out that they are highly superior to the Roman liturgy—and all tampering with them is forbidden. In one united rite, for instance, some clergy, fired by a zeal for things Latin, introduced the service of Benediction—only to meet with a papal rebuke and to be told to discontinue the practice immediately. A rigid distinction is now drawn by Rome between *Catholic* and *Latin*; and Latin practices, good among those trained to Latin ways of thinking, may be most undesirable among those trained in other ways of thinking.

The writers, who are all Europeans, do not consider the clash that has arisen between Latin and non-Latin in America, where the great bulk of the Roman Catholic clergy apparently cannot be made to realize the distinction drawn by their own authorities.

There is an excellent bibliography.

B. S. E.

A New Life of George Whitefield

GEORGE WHITEFIELD: The Matchless Soul Winner. By Edwin Noah Hardy. American Tract society. Pp. 298. \$1.50.

IN A BIOGRAPHY of no literary pretensions, Dr. Hardy has accumulated facts and anecdotes relating to the life of George Whitefield and has presented a striking picture of an almost unparalleled career. The assertion that he was, in the author's words, "a spirit-guided man," is based upon the known incidents of his conversion and the remarkable fruits of his preaching. It seems to be justly claimed that unlike many revival preachers, he left behind him whole communities permanently raised to a higher religious and moral level. Many church buildings in this country still in existence (chiefly Congregational and Presbyterian) owe their origin to the results of his preaching.

He himself was ordained in the Church of England, and never abandoned his allegiance to that Church, but lived and died a priest in good standing. He did not himself become a Methodist

and yet is reckoned as one of the founders of Methodism. He began preaching in the open air, partly because the clergy refused him the use of their churches and partly because no church could accommodate his huge audiences. He preached to thousands at a time, at least once to as many as 30,000. His voice could be heard distinctly at a great distance, some said so far as a mile. It is related that the actor, David Garrick, greatly admired his histrionic ability and frequently listened to his preaching.

He experienced the effects of an extraordinary popularity and also suffered the attacks of virulent hatred. Not a few times he endured personal injury and barely escaped alive. To all opponents he showed a basic Christian charity, and consistently refused to prosecute his assailants. Without doubt, his striking power and remarkable success in converting souls were the fruit of a deeply consecrated life.

In the course of his evangelistic career, George Whitefield made seven voyages to America, and stayed for long periods. His last illness overtook him while at Newburyport, Mass., and there he was buried, beneath the pulpit of the Old South church. Since his first arrival in America was in 1738, the publication of this biography is offered in commemoration of the bicentenary of that event. It includes a useful chronology of his life and varied activities. There are several misprints and one error in statement. Referring to the ordination of Whitefield as deacon, the author terms it his confirmation. The book is attractively printed and bound, and contains some good illustrations.

MOTHER MARY MAUDE, CSM.

The Old Testament and New Discoveries

THE OLD TESTAMENT AND MODERN DISCOVERY. By Stephen L. Caiger. Macmillan. Pp. xii-102. 90 cts.

THIS little book contains a brief, interestingly written description of archæological discoveries having reference to the Old Testament. The author's evaluation of the evidence thus provided is, on the whole, sound in so far as it bears upon Israelite history from the time of the monarchy.

His treatment of the earlier period is less satisfactory, and at times a trifle disingenuous. It should be read with extreme caution. Otherwise the book can be recommended.

CUTHBERT A. SIMPSON.

Inspirational Lectures

TO LIVE IS CHRIST. By Trevor H. Davies. Oxford press. Pp. x-250. \$2.00.

MR. DAVIES collects in this book a series of lectures on great Christian souls. The addresses are inspirational in character, but none the worse for that, and very often the treatment is most attractive and illuminating. The author is a theological lecturer, and has held several pastorates in Wales and Canada.

W. NORMAN PITTINGER.

Church Music

(Continued from page 14)

the Lord, the glory of the Lord shall endure for ever; Unto us we garner praise ye the Lord, the Glory of the Lord shall endure for ever, unto us we garner, praise ye the Lord, the glory of the Lord shall endure for ever. Amen."

Although this is but a portion of the text, the rest of it is just as bad. Surely anyone endeavoring to read this would gain nothing of an intellectual, much less spiritual, benefit therefrom. Why, because it is set to music, should we assume that the congregation will derive any devotional benefit from it?

It is probably safe to say that nine-tenths of the choirs of our Church have libraries which are replete with just such anthems. The people like the music, but let us remember that music has no place in the services of the Church unless it deepens the spirit of devotion and worship. Here is an excellent place to start improving.

NEWS OF THE CHURCH

Two Churches Begin Venture in Education

Anglicans and Presbyterians Join in Unusual Project, "School for Christian Living"

CHICAGO—With the approval of Bishop Stewart and other leaders of both Churches, Episcopalians and Presbyterians of Chicago will join in an unusual venture in education, The School in Christian Living, starting January 3d at St. James' community house, and continuing for eight consecutive Tuesdays.

A joint committee of the diocese of Chicago and the presbytery of Chicago is promoting the school.

This is the first time that such a joint venture has been undertaken by the two denominations in Chicago, and is considered in the light of negotiations now under way for organic unity of the Presbyterians and Episcopalians. The school is sponsored by the diocesan department of religious education.

PSYCHOLOGY OF WORSHIP *

Dr. Norman E. Richardson, professor of religious education at the Presbyterian seminary, will give a series of lectures on The Psychology of Worship. Others giving courses will be: the Rev. Howard R. Brinker, The Prayer Book and Christian Living; the Rev. Irwin St. John Tucker, Human Nature in the Psalms; the Rev. John S. Scambler, Christian Living According to the Gospel of St. Mark; the Rev. John R. Pickells, Christian Relationships in India; the Rev. Harold Holt, Christian Relationships in City Life; Miss Marcella Prugh, Miss Marilla Fellows, and Mrs. Ralph Stone, The Little Child; Mrs. Roy Smail, The Junior Child; the Rev. Rex Wilkes, assisted by Miss Genrose Gehri, the Rev. Gordon Brand, the Rev. John Heuss, William B. Baehr, Mrs. Lester DeMuth, and Stewart Cushman, Youth—A Symposium; Miss Vera C. Gardner, a seminary for clergy and superintendents on Evaluation of Church School Material.

Members of the promotion committee are: Dr. Andrew C. Zenos of the Presbyterian theological seminary; Dr. Lowell R. Ditzen of Hyde Park Presbyterian church; and Dr. Harrison Ray Anderson of Fourth Presbyterian church; the Rev. F. E. Bernard, All Saints' church; the Rev. Charles T. Hull, St. Paul's-by-the-Lake; and the Rev. J. Warren Hutchens, St. Luke's pro-cathedral, Evans-ton, and dean of the school.

Colorado Laymen to Speak

DENVER, COLO.—Colorado parishes, it is reported, are responding with enthusiasm to the suggestion that well informed laymen be invited to make missionary addresses at annual parish meetings. Groups of interested laymen are busy preparing themselves to respond to the call.



NEW DEAN OF SEWANEE

The Rev. Dr. Bayard Hale Jones will take up his duties at the theological school of the University of the South in February.

(Photo by Dorothy Moore.)

Women's Missionary League Holds First Meeting in Two Years in Shanghai District

NEW YORK—The Chinese equivalent of the Woman's Auxiliary, the women's missionary service league in the diocese of Shanghai, held a business session recently, for the first time in two years. Only the Shanghai churches were able to send their full quota of delegates (one to every 10 members of each parish branch). But because so many people from other places are now refugees in Shanghai, there were representatives from nearly every parish and mission.

Many of the women are homeless and, as refugees, are subsisting on a minimum of food and clothing. The families of clergy and catechists are camping in most uncomfortable ways in the dormitories of St. John's university, and thankful for that haven. Whole congregations are refugees, scattered all over the city. Yet these women met at St. Peter's church to plan and carry forward the work of the Church.

The first day disposed of much accumulated business. The second day was given over to a celebration of the Holy Communion to which all women of the diocese were invited, and to reports from the branches. Counting visitors there were nearly 400 persons present.

The annual offering, by some miracle, amounted to over \$1,500 Chinese currency. The women make yearly appropriations to a wide range of objects, including the Chinese missionary district of Shensi, the diocesan mission board, endowed hospital beds, the *Chinese Churchman*, diocesan conference, and \$25 to the American Woman's Auxiliary triennial.

Religious Bodies Hit at Nazi Persecutions

Roman Catholics, Anglicans, and Protestants Sign Expression of Horror at Germany's Conduct

NEW YORK—Recording "horror and shame that the government of a great modern State should openly instigate and condone" the atrocities against Jews in Germany, American Christendom has united in a joint resolution signed by the Most Rev. Dr. Edward Mooney, chairman of the administrative board of the National (Roman) Catholic welfare conference; the Most Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church; and officials of the Federal Council of the Churches of Christ in America, the Southern Baptist convention, and the Presbyterian Church in the United States, and released December 23d. This is believed to be the first time that Roman Catholic, Anglican, and Protestant Christians have united in a formal declaration on any subject of world interest.

The joint resolution, entitled Representing the American Church, says:

"Indisputable evidence of the burning of Jewish synagogues, confiscation of Jewish property, and mass punishment of a merciless character for the tragic crime of one grief-crazed youth, with the open threat that Christians who protest will be treated in the same manner as Jews, compel us, as responsible Christian leaders of the United States in the Roman Catholic Church, the Protestant Episcopal Church, the Southern Baptist convention, the Presbyterian Church in the United States, and the 25 bodies constituent to the Federal Council of Churches of Christ in America, to record our horror and shame that the government of a great modern State should openly instigate and condone such action.

LAMENTABLY UNJUST CONSEQUENCES

"Racial conflicts are ever prone to produce lamentably unjust consequences. It is pertinent then to remind ourselves and others of the inexorable justice of the God whom we worship and whose creatures all men are.

"Not only Jews, but Christian Germans of many communions are under severe restrictions and oppression. In such official publications as the *National Socialist Handbook for Youth*, the Churches—Catholic and Protestant—are specifically described as enemies of the world view of National Socialism.

"Opposition to the Churches is openly urged upon German youth. Freedom in education and in action is increasingly restricted. In no self-complacent sense of our own righteousness but in a profound spirit of Christian justice, we protest the flagrant denials of rights which the National Socialist party specifically guaranteed when seeking the support of the Churches of Germany.

"And, further, we express the conviction that all totalitarianism, whether Communist or Fascist, is, in its full implications, in-

(Continued on page 30)

Says Anking Mails Are Extremely Slow

Missionaries Get Only Two Letters
Between June and November; One
of These Smuggled Through

By ALICE GREGG

SHANGHAI—The fact that the military will permit no postoffice in Anking, China, and that it has taken about 10 weeks to get a letter from here to mission workers there increases Anking's chances of holding the record for isolation on the Yangtse river. The city was taken June 12th, and by November the Anking workers had had word from the outside only twice.

The first word from the outside world reached them August 21st, together with canned foods and kerosene for the oil-burning frigidaire. The second letter was delivered by underground channels in November.

The military, who are using the city as a base, may permit a postoffice later, however, since a Chinese member of the post-office staff has just been to Anking and back. He investigated possibilities of re-establishing the handling of mails.

This official, on his return, reported that there is a shortage of fuel in Anking. Floors and rafters of the houses are now being burned.

LETTERS NOT RECEIVED

Many of the letters believed to have been sent out from Anking have not reached their destination. One of the few that did get through brought disquieting news that only the two communications mentioned above actually reached Anking. Many more had been sent.

"You will never know the state of excitement I was in," Miss Bowne wrote from Anking to your correspondent, "when Mr. Chen opened a letter from his daughter and presented me with one from you! I could hardly believe my eyes. . . . This is the first bit of mail . . . for over 10 weeks. We have only received one batch of mail and that arrived on the 10th Sunday after Trinity. We reckon all our dates from Trinity Sunday, which was zero Sunday for Anking. . . ."

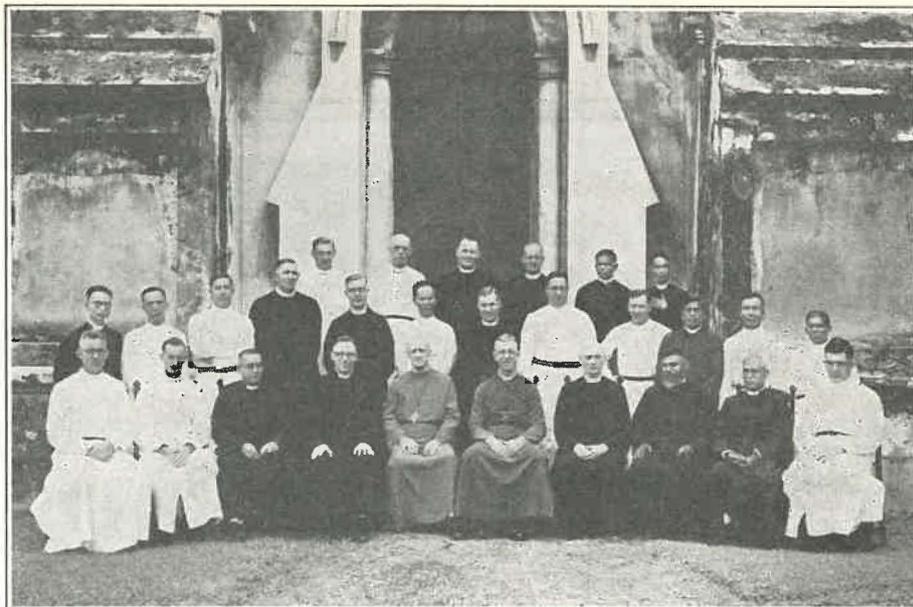
"We sent off a short note the other day by a very nice Chinese man who started for Shanghai. I hope that he will get back to his family who are living there in the French concession.

DR. TAYLOR VERY BUSY

"Dr. Taylor is of course very busy as he has large clinics every day in addition to the regular hospital work, operating, etc. He seems fine though and is nothing daunted. We have 20 nurses. . . . We are attempting to do a little teaching. Everyone is eager to learn.

"We are going to miss Mr. Fairfield very much. He has been perfectly splendid in every way. . . . The other night about 60 were admitted to the catechumenate. When he leaves we shall be without a clergyman, but we hope that the Pickenses will be able to come up before long.

"There is electricity a few feet down the



CLERGY OF THE DIOCESE OF SINGAPORE

The photograph was taken at the recent meeting of the synod of the diocese of Singapore. It shows most of the clergy of the diocese, among whom are those doing parochial, school, Seamen's mission, and army work, and about 10 Chinese and Tamil clerics. Back row, left to right, the Rev. Messrs. V. Hendley, L. St. G. Petter, C. G. Eagling, S. C. Kell, D. P. Samuel, and Huang Tung Hsi. Middle row: John Lee Bang Hang, Yeh Hua Fen, A. C. Parr, G. B. Thompson, A. V. Wardle, Ng Ho Le, D. E. J. Hodge, R. C. Moore, H. J. Paine, S. Charles, Yip Cho Sang, T. Yesadian. Front row: R. K. S. Adams, K. A. Puntan, Chan Wing Tsuen, J. G. Hall, Bishop Mosher of the Philippines, Bishop of Singapore (Dr. Roberts), Archdeacon Graham White, C. D. Gnanamani, D. M. Nganasigamini, and A. J. Bennett.

street, but it has not been passed on to us. We are going to make application for it—not that we haven't before. . . .

The compound got its electricity from the city power plant. This was put out of commission on June 12th, since when the radio has been useless.

SHORT OF KEROSENE

"We miss the X ray; and it is terrific now that the days are getting shorter, as we are also short of kerosene. . . . We have enough for the house for some time, and the hospital still has a little left from the big order we got through the Standard Oil last year. We use the little vegetable oil lamps in the halls, private rooms, and in our own house. . . . Unfortunately our good incandescent lamp has given out, but we are thankful that it lasted as long as it did.

"It is perfectly marvelous the way our wants have been supplied. . . . When the supplies arrived (10th Sunday after Trinity) we were practically down to nothing, and they saved our lives during the days when it was impossible to buy meat and vegetables."

The note already referred to as having been brought by the Chinese man with the family in Shanghai, did get through. It read:

"We O.K. All well. We badly need quinine—100 oz. Quinine pills 2,500—2 grs. Money \$1,000 in \$1.00 bills, 200 \$5.00 bills (total \$2,000). Love to all from all.

(Signed) "H. B. Taylor."

Since September—the first days—Mr. Walker has tried to get off a second batch of supplies (food) and the medical supplies. A pass was finally procured on November 1st, and it is to be hoped that they arrived in time for Thanksgiving.

WAIT FOR PASSES

Mr. Fairfield, a member of the Shanghai diocese, has been packed and hoping to re-

turn to Shanghai for two months. So have Mr. and Mrs. Mair of the China inland mission language school, located at Anking. No students can get there now, and they might be useful elsewhere. Needless to say, both Bishop Roberts and the China inland mission authorities have been working for passes from this end, but so far, without success.

The message from Mr. Fairfield and the Mairs reads:

"To members of the CIM and/or the ACM.

"No letters received since August 21st. Do not know if ours to Shanghai have gone through. Mr. and Mrs. Mair and I have been trying for more than two months to get permission to proceed to Shanghai. We think your efforts at Shanghai might be more successful in securing a pass for us. All well. . . . No communication with Bishop Huntington.

(Signed) "Leslie Fairfield.

"October 23, 1938."

"No letters since June 12th. Hope you will be successful re pass.

(Signed) "A. Mair."

Bishop of Milwaukee Will Preach at Church of St. Mary, New York

NEW YORK—Bishop Ivins of Milwaukee will be at the Church of St. Mary the Virgin for almost two weeks in February. On the Feast of the Purification he will preach at the special service held in the interests of members of religious orders. On February 11th, he will conduct a quiet day. The Bishop will celebrate a pontifical Mass on Sunday, February 12th, and again on the next day at the annual acolytes' festival.

Bishop Ivins will stay at the Clergy house. He is episcopal visitor of the Society of St. John the Evangelist, the order to which the clergy of St. Mary's belong.

Bishop Washburn on Pension Fund Board

To Succeed Late Bishop Rogers as Trustee; President Reports New Interest Rate on Investment

NEW YORK—Bishop Washburn of the diocese of Newark was elected a trustee of the Church Pension Fund at the recent annual meeting here of the board of trustees, to fill the vacancy created by the death, on November 6th, of Bishop Rogers of the diocese of Ohio. This announcement was made by William Fellows Morgan, president of the fund, of which J. P. Morgan is the treasurer.

Bishop Washburn has held many important positions in the Episcopal Church, having served at Grace church, New York City; St. Paul's church, Kansas City, Mo.; and Emmanuel church, Boston. He has been Bishop of the diocese of Newark, comprising the northern half of the state of New Jersey, since 1935.

Mr. Morgan, in reporting to the trustees, stated that the fund has paid out over \$16,000,000 in pensions to aged and infirm clergy of the Episcopal Church and to their widows and minor orphans since the fund began operations in March, 1917.

He further stated:

"In many cases these pension payments, going out with unflinching regularity month after month to thousands of beneficiaries, have meant the difference between severe financial distress and a reasonable, self-respecting sense of security."

The fund now has assets of \$33,000,000, compared to \$10,772,000 in 1918 at the end of its first fiscal year.

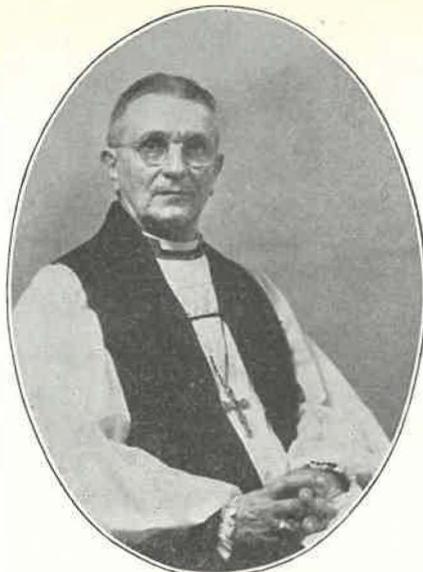
REPORT SUMMARIZED

A summary of other parts of Mr. Morgan's report follows:

Our main investment problem at present is in respect to interest earnings. The average rate earned on the total assets during the year cannot be accurately determined until after December 31st, but I am afraid it will be only around 3%. On the other hand, the total assets appear to be about \$4,000,000 in excess of the actuarial reserve liabilities and the interest on this surplus provides a considerable cushion. The actuarial calculations assume a reasonable average interest rate over a long period of years and the problem should be considered from that point of view rather than from the point of view of a single year or two. It is, however, a serious problem at present

FEAR CHANGE IN LAW

As you know, it is possible that the Social Security act may be amended at the next session of the Congress and that the present exemption of religious, charitable, educational, and other non-profit organizations may be stricken out. If all Churches are thus subjected to the Social Security tax for their employes, as well as the clergy, the Church Pension Fund may be faced with the most serious problem in its history. It is doubtful whether the various churches can continue the full 7½% payment to the fund and also pay the tax imposed under the Social Security act. We are studying the problem, but the



BISHOP COLMORE

management is not yet prepared to make any definite recommendation to the board of trustees as to what course of action we should follow.

The subsidiaries and affiliates of the fund seem to be progressing satisfactorily. The Church Hymnal corporation will have sold approximately 80,000 Hymnals and Prayer Books this year, making a total of approximately 2,000,000 since its inception.

INTEREST RATE LOWERED

The Church Pension Fund is administered on a reserve basis similar to that of a life insurance company. The major part of its reserves have heretofore been calculated on a 4% interest basis but the trustees have now placed all the reserves on a 3½% basis in recognition of the present trend of low yields on high-grade investments. Mr. Morgan indicated that this action, which is in line with the conservative management of the fund, has been contemplated for some time.

Although this requires the transfer of about \$1,500,000 from surplus which previously stood at approximately \$4,000,000 it is stated that the present scale of pensions will not be affected.

SUBSIDIARIES REPORT

It was also reported that the Church Life Insurance Corporation now has \$23,600,000 of insurance in force and has assets of \$4,900,000 against liabilities of \$3,800,000; and that the Church Properties Fire Insurance Corporation, which insures Episcopal property only, has over \$83,900,000 of insurance in force covering more than 3,000 churches and other ecclesiastical institutions of the Church. Both of these corporations are affiliates of the Church Pension Fund.

Members of the board of trustees in addition to the president and treasurer are Stephen Baker, Dean Milo H. Gates, Bishop Manning of New York, Frank L. Polk, Samuel Thorne, Allen Wardwell, Bishop Stires of Long Island, Bishop Lawrence (retired), Charles E. Mason, Bishop Davis of Western New York, the Rev. Dr. Frank H. Nelson, Charles A. Goodwin, Judge Origen S. Seymour, Charlton Yarnall, and Bradford B. Locke.

Bishop Given Church on 25th Anniversary

St. John's, Puerto Rico, Is Turned Over to Haiti Diocesan for Use as His Cathedral

SAN JUAN, PUERTO RICO—Bishop Colmore, missionary Bishop of Puerto Rico, celebrated the 25th anniversary of his consecration to the episcopate on December 17th. He was presented with a copy of a resolution passed by the vestry and people of St. John's church here, transferring to him the building, furniture, and all rights and title, to be used as his cathedral, and with a cedar box containing the offering which was made throughout the district for his work.

Bishop Colmore, when elected, was dean of the cathedral in Havana, Cuba. He came to Puerto Rico ready for Spanish work, and his first years were devoted to Puerto Rico, Haiti, and the Dominican Republic. In those days transportation was difficult. It was easier to get to Haiti by way of New York than by going direct.

The Bishop's stories of those days reveal great missionary zeal and the ability to undergo great hardships in getting from place to place.

CLERGY IN PROCESSION

The clergy and laity gathered in St. John's church here for the service. Almost all the clergy from Puerto Rico and a representative from St. Thomas, the Rev. J. A. Swinson, came together at St. Catherine's school building to vest and prepare to march in procession. The service proved a splendid tribute to Bishop Colmore, and he was exceedingly pleased to have his lifelong friend, Bishop Carson of Haiti and the Dominican Republic, present.

The Bishop himself celebrated the Mass, with Frs. Swinson and Esteban Reus-Garcia as deacon and subdeacon. The sermon was preached by the Rev. Julio Garrett, rector of the church at Manati. He spoke at length on the building up of the work and of the success with which the local men have been brought into the ministry.

Following the sermon, Val Spinosa presented the Bishop with the resolution turning St. John's church over to him. And then the Hon. Judge Robert D. Cooper presented the district offering. Finally, Bishop Carson delivered his address.

With the completion of the Mass, the clergy and choir marched out, the Bishop leading the procession. Luncheon was served to 100 persons at St. Catherine's school.

Late Dr. Wilkins Honored

NEW YORK—The Church Pension Fund, at the annual meeting of its board of trustees on December 20th, adopted a resolution praising the work of the late Rev. Dr. Jeremiah J. Wilkins in helping to provide an adequate pension system for the clergy and their families. In 1937 both houses of General Convention adopted resolutions of similar import.

Establish First of Educational Centers

Dr. McGregor Reports to National Council on Beginning of Work in New Coöperative Field

NEW YORK—One of the first coöperating educational centers being developed by the National Council's Christian Education Department has been established in Christ church parish, Queen Anne's county, Md., the Rev. Dr. D. A. McGregor, executive of the National Council department, told the council at its December meeting.

The department is undertaking to do intensive work in a few places, developing the whole educational program of a parish in coöperation with the parish itself and with the diocesan religious education department. Christ church parish includes two missions, Christ church, Stevensville, and St. Luke's, Queenstown. The Rev. Matthew S. Higgins is priest in charge.

The district is rural; Stevensville has a population of 400; there is no parish house; in fact there is a minimum of equipment of any kind.

The most striking point in the preliminary work done thus far, Dr. McGregor said, the department feels, and the fact most encouraging to Church workers all over the county, is the discovery of excellent local leadership, both men and women.

LOCAL COMMITTEE

Each of the missions now has its local committee. The rector's wife is educational adviser. Others on the committees include the high school principal, the president of the parent-teachers association, the chairman of the county school board, and three college graduates with teaching experience.

This is strictly a three-way arrangement, diocesan as well as parochial and national. The diocesan committee includes the diocesan chairman of religious education, the Rev. Durrie B. Hardin; the Woman's Auxiliary chairman, Mrs. Barclay H. Trippe (whose husband is treasurer of the diocese); the Talbot county school supervisor, Dr. William Phipps; and Mrs. Higgins.

The parish committees are, for Stevensville, Mrs. W. Denney, Mrs. Theodore Sattlemauer, and J. Fred Stevens; for Queenstown, Mrs. Edgar Bryan, Dr. Norman Hitch, and Mrs. W. J. Tuttle.

Miss Charlotte Tompkins, field worker for the national department, has been organizing the work. The two committees are undertaking a parish-community survey. A by-product of their first meetings is a community movement to provide a social center for the young people.

CITY PARISH COÖPERATES

A city parish has also started coöperation with the national and diocesan departments. At the Church of the Redeemer, Baltimore, of which the Rev. Richard H. Baker, Jr., is rector, a committee has started a survey. Miss Mildred Hewitt is the parish educational adviser. The parish committee members are Mrs. S. S. Pennock, Jr., Mrs. T.



150 YEARS AT MOUNT VERNON, N. Y.

A procession is shown at St. Paul's church, Eastchester, Mount Vernon, during the celebration of the 150th anniversary of the church. (Wide World Photo.)

St. Paul's, Mount Vernon, N. Y. Celebrates Its 150th Anniversary

MOUNT VERNON, N. Y.—Services were held at historic St. Paul's church, Eastchester, on December 11th to mark the 150th anniversary of the church. One of the oldest Episcopal parishes in America, it has a record of services that date back 273 years with only one break—when the building was commandeered as a hospital.

The present stone edifice stands on the very spot occupied by the first meeting house, and is the third building thus to stand on the Eastchester green and serve as civic center and place of worship.

The Rev. W. Harold Weigle, the present rector, in 1932 inaugurated the first descendants' day service to be observed in the parish. President Roosevelt, then governor of New York, was a guest of honor at the service.

Pitts Raleigh, Mrs. J. W. Sener, T. C. Waters, parish treasurer, and Dr. G. Huntington Williams, city health commissioner.

OTHER DIOCESES TO START

Dr. McGregor informed the National Council of other dioceses where coöperating centers are to start. Preliminary meetings with Dr. McGregor and Miss Tompkins are scheduled for January and February with diocesan committees in Southern Virginia, North Carolina, Louisiana, Nebraska, Dallas, New Mexico, Oklahoma, West Texas, California, and Los Angeles.

Several other dioceses are definitely considering the plan: New Hampshire, Pennsylvania, Tennessee, Albany, Western North Carolina, Southern Ohio, New York, Delaware, Western Missouri.

PARISHES MAKE APPLICATION

Parishes wishing to become coöperating centers make application to their diocesan education departments, Dr. McGregor stated. Applications will be accepted only for the number to which diocesan and national departments can give service.

Social Relations Leaflet Quotes Report Pertinent After Quarter of Century

NEW YORK—A statement made in 1913, and just as sound social relations policy today as it was then, according to the Rev. Almon R. Pepper, National Council secretary for Christian Social Relations, is used in part as introduction to the leaflet recently issued by the Social Relations Department. The leaflets, to be distributed to the clergy early in January, are for the customary observance of the third Sunday after the Epiphany as Social Service Sunday.

The pioneer statement was made by John M. Glenn, general director of the Russell Sage foundation from 1907 to 1931. It was delivered to the conference of charities and correction in Seattle, Wash.

The new leaflet is a list of suggestions for practical methods of observance. It gives appropriate prayers, hymns, psalms, and lessons.

"Social service," Mr. Glenn said, "is the practical, inevitable, necessary consequence and complement of true spiritual belief. They are mutually essential.

"We need social agencies, we need legislation, we need many secular forms of activity to help in social betterment. But we need above all things a thorough regeneration, in awakening to mutual relationships and responsibilities and opportunities all through society.

"To this the Churches should lead us. The power of the Churches to compel the world to learn and to live in righteousness is greater than any other power on earth."

Building Committee in Procession

ANN ARBOR, MICH.—Members of the building committee of St. Andrew's parish here marched in the procession with the choir and clergy on December 11th when Bishop Page rededicated the interior of the church. The building committee was responsible for the recent redecoration and remodeling of the building.

**Race Theory Is Condemned
in Letter and Speech by
Two Cardinals in Europe**

LONDON (RNS)—Two of Europe's leading Roman Catholic Churchmen, Cardinal Verdier of Paris and Cardinal Schuster of Milan, have recently issued strong statements condemning racism.

In a letter to Cardinal Van Roey, Archbishop of Malines, Cardinal Verdier asserted that racism is no longer a mere theory when, in its name, "thousands of men are hunted like wild beasts." Adoption of the racism theory, wrote the Cardinal, would mean the enforced sterilization of all the weak, euthanasia for the old and infirm, and "measures called social hygiene would resemble those applied in stock-breeding."

A sermon delivered by Cardinal Schuster said that the heresy of racism constitutes as grave an international danger as Communism.

"A sort of heresy has seen the light abroad," Cardinal Schuster declared, "and penetrates a little everywhere. It is, indeed, an heresy, since it not only saps the supernatural foundations of the Catholic Church" but also "strips humanity of every other spiritual value and thereby constitutes as great an international danger as Bolshevism."

**Negro School Given Library as
Memorial to Mrs. Otto Heinigke**

BIRMINGHAM, ALA.—St. Mark's school, a school under the American Church Institute for Negroes, received a library from the Church Periodical club and the Woman's Auxiliary of Long Island recently. The library was dedicated in December by Bishop Carpenter of Alabama, as a memorial to the late Mrs. Otto Heinigke, for 30 years president of the CPC.

Over 400 books were sent from Long Island, and before February a fund of \$1,000 for more books will have been raised. The boys and girls of the school have raised a fund to renovate and furnish the library quarters.

**Mock Marriages Assailed
by Diocesan Commission**

CONCORD, N. H.—Calling mock marriages disrespectful to the solemn rite of marriage, the commission on religious education of the diocese of New Hampshire made public on December 19th a statement urging that all social groups within the Church abstain from using such form of entertainment.

"Being convinced," the commission wrote, "of the sanctity of marriage, deeply concerned with the growing disregard of the permanence of marriage, [a concern] forced upon us by the shocking details of divorce and remarriage, both among those who are widely known on the screen and among the very rich and self-indulgent, we feel called upon to express our unqualified regret that well-intentioned people should, by participation in and approval of mock marriages, make a travesty of that most solemn rite of marriage which to the Church is holy matrimony."

**Fr. Pepper to Speak
at Chicago Meetings**

**Will Address Social Service Groups
on "Handbooks for Diocesan Social
Service Departments"**

CHICAGO—The Rev. Almon R. Pepper, New York, executive secretary of the Department of Social Relations of the National Council, will be the headliner at a two-day series of meetings in Chicago, January 12th and 13th. The meetings combine the annual session of the fifth provincial department of social service, the diocesan department of social service, and the Church mission of help.

Development of diocesan departmental programs and selection of personnel for the provincial department are expected to be results of the meetings.

Opening at 10 o'clock on the morning of January 12th, at diocesan headquarters, the conference will hear from Fr. Pepper on The Handbook for Diocesan Social Service Departments. Fr. Pepper has been preparing this handbook for some time. It is expected to formulate suggestions and ideas for such departments. He will speak again at luncheon at 12:30 P.M. at the Southern tea room. A business meeting of the group will be held at 2:30 P.M.

The Church mission of help of the diocese of Chicago will hold its annual meeting at 4 P.M. January 12th in St. James' community house. Fr. Pepper will address this meeting on the interest of the clergy in co-operating with social agencies.

ECONOMIST TO SPEAK

Dr. Roy J. Colbert, chief of staff, department of economics and sociology, University of Wisconsin, will be among the speakers at the annual diocesan department meeting to be held at 6 P.M., January 12th, at Lawson YMCA. Dr. Colbert is a nationally known authority on rural and social problems. John T. Nicholson, manager of the Chicago chapter of the Red Cross, and Ernest S. Ballard, president of the Chicago council of social agencies, will be other speakers. The Responsibility of Board Members in Church Agencies will be the general subject. Reservations for the dinner should be made through diocesan headquarters.

A corporate Communion in the Bishop's chapel at diocesan headquarters will open the program on January 13th. The Rev. Dr. Ralph E. Higgins of Grand Rapids, Mich., will speak on The Diocesan Social Service Program at 10 A.M.

Dr. William S. Keller, director of the School of Applied Religion, Cincinnati, will speak at luncheon at 12:30 P.M. at the Southern tea room. The concluding business session will be held at 2:30 P.M.

Representatives from all of the dioceses in the fifth province, including Wisconsin, Illinois, Indiana, Ohio, and Michigan, are expected to be in attendance. Bishop Page of Michigan and Bishop Sturtevant of Fond du Lac are expected to be present.

The program is in general charge of the Rev. Walter K. Morley, diocesan executive secretary of social service.

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Tribute Is Paid to 80-Year-Old Bishop

Letter From Standing Committee of
Kiangsu Tells of Gratitude for
Work of Bishop Graves

SHANGHAI—"We thank God for all the benefits we have received through you," the standing committee and the clergy of the diocese of Kiangsu wrote to Bishop Graves, retired, on his 80th birthday. "This day 80 years ago you were born by God's grace in America; who could have known but God, who knows all things, that today, 80 years later, we would be celebrating your birthday in China? . . .

"And then we think how for the Church in China you have given your life and you have been faithful throughout. God has caused this diocese to prosper through you," the letter continued, according to the Shanghai *Newsletter*. "Although the war has done havoc in Kiangsu, yet we believe and it is our earnest prayer that your eyes will eventually witness the restoration, peace, and prosperity of this our diocese.

"We cherish it as a great privilege that you have remained in our midst even though by reason of old age you are retired."

Bishop Graves was 80 on October 24th. The members of the mission united in a gift of money, which was presented for them by Dr. Pott, who was one of the attending presbyters at Bishop Graves' consecration in St. Thomas' church in 1893. Bishop Graves passed the gift on to the refugee fund.

YOUNGEST AND OLDEST

At the time of Bishop Graves' consecration he was the youngest member of the House of Bishops, according to the Shang-

Lake Geneva Mansion Is Given St. Anne Sisters

CHICAGO—The Sisters of St. Anne were recently given a beautiful mansion at Lake Geneva, Wis. It formerly was the estate of Otto Young, well-known Chicago business man, whose granddaughter, Mrs. Fred J. Koch of Lake Forest, is the generous donor.

The Sisters of St. Anne conduct a school for girls at 6038 North Sheridan road, Chicago. In connection with this school, which will continue as usual, they will hold a summer camp for the children at their newly acquired location.

The estate is ideal for vacation purposes, having 450 feet of lake frontage, a tennis court, and bridle paths. The camp will be opened in July and continue for eight weeks.

hai *Newsletter*, and at the time of his retirement he was the oldest member.

In a press interview Bishop Graves, who has been in China since 1881, noted what to him is the most amazing development in China during recent years, the emancipation of women.

"When I first came here," he said, "one never saw a Chinese husband and wife walking together. The husband marched two or three yards ahead, and the wife stumbled after him as best she might on her 'lily' feet. Today I rejoice to see young couples walking hand in hand."

Leaves \$1,000 to New York Church

WINSTEAD, CONN.—St. Thomas' church, New York, and Union chapel on Fishers Island, N. Y., each received \$1,000, by the recently probated will of the late Alma Gluck Zimbalist, opera singer. She also left \$10,000 to Barnard college in New York.

Visitors to New York Crowd City Churches

Bishop Manning Is Officiant on
Christmas Eve; Procession Made
From Trinity to Grave of Poet

NEW YORK—Unusually mild weather and the long weekend drew many New Yorkers away from the city at Christmas time. On the other hand, crowds of visitors from far and near came to spend their holidays in New York. The churches were crowded, both at the Christmas eve and the Christmas day services.

Bishop Manning officiated at the manger service in the Cathedral of St. John the Divine, on Christmas eve. The Bishop preached at the cathedral on Christmas morning and was present at Evensong. At Trinity church, the noonday carol service on Christmas eve for business people was attended by a congregation that filled the church. As usual, the choir of Trinity was assisted by a group of men from the Down Town glee club. The singing was of special beauty this year. All the other churches held choral services, either on Christmas eve or on the afternoon of Christmas day.

St. Ignatius' church and St. Peter's were among the churches which had midnight Mass. The Church of St. Mary the Virgin kept to the new arrangement of last year, having no midnight Mass but, instead, several early Masses on Christmas morning. The rector of this parish, and those of several other parishes, have found that parishioners are able to make better preparation for a service at 6, 7, or 8 o'clock than for one at midnight.

TWO SERVICES BROADCAST

Two churches broadcast their carol services. St. James', which inaugurated this custom last year, broadcast carols on Christmas eve for the second time. The Church of St. Mark's-in-the-Bouwerie held an international broadcast, the choir singing carols in six different languages.

The Chapel of the Intercession, Trinity parish, had the traditional carol service, followed by the picturesque procession to the graves of Clement C. Moore, author of *A Visit of St. Nicholas*, and Alfred Dickens, the son of Charles Dickens, in Trinity cemetery. Another customary commemoration of Clement Moore was held in St. Peter's church, known as the Christmas church, because of the connection of Clement Moore with its foundation and history.

The famous poem was read and the rector, the Rev. Richard A. D. Beaty, spoke of the devotion of Clement Moore to the parish and of his generous gifts to the church. Still another Moore celebration was held in the court of London terrace, the site of the orchard of the Moore estate. St. Peter's choir sang for this occasion.

The City mission society, the Seamen's Church institute, and all the parishes gave generously of both time and money to bring Christmas cheer to those who might otherwise have lacked either the means or the place for celebrating the day. Hospitals and other institutions were remembered.

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Council Adopts Plan for Aiding Refugees

Developed by Southern Ohio, the Suggestions Are Recommended to All Dioceses

NEW YORK—A plan for the aid of German refugees, developed by the social service department of Southern Ohio, and recommended to the National Council by the national Department of Christian Social Relations, was adopted at the Council meeting December 13th to 15th. The plan, which includes suggestions on how to help relocate refugee families and how best to give financial aid, was recommended to all dioceses.

The plan of the diocese of Southern Ohio has been published in pamphlet form. Copies of the pamphlet may be obtained from the department of social service, 412 Sycamore street, Cincinnati.

The first thing, the pamphlet suggests, is to set up a refugee committee. It then proceeds to plans for relocating refugee families, for providing money to aid the refugees, for making affidavits without involving large personal risk, for publicity, for preventing the spread in this country of anti-Semitism, for study material, and for speakers on the subject.

Definite steps to evolving the plan were first taken October 17, 1938, when the Rev. Almon R. Pepper, executive secretary of the national Department of Christian Social Relations, met with the Ohio department. Southern Ohio asked Fr. Pepper what plans the national department had formulated.

PROGRAM ASKED FOR

None had been formulated, and Fr. Pepper suggested that the department in Southern Ohio could be of real assistance to the National Council if it would give careful study to the subject and prepare a program which could be brought to the attention of the National Council.

A committee consisting of Bishop Jones, chairman, and the Rev. Messrs. Thomas Donaldson and K. Brent Woodruff was set up.

When a copy of this committee's report, containing all pertinent material on the subject and setting forth a diocesan program, was received, the Department of Christian Social Relations reviewed the material and recommended the following resolution:

SOUTHERN OHIO COMMENDED

"Resolved, that the National Council commends the department of social service of the diocese of Southern Ohio for its carefully considered plan of action to aid the German refugees.

"Further, that the National Council accepts this general program as its own for promotion to all the dioceses of the Church through its Department of Christian Social Relations.

"And, to further this promotion on a national scale, the president of the National Council is requested to appoint a committee of 10 members."

After the resolution had been approved,

Recall Origin of "Stand up for Jesus" at Philadelphia Anniversary Celebrations

PHILADELPHIA—Dramatic events associated with the writing of "Stand up, stand up for Jesus" were brought back vividly on December 11th during the celebration of three anniversaries at the Church of the Covenant here—the 80th anniversary of the parish, the 50th of the present church building, and the 15th of the present rector, the Rev. George Warrington Lamb.

First rector of the Church of the Covenant was the Rev. Dr. Dudley A. Tyng. Back in 1858, he was working one day in the fields, and his arm was torn off by a threshing machine. As he lay bloody and dying, he whispered:

"Tell my people to stand up for Jesus!"

His friend, the Rev. George Duffield, a Presbyterian minister, heard these words. The accident, the death scene, and the bravery of these last words so impressed him that he wrote, soon after Dr. Tyng's death, the now well-known hymn suggested by Dr. Tyng's words.

The Church of the Covenant, its history reveals, had its origin in the slavery controversy. After vigorous opposition to slavery, Dr. Tyng in 1856 was asked to resign the rectorship of the Church of the Epiphany in this city. Sympathizers with him banded together and organized the new parish.

Mr. Lamb has been rector of the Church of the Covenant since 1923, and the congregation has been joined by that of St. Matthias' church, pending completion of a merger of the two parishes.

the Presiding Bishop appointed the following committee:

Bishop Strider of West Virginia, Bishop Jones (retired), the Rev. Dr. Russell Bowie, Canon Anson Phelps Stokes, the Hon. Francis Sayre, Miss Elizabeth Matthews, Mrs. Kendall Emerson, Mrs. Guy Emery Shipler, Miss Mary van Kleeck, and Miss Harriett Dunn.

HEARS SYNOD'S REQUEST

The meeting of the National Council also heard a request, made by the synod of the second province last October, that a committee be formed to study the relation of the pastoral ministry to social work and the question of how the clergy may best make use of the resources of modern social work. Fr. Pepper reported the request to the Council.

He read the names of persons suggested to make up the committee, which is to report before next General Convention, and the Council authorized the appointments.

Committee members are Bishop Strider of West Virginia, a member of the General Convention's Joint Commission on Facilities for Theological Education; the Rev. Floyd Van Keuren, New York social service chairman; the Rev. Joseph Fletcher, Graduate School of Religion, Cincinnati; the Rev. Canon C. Rankin Barnes, San Diego, Calif.; the Rev. Percy Rex, Holyoke, Mass., member of a similar committee of the Family Welfare Association; the Rev. Dr. Niles Carpenter, dean of the school of social work, University of Buffalo; Miss Mary S. Brisley, instructor in the pastoral theology department of the General theological seminary; Mrs. Joseph Ware, Cincinnati; Jack Stipe, New York charity organization society; Ralph Barrow, executive director, Massachusetts Church Home society.

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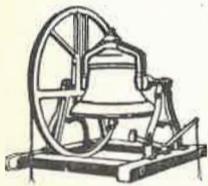
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Asks Theological Students to Dispel Intolerance in Whatever Form It Appears

NEW YORK (RNS)—Likening present-day anti-Semitism and its relation to a sick society, to the anti-Christian persecutions of decadent Rome, Rabbi Joshua L. Liebman of Chicago called upon Christian theological students to go out into their parishes prepared to dispel intolerance in whatever form it appears.

Rabbi Liebman toured nine Christian theological seminaries on the Eastern seaboard under the auspices of the National Conference of Jews and Christians. His New York addresses were made before students of Union theological seminary and the General theological seminary.

Rabbi Liebman contended that as social forms start to decay, men in powerful positions tend to persecute minorities:

"Such is the social pattern in Germany today, where the Jews are the minority. In Rome, the Christians were the persecuted minority, the scapegoat," he said.

"God left the choice between good and evil to man," Rabbi Liebman went on. "This is the freedom which is at the heart of the universe, and it is the freedom upon which democracy is built. Such an idea of God is the heritage of both Jews and Christians."

Dr. Marquis, Former Head of Ford Sociological Department, Resigns

BLOOMFIELD HILLS, MICH.—The Rev. Dr. Samuel S. Marquis, who became well known in clerical circles when Henry Ford asked him in 1915 to take charge of the sociological department of the Ford industries, announced December 18th his resignation and retirement, as of May 1st, as rector of Christ church, Cranbrook, Bloomfield Hills. He has been rector here since 1926.

Dr. Marquis, who will be succeeded as rector by the Rev. Charles H. Cadigan, spent six years with the Ford industries. His work there was partly recounted in his book, *Henry Ford—An Interpretation*. He accompanied Mr. Ford to Europe on the Ford peace ship during the World war.

Anti-Semitic Competition for Children Is Provided by Nazis

LONDON (RNS)—An anti-Jewish competition for German children is the latest development in anti-Semitism. It is being organized by the Frankische *Tageszeitung*, the newspaper of Julius Streicher, well known for his anti-Semitic activities at Nuremberg.

Iolani Second in Football League

HONOLULU—Iolani school for boys here was second in the listing of the senior football interscholastic league this season. Sometimes playing schools of far greater size, Iolani's team won five and tied two games. This was the school's third year in the league.

Its success was due to the coaching of Fr. Kenneth A. Bray, who is in charge of the Hawaiian congregation at St. Andrew's cathedral.

New York City Schools to Teach Tolerance, Good Will

NEW YORK (RNS)—New York City public schools will be required to devote two assemblies each month to the teaching of tolerance and good will, according to an announcement made recently by Dr. Harold G. Campbell, superintendent of schools here.

The decision comes as a result of the tolerance resolution adopted at a meeting of the board of education. Suggested by Mrs. Johanna M. Lindlof, the resolution urged that programs be arranged to "develop esteem, respect, good will, and tolerance among students and teachers."

All of New York's 1,250,000 elementary and high school pupils will be required to attend the assemblies.

Protest Sent King Carol by Baptists of Rumania

BUCHAREST, RUMANIA (RNS)—Officials of the Rumanian Baptist union have protested to King Carol against the closing of Baptist churches and prayer houses throughout the country.

The Baptist leaders asked relief from the burdensome decree which closed the churches of the denomination and pledged their loyalty to the King and throne.

"The liberties which we have enjoyed for 75 years have been taken away," said the message to the king. "There are neither Communists nor Iron Guards among our ranks. Our 1,602 places of worship have been closed. One hundred and twenty thousand strong, the Baptists of Rumania beg relief and recognition as a lawful cult."

The decree, which went into effect on December 15th, required that each local church profess a minimum membership of 100 families. Baptist leaders declared that only 14 of their churches can fulfil the conditions.

Thirty Baptists were carried before a military court in Bessarabia. In the province of Banat all Baptist churches were sealed and all money confiscated by the authorities. In other sections of the country Baptist organizations holding property were said to have been dissolved.

The minister of cults, Nicolae Colan, a Bishop of the Rumanian Orthodox Church, was reported prepared to resign before permitting a single church to open without first fulfilling the terms of the decree.

Heads Chicago Nursing School

CHICAGO—Miss Madeleine McConnel, executive secretary of the Illinois state nurses' association, has accepted appointment as director of the school of nursing at St. Luke's hospital here. She assumed her new position January 1st. Graduated from the school in 1917, she served overseas in the army nurse corps during the World war, returning from France as acting chief nurse of base hospital unit 14.

Subsequently Miss McConnel held positions at Camp Arden, Brattleboro, Vt.; Yale school of nursing, and Western Reserve university.

NECROLOGY

† May they rest in peace. †

MRS. E. CLOWES CHORLEY

GARRISON-ON-HUDSON, N. Y.—Mrs. E. Clowes Chorley, the former Florence Dover, died at the rectory of St. Philip's Church-in-the-Highlands, on December 13th, after a long illness. She was in her 70th year. Funeral services were held in the church December 15th.

Florence Dover was born January 18, 1859, in Ripon, England, the youngest child of John and Martha Dover. The family moved to London; and this daughter, endowed with a great musical gift, studied vocal and instrumental music with Sir Walter Parrott and Sir George Grove. She was graduated with honors from the Royal college of music, Kensington, London.

On August 10, 1892, Miss Dover was married to the Rev. E. Clowes Chorley, the well-known Churchman, historiographer both of the general Church and of the diocese of New York. Thereafter, her life was spent in New York state, and the past 30 years in Garrison-on-Hudson. Mrs. Chorley was organist and choir director of the church for many years.

Mrs. Chorley is survived by her husband; by a son, Kenneth Chorley of New York, president of Williamsburg, Inc.; by two grandsons, Kenneth Chorley, Jr.; and Edward Clowes Chorley, II; and by a sister, Mrs. Charles Mansell of Worcester Park, England. A daughter, Miss Florence Pauline Chorley, died in 1912; and another daughter, Miss Winifred Ford Chorley, in 1918.

LUCY CARLILE WATSON

UTICA, N. Y.—Miss Lucy Carlile Watson died at her home here on December 12th, after a long illness. She was in her 83d year. Funeral services were held in Grace church on December 14th, the rector, the Rev. Harold E. Sawyer, officiating, assisted by the Rev. Dr. William W. Bellinger, vicar of St. Agnes' chapel, Trinity parish, New York. Interment was in Forest Hill cemetery.

Lucy Carlile Watson was born in Utica in 1856, the daughter of the late Dr. William H. Watson and Sara T. Carlile Watson. She received her education at the Young Ladies' seminary and the Utica academy.

With every opportunity open to her, she was from early youth keenly alive to the difficult lives of the underprivileged and devoted her ample resources to the help of those less fortunate ones. From her father she learned the importance of politics in reform measures. She became a leader in the campaign for equal suffrage.

Not only was she a charter member of the Utica Political Equality club, later the Civic club; but her name was cited by the National League of Women Voters as one of the great leaders in the movement,

and her name was one of the 100 names on the famous illuminated panel at the headquarters of the league in Washington.

Miss Watson was active in all the principal philanthropic works in Utica, both secular and religious. A faithful member of the Church, she worked, and led others in work, through her own parish at Grace church.

A niece, Mrs. Alice Watson Doolittle, survives; as do a great nephew, Watson Lowery; and three great nieces, Miss Lucy Carlile Lowery and the Misses Alice Parkinson Doolittle and Lois Andrews Doolittle.

50th Year of Tucker Memorial

VIRGINIA BEACH, VA.—Over 250 persons attended the celebration of the 50th anniversary of Galilee church here on December 10th. Bishop Brown of Southern Virginia was guest of honor. He delivered the address, a tribute to the late Bishop Tucker, who founded Galilee church in 1888. The Rev. R. W. Eastman is rector of Galilee.

Public Schools Dismissed in Greene, N. Y., So That Pupils May Attend Service

GREENE, N. Y.—Public schools of this village were dismissed for the morning on December 7th so that the pupils might attend a service honoring the Rev. Dr. A. A. Bresee, rector of Zion church here, on his 50th anniversary. In the afternoon the schools were closed early to permit the presence of teachers and pupils at a reception in the parish house.

Bishop Coley of Central New York celebrated Holy Communion in the morning. The Rev. Dr. H. C. Whedon, dean of the district, read the epistle, and the Rev. T. J. Dewees the gospel.

Bishop Coley, in his address, spoke of the official, pastoral, and priestly aspects of the ministry. He used the personal example of the long and efficient ministry of Dr. Bresee.

Dr. Bresee, still active in his 78th year, was ordained in 1888 by the then Bishop Whitehead of Pittsburgh.

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Religious Bodies Hit at Nazi Persecution

Continued from page 21

compatible with Christianity, usurping as it does the loyalties which are due to God alone. Its pressure upon the liberties and the faith of Christians is a threat not only to the survival of Christian ideals but also to the maintenance of civilized order in society.

TWO-FOLD OPPRESSION

"With concern for the victims of this two-fold oppression in Germany—that visited upon Jews and that directed against Christians—we acknowledge our responsibility to seek to mitigate their tragic lot and commend them and their sufferings to our brethren of every Christian confession. We pray—and urge all Christians to pray—for the oppressed and their misguided oppressors, to the one and only God of all, King of kings and Lord of lords. Especially in this Christmastide, when we recall with joy the birth of our Saviour in Bethlehem, we commend to our fellow-citizens the Christian duty of praying and laboring for the reign of peace and the increasing glory of God among men of good will."

Signers include Archbishop Mooney; the Rev. George Butterick, president of the Federal Council of the Churches of Christ in America; the Most

Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church; the Rev. L. R. Scarborough, president of the Southern Baptist convention; and Willis M. Everett, moderator of the Presbyterian Church in the United States.

ALL FEDERAL COUNCIL BODIES

The action of the Federal Council was not merely through its officers, but was the joint action of a meeting in Buffalo early this month, attended by 485 delegates. These delegates spoke for the entire list of Christian bodies affiliated with the federal council, which are:

The Northern Baptist convention (including Free Baptists); the National Baptist convention; the Congregational and Christian Churches; the Disciples of Christ; the Evangelical Church; the Evangelical and Reformed Church; the Society of Friends; the Methodist Episcopal Church; the Methodist Episcopal Church South; the African Methodist Episcopal Church; the African Methodist Episcopal Zion Church; the Colored Methodist Episcopal Church in America; the Moravian Church; the Presbyterian Church in the United States of America; the Reformed Church in America; the Reformed Episcopal Church; the Seventh Day Baptist Churches; the United Church of Canada (affiliated body); the United Brethren Church; the United Presbyterian Church; and the latest member of the Federal Council, the Syrian Antiochian Orthodox Church in North America.

The National Council of the Episcopal Church had formally approved the statement, at its meeting on December 14th.

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. Convention of Mississippi, Jackson.
- 18. Convention of Alabama, Gadsden; Tennessee, Chattanooga.
- 19-20. Convention of Nebraska, Omaha.
- 22-23. Convention of Olympia.
- 22-24. Convocation 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 Upper South Carolina, to elect a bishop, Greenville; convocation of Haiti and the Dominican Republic, Port au Prince.
- 25. Convocation of Atlanta, Macon, Ga.; of Louisiana, Hammond; of Maryland, Baltimore.
- 25-26. Convocation of Dallas, Dallas; of Los Angeles, Los Angeles; of San Joaquin, Modesto.
- 27-29. Convocation of Honolulu, Honolulu.
- 29-30. Convocation of Colorado, Denver.

FEBRUARY

- 10-13. Meeting of executive board of Woman's Auxiliary.
- 14-16. Meeting of National Council.



C L A S S I F I E D



ANNOUNCEMENTS

Died

STEWART, RUTH HARRIS, after a brief illness, at Kew Gardens, Long Island, December 16, 1938. Wife of the Rev. Wood Stewart, retired, formerly of Olympia, sometime rector of St. Martin in-the-Fields, Chestnut Hill, Pa. Daughter of Mrs. Harris and the late Chancellor John T. Harris. Interment at Parkersburg, W. Va.

"In her tongue was the law of kindness.
Let her own works praise her."

Resolution

ADOPTED BY THE BOARD OF TRUSTEES OF THE CHURCH PENSION FUND AT ITS ANNUAL MEETING DECEMBER 20, 1938.

Resolved, that the board of trustees of the Church Pension Fund has learned with deepest regret of the death on December 19, 1938, of the Rev. Jeremiah J. Wilkins, D.D., of the diocese of Missouri, and hereby records its sincere appreciation of his untiring services, beginning many years before the inception of the Fund, as a leader in the movement which culminated in the establishing of a sound and comprehensive pension system for the clergy and their families through the medium of the Church Pension Fund.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

GOOD, Rev. WILLIAM J., formerly assistant at Grace Church, Albany, N. Y. (A.); is curate at St. Augustine's Chapel, Trinity Parish, New York City. Address, 105 E. Houston St.

KENNEDY, Rev. DOUGLAS W., formerly curate at St. Mary's Church, West Philadelphia, and associate pastor to students at the University of Pennsylvania; is on the staff of Christ Church Cathedral, Hartford, Conn.

REHFELD, Rev. WILLIAM K., formerly curate of St. Peter's Church, Peekskill, N. Y.; to be assistant at Grace and St. Peter's Church, Baltimore, Maryland, effective January 15th.

SANT, Rev. J. FRANCIS, formerly vicar of Christ Church Parish, Detroit and Grosse Pointe, Mich.; to be rector of the Church of St. Michael and St. George, St. Louis, Mo., effective February 1st.

TUHEY, Rev. WALTER F., formerly curate of St. Clement's Church, and librarian of Yarnall Library of Theology, Philadelphia, Pa.; is curate of the Church of the Good Shepherd, Rosemont, Pa. Address, 516 Panmure Rd., Haverford, Pa.

WADDICOR, Rev. JOHN, formerly rector of Christ Church, Providence, R. I.; is assistant at Christ Church, Fitchburg, Mass. Address, 9 Spring St.

WHEDON, Rev. Dr. H. CURTIS, dean of the Third District Convocation and for the past 12 years rector of St. Paul's Church, Oxford, N. Y. (C.N.Y.); is rector of Grace Church, Carthage, and missionary at Great Bend, N. Y. Address, Carthage, N. Y.

WOODWARD, Rev. TIMOTHY E., is rector of St. Thomas' Church, Glassboro, and in charge of the Church of the Good Shepherd, Pitman, N. J. Address, 212 N. Main St., Glassboro, N. J.

NEW ADDRESSES

GOODFELLOW, Rev. WALLACE C., home address, 8 Village Green, Montrose, Pa.

GRAHAM, Rev. DAVID W. C., formerly Box 113, Leucadia, Calif.; Box 963, Eucinitas, Calif.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. **MAXWELL B. COURAGE** was ordained to the priesthood by Bishop Coley of Central New York in Emmanuel Church, East Syracuse, N. Y., December 14th. The ordinand was presented by his father, the Rev. William R. Courage, and is in charge of Emmanuel Church, with address at 301 East Ave., East Syracuse, N. Y. The Rev. Franklin P. Bennett preached the sermon.

The Rev. **DAVID DE LANCEY SCOVIL** was advanced to the priesthood by Bishop Coley in Calvary Church, Utica, N. Y., December 16th. The ordinand was presented by his uncle, the Rev. Charles B. Scovil, and is in charge of St. Paul's, North Utica, St. Andrew's, Trenton, and St. Paul's, Holland Patent, with address at 494 Coventry Road, North Utica, N. Y. The sermon was preached by the Rev. Charles E. Karsten.

The Rev. **JAMES ARTHUR ROCKWELL** was advanced to the priesthood by Bishop Coley in St. John's Church, Ithaca, N. Y., December 18th. The ordinand was presented by the Rev. Reginald E. Charles, and is curate of St. John's Church, and student pastor at Cornell. Bishop Peabody, Coadjutor of the diocese, preached the sermon.

CHICAGO—The Rev. **WILLIAM WELLINGTON REED**, in charge of St. Ann's Church, Chicago, Ill., the Rev. **EDMUND MYERS RINGLAND**, in charge of St. Thomas' Church, Morris, Ill., and the Rev. **CHANDLER W. STERLING**, assistant at St. Augustine's Church, Wilmette, Ill., were advanced to the priesthood by Bishop Stewart of Chicago in St. Luke's Pro-Cathedral, Evanston, Ill., on December 21st. The sermon was preached by the Rev. Wilford O. Cross.

COLORADO—The Rev. **NEWTON LEROY CAR-**

ROLL was ordained to the priesthood by Bishop Ingley of Colorado in St. Thomas' Church, Alamosa, December 21st. He was presented by the Rev. James W. F. Carman, and is in charge of the San Luis Valley, with address at Alamosa, Colo. The Rev. James L. McLane preached the sermon.

DEACONS

CHICAGO—**HERSCHEL GORDON MILLER** was ordained to the diaconate in St. Luke's Church, Evanston, Ill., by Bishop Stewart of Chicago on December 21st.

SPRINGFIELD—**ARTHUR FLETCHER MILLER**, attorney-at-law of Clinton, Ill., was ordained deacon in St. Paul's Church, Springfield, Ill., by Bishop White of Springfield on December 19th. The Rev. Herbert L. Miller, under whom the newly ordained deacon will serve as a perpetual deacon, presented the candidate and also preached the sermon.

CHURCH CALENDAR

JANUARY

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.)

FEBRUARY

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

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

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

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

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 A.M.
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

St. Bartholomew's Church, New York

Park Avenue and 51st Street

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

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

Church of the Incarnation, New York

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

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

St. James' Church, New York

Madison Avenue at 71st Street

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

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

Holy Communion

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

NEW YORK—Continued

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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. Roeliff 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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