

June 9, 1938
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THE WITNESS



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CLERGY NOTES

ALVES, J. HODGE, rector at Lubbock, Texas, has accepted a call to be the rector of St. James, Alexandria, Louisiana.

BEAUCHAMP, JOHN P., rector of St. Paul's, Portsmouth, R. I., has taken charge of Trinity Church, Bristol, retaining the rectorship of St. Paul's.

BLACKBURN, LAURENCE H., was ordained deacon on May 16th by Bishop Sherrill. He is on the staff of the Cathedral of St. Paul, Boston.

BRYANT, WILLIAM C., curate at the Advent, Louisville, Kentucky, has accepted the rectorship of Christ Church, Streator, Illinois.

CARRUTHERS, FRANK L., curate at St. Mark's, Evanston, Illinois, was ordained to the priesthood on May 29th by Bishop McElwain of Minnesota.

DART, EDWARD M., was ordained deacon on May 29th by Bishop Perry at the Transfiguration, Providence, R. I. He is to serve as curate at Grace Church, Charleston, S. C.

FOSBROKE, C. HOUGHTON, Elkridge, Md., is now in charge of St. John's, Franklin, and Christ Church, Medway, Mass.

GEHRI, WILLIAM G., rector of Trinity, Morgantown, W. Va., and in charge of student work at the state university, has accepted the rectorship of Grace Church, Memphis, Tennessee, effective August 1st.

HENCKELL, P. WALTER, rector of St. Mary's, Big Spring, Texas, is soon to marry Miss Lou Heyes of Colorado, Texas, daughter of Archdeacon J. W. Heyes.

HIGGINS, JOHN S., rector of the Advent, Chicago, has accepted the rectorship of Gethsemane, Minneapolis.

HUNT, WARREN G., formerly curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of St. John's, Saugus, Mass.

HUTTON, HAROLD L., was ordained deacon this month at St. John's Cathedral, Providence, by Bishop Perry. He is an assistant at St. Paul's, Pawtucket.

McCLINTOCK, RICHARD P., was instituted rector of the Messiah, Auburndale, Mass., on May 15th. He was formerly rector of St. Paul's, Lancaster, N. H.

MILLIGAN, RALPH T., was ordained deacon this month at St. John's Cathedral, Providence, by Bishop Perry. He is to enter the Graduate School for Applied Religion, Cincinnati, in the fall.

MUSSON, H. SHEPPARD, was recently ordained deacon at the Advent, Louisville, Kentucky, by Bishop Clingman. He is to be assistant at St. Luke's, Anchorage, Ky., and in charge of several missions.

NICHOLSON, ROBERT W., formerly in charge of St. Mary's, Provincetown, Mass., has been placed in charge of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, Mass.

PAPINEAU, ARTHUR B., in charge of Grace Church, Vineyard Haven, and St. Andrew's, Edgartown, Mass., has announced his retirement.

PHILBRICK, JOHN H., was ordained priest on May 20 by Bishop Sherrill. Formerly in charge of St. James', South Groveland, Mass., he has accepted the rectorship of Trinity, Weymouth, Mass.

QUIGG, NORMAN B., formerly rector of Christ Church, Streator, Illinois, has accepted appointment as archdeacon of the diocese of Chicago.

TEMPLE, GRAY, was ordained deacon on May 29th by Bishop Perry at the Transfiguration, Providence, R. I. He is to be assistant at Tarboro, North Carolina.

WESTMAN, CHARLES F., in charge of St. John's, Franklin, and Christ Church, Medway, Mass., resigned effective June 1.

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BELL-WETHERS

By
BISHOP JOHNSON

WHEN THE DEAR LORD compares us to sheep He tells the truth but it is not very complimentary to us. We are very much like sheep who are devoured by wolves, exploited for the wool and the mutton by hirelings and governed by bell-wethers who have no more intelligence than sheep but have the self-assurance attached to opinionated ignorance.

Our Lord was speaking to sheep when He said, "Because I tell you the truth, therefore you will not believe me," and He said this because men like sheep are easily stampeded by false leadership which promises an easy way out, but are seldom intrigued by truth which demands individual thought and persistent effort.

As Chesterton truthfully said, "Most men when they think they are thinking are merely rearranging their prejudices." Our Lord never expected the multitude to do any thinking. He invited them to follow Him as individuals but when He saw the multitude He went up into a mountain and taught His disciples. When He addressed the multitude He spoke to them in parables that hearing they might not attach themselves to Him unless they had within them certain spiritual capacities to which the parable would appeal. He never tried to stampede the sheep en masse but sought to win only those who were seekers after righteousness. His method was that of a magnet which draws the valuable metal out of the rubbish heap.

One of the marks of a demagogue is that he employs mob psychology to put over his program. He never asks us to think. And youth laps it up. The dictator puts on a show instead of appealing to reason. Brass bands, uniforms, slogans, salutes, capture the imagination of the young; purges, pogroms, assassinations prevent the opposition of the intelligent. Add some temporary benefits of a material character, due to the fact that the dictator can compel action by force, and you get the result, which is that of a people content to sell their birthright for a mess of pottage. The ultimate result does not concern them.

Every dictatorship has necessarily and eventually produced a people who are incapable of thought, fearful of speech and cowed into regimentation. The in-

evitable sequel is that, when the dictator demonstrates by dying that he is merely a bell-wether and not a demigod, the Frankenstein crushes liberty and imposes the arbitrary tyranny of less competent men. All tyranny has had its origin in some benevolent ability of the original tyrant. So Hitler, Mussolini and Stalin have great ability to do some things which their successors will fail to carry out.

UNFORTUNATELY this same trend is to be found in the history of religion. Even among the Apostles there was fussing as to who should be greatest. They were more concerned that they receive honor than they were that the Lord's work be done. Out of this atmosphere came the quarrel between the bishops of Rome and Constantinople as to who was the greater. We in the west inherited the supremacy of the pope, which worked well under Gregory in the seventh century and badly under Alexander Borgia in the fifteenth. The Roman Church in Europe today is paying the penalty of the benevolent dictatorship which once established could not be overcome. It is the substitution of external force for internal initiative and whatever temporary benefits accrue they are more than offset by the ultimate decadence which ensues.

It is inconceivable that our Lord would approve in his successors that which He declined to use Himself. He never employed external force either to win or to hold His disciples. The power that He undoubtedly gave to the Church was not a different kind of power than that which He Himself employed and that involved washing the feet of the Apostles instead of crowning them with a tiara.

As one studies the history of the Church one can see that it has suffered more from the assumption of arbitrary power on the part of prelates and reformers alike than it has from any other cause. When a bell-wether becomes a dictator, and is more concerned over his own importance than he is of the welfare of the family, he short-circuits God's grace and becomes a non-conductor of love.

The divisions of Christendom, as well as the paraly-

sis of the Church at certain periods, has been due to the visions of grandeur which have centered around the ego of the leaders rather than around the glory of God. It is so hard to distinguish between the importance of the individual and the value of the message.

I have often wondered why Christ chose Judas as one of the Apostles. He knew what was in man and needed not that anyone should tell Him. He must have known what kind of a person Judas was. It must have been in order to set forth to successive generations in a dramatic way the consequences of self-centered leadership in the household of faith. Judas was one who put his own interests before any devotion to His Master, and the consequence was not only terrible to the other Apostles; it was also terrible to Judas when the drama was ended.

PROBABLY the most difficult art for a Christian to acquire is that of selflessness which the Master lived and taught. It happens so often in parish life that one is willing to wreck the peace of the parish over some petty matter in which one's opinion or importance is involved. All we like sheep have gone astray because we prefer the comforts of this world to the comforts of God's grace. Really they are quite different and are acquired by different methods.

It is because the methods are different that so many of us prefer a popular show and an engaging showman to a leadership which bids us to do in secret that which is seen of God alone. If we seek popular applause we have our reward and need expect no other. We capture the crowd but lose our own souls. We may have our way but if it isn't the Master's way it is too bad.

Do not misunderstand me. Bell-wethers have their use but it is a limited one. When they attempt to do the thinking for the flock they have the limitations of their nature, for they too are merely sheep. When they exercise their talents to assist the shepherd in keeping the sheep together they are within their abilities. When one considers how many bell-wethers in the past were going to save the Gospel by leading the sheep away from the fold and one contemplates the result of their bell-wethering, the result is not inspiring.

It reminds me of what happened years ago in the House of Bishops. The Presiding Bishop's name was Benjamin. The assembly found itself in a mess which the Presiding Bishop attempted to straighten out, whereupon one of the bishops remarked, "And Benjamin's mess was five times greater than any of the others."

It has been demonstrated time and time again in both politics and in religion that no bell-wether has much more intelligence than ordinary sheep. When he attempts to impose his one compartment intellect upon all the problems involved he merely adds to the messiness of the mess. The fact that he is sincere merely complicates the problem for sincerity by itself is not sufficient to justify the assumption that it guarantees any super-intelligence. One might add a clause to the Litany: "From all self-opinionated bell-wethers, Good Lord deliver us."

Let's Know

By
BISHOP WILSON

JOHN WESLEY

OUR Methodist brethren have been celebrating an anniversary for John Wesley. Not his birth or his death but his "heart-warming" in a Moravian Chapel in London which occurred on May 24, 1738, and is said to mark the real beginning of Methodism.

Wesley's story is an interesting one. He was born in Epworth, England, in 1703 (hence the "Epworth League"). His father was a priest in the Church of England. He and his brother Charles both followed in their father's footsteps and were ordained also to the priesthood. After his ordination he served two years as his father's curate and then returned for further study in Oxford. He and Charles gathered a small group about them at the university and lived a carefully regulated religious routine. They were so methodical about it that they were dubbed "Methodists" and the name has persisted. He was most diligent about his Church duties, attending Church services, regularly receiving the Holy Communion. He got a firm grasp on his religion by reading Law's "Serious Call"—a thoroughly Anglican book. Other students looked askance at him because he was such a "High Churchman".

He came over to the colony of Georgia in 1736 to direct Church work and convert the Indians. His severity got him into difficulties and he returned to England after two years of unsuccessful colonial work. They said he was too "High Church".

He fell in with some Moravians and was for a time quite taken with their piety. At a Moravian meeting in Aldersgate St., London, he experienced what has been called his conversion. He wrote "I felt my heart strangely warmed". The Church of England at that time was going through a period of stiffness and rigidity. Wesley's association with the Moravians did not sit well and his roving evangelism was out of tune with the English system of settled livings. Hence he was not welcomed very cordially into English churches to preach. Together with George Whitefield he began preaching in the open fields. Presently he broke with the Moravians, considering them some sort of heretics. He organized his following into a Methodist Society within the Church of England, set apart lay preachers, and launched a remarkable evangelistic movement throughout the country. He proved to be an indefatigable worker and an able organizer in addition to his capacity as preacher and writer.

As he grew older his duties became too heavy for him. He was unable to maintain touch with the Methodist work in the American colonies. So he commissioned Thomas Coke to superintend the American field. When he learned that Dr. Coke had assumed the title of "Bishop", Wesley wrote him in protest—"How can you, how dare you, suffer yourself to be called a bishop. I shudder, I start, at the very thought".

John Wesley died in 1791. He and his brother

Charles continued to be priests in good standing in the Church of England right to the end. Both of them regretted greatly the growing tendency among the Methodists to separate into a denomination of their

own. The break did not occur until after Wesley's death. We of the Episcopal Church are profoundly grateful for Wesley's devoted service to our Lord. We share his regret for the separation that took place.

IT CAN BE DONE!

By

WILLIAM B. SPOFFORD

THIS IS A STORY of depression, recession and bank failures, and with it all the doubling of a congregation, the tripling of a church school enrollment, the paying of quotas, and the wiping out of a large indebtedness. In 1901 there came into being in Atlantic City, New Jersey, the Church of the Transfiguration as a chapel of the Church of the Ascension. In less than a year it became an independent parish, changing its name to All Saints'. The site cost \$20,000, the church building another \$40,000 and there was a debt of \$20,000. In its early years, under the rectorship of the Rev. John W. Williams, it was in reality a summer chapel. During these years real progress was made; by 1917 the mortgage was cancelled and over \$35,000 was spent on improvements. Every window in the church is a memorial of colorful stained glass. The church also has one of the most beautiful altars in the country, pictured on our cover. This cost \$8,000 and is made of American, Italian and Grecian marble. The front is arranged in three panels; in the center is carved an Agnus Dei, almost life size; on each side is a deep cut panel with a raised cross with moulding surrounding it. The lower part of the reredos is decorated on each side with a center of Italian marble, enclosed with a four inch strip of Breche violet Grecian marble. The supporting columns are also Grecian and are mounted on a white base. This altar is a memorial to the Rev. Philip A. H. Brown, who for thirty-five years was a priest of Trinity Parish, New York, while the reredos was given by Mr. and Mrs. Philip L. Schell, parishioners, as a thank-offering for twenty-five years of happy married life.

During the formative years All Saints' prospered.



ALL SAINTS', ATLANTIC CITY

Easily seating five hundred people, not infrequently seats had to be placed in the aisles. In 1919 it was decided to keep the church open throughout the year. Furthermore, Ventnor, fast growing suburb, felt the need of a chapel. So the Chapel of the Epiphany was started and in 1920 over half the members of All Saints' transferred to the new chapel. Meanwhile the section in which All Saints' is located rapidly changed from a summer visitor's private home community to one that harbored many Jewish rooming houses.

Losing half its members was a blow. The depression was another. The Rev. Mr. Williams, an ill man, resigned and became rector emeritus. The Rev. Lansing Putnam was called and worked hard against tremendous odds. Twenty-one banks in Atlantic City closed, with but one remaining open. Hotels, formerly prosperous, went into receiverships. At All Saints', over a five year period, there was a steady decline in members and in funds. Mr. Putnam met the challenge by cutting his own salary in half. But the small congregation was unable to meet the several thousand dollars in notes that were due. Mr. Putnam resigned to accept a position in a New York City parish.

It was then that the vestry called as rector the Rev. George L. Whitmeyer. Having worked in the mission field for a number of years he recognized a challenge when it was presented. He accepted, at reduced sal-

ary. Things changed almost miraculously. In a short time the church was filled again. Within six months the debt of over \$6,000 was cancelled. Growth has continued so that during the past three years congregations have doubled; the church school has been built to three times its original size; a junior choir of thirty-seven youngsters has been organized; the organizations of the parish are thriving.

Meanwhile Mr. Whitmeyer has quietly been at work urging his people to leave something in their wills to All Saints'. One of these provided an excellent Estey Organ which was dedicated last year. Others have taken the parish completely out of debt. And as more



GEORGE L. WHITMEYER
Rector of All Saints', Atlantic City

are paid they are being added to the endowment fund which is rapidly coming to respectable proportions.

The story is told in more detail by Mr. Carl Thoms, a warden of the parish. We wrote him a note, "How are things at All Saints'?" His reply, which he headed "It can be done," tells the story:

"A few years ago, those who felt they knew All Saints' Church best, upon the resignation of the Rev. Lansing Putnam, thought it might be necessary to change back to a summer church, or become a mission.

Due to financial conditions we had run into several thousands of dollars in debts, and very little income. The Rev. Mr. Whitmeyer, visiting in Atlantic City, came to preach for us, and the vestry felt that if they could prevail upon him to come and work with us, we might, within a five year period, again become an active and thriving parish. Having served in the missionary field, and with missionary spirit, Mr. Whitmeyer, after consulting with the vestry, felt that something could be done, and accepted the rectorship. With true missionary zeal, he set to work reorganizing. People came to see and hear, and continued coming. Within six months' time the parish had revived; we were completely out of debt. The church property had been neglected for years, so it became necessary to redecorate throughout. Several thousand dollars was spent for this work. As time went on, through legacies, we installed a new three manual Estey Pipe Organ; a complete and beautiful lighting system by Rambusch of New York. To this was added later, a lighted cross on the porch of the church. Then, it became necessary to put a complete roof on the church, chapel and choir room; and with an enlarged church school, at the insistence of the rector, the first unit of a community center was added as a parish house, with complete electric kitchen, kitchen and parish house equipment. Pledges have doubled, larger congregations; church school tripled; and the Woman's Auxiliary, which found it hard to meet their quota in the past, have in this year's first five months, paid the 1938 quota in full. All bills are paid promptly, and a goodly bank account is on hand. Five years' back payment for diocesan assessments have been paid in full, and are now being paid three months in advance. With our legacies, which are to be used as an endowment fund, we are very optimistic about the future; and as church warden, I cannot help but feel that everything we have accomplished these past few years, is directly due to the sincere and untiring efforts of our beloved rector."

The Religious War

THERE was a religious war on, out in Branchville, and the population was divided into two hostile camps. It started in the schools and several teachers were discharged and two members of the School Board sent in their resignations. People who had been friends for years passed each other on the street without speaking and there was nothing much else talked about in town. Then the city papers got hold of it and played it up with all the variations. "It's a perfect shame," protested Miss Jennie Dorr, President of the Parent-Teachers' Association, "to see our fair village advertised in such a disgraceful way."

"Wal, I dunno," replied old Dicky Morris, "Mebbe it's a good thing to let people know that there's one town that's got religion enough to fight over."

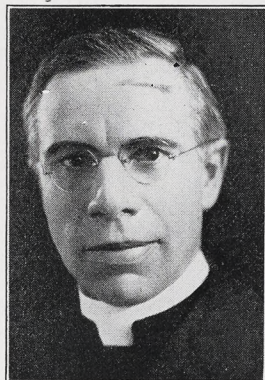
THE CHURCHMOUSE.

THE FACT OF SIN

By

DANIEL A. MCGREGOR

RELIGION is always deeply concerned with the fact of human sin. In this it is true to life for life is always concerned with its own failures and frustrations. Christianity is both more pessimistic and more optimistic than other religions in its dealing with the problem of sin. It sees a deeper and more terrific darkness in the evil in life, and it sees more hope of victory over this evil.



D. A. MCGREGOR

The great thinkers of the Christian Church have thought more about sin than they have about sins. They have recognized clearly the evil things that men have done and they have been frank in uttering their denunciation. But they have seen that the problem was much deeper and more serious than the deliberate and conscious malice of individuals. They have seen sin as a terrible miasma poisoning the whole of life. They have seen it as a cosmic power enshrouding life, permeating life, and breaking out into visibility in certain evil acts of men. The evil and wrong in life are deeper than man's understanding, they are beyond man's power to control or to conjure. Only the power of a superhuman God can conquer the sin of the world.

Sin is not limited to conscious, malicious wrongdoing. Sin is anything that conflicts with the will of God and the will of God is the salvation of His children. Therefore, anything that impedes the highest welfare of man in the Family of God is sin against God and brings pain to the heart of the Father.

There are various levels of sin, various types of action that hinder the love of God from being realized in the lives of men. There is of course deliberate wrong to others. Of this we are all conscious and guilty. But there are obstructions to the free flow of the divine love in our unconscious habits and attitudes. A surly, unresponsive attitude to others may be so habitual as to become unconscious, but it hinders the fellowship of love just as truly as if it were conscious and deliberate. A person may not realize that he is thoughtless and inconsiderate of others but he hinders the life of the Family of God by his habitual attitudes perhaps even more than a malicious person does. A superficial legalism might claim that a person is responsible only for those evil deeds which he does willingly. A realistic view of life will recognize the results that actually do follow from our acts and attitudes.

THERE is inherited sin. Whether this inheritance be biological or not, it is certainly social. We inherit from our forefathers not only our bodies but also our tendencies to act in certain ways. The habitual ways of living are accepted by us from our social group without much thought or criticism. Some of these ways are crude, some are unjust. Many of them impede rather than aid the flow of the love of God in human life. We do not know how cruel and unjust our acts and attitudes are.

The tragedy of the Pharisee in our Lord's parable was not that he was a conscious hypocrite. It was that he honestly thought that he was good. He was an unconscious hypocrite unable to see the evil in his own life. Probably he was guilty of few overt acts of wrong-doing, but he could not see that his whole system of attitudes to God and to man was hindering the flow of human love. There is institutional sin. We build our social structures of the family, of education, of business, of law and government and then these institutions control and dictate our ways of acting. A bad educational system, adopted in good faith sets up unworthy goals for life and leads people ignorantly to oppose the will of God. Bad laws and bad government work evil on the children of God. A bad sewerage system will kill more of the Father's children than all the revolvers in the country. Bad laws and bad government can bring about as much suffering as a disease itself.

The fearful power and presence of sin in life extend far beyond the sphere of individual choice and decision. It lives in our sub-conscious life, it resides in our systems of habit, it works through our social institutions. It is the constant enemy of the purposes of God, both within us and without. It is a cosmic enemy vitiating all life and all reality and opposing the will of God in the universe.

Who can conquer such an enemy?

Certainly the will and effort of man are inadequate to the task. For the enemy has entered into the very life of man poisoning his will and distorting his social institutions. Man cannot save the world from sin for man has been conquered by sin and needs himself to be saved from his captor. As man faces the terrible strength of the enemy and the way that enemy has entrenched himself in the citadels of life he may well cry out as St. Paul did "O wretched man that I am. Who shall deliver me from the body of this death?"

The message of the Christian faith is that God has brought deliverance to man through Jesus Christ our Lord. By His life and death, by His Cross and passion, by His resurrection and ascension, Christ has conquered the power of sin and has brought freedom and salvation to man.

FAMILY WORSHIP IN THE HOME IS URGED BY LEADERS

Four times a year a committee of Christian parenthood of the diocese of Albany mails out a leaflet on some phase of parenthood. A recent one was devoted to family worship in the home, reproduced herewith.

Is it archaic and out of date, or are there values which the modern family cannot afford to lose? Christian parents who earnestly seek help in rearing their children have, in family worship, an aid which will supplement and complete the suggestions and ideas sought in magazine articles, psychological studies, books, and radio talks. The five to ten minutes set apart each day for quiet communion with each other and God, contribute more to enriching the life and to strengthening the family ties, than can be measured.

THERE ARE DIFFICULTIES to be sure. There seems to be no time when the members are all together. The remembrance of family prayers from the past may be unfortunate. Father and mother may have come from homes observing different religious practices or one from a home in which there were none. There is an attitude that "others don't" and that it is just an "empty form." There is often a feeling of shyness or inability. The parents must first desire family worship and then together plan how to overcome barriers.

Family worship should be brief, varied, joyous, and social, each member taking part. The needs of the group should be kept in mind and also their limitations.

GRACE AT MEALS is a simple way of beginning. The central idea is the recognition of God's presence, thankfulness for His mercies and intercessions for the needs of others as well as our own are often included. To avoid meaningless repetition, different graces may be used. Grace said in unison gives a sense of unity and avoids embarrassment. See *The Book of Common Prayer*, p. 588.

THE BOOK OF COMMON PRAYER used daily by the family is a visible link between the worship of the Church services and that of the home. If selections are carefully made, it will be normal for the children, as their conception of God grows, to turn gradually from their childish prayers to a fuller understanding of prayer. *Family Prayer A Shorter Form*, p. 583, is arranged so that other prayers may be added, 584-588. A search through the book will reveal much usable material. Chosen for their suitable thought, a few suggestions for special days are:

Labor Day—For Every Man in His Work, p. 44.

Columbus Day—For Our Country, p. 36.

All Saints' Day—pp. 256, 258.

Armistice Day—pp. 111, 122, 185, 195.

Lincoln's Birthday—For a Blessing on the Families of the Land, p. 587.

Washington's Birthday—For the Family of Nations, p. 44.

Independence Day—p. 263.

THE BIBLE will naturally have a place in the program. The importance of so presenting this Book to children that they may grow to enjoy and revere it, requires certain things of the parents. Their understanding of the text, their explanations in discussions, their attitude and voice in reading will influence the child. Familiarity with the Bible, its language, its stories, its songs, its writings will give a foundation, a background, upon which to build a philosophy of life. Faith, hope, love—God's love is learned from the Bible. Carrying on the Gospel of Christ is the Christian's paramount task. *The New Testament*, is the source book. Let the children participate by making selections, by reading in turn, by reciting in unison with the parents some learned portions. The Church school lessons may guide in choosing passages.

For use with children, the following psalms are suggested: 8, 15, 23, 24, 67, 84, 121, 146. These are free from the ideas of vengeance which characterize many of the warlike ones. Memorizing will prove easy if they are included in family worship from time to time.

MUSIC to some is the truest form of worship. A Sunday afternoon or evening hymn sing can be something to look forward to with pleasure, to remember with joy. In one home the children gather about the piano for a hymn just before leaving for school.

COMMENCEMENT AT ST. AUGUSTINE'S

Charles H. Wesley, Negro educator and dean of the graduate school of Howard University, gave the address at the graduation at St. Augustine's College, Raleigh, North Carolina, on May 25. He urged the sixty-seven graduates to launch a modern crusade against "the three great evils of the modern world: war, machine profits which ignore human values and racial and religious intolerance." It was the 71st commencement of St. Augustine's which is the oldest educational work for Negroes sponsored by the Church and the only one offering a four year college course leading to a degree. President Edgar H. Goold made the awards.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Clergymen, educators, writers, artists and trade unionists joined forces last week in issuing a statement on American foreign policy which urges the government to "initiate a policy of economic non-cooperation with invaders" and to announce our willingness "to cooperate with these nations in the solution of their economic difficulties as soon as they withdraw their invading forces." The statement was released by the American League for Peace and Democracy. It declares that by permitting the sale to Germany, Japan and Italy of the means to carry on aggressive wars, the government of the United States is operating on a policy that is the opposite of that advocated by both President Roosevelt and Secretary of State Hull. The only government to be quarantined, according to the statement, is the Spanish Democracy, a victim of invasion. "Our government has led the nation into the greatest naval program of its history; it has permitted the war department to push a general conscription law and plans for dictatorial repression; it has proclaimed the old imperialist doctrine of protection of American interests abroad. By all the experience of the past, this program and policy leads straight toward war, it furthers the destruction of the democratic process that is the only possible road toward peace." The statement ends by asking the government to reverse its present policy by operating on the following principles: No use of American goods or money by the aggressors who are invading other nations. Full access to our markets for the victims of invasion under regulations designed to remove the risk of our being drawn into war.

* * *

Memorial Fund for Dick Sheppard

A committee of New Yorkers have sent out an appeal for a memorial fund for the Rev. Dick Sheppard, late canon of St. Paul's Cathedral, London. A life-long advocate of peace, the London Canon rallied thousands for peace and organized them into the Peace Pledge Crusade. There is now planned a "Dick Sheppard Club" which will be a peace center in London, providing a book store, lecture room and meeting place for those interested in the peace movement. It will also offer a place where those who are in trouble of one kind or another may find a leader who will aid them. A considerable sum was raised at a mass meeting held in the Albert Hall,

and it is now hoped that this start may be augmented in America since Dick Sheppard was an international figure who won many friends through his visits to the United States. Episcopalians on the American committee are the Rev. W. Russell Bowie, the Rev. Theodore H. Evans and the Rev. Elmore McKee. The treasurer is Mr. James M. Speers, 609 Fifth Avenue, New York City, to whom donations should be sent.

* * *

Girls' Friendly Meets At Silver Bay

Over 200 girls, representing every diocese of the Second Province, met at Silver Bay, N. Y., May 27-30 for a conference of the Girls' Friendly. The leaders were Margaret Jefferson, field secretary of the province; Josephine Arnold of the national office; the Rev. William E. Sprenger of Albany; Mrs. A. Abbott Hastings of Troy and Dean Edward R. Welles of Albany.

* * *

Nice Way to Celebrate

The Rev. Harry S. Musson, rector of the Advent, Louisville, Kentucky, found a nice way to celebrate the 33rd anniversary of his rectorship. He presented his son, H. Sheppard Musson, to Bishop Clingman for ordination to the diaconate. Young Musson, after assisting as director of Camp Woodcock, diocesan camp for boys, is to be in charge of several missions under the Rev. Robert C. Board, rector of St. Luke's, Anchorage, Kentucky.

* * *

Synod of the Church in Japan

War and the quickening of efforts toward self-supporting dioceses were the themes pervading the 19th triennial synod of the Church in Japan, when 200 bishops, priests and lay delegates met April 26-29 at Kyoto. Delegates were present from the ten dioceses of Japan, the missionary district of Formosa and from the Church in Korea. No sooner was the opening service over than a resolution was passed pledging the Church to render "true national service to uphold the dignity of the Imperial Throne." The Rev. P. O. Yamagata, professor at Central Theological College and one of the senior priests of the Church in Japan, was elected chairman of the executive council which will direct the affairs of the Church during the next triennium. Self-support for the eight missionary dioceses was urged and a committee selected to make an investigation as to the financial requirements. A plan was also approved to set up a national Church Pension Fund, merging the existing diocesan schemes. In the resolutions



GEORGE W. RIDGEWAY
Preaches at Kemper Hall

on the Chinese situation, significantly enough, the invasion of that country was not spoken of as a "war" but as an "emergency" and an "incident".

* * *

Malcolm Peabody Accepts Election

The Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia, announced on June 2 his acceptance of election to be the bishop coadjutor of Central New York.

* * *

Bishop Ferris to Resign

Bishop D. L. Ferris of Rochester announced to the convention of the diocese of Rochester that he will present his resignation to the House of Bishops which is to meet in Memphis in November. He will be succeeded as diocesan by Bishop Reinheimer, present coadjutor.

* * *

Long Island Parish Seeks \$200,000

St. Paul's, Glen Cove, Long Island, is seeking to raise \$200,000 for a new church and parish house, according to an announcement made last week by Rector Lauriston Castleman.

* * *

Death Takes Wife of Savannah Rector

Mrs. Jane A. Smith Wright, wife of the Rev. David Cady Wright of Savannah, Ga., died suddenly on May 30th.

* * *

Lutherans to Give Sex Instruction

Sex instruction for boys and girls from fourteen to sixteen years of age was recommended to the Lutheran synod of New York, meeting last

week. A special committee on moral and social welfare has been studying the question for a year. They also recommend more stringent marriage requirements by the state.

* * *

A Unity Service in Philadelphia

The Rev. William H. Dunphy, president of the Orthodox and Anglican Fellowship, was the preacher at a service held June 5th at Calvary, Philadelphia, in which the various Orthodox, Old Catholic, National and Anglican Churches took part.

* * *

Diocese of Lexington Receives Bequest

The diocese of Lexington is to receive from \$50,000 to \$60,000 from the estate of the late Lydia Armstrong of Washington, D. C., the income to be used for mission work in the mountains of Kentucky.

* * *

Praise for Erie's Archdeacon

Archdeacon H. W. Foreman of Erie came in for a lot of praise at the dinner of the Laymen's League, held in connection with the diocesan convention which met May 24-25 at Bradford, Pa. What's more, they gave him a nice new automobile. He has resigned his post to take the rectorship at Carthage, New York. Business at convention: approval of plan for social security for lay employees; readjustment of salaries and expenses of diocesan missionaries; approval of plan for a full time secretary for religious education and young people's work; a resolution urging the National Council to engage a secretary for rural work.

* * *

Union Service at Pasadena

The Rev. Stephen C. Clark Jr., rector of St. Mark's, Pasadena, California, was the preacher recently at a union service held in the Congregational Church. St. Mark's choir supplied the music too.

* * *

A Christmas Tree in May

They had a Christmas tree on May 22 at St. Paul's, Chicago . . . the whole works, lights and all. The children of the church school brought gifts for children of other countries. They will be packed this summer and shipped early so as to arrive before Christmas.

* * *

Paul Tillich Sees Spread of Fascism

Paul Tillich, who is an emigre from Germany now on the faculty of the Union Seminary, told about 100 persons who met recently in New Jersey for the annual conference of the Fellowship of Socialist Christians, that fascism would spread

throughout Europe. He declared that we are in an inexorable period of transition from liberal democracy to authoritarian collectivism. He advised Christians to prepare now for an underground movement to keep the flame alive until breakdown and chaos had ended. Reinhold Niebuhr, also of Union, was more cheerful since he stated that our long training in democracy and our horror of the ugliness of fascism might save us from it.

* * *

The Seven Years of Famine

Bishop Brown of Harrisburg in addressing the diocesan convention, meeting at Harrisburg, Pa., May 24-25, said that the seven years of his episcopate must have been the seven years of famine foretold by Joseph. Nevertheless he declared that "during these lean and desperate years of depression and recession, without fear and without complaint, the work of Christ has been carried on in our congregations". The Rev. Allen Evans of Philadelphia and the Rev. Theodore P. Ferris of Baltimore were the speakers at the convention dinner.

* * *

The Organist Is Again On Hand

Mrs. F. P. Bowen played the organ at the ceremony fifty years ago when the corner stone was laid for St. Paul's, Savanna, Illinois. She was present on May 22nd when a service was held marking the anniversary.

* * *

Commencement At Kemper Hall

Bishop Whittemore of Western Michigan is making the address at the commencement at Kemper Hall today, June 9th. The Rev. George W. Ridgeway of Rockford, Illinois, preached the baccalaureate on June 5th.

* * *

Acolytes Meet in Louisville

Vested in scarlet the acolytes of Louisville, Kentucky, and vicinity held their annual service on the evening of Ascension Day at St. Mark's. The Rev. W. H. Langley Jr. preached.

* * *

The Church Situation in Germany

There is a lull in the conflict between church and state in Germany, though much is going on behind the scenes. Thus it has been arranged that pastors will take a personal oath to Hitler, similar to that required of state officials. And the initiative for this comes not from the state but from a committee of the church. However since the Confessional Synod is not represented it is

apparent that the Nazi controlled German Christians are behind the move. There has also appeared a new group called the National Church of the German Reich, which has issued a thirty point program which calls for the extermination of the Christian faith, the confiscation of all church property, and the ceasing of publication of all Christian literature, including the Bible. Hitler's *My Struggle* is to be substituted for the Bible.

* * *

Russell Bowie Condemns Hague

The Rev. W. Russell Bowie, rector of Grace Church, New York, warned Americans against allowing Hague's dictatorship in Jersey City to go unchallenged, lest it spread to other areas. He called upon officers of the federal government (presumably the President) to come to the defense of the Bill of Rights of the Constitution.

* * *

By Way of an Anti-Climax

I have just been looking over a parish paper of a mid-western church. It starts off: "June 5th is the birthday of the Christian Church. Let us show our appreciation of this gift by giving as much as possible toward a carpet for the church." Maybe I am wrong but somehow that strikes me as the height of something or other.

* * *

New Church Worker in Lawrence

The Episcopal Churches of Lawrence, Mass., have jointly engaged Miss Millicent D. Becker, social worker and Church woman, and have given her the title of "Parish Visitor for all Episcopal Churches of Greater Lawrence". I only hope she is not required to write that title under her signature on letters. Anyhow her job is just what the title states . . . rectors merely turn over to her any cases of need that come to their attention and Miss Becker handles them with tact and efficiency.

* * *

Massachusetts Bishops Have Anniversaries

The 25th anniversary of the consecration of Bishop Samuel Babcock is being celebrated this month in Massachusetts. The 45th anniversary of the consecration of Bishop William Lawrence is to be observed in the fall.

* * *

Legion Demonstrates for Peace

With a huge orchestra, a band and a chorus of male voices, the American Legion of Albany County, New York, attended a peace and Memorial Day service at the cathedral in Albany, under the lead-

ership of the Rev. W. Hubert Bierck, rector at Menands. Bishop Oldham reminded the men that they were committed to peace. "You fought to end war, and that fight is not yet won. Indeed at the moment it seems almost lost." A willingness to give up or to modify some of our so-called sovereign rights will be necessary if we are to have world peace, he declared.

* * *

To Lecture At Princeton

The Rev. Charles L. Taylor Jr., professor of Old Testament at the Cambridge Seminary, is to give a course of lectures next year at Princeton University.

* * *

Memorials in Long Island Church

A pulpit, lectern, chairs for the chancel and other memorials have recently been dedicated at St. Andrew's, Williston Park, Long Island, where the Rev. Irving S. Pollard has been in charge since February. Things are moving ahead, 'tis said, under his leadership with the congregations tripled.

* * *

Henry D. Phillips Accepts Election

The Rev. Henry D. Phillips, rector at Columbia, South Carolina, announced on May 27th that he would accept the election as Bishop of Southwestern Virginia. No announcement has yet been made as to the time or place of his consecration.

* * *

Well Attended Meetings in Michigan

Women of Michigan living in outlying districts have for years been urged to attend the monthly meetings of the Auxiliary, generally held in Detroit. The May meeting was held at St. Johns, Michigan, which is the name of a town in the central part of the diocese. So officers said to Detroit members, "Now you have an opportunity to do what we have long been urging others to do. Recognize the loyalty and enthusiasm always shown by the women outside Detroit in attending meetings by yourself attending this one." It was a terrible day, cold and rainy, nevertheless about 200 were on hand, with practically every parish and mission in Detroit represented.

* * *

Parish Doubles in Four Years

Bishop Seaman of North Texas confirmed a class of twenty the other day at St. Paul's, Lubbock, with four of them from a rural mission located at a federal farm project thirty miles away. The parish has grown in four years from 114 communicants to 208, with the present

list including only the Lubbock residents among the 50 Episcopalians at the state college. The Rev. J. Hodge Alves is the rector.

* * *

Bishop McElwain Stresses Rural Work

Rural life is the background of life in the state of Minnesota, a fact which must be kept constantly in mind, declared Bishop McElwain in addressing the convention of the diocese at St. Paul's, Minneapolis, held May 24-25. Bishop Keeler in his address stressed the missionary work of the diocese and pointed to the fact that there are 38 missionary clergy now serving 79 congregations on the smallest budget in the past five years. He said that funds should be raised to place a full time chaplain at the University of Minnesota, and he asked for a committee to work out plans for increasing the Episcopal endowment so as to release larger sums of money for diocesan and general missionary work. The convention adopted a resolution providing for retirement policies for lay employees of the diocese, with the budget increased to provide for the premiums. The Rev. Thomas N. Carruthers of Trinity, Houston, Texas, and the Rev. A. E. Knickerbocker, representative of the prov-

ince on the National Council, were the speakers at the convention dinner.

* * *

Young People to Meet At Happy

Young people of the district of North Texas are to hold a conference this summer at Happy, which, believe it or not, is the name of a Texas town. The Rev. J. Hodge Alves of Lubbock is to be the director.

* * *

Centennial Convention in Florida

The diocese of Florida held its centennial at Tallahassee on May 21-22 with Bishop Wing of South Florida preaching at the service which was conducted by Bishop Juhan, assisted by the rectors of the five mother parishes of the diocese. There was a pageant, a young people's convention, two plays and a banquet. And a newspaper of Tallahassee brought out a special edition with all sorts of stories and pictures of the work of the Church in the diocese. Three special offerings were presented; a centennial offering of \$35,000 had been sought. This fell short, but it was large enough to cover the current debt of the diocese and to go a considerable

way in paying for the chapel to be built at the University of Florida, the salary of an archdeacon and for the reestablishment of a diocesan paper. The young people's service league of the diocese presented an offering of \$400 to be used to further their program and the church schools presented their Lenten offering which amounted to \$1,826.

* * *

Celebration At Royal Oak, Michigan

A dinner was held at St. John's, Royal Oak, Michigan, on May 23 to celebrate the raising of \$20,000 which clears the parish of indebtedness. There were speeches by Bishop Page and Rector Charles C. Jatho.

* * *

Commencement At Seabury-Western

The administration of Frederick C. Grant as president of the Seabury-Western Seminary, Evanston, will come to an end on June 16-17 when commencement is to be held. It is expected that the trustees, to meet at that time, will announce the new dean. One of the highlights of the commencement will be the unveiling of a portrait of Samuel Seabury, first bishop of the American



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THIRTY YEAR ENDOWMENT	24.57	25.21	26.31	28.18	31.36	36.57
TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
TWENTY YEAR ENDOWMENT	39.14	39.51	40.12	41.18	43.08	46.46

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Church, the gift of Mr. Ward Seabury of Chicago, a direct descendant of the Bishop. Judge Samuel Seabury of New York, it is hoped, will take part in the ceremonies. Bishop Essex of Quincy is to deliver the commencement address, and the honorary degree of doctor of divinity is to be conferred upon the Rev. Walter H. Stowe, rector at New Brunswick, New Jersey, who is the president of the Church Historical Society.

* * *

Parents and Teachers Meet in Atlanta

An institute under the auspices of the national Parent-Teacher Fellowship was held on May 23-25 at the Cathedral of St. Philip, Atlanta, Ga. Phases of religious education was discussed by leaders of various denominations, with our Church represented by the Rev. and Mrs. Leon C. Palmer of Birmingham, Ala. The conferences were largely attended and the interest was so great that a similar meeting is to be held in the fall.

* * *

A Practical Sort of Church Unity

Northminster Presbyterian Church, Evanston, Illinois, faced foreclosure and sale because of a \$75,000 debt. So the Rev. John Heuss, rector of our St. Matthew's, in the same neighborhood, appealed to his congregation to aid the Presbyterians. There was a special collection. The community was so aroused by this act of friendship that the entire \$75,000 was raised in ten days.

* * *

Secretary Pepper Visits Georgia

The Rev. Almon R. Pepper, executive secretary of the National Council's department of social service was in the diocese of Georgia the last week of May, conferring with social service leaders. The Rev. Harry Cobey, rector at Albany, heads the work in the diocese.

* * *

Chicago Parish Tackles Debt

The Atonement, Chicago, is observing its 50th anniversary by seeking to raise \$80,000 to wipe out its indebtedness. The campaign was launched the other evening at a dinner at which the Rev. Frederic S. Fleming, former rector of the Atonement who is now the rector of Trinity Parish, New York, was the headliner. It is hoped that the entire sum may be raised by June 17th, the actual date of the anniversary.

* * *

The Placement of the Clergy

The placement of the clergy was the chief topic discussed when about 100 clerical and lay delegates met on May 24 at St. Ann's, Smithsburg,

Maryland, for the convocation of Cumberland. A resolution was passed suggesting to the General Convention's commission on clergy placement that a questionnaire be sent to all the clergy seeking their views on the matter. The Rev. Theodore N. Barth of Baltimore spoke and led a discussion on the responsibility of the laity. The Rev. Lewis O. Heck of Baltimore preached the convocation sermon.

* * *

Wolf Children of Shanghai

"Wolf children" are on the prowl in Shanghai now. Singly, in pairs and in packs of fifteen or twenty, they scavenge the gutters, snatch and steal from small shop-keepers, ambush lone pedestrians and then claw each other for a penny. They are orphans made by months of war in and around the city. The depredations of adult armed robbers, footpads and kidnappers here have paled beside the daring, ingenious and ferocious attacks of these youngsters. They hide in alley-ways, in unused lofts and hall-ways, striking swiftly and then shifting to another part of the city. Their cunning tactics of melting into crowds, pretending to be the children of strangers they hang on to, defy police detection and make estimates of their numbers difficult to obtain. Simultaneous reports from different parts of the city in one day however place the figure at well over 2,000. Hardly a district is without these "wolf children." To walk a block on Nan-king Road, Shanghai's busiest downtown thoroughfare, is to meet one every ten feet begging for coppers. To ignore them is to have your clothes yanked and a black little foot try to trip you. They run beside rickshas, cluster at motor-car doors, hurling abuse and sometimes refuse, and then disappear like magic. They crack show-cases and steal the contents before the merchant knows what has happened. If food-stuffs are displayed on open counters

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across shop fronts, then clerks are stationed on the sidewalks on guard. Gaunt little bodies, wizened by fear and starvation, have even been seen in the devastated Chapei area where thousands of Chinese homes have been demolished by Japanese guns. These nine and ten year-olds have found that loot from the shattered houses and shops give them a meal and hope of another. Schooled by hunger and trained by fear in the desperate struggle to maintain their slender thread of life, most of these "wolf children" have come to be suspicious of any show of friendliness and kindness. They fight and bite hospital attendants and health officers who try to take them to refugee camps and child hospitals.

Many of the smaller children were separated from their parents in the mad rush of millions to leave their burning, shell-riddled homes during the early months of the war. Too young to fend for themselves in the merciless competition of a doorway-and-gutter existence, these children have died each day by the hundred. Each morning finds more of their blue little bodies waiting for the city undertaker. Refugee homes and hospitals working over-time in the International Settlement have gathered up scores of them, but for every one given a bed another older waif has appeared to take his place on the vacated doorstep.

* * *

Now It Is War Babies Again

Hundreds of "war babies" are being born every night in refugee camps, in vacant lots and on sidewalks among the destitute and homeless war victims of Shanghai. Most of the babies have a brick pavement for their cradle and a piece of newspaper for their swaddling clothes. Each morning, a pitiful procession of mothers bearing their new-born line up at improvised clinics and hospitals. They beg for small-pox inoculation, milk and American cod-liver oil. If a crib or basket can be found in any of the baby shelters in the

Settlement, the mite is taken in. But many must be refused for lack of room. Wrung by the anguish of these war babies, groups of foreign women are busy making additional shelters for them. One group of American women have turned their club rooms into nursery dormitories and in addition are utilizing unused bedrooms in private homes and in schools which they are fitting with cribs and cots. Nursing care for the tiny charges is being supplied by volunteer service. Many of these foreign women who are bathing dozens of war babies and making milk formulas for them, come from homes with a staff of six or eight servants, and are the wives of prominent business and professional men in the International Settlement. A few are giving their whole time to it.

* * *

The Religions of the World

The International Christian Press Service has issued figures on the membership of churches throughout the world.

They are based on the enquiry recently undertaken among the Churches and principal religious organizations. These figures make no claim to be complete, nor to be absolutely exact, on account of the different methods employed by the churches in taking a census and on account of the different years in which the statistics were drawn up. The figures given cannot therefore be compared with each other in detail. They indicate total membership calculated on an exterior basis and not on actual professions of church membership.

The total number of Christians in the world is estimated at about 685 to 700 million. The largest group is

that of the Roman Catholic Church, which numbers about 360 million, distributed as follows: In Europe, 215 million; in South America, 60.8 million; in North America, 47 million; in Australia and Oceania, 10.4

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million; in Asia, 9.2 million; in Africa, 6.8 million. The Orthodox Church numbers 145 million (another estimate puts the figure at 125 million). There are: In Europe, 110-130 million; in Asia, 8.1 million; in Africa, 5.8 million; in America, 1.2 million. Protestantism numbers about 200 million, and Anglicanism 35 million. The two together amount to: In Europe, 120 million; in North America, 100 million; in Asia, 7 million; in Australia and Oceania, 6 million; in South America, 1.5 million; in Africa, 4 million. Membership of the non-Roman Catholic churches is accounted for as follows: Orthodoxy, about 145 million, 85 to 100 million of them in Russia. Anglicanism, 35 million, 20 million of them in Great Britain, 10 million in the dominions and colonies, 5 million in the United States.

Baptists, 13 million (counting children, 35 million); Congregationalists, 2.5 million (counting children, 6-7 million); Lutherans, 84 million (considerably less according to other statistics); Methodists, 15.4 million (35 million according to other statistics), Presbyterians, 15.2 million; Reformed, 13.8 million (40-45 million according to other statistics), Quakers, 0.5 million including children. 120,000 of them in the United States and 20,000 in Great Britain. Old Catholics, 0.2 million. United Church of Canada, 2,100,000. Polish National Catholic Church of the U. S. A., 300,000. Church of Czechoslovakia, 85,000.

The non-Roman Catholic Churches are affiliated to the world confessional organizations: The Lutheran Church to the World Lutheran Convention, the Presbyterian Church to the Presbyterian World Alliance, the Episcopal Church to the Lambeth Conference of the Anglican Church, the Baptist Church to the

World Baptist Alliance and the Methodist churches to the great conference which meets every ten years.

As regards non-Christian religions, we give the following figures on the basis of a recent enquiry. The two milliards inhabiting the world are distributed as follows: 500 million in Europe, 250 million in America, 150 million in Africa, 12 million in Australia and over 1,050,000,000 in

Asia.

Mahommedanism numbers 270 millions (180 million of them in Asia, 74 million in Africa and 15 million in Europe). Hinduism numbers 250 million, Jewry 15 million, Buddhism (India, China and Japan) 625 million. It is difficult to say exactly how this last figure is made up. Shintoism is relatively scarce, since Japan numbers 70 million in-

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Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.

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habitants belonging to various religions. Leaving aside religions with few adherents, such as the Sikhs in India, there remains a total Christian population of 700 million. Membership of primitive polytheistic religions must be reckoned at 74 million, and Agnostics at about 75 million.

* * *

Plight of Jews in Germany

The American Jewish Committee has recently published some interesting statistics concerning the Jews in Germany. Since 1933, 120,000 Jews have left Germany. Of these some 40,000 have gone to Palestine, 35,000 to overseas countries, 25,000 to West European countries and 20,000 to East European countries. Since the advent of Hitler, the number of Jews in Germany has de-

creased from 500,000 to less than 380,000. 112,000 have emigrated during this time. 55% of the Jewish population in Germany is over forty-five years old; 15% under twenty; 30% between twenty and forty-five. Of the 1,400 Jewish communities in Germany, 276 are entirely dependent upon relief; 12 communities have been dissolved in the last six months. Of the 6,000 Jewish physicians in practice before 1933, 3,000 remain. 2,500 Jewish lawyers are now practicing in Germany. In 1933 there were 6,500. Of 2,357 artists, including actors, musicians, painters and

sculptors, in the pre-Hitler period, 800 have managed to obtain temporary employment in Jewish cultural enterprises. The Jewish population is concentrated in Berlin. Many cities and towns have lost the greater part of their Jewish population, while many others have become entirely "Judenfrei." 81,000 Jewish families are dependent upon charity—more than one-quarter of all German Jews. Of 42,000 Jewish children of school age, 22,000 are receiving education in Jewish schools; 20,000 are without adequate educational facilities.



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