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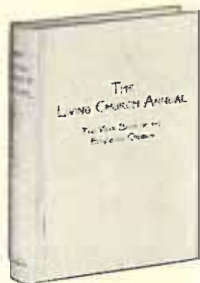
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Ready December 15th

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

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Church Kalendar



DECEMBER

1. (Saturday.)
2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
- 19, 21, 22. Ember Days.
21. St. Thomas. (Friday.)
23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

KALENDAR OF COMING EVENTS

DECEMBER

23. Christmas Message to be broadcast by the Presiding Bishop at 10 A.M., E. S. T., Columbia System.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

10. St. Paul's, Springfield, Ill.
11. Christ Church, Williamsport, Pa.
12. Sisters of the Holy Nativity, Fond du Lac, Wis.
13. Calvary Church, Philadelphia.
14. Grace Church, White Plains, N. Y.
15. St. Matthew's, Sunbury, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

DEWOLFE, REV. JAMES PERNETTE, D.D., formerly rector of St. Andrew's Church, Kansas City, Mo. (W.Mo.); to be rector of Christ Church, Houston, Texas, effective December 1st.

MORFIT, REV. CHARLES C., Jr., formerly canon of St. John's Cathedral, Spokane, Wash. (Spok.); is curate at Trinity Cathedral, Cleveland, Ohio. Address, 2021 E. 22d St.

MORLEY, REV. WALTER K., Jr., rector of St. Andrew's Church, Milwaukee; to be City Missions chaplain at Wiltwyck, West Park, N. Y. Effective December 15th.

SHILLING, REV. GEORGE G., formerly rector of St. Matthew's Church, Seat Pleasant, Maryland, and vicar of All Saints' Chapel, Benning, D. C. (W.); to be curate of St. Peter's Church, St. Petersburg, Fla. (S.F.). Address, Fourth St. at Second Ave., North, after December 1st.

VANCOUENHOVEN, REV. HERBERT WOODHULL, formerly rector of Grace Church, Alexandria, Va.; to be on the staff of St. Clement's Church, Philadelphia, Pa. Address, 2013 Appletree St.

NEW ADDRESSES

BANKS, REV. WILLIAM, formerly 111 Powell St.; 35 South Green St., Henderson, Ky.

JONES, REV. DAVID A., formerly Gunnison, Colo.; Nashotah House, Nashotah, Wis.

KENNEDY, REV. JAMES W., formerly 26 Kerr St.; 506 Second St., Lufkin, Texas.

KINSOLVING, REV. WYTHE LEIGH, of the diocese of New York is temporarily at 2308 Barton Ave., Richmond, Va.

PICKSLEY, REV. WILLIAM M., D.D., formerly Loomis, N. Y.; New York State Tuberculosis Hospital, Oneonta, N. Y.

RESIGNATION

MORSE, REV. HAROLD, as rector of Grace Church, Merchantville, N. J., since 1906; to retire.

ORDINATIONS

PRIEST

TENNESSEE—The Rev. HENRY JAMES McGEHEE was advanced to the priesthood by Bishop Gailor of Tennessee in Trinity Church, Clarksville, November 18th. The Rev. Chas. L. Widney presented the ordinand, and the Rev. Arthur E. Whittle preached the sermon. The Rev. Mr. McGehee will continue as priest in charge of Tullahoma, Murfreesboro, and Fayetteville. Address, St. Barnabas' Rectory, Tullahoma, Tenn.

DEACON

LONG ISLAND—NEWELL DWIGHT LINDNER was ordained deacon by Bishop Stires of Long Island in the Cathedral of the Incarnation, Garden City, L. I., N. Y., November 17th. The candidate was presented by the Very Rev. Arthur B. Kinsolving II, and Bishop Stires preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ALFRED A. KNOFF, New York City:

A Guide to Modern Politics. By G. D. H. Cole and Margaret Cole. \$3.00.

SHEED AND WARD, New York City:

Don John of Austria. By Margaret Yeo. \$2.50.
The Burden of Belief. By Ida Fr. Coudenhove. \$1.25.

The Wilfrid Wards and the Transition. I. The 19th Century. By Maisie Ward. \$3.75.

PAPER-COVERED BOOKS

EDWIN S. GORHAM, INC., New York City:

What Think Ye? By the Rev. Leslie V. G. F. Lean.



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JOINT COMMITTEE ON RESEARCH OF THE PENNSYLVANIA SCHOOL OF SOCIAL WORK AND THE COMMUNITY COUNCIL OF PHILADELPHIA, Philadelphia, Pa.:

The Patient in Hospital and Clinic. A Study of Duplication in Care and of Ability to Pay.

LEISURE LEAGUE OF AMERICA, New York City:

Getting Acquainted With Your Children. By James W. Howard, M.D. 25 cts.

REV. G. N. LUXTON, Ontario, Canada:

A Way of Refreshment. For the Sick Room. Compiled by the Rev. G. N. Luxton. With a Foreword by the Rt. Rev. L. W. B. Broughall, Bishop of Niagara.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The New Idol. By Frank Gavin. No. 12 in the New Tracts for New Times. 10 cts.

THE GUILD OF ALL SOULS

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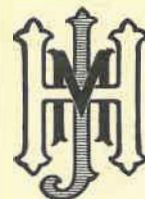
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AMERICAN CHURCH MONTHLY

The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Editor. The Rev. Charles Carroll Edmunds, D.D., Associate Editor

December, 1934 Vol. XXXVI, No. 6

Editorial Comment

A Grave Mistake—Another "Anglican Straddle"—The Episcopal Church—The Things of Caesar and the Things of God—Fifty Years—"Pro Ecclesia Lutheran"—Education and God—Can We Do Anything About It?—Be Still Then—Contributors and Contributions—Father Dunphy. Why Should the Episcopal Church Exist? Bernard Iddings Bell
 The Foolishness of Preaching. Frederick S. Arnold
 The Anglican Church in the American Colonies. Conclusion. Edgar Legare Pennington
 Doctor Carter of Clewer, Harriet Monsell, and the Community of St. John, the Baptist. Florence R. Menter
 Religion Today. Diagnosis and Prognosis. Laird Wingate Snell
 What is Social Justice in Industry? Spencer Miller, Jr.
 Marriage à la Mode. Anonymous
 Book Reviews
 Books Received
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AMERICAN CHURCH MONTHLY
 341 Madison Avenue, New York

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. Letters must ordinarily not exceed five hundred words in length.

Lay Readers

TO THE EDITOR: There can be no one who more than myself deplores the practice of parishes "getting along" with the services of lay readers or deacons when priests are available. However, I cannot permit Mr. Greene's letter in *THE LIVING CHURCH* of November 17th to pass without some sort of reply.

The splendid services of many devoted men are not to be dismissed by a humorous story of the "Believe It Or Not" type. Many and many a now thriving parish had its inception in the devoted evangelism of a lay reader, and was carried on his sturdy (and frequently lone) shoulders until able to support a rector. If Mr. Greene had aimed the shaft of his wit at the bishop who permitted such an ignorant man to conduct services, it would have been much more to the point. Nothing is said of what the archdeacon did about it. That many lay readers do their job poorly, none will deny, but the remedy lies in more careful licensing and instruction and not in the abolition of the order.

Since Mr. Greene has used the word "fortunately" in mentioning the fact that General Convention failed to increase the functions of lay readers, may I state my hope that at some future time favorable action will be taken on the proposition to permit lay readers to assist at the Holy Eucharist to the extent of delivering the Cup. This license should be carefully safeguarded and used only on occasions of unusually large numbers of communicants. Those who have sung in the choir or attended at any service on Easter Day in the average small parish know that the process of communicating two or three hundred persons by a priest unassisted is extremely tedious and that any reverent method of shortening the time would be conducive to a more reverent attitude on the part of the congregation. CLEVELAND B. COE.

Knoxville, Tenn.

The Status of the Negro

TO THE EDITOR: Inasmuch as in *THE LIVING CHURCH* of November 17th you publish in full the admirable report of the Joint Commission on the Status of the Negro in the Church, I judge you will welcome a word from a priest of that race who has given well-nigh a half-century of his life to that work.

The report is good, very good, as far as it goes. However, it does not touch the vital point. Where it speaks of "the demand on the part of a few bishops and a few Negro clergy for a racial Negro missionary district with a Negro Bishop," it should be recalled, in this connection, that the scheme of such was brought to birth in the mind of the late Bishop Whittingham of Maryland, upon the earnest solicitation of Bishop Beckwith of Georgia, and Bishop Howe of South Carolina, in 1873, in the face of a wholesale exodus of Negroes from the Church in those two dioceses. Really, it is not so much a question of bishops, white or colored, as it is a question of *Suffrage*.

There are congregations of Colored people, and Colored priests, worshipping according to the ritual of the Protestant Episcopal Church, acknowledging the authority of the bishops in such dioceses where situated, who are no more in organic union with organized diocesan life than are Colored Baptist and

Methodist churches in the same territory.

The late Rev. Dr. William Meade Clark, sometime editor of the *Southern Churchman*, just before his translation to his heavenly home, facing this very question said:

"The present status of Negro Churchmen in the South is absolutely abnormal and utterly unreasonable. So far as his ecclesiastical standing is concerned, he is neither flesh, fish, nor fowl. He is nominally in the Church, but not of it. He has no standing in its Councils by whom he is ruled, and no voice in the making of the laws by which he is governed. He is invited, almost vociferously, into this Church, and when he gets into the vestibule of its organization, he is told, 'Thus far and no further,' and the door is shut in his face."

And, with respect to the missionary district, Dr. Clark continues: It "is right and the only right thing for the Church to do, and that the Church never would prosper in its Negro work until that right thing was done."

Radical changes in civic and community life are taking place. I was present at a public meeting, on the evening of Armistice Day, in this city, where several hundred people were assembled, Italians, Jews, Germans, Poles, Caucasians, men and women, and I observed only two other Colored persons present beside myself. One of the two was the *presiding officer* of that meeting, a graduate of one of our northern colleges. The Church should learn a lesson with respect to "brotherhood" from the Socialists and Communists.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

Improvement in Convention Service

TO THE EDITOR: When I was present at the great service of the General Convention, in the Auditorium at Atlantic City, on October 10th, there came to mind an incident of a former General Convention—that of 1889, and I thought it might be of interest at the present time.

In an editorial of October 20th, you speak of the "improvement over the old practice of a late celebration of the Holy Communion." The "old practice" was in operation in 1889, but there was an improvement made at that time in the Holy Communion service itself. It was the first General Convention at which the late Bishop John Williams, in his position of Presiding Bishop, had the ordering of such a service.

One remembers Bishop Seabury's successor as a great preacher and teacher, and a profound student of Church history and ecclesiastical polity, but no one would ever have considered him as a ritualist in the ordinary conception of that word. He did, however, have a deep feeling for reverence and dignity in the conduct of divine service.

I was living in Middletown, Conn., at that time, and had occasion to call upon him just after he had returned from the General Convention of 1889. As I entered the study, he said: "Come here, I must tell you something. You know that I had the ordering of the opening service of the General Convention. Well, I made up my mind that I was going to change things. At such services, before this year, they used to divide the Communion service among as many bishops as possible—giving a little piece of it to each one of them. They made a regular patchwork of it, not at all as it should be. I changed it. I had one bishop read the

epistle, another one the gospel, and let one lead in the general confession, which is perfectly proper—but all the rest of the service I myself took. It was the first time that I have seen a reverent and dignified service at the opening of General Convention. I was glad that I did it."

Surely, thanks are due to the good Bishop for making such a change.

(Rev.) SAMUEL S. MITCHELL.

Monticello, N. Y.

A Parallel to "Magna Carta"

TO THE EDITOR: Dr. McKim (L. C., November 10th) himself suggests a modern parallel to the English bishops' resistance to John which led to *Magna Carta*. Remembering that this is the twentieth century and not the thirteenth, we can draw an almost exact similarity between Cardinal Faulhaber's resistance to Hitler and that of Stephen Langton's to John. Cardinal Faulhaber and his colleagues, with many Protestant pastors, are saying to Hitler: *Ecclesia Teutonica libera est*. What the bishops did at Runnymede was by changing *est* to *sit* to have John bound by a solemn oath, by breaking which he became a perjured man to whom no one owed allegiance.

One of the greatest of historical errors is, what may be termed, reverse anachronism. We are greatly given to making men of the middle ages know what we know and think as we think. This is especially true of the papacy. Much has happened in the past fifteen hundred years to make it somewhat absurd to carry our controversies back to the tenth, the thirteenth, or the sixteenth centuries. The papacy of Pius IX is not that of Leo X or that of even Pius II. Still less is it that of Boniface VIII or that of Innocent III. The bishops at Runnymede were not Anglicans of the twentieth century; why try to make them other than they were?

In the *American Church Monthly* for January, 1933, is an article I wrote on *Magna Carta* and the Church in which I gave briefly my reasons for asserting that the Charter had no reference to the Pope. May I call the attention of those interested to the Letters of Grosseteste, edited by Luard in the *Rolls Series*? In many of these he deals with the liberties of the English Church.

(Rev.) H. P. SCRATCHLEY.

Asheville, N. C.

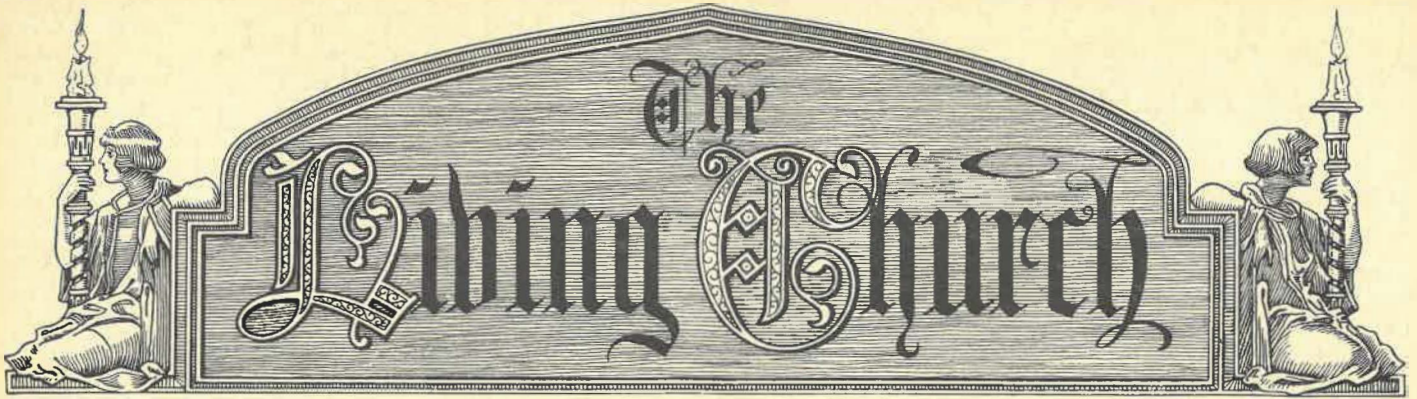
Our Cover Frame

TO THE EDITOR: My curiosity has been aroused by the resemblance between the portrait of Bishop Seabury in your November 10th number and the bishop in the Gothic framework at his immediate left. The position of the hands, the fingers, the arms, and the drapery of the lawn sleeves is strikingly similar. I am wondering if there is any explanation for this.

(Rev.) WILFORD O. CROSS.

Washington, Pa.

The resemblance is easily explained: The bishop in the niche in the right center of our cover panel is Bishop Seabury. The other figures are: upper left, St. Alban, the first British martyr; upper right, Theodore of Tarsus, the great organizer of the Anglican Church and an early link between Greek and English Christianity; left center, St. Margaret of Scotland. The four figures depict four pioneers of the Catholic Faith who were instrumental in expanding the Church among the English-speaking peoples, and also represent four types of Christian sainthood: the soldier and martyr, the missionary and statesman, the devoted wife and mother, and the pioneer and administrator.—THE EDITOR.



EDITORIALS & COMMENTS

Our Work in Mexico

THE STATEMENT by the Rt. Rev. Frank W. Creighton, formerly Bishop of Mexico and in charge of our work in that country until the recent General Convention, will be welcomed by all Church people. The article is one written partly at the request of the editor of *THE LIVING CHURCH* and in it Bishop Creighton answers some of the questions that we have raised editorially with regard to our work in that unhappy country.

The status of Bishop Creighton's article is somewhat obscure. It comes to us through the Publicity Department of the Church and so might at first glance be assumed to be an official statement of policy. It was, however, closely followed by a request from the national office in New York asking us to remember that the article was purely Bishop Creighton's personal opinion and in no sense to be regarded as an official pronouncement from the National Council.

We have heretofore insisted that the rank and file of the Church was entitled to an official statement by the authorities of the Church as to our policy in Mexico. When Bishop Creighton's article was received we hoped that this would prove to be the long awaited and much overdue official statement. We are now informed that it is not official and, indeed, we have no definite assurance that we have any fixed constructive policy with regard to Mexico.

Our Church has been spending annually \$43,630 of missionary money in Mexico. That gives us a right to interest ourselves in the problem of religion over the border. We have schools there built and maintained for the advancement of religious education of boys and girls. That gives us a right to ask if they are being used or if as things are now they can be used for such education. Moreover, we are by profession Christians and as such we ought to be sharing at least in sympathy and understanding the pain of every real oppression suffered by our fellow Christians anywhere in the world. We therefore beg, politely but firmly, to insist that the Church at large be given an official statement of the policy of our communion in respect to the Mexican government's religious program. Has our Church any such policy, or are we indeed justified in

the suspicion that we have already expressed, namely, that our Church in Mexico is following a course of opportunism?

Bishop Creighton makes reference to that charge of ours. He says that the Church's Mexican policy is *not* opportunist, but offers as evidence only a denial that we are guilty in respect to taking former Roman Church buildings for our own as gifts from a government that had confiscated them. We are glad to know that we have not been recipients of stolen property. The wide-spread rumor that we had should have been answered long ago. But taking or not taking such buildings is only one factor in the question as to whether or not our policy has been an opportunist one. An opportunist, according to the dictionary, is "one who frames a policy according to immediate opportunities with little or no regard to ethical principles or ultimate consequences." The criticism levelled against our Mexican work goes deeper than the matter of confiscated buildings. Is our policy there an honest one? Is it based on principle? Has it regard for ultimate consequences? We confess that the Bishop's paper still leaves many of these questions unanswered. Perhaps when we get an *official* statement, we shall be relieved in this respect. We hope so.

THE unwelcome conviction is forced upon us that the present government in Mexico is not only anti-religious in avowed intention, but also is determined by force to stamp out religion in the interest of a godless Collectivist program built on the Russian model.

The first step was the confiscation of every piece of property owned by a religious corporation in the whole country. The constitutional article requiring this is worth quoting, with remembrance that it applies to our property there as well as to that of every other Christian body, Catholic or Protestant. It reads:

"Religious societies or churches of whatever creed shall be in no case able to acquire, possess, or administer real estate or capital derived from real estate; properties so possessed, directly or through third persons, shall become the property of the nation and an action by any citizen will be permitted to denounce

any property so held. A presumption will be sufficient proof to establish a denunciation.

"Churches devoted to public worship are the property of the nation represented by the Federal Government, which will determine which of them shall continue in use as such. Bishops' and rectors' houses, seminaries, asylums, and schools belonging to religious corporations, convents or any other buildings erected or destined for the administration, propagation, or teaching of religious worship shall become the property of the nation, to be devoted by the Federal and State Governments to the public services of their respective jurisdictions. Churches built in the future shall become the property of the nation."

And the Mexican Supreme Court the last of this October ruled that, if a minister of religion officiates in a private house, that house automatically becomes a church in the meaning of the above article and is immediately to be confiscated as state property, with no compensation to the owners. (Special dispatch by Harold Hinton to the *New York Times*, November 9th.)

In view of all this it is permissible to ask the official leadership of the Church—not Bishop Creighton unofficially but himself or someone else speaking with authority—two questions:

1. *Has our Church property been confiscated?*

2. *Under what restrictions, and in terms of what restraint by the Mexican political authorities, do our Bishop, Dr. Salinas y Velasco, and the clergy associated with him, all supported by our money, perform their clerical duties and proclaim the Gospel of Jesus Christ?*

BUT THAT IS by no means all. In Article III of the revolutionary Constitution it is expressly forbidden that schools shall be established or conducted by any religious corporation or by any minister of any faith. And by Article 4, Section 5, of the law regulating schools in Mexico, the government decrees that "the recognized and permitted school must not have received for its support, nor be receiving, nor purpose to receive, funds from religious bodies." Nor can this be legally avoided by turning over religious schools to lay holding corporations for that is also forbidden. And now, to cap the climax, a new "constitutional amendment" has been pushed through by the revolutionary government, requiring in every school a socialistic teaching on an anti-religious basis, wholly directed in the most minute detail by the Communist Department of Education. This goes into effect December 1, 1934.

In view of that, there are those who would like to ask another straight question of the Church's national office in New York:

3. *What effect has all this had on the Christian conduct of our Mary Josephine Hooker Memorial School for Girls at Tacuba, on the St. Andrew's Industrial School for Boys at Guadalajara, and on any other schools we may be supposed to conduct in Mexico?*

The unmistakable inference from the speeches of Bishop Creighton and Bishop Salinas y Velasco at Atlantic City was that the Mexican government's religious policy is on the whole a proper one; that the opposition is all against Rome and that the Evangelical Churches and ourselves are getting on quite nicely. We must assume that these two bishops actually believe this to be the case.

But the facts do not seem to bear out this conclusion. Only last week a press dispatch from Chihuahua reported that the government had cancelled all permits to the clergy, Protestant as well as Catholic, to officiate in their respective churches.

Nor do Evangelical Christians themselves seem to back our Right Reverend Fathers in these opinions. There was held in Mexico City, for instance, in March last, when the latest "amendment" was going through its first legislative stage, a conference of Mexican Evangelical (Protestant) teachers, the minutes of which are procurable from the Committee on Co-operation in Latin America, 254 Fourth avenue, New York City, a block away from the Church Missions House. That meeting was attended by over a hundred teachers, missionaries, and secretaries of mission boards. Our own authorities seem not to have been there. At least they are not quoted or mentioned in the minutes.

The following is to be culled from the reports of discussion: "At first, opposition was only to the Roman Catholic Church; but now it is against all religion." "The government is no longer an ally to the Evangelical Churches or any religious ideas." And so on. These were, to be sure, individual opinions; but the whole conference drew up findings, some of which are more than pertinent, as, for example, these:

"Without incorporation into the official educational system, private institutions cannot maintain themselves. Incorporation into the official system carries with it the prohibition of all religious activity and instruction."

"There is definitely a tendency, under the name of socialistic education, to impose materialistic and anti-religious instruction."

"A marked anti-religious tendency among the leaders of national politics expresses itself in a campaign against everything religious."

And then the Conference presented certain problems as facing Protestant missions, as follows:

I. *A moral problem*, which presents two aspects:

A. The problem represented by any attempt to evade the declaration concerning the true origin of the institution and of the funds by which it is supported.

B. The problem represented by Evangelical teachers feeling themselves restrained from sharing with their students their deepest spiritual experiences.

II. *A problem of policy*. It is important to decide, without loss of time, whether, with the restrictions placed on private schools, and, in view of the present needs of the country, especially those of Evangelical communities, and also in view of the difficulties which are encountered in order to obtain suitable personnel and sufficient funds, the fruits of Evangelical educational institutions correspond to the investment of money and personnel which is being made in them.

III. *An administrative problem*. It is necessary to decide whether the formation of a Mexican Educational Society, to take charge of the coördination and management of all the educational work at present carried on by the various Evangelical schools, would not be desirable.

IV. *A legal problem*. The need becomes more urgent to study whether, in accordance with the official interpretation which is given to religious corporations, there exists any legal way of holding the properties of the mission schools.

Now Bishop Creighton in his paper says that "our work of religious education has been reorganized to conform to these [government] rulings," and again "our Mexican leaders, both clerical and lay, are being given opportunity to advance our educational and social service programs." [*Italics ours.*]

In view of these Evangelical opinions about Christian Education, so strangely at variance with those of our bishops in, or formerly in, Mexico, we respectfully ask the national office in New York the following:

4. *Precisely how have the four problems mentioned above been solved in and by our mission in Mexico?*

5. *Since both the Roman Archbishop Diaz and also the Protestant missionaries recognize that the opposition is not to Roman Catholicism alone but to all religion, on what ground do our spokesmen claim otherwise?*

Our authorities seem not to understand how concerned Christian people are about the Mexican situation. It is not only we who express that concern, in the non-Roman religious press. Already there have been vigorous editorials in the *Christian Century*, the *Christian Science Monitor*, the *American Hebrew*, etc. The very same people who protest Russian tyranny against religion, and Hitler's mad program, are aroused by the current Mexican procedure. It is become a major scandal in world affairs, not a petty problem in missionary administration—this to which we call the national Church's attention—this on which, because willy-nilly we are involved in it by our Mexican enterprise, we ask an official statement from the National Council for the reassurance of our people, clerical

and lay. We do not believe, as Bishop Creighton would persuade us, that facing our Mexican Episcopalians there was or is the simple alternative of slavishly obeying Mexican tyranny or withdrawing entirely. There is a third course possible, to stay and stand for the right, come fines, come imprisonment, or even, if need be, martyrdom. It would not be the first such experience for Christians.

We wish to ask our national Church authorities a final question:

6. *Has our Church or our Bishop in Mexico done anything to protest against the present anti-religious persecution of our fellow-Christians in that land (from which our own exemption seems somehow, we repeat, to need further explanation), a persecution in violation of modern concepts of freedom in religion and indeed contrary to Mexico's own basic law, a persecution the reality of which is attested not only by ecclesiastics, Catholic and Protestant, but by all the press reports of dispassionate investigators? Has there been such a protest? If not, why not?*

What Has Happened to the Prayer Book?

WE WONDER how many Churchmen realize the confusing situation that has been brought about by resolutions adopted by the recent General Convention with reference to the Book of Common Prayer. Three such resolutions were adopted. The first two, which go together, are as follows:

"Resolved, That all preliminary matter in the Prayer Book preceding the service of Daily Morning Prayer, except the Title Page, the Certificate, the Table of Contents, and the Preface, be removed to the back of the book and printed as Appendix I; the Articles of Religion being printed in Appendix II."

"Resolved, That an Index of Scripture passages be prepared and printed as a part of Appendix I, of the Prayer Book."

To the second resolution was appended a note to the effect that such an index has already been prepared by the late Dr. H. H. Powell, and is available. We take the text of these resolutions, and of the third one quoted below, from an official letter of the secretary of General Convention.

We understand that the passage of these resolutions followed a ruling by the Liturgical Commission that the constitutional and canonical requirements relating to the Prayer Book do not apply to the preliminary matter with the exception of the Title Page, the Certificate, the Table of Contents, and the Preface. (Incidentally, why was the Ratification page omitted from this preferred category?) We are completely at a loss to understand, first, why the Liturgical Commission ventured to take upon itself the judicial function of interpreting the Constitution and Canons of the Church, and, second, what possible grounds the Commission could have had for such a ruling.

Article X of the Constitution, which deals with the Book of Common Prayer, contains a very specific provision as to the only method by which the Prayer Book can be changed, revised, or added to. This provision is as follows:

"No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese and of the Convocation of every Missionary District

within the boundaries of the United States of America, to be made known to the Diocesan Convention or Missionary District Convocation at its next meeting, and be adopted by the General Convention at its next succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies and all the Missionary Districts within the boundaries of the United States, voting by orders, each Diocese having one vote in the Clerical order and one vote in the Lay order, and each Missionary District having a one-fourth vote in the Clerical order and a one-fourth vote in the Lay order."

The foregoing seems definite enough, but if any question should arise as to just what material in the Book of Common Prayer is covered by this legislation, the proviso which follows and which indicates the only exception to the rule just set forth is illuminating. It reads as follows:

"Provided, however, that the General Convention at any meeting shall have power to amend the Table of Lessons and all Tables and Rubrics relating to the use of the Psalms by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies, and all the Missionary Districts within the boundaries of the United States, voting by orders as previously laid down in this Article."

It is clear from the foregoing that there is only one way of revising or adding to the Book of Common Prayer. The revision or addition must be proposed at one General Convention and there passed by vote of both Houses, then submitted to the dioceses and missionary districts, and finally approved at the succeeding General Convention by a majority of both Houses, the deputies voting by orders in the specific manner outlined in the Constitution. The only exception is in the Table of Lessons and Tables and Rubrics relating to the use of Psalms, which may be changed by a majority in each House at one General Convention, but here also the deputies are required to vote by orders in the manner previously specified.

These provisions were not carried out in the case of the two resolutions quoted at the beginning of this editorial. The

resolutions were simply introduced as ordinary motions and were passed in each House by a *viva voce* vote, no attempt being made, if our memory serves us, to secure a vote by dioceses and orders in the House of Deputies.

Obviously a simple resolution cannot supersede the Constitution of the Church, even when supported by a ruling of the Liturgical Commission. We respectfully submit, therefore, that this action of General Convention was unconstitutional and that these two resolutions are null and void.

MOREOVER if the first two resolutions are allowed to stand, a conflict between these resolutions and Canon 44, having to do with the Standard Book of Common Prayer, will immediately result. Section v of Canon 44 reads as follows:

"No copy or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Standard Book of Common Prayer, certifying that he or some person appointed by him, has compared the said copy or edition with the said Standard, or a certified copy thereof, and that it conforms thereto. And no copy or edition of the Book of Common Prayer, or a part or parts thereof, shall be made, printed, published, or used as of authority in this Church, or certified as aforesaid, which contains or is bound up with any alterations or additions thereto, or with any other matter, except the Holy Scriptures or the authorized Hymnal of this Church."

Is it the intention of General Convention to require the publication of a new Standard Book of Common Prayer to supersede the edition of 1928? If so it will involve a great deal of expense and we wonder what provision has been made for meeting that cost. If not, then publishers of the Prayer Book for general use will be faced with a decision as to whether they are to comply with the canon law of the Church and make their editions agree with the Standard Book of Common Prayer or to follow these illegal resolutions of General Convention and conform their editions to those resolutions. The Custodian of the Standard Prayer Book will have to cope with the same dilemma, though his duty ought to be clear—the Standard Prayer Book is the only authority he is authorized to follow. Obviously such an alternative ought not be left to the judgment of the several publishers of the Prayer Book, or of the Custodian.

THE third resolution pertaining to the Prayer Book was in the form of an amendment to Canon 44 entitled "Of the Standard Book of Common Prayer." It reads as follows:

"Resolved, That Canon 44, Section ii, be revised by striking out the words 'these apply only to that portion of the book which begin with the orders for the Daily and Morning Prayers and ending with the Psalter' so that the sentence shall read,

"The requirements of uniformity in paging shall apply to the entire book, but shall not extend to editions smaller than those known as 32mo. or to editions used for music."

The grammatical and liturgical peculiarities of the first paragraph of this resolution may be corrected by reference to the present Canon 44 in which the words that the resolution apparently intends to strike out read not as quoted in the resolution but as follows:

"The requirement of uniformity in paging shall apply only to that portion of the book which begins with the Order for the Daily Morning Prayer, and ends with the Psalter, and shall not extend to editions smaller than those known as 32mo, or to editions noted for music."

Obviously the striking out of these words will not make the sentence read as quoted in the resolution, but the intention is apparently rather to substitute the wording given in that resolution, the effect of which would be to require uniform paging throughout the Prayer Book in all editions except the very small ones and those noted (or used, as the amendment quaintly puts it) for music. If due allowance be made for the peculiar form in which this resolution is cast and the obvious intent rather than the technicality of the resolution be followed, the result of this resolution is to make a perfectly legitimate change in the canons. It was voted that this change should not go into effect until January 1, 1936.

The result of the change in the canon having reference to the paging of the Prayer Book is a good thing in one sense, since it will make all Prayer Books uniform with the exception of the very small ones. This requirement will, however, require publishers of the Prayer Book to scrap a number of their plates and make over a considerable portion of the book, which will also have to contain more pages, thus increasing their costs and undoubtedly necessitating a further increase in the price of Prayer Books for the pews.

THE CHURCH has no Supreme Court to pass upon the constitutionality of its legislation. In the case of such obvious confusion as now obtains with reference to the Prayer Book, however, it is imperative that some competent individual or board issue a ruling as to whether or not the resolutions mentioned are constitutional and if so how they are to be carried out. We do not presume to say whether that responsibility rests upon the Presiding Bishop or the National Council, but we shall have to look to one or other of these for guidance. Such guidance should be forthcoming before the Journal of General Convention, with its appended text of the Constitution and Canons, is published, so that any necessary changes or notations may be included therein.

THE LIVING CHURCH extends its cordial greetings to Archbishop Theophilos of San Francisco, newly elected Metropolitan of the Russian Orthodox Church in America. The Metropolitan is a genuine friend of the Episcopal Church, and his election is a happy augury of increasingly

**The New Russian
Metropolitan** close relations between these two communions of the One Holy Catholic Church. It is to be hoped also that under his wise leadership the unhappy divisions into which the Russian Church in this country has fallen will be healed. We wish Metropolitan Theophilos a long and successful administration, and we assure him of the good wishes of his Anglican brethren.

WE WISH TO CALL the special attention of our readers to the article in this issue by Charles D. Kean, calling attention to the important moral questions involved in the situation that he describes. Whether or not one approves of the cause for which Dr. Kraus stands and of

**A Fair Deal
for Dr. Kraus** his method of attempting to forward it, certainly one cannot help admiring his earnestness and his idealism. As Americans we insist that Dr. Kraus, and everyone else who comes to our shores, is entitled to a fair deal and it does not seem to us that he has received one. Can the Christian conscience of America be aroused to the extent of giving him a new opportunity to justify himself?

The Episcopal Church in Mexico

By the Rt. Rev. Frank W. Creighton, S.T.D.

Suffragan Bishop of Long Island

RECENT EVENTS in Mexico have prompted some people to ask how our Church is able to do its work in that country, and to question the worth-whileness of carrying the Gospel as this Church has received it to a people who presumably want no religion at all. Moreover it has been suggested that in our work in Mexico we are pursuing an opportunist policy, taking advantage of the difficulties in which the Roman Catholic Church in Mexico finds itself through its inability to adjust itself to Mexican laws.

It seems to me that in the face of these questionings something should be said again about the character of our work and how we are doing it. At the risk of redundancy may I cite some of the events in the history of our work in Mexico.

When the liberal Constitution of 1857 was adopted and the Reform Laws promulgated, a section of the Mexican people availed themselves of the privilege of religious liberty and formed an independent evangelical-catholic Church. They elected a Bishop who was consecrated for them by bishops of our Church. Bishop Lee, then Presiding Bishop, visited Mexico at the request of the House of Bishops, ordaining and confirming while he was there. Subsequently, our Church sent commissioners to Mexico to guide and advise *La Iglesia de Jesus* as the reformed Mexican Church was then known.

Later, in 1904, Bishop Aves was consecrated and sent to Mexico, not to minister to Mexicans but to give oversight to the English-speaking congregations which had sprung up with the influx of foreigners. When Bishop Aves arrived in Mexico he was welcomed not only by the English-speaking members of our Church but by the Mexicans who were members of *La Iglesia de Jesus*, then without a bishop. These latter asked that he take them under his jurisdiction. A concordat was drawn up between the American and Mexican Churches, satisfactory to both, and so we entered into our Mexican work. Meanwhile the ecclesiastical provisions of the Constitution of 1857 had fallen into abeyance and no effort was made to enforce them.

When the present Constitution of 1917 was adopted, however, all the provisions of the Juarez Constitution were embodied. Church property was nationalized and religion became a matter of governmental regulation. Moreover in Article 130 of the Constitution of Mexico each state was given the right to decide how many clergy are to officiate within its borders.

Very little effort was made by the Government to enforce these severe provisions during the years of reconstruction following the active period of the Revolution. In fact not until 1927 was there any enforcement act passed by Congress. I do not believe these laws would have been enforced then had it not been for the fact that in May of 1926 the Roman hierarchy of Mexico decided to withdraw from the country in protest and put Mexico under an interdict. The immediate result was severe enforcement, the expulsion of many foreign clergy, and the seizure of much Church property.

There was now no other alternative for us than obedience or withdrawal. We decided to obey. Our clergy and property were registered and our work continued save for a period of interruption of services in the Cathedral in Mexico City. Even our foreign clergy were permitted to remain and officiate for foreign colonies for a period of six years under special provisions appended to the enforcement act. Two years later the Roman Church adopted our position and on June 21, 1929, a *modus*

BISHOP CREIGHTON was Bishop of Mexico from 1926 to 1933 and continued as Bishop in charge of that jurisdiction until his Suffragan, the Rt. Rev. Efrain Salinas y Velasco, D.D., succeeded him as Bishop of Mexico this past October.

vivendi between the Government and the Church placed our Roman brethren in exactly the same position as ourselves.

FROM that time on there have been sporadic periods of peace and religious disturbances. Some-

times difficulties have arisen because of the provision in the Constitution which permits states to fix the number of officiating clergy. Local governors have at times been exceedingly severe. Some have arbitrarily fixed the number, usually far too few; some have established a ratio to the population without respect to churches; some have established a ratio for each "cult." As the number of clergy permitted to officiate has been reduced there have been resentment and overt acts on each side.

It must be said that in the mind of the Government and its supporters there is a distinct feeling that the Roman Church is an anti-revolutionary force. As a result schools, under religious auspices, are constantly inspected and sometimes closed when it is felt that the teaching is subversive to the Government and the revolutionary program. The Government has ruled that no clergyman or member of a religious order may teach in a school, nor may any school be supported by a religious body.

Our work of religious education has been entirely reorganized to conform to these rulings. Religious instruction to our pupils is now limited to one of our duly registered churches.

The chief cause of the frequent periods of religious stress is the perfectly natural resentment at these severe laws which finds outlet in critical attacks upon the Government or anti-government demonstrations. It is perfectly obvious to anyone who has followed the course of events in Mexico since 1927 that severe enforcement of the law, the closing of schools, and the expulsion of clergy have always been in the nature of reprisals.

In the face of all this what chance has the Church? And may it not be said with truth that the Government is anti-religious?

The answer to the first question is, "We are there," doing an effective and helpful piece of work and growing stronger every day in numbers, in the work we are doing, and in zeal.

The answer to the second question is that two entire articles of the Constitution of Mexico, as well as parts of others, deal with the question of religion and one of those articles grants entire freedom under the law. Moreover one whole section of the Department of Interior is charged with the duty of religious administration. I know of no other nation, where there is no state Church, which concerns itself so vitally with religion.

The election of Bishop Salinas y Velasco by General Convention was a courageous act. Instead of allowing ourselves to be weakened because a foreigner could not qualify as Bishop of Mexico we have conformed to the law and strengthened our position and shown our confidence in the product of our own Church. Our work is increasing, new missions are being organized, our Mexican leaders both clerical and lay are being given opportunity to advance our educational and social service programs. We are responding to the crying need for the Gospel as this Church has received it and never at the expense of any other Church.

I KNOW there have been searchings of heart because we have been assigned churches we did not build. "Have we not been guilty of opportunism?" Had we ever taken a church away from a congregation, even though the Government assigned it to us, we certainly would have been. I think it was that fear which caused the question to be raised and perhaps a statement should

have been made before as to our position with respect to assigned churches.

We have four such buildings. One came to us because a congregation, for a long time without the services of a priest, of their own volition asked us to receive them. They came offering their church building. The Government agreed to the transfer at their request. No one was dispossessed.

In another Indian village we were given a colonial ruin, unused for centuries. It was roofless and high grass was growing in the nave when we received it. This ruin we repaired and one of our congregations now worships in it.

In still another village we were also assigned a ruin, not an old structure but one so poorly built that it was falling to pieces. This also we have repaired and are using.

In each one of these villages there is a good Roman church in use by its congregation, which has not been interfered with in any way.

One other church has been transferred to us by the Government, at the request of the Methodist Bishop who has asked us to take over his work in a region where we are stronger. As soon as necessary repairs are made this building will be used by our people.

This is the complete record and I feel that in view of it the Church in Mexico may expect the continued confidence of those who have its welfare at heart.

At present we have but one church closed and that because we are unable to satisfy a technicality of the law. All the others are open and the devoted people are alive to and appreciative of the blessings brought to them by this Church. Hard and dangerous work is being done by the Bishop and his clergy. They need our prayers and our confidence as they go forward to make the living Christ reign in Mexico.

A PRAYER

THOUGH MINE may never be the hand to pluck the grain
That in this field shall surely yet abound,
And though my eye may never look again
Across this land whereof I break the ground,
Though mine may never be the hand to cast the seed
Upon this sod whereon I weary tread
(The seed which grown to grain shall fill the need
Of hungry souls for thine immortal Bread)
And though no more I do than I do now—
Plod over ground hard-turned and dry and rough,
If Thou but give me strength to guide the plow
O God, it is enough.

LEO DEMARÉ.

ADVENT

THE PURPLE vestments mark His noble line:
The world awaits the advent of a King.
A brooding silence rests upon the earth.
How will He come? What message will He bring?

Messiah comes! O long awaited time!
Prepare His throne, make ready robe and crown.—
Unheralded a gentle Virgin rides
Upon a lowly ass to Bethlehem's town.

A little town amidst the eastern hills,
With humble Inn too small for festal days.
A manger waits among the sleeping kine,
The royal mother threads the narrow ways.

No trumpet will proclaim the regal birth,
But angel choirs wait with bated breath
To shout the gladsome tidings of great joy:
"Messiah comes!" to save the world from death.

HELEN R. STETSON.



The Sanctuary

Rev. George L. Richardson, D.D.
Editor

Thy King Cometh Unto Thee

READ the Gospel for the First Sunday in Advent.

WHY THE PALM SUNDAY story for the Advent Gospel? In order to answer this, we must go back a long way in Christian history. The keeping of Advent goes back for at least 1,400 years, and the Gospel, as it appears in our Prayer Book, was taken from the old Sarum liturgy which was used in Salisbury Cathedral in England from the beginning of the thirteenth century onward.

The dominant thought in the ancient Church was that the entry of our Lord into Jerusalem was symbolic of His coming to judgment. "The Lord whom ye seek shall suddenly come to His temple." Advent, as we learn from the Creed, has the double thought of the coming of Christ to save and the coming of Christ to judge. It was this second truth which was emphasized in the passage we are considering now.

Christ did come to His Temple as king and judge. It is true that He Himself was brought to trial immediately after this event. Caiaphas, Herod, and Pilate all sat in judgment on Him, but it was really they who were judged, and not He. Today the verdict sets upon them the condemnation that they strove to visit upon Him. They were tried and found wanting, not He. Moreover it was to the Temple that He made His entry. Now the Temple was the heart and center of the religion of Israel. As such, it came first to judgment. The hollowness and insincerity, the corruption and cowardice of the spiritual leaders of the nation were revealed with an awful vividness when they were confronted by Jesus Christ. After long patience He finally brought to an issue His claim to be the promised Messiah. They had hoped to evade the question whether or not they would accept Him as such. Now there was no escape. They had no longer, as He Himself said, "a cloak for their sin." By their answer and their action they were irrevocably judged. "Crucify Him," was their verdict, and in the merciless light of that verdict they stand revealed for all time.

It is this that constitutes judgment everywhere and always. Our earthly courts can render decisions, but they are necessarily imperfect, because of the imperfection of human wisdom and understanding. There are always factors which none but God can know. The judgment of our Lord is not only impartial, but it is final. Not only does He know the hearts of men, not only is His judgment just, but by His very presence He separates one from the other; on one side those who will to obey, and on the other those who have set their wills against God. So it was in Jerusalem and so it is today. "He that is not with Me is against Me."

No doubt St. Peter had this very scene in mind when he wrote, "The time is come that judgment must begin at the house of God." We believe that in the last assize our Lord shall judge the world. But now let us fix our attention not on that sublime and dreadful doctrine, but upon the fact which comes closer home, that He does here and now judge His Church. As year succeeds to year, the Church hears its Master's call and either heeds it or neglects it. Thousands of earnest, devout, and faithful men and women (doubtless far more than any of us knows) greet their Lord's coming with uplifted hearts and renewed dedication of their lives to Him. Alas! how many other thousands of those who bear His name and have been signed with His cross either ignore altogether the summons of Advent or give the merest lip service to the King. Be sure He knows! There is no respect of persons with Him. He discerns in our greeting the undertone of the heart's praise or is saddened by the repetition of familiar words empty of meaning.

O Lord, the judge of all, as Thou comest to Thy Temple, prepare our hearts to meet Thee. When Thou comest as Saviour, save us and help us, and when Thou comest as judge, have mercy. Even so, come Lord Jesus. Amen.

English Theological Training

The Men Being Trained

By the Rev. B. I. Bell, D.D.

Canon of the Cathedral of St. John, Providence, Rhode Island

THE DISCONTENT with present methods of training the clergy in the American Church, a discontent which is common and becoming more and more vocal, among both the laity and the rank and file of the clergy themselves, has prompted a desire, on the part of some, to ascertain how they do these things in the much larger and older Church of England. Is priestly training any better handled over there? One hears sweeping statements made *pro* and *contra*; but there seems to be in America, not only generally but apparently even among our theological educators themselves, a considerable ignorance of the whole matter.

The present writer had, in May and June of this year, an opportunity for investigation of the subject. He was preaching in London on the Sundays in those months, and was able to devote the intervening week-days to this necessary and neglected task. He had many interviews with English bishops and representative priests, and with educators both in the universities and in a number of the theological colleges. He made visits to thirteen of these latter: Ely, Wells, Cuddesdon, Westcott House, Ripon Hall, Kelham, Mirfield, Ridley Hall, Canterbury, St. Stephen's House, Wycliffe Hall, King's College, London, and Cheshunt, in all of which, thanks to proper introductions and in view of some experience of his own in educational administration, he was received with a courteous helpfulness beyond thanks. Because of the great frankness with which many persons of prominence discussed matters with him, he does not feel at liberty to quote specific people on particular matters; and it may be that he has not always wholly understood situations explained to him; but he feels confident that on the whole his observations are trustworthy, and that they may be helpful both toward an understanding of the English problem and procedure, its virtues and its faults, and also toward a larger vision of our own problem in the light of English experience.

The first thing to be considered is the number and kind of men who are being trained.

NUMBER OF ORDINANDS

IN 1930, there was published the report of an able and representative committee appointed by the Church Assembly (equivalent to our General Convention), under the chairmanship of the Bishop of Southwark, on *The Staffing of Parishes*.¹ From it one learns that, in order to keep in England the body of working clergy at its present strength (12,864 incumbents or rectors, 3,212 assistant priests, 669 chaplains and teachers, 16,745 in all), it is necessary that there be about 500 new men ordained each year. The average number needed annually would seem to be 630; but usually about 125 of these come each year by transfer from the Church in Wales, the Episcopal Church in Scotland, the Church in America, and the colonial Churches, so that 500 ordinands is about the figure to be sought.

For the past four years the annual number of ordinands needed has been forthcoming, as follows: 1930, 503; 1931, 498; 1932, 585; 1933, 565. During the years between the war and 1930, the yearly ordinations were insufficient. They sank to as low as 363 in 1926. But the shortage is a thing of the past. Enough

¹ Published by the Church Assembly, Church House, Westminster, London. One shilling.

RECOGNIZING THE CRITICISM of present methods of training the American clergy, THE LIVING CHURCH this past summer commissioned Canon Bell to study the English system and to prepare a series of articles on the subject. ¶ This is the first of the series. Others will appear in the near future.

men are coming forward to enable the Church adequately to carry on.

The growth in numbers since 1930 is variously explained. Apparently a real increase of enthusiasm for religion is manifesting itself in England, one which does not find outlet in terms of nonconformist Protestantism, and this

more especially among the upper middle classes; that is partly responsible. In addition, it must be remembered that bad times have closed other careers to many able men. This is not so mercenary a cause of an increase in ordinands as might appear, for the reason that the priesthood in England in these days emphatically "does not pay." A man newly ordained must normally expect to serve as an assistant for from five to eight years, before he will be given a parish of his own. The assistant rarely gets more than \$1,250 a year, and almost never more than \$1,500, out of which he must lodge and feed himself; and it is a rare incumbent (or rector) who gets more than \$1,500 a year net, after he has paid his very large income tax, his pension premium, the taxes on his house; and the upkeep and repair of the fabric thereof. Obviously, being an English parson is not greatly remunerated in money. So poor is the pay that clerical celibacy is rapidly becoming an economic necessity in the English Church. Still, the profession is not overcrowded and most of the others are, while chances for a good career in manufacturing and business are less and less numerous.

ALSO, money has been made available for assistance in meeting the educational expenses of men desirous of becoming priests; and that has helped. Of about 1,400 men now known to be in training (in seminaries and in pre-seminary years), nearly 800 are receiving some assistance toward their expenses. The money comes almost entirely from granting agencies, very little from the universities or the theological colleges (seminaries), almost all of which charge full fees from every man (with a few insignificant exceptions of endowed scholarships).² The Church Assembly raises none of the funds needed. Three hundred and three persons are assisted by "The Central Board of Finance," which gets the money in voluntary contributions from those who, for one reason or another, are willing to "adopt" a candidate and pay what he must have, as though he were their own son. This Central Board aid is administered without much ecclesiastical partisanship; but obviously support comes, partly at least, for men according to the churchmanship leanings of the contributors. There are two "party" agencies—one Anglo-Catholic, one Evangelical—which support approximately equal numbers. There are also several private agencies, each of which helps a few men. Finally, the dioceses, or most of them, have local funds—not usually at all large. The amounts given to individuals by these agencies vary; but all grants are supplementary to what it has been ascertained the man's family can actually provide for him.

But, again, this considerable financial assistance is not so unworthy a contributing cause to increase in the number of candidates as might be expected, or as ill-advised as similar generosity may frequently have been with us, and this for two reasons. First,

² The usual costs, which cannot be much lowered by economies, are: in an Oxford or Cambridge college, \$1,200 a year; in other universities, \$900 a year; in a theological college, \$850 a year. These figures are for about eight months of residence; holiday time expenses are in addition to the figures named.

great care is exercised by the money-granting agencies to deny encouragement or help to the man who is merely seeking by ordination to raise his social status. It is men of character and sound tradition who are being helped, rather than climbers. Secondly, in England financial assistance is available at public cost for really competent boys who seek to obtain the University training suitable for other professions than the ministry, and this often in sufficient amounts to pay not merely fees but also living expenses. It is not, therefore, only the man who is going into the ministry, as is usually the case with us, who can secure a large financial aid toward the cost of professional preparation. In providing money assistance for those seeking ordination, the Church has merely done for her men what is made possible by others for the aiding of good prospects in law, medicine, or engineering. It is a custom of the country, if you will. Nevertheless, the fact that the Church has done so, undoubtedly has helped her to secure candidates who could not otherwise have contemplated ordination.

The most influential cause of the gratifying increase in late years has been a determined drive by the whole Church, in which lay coöperation and, in some cases, newspaper coöperation has been sought and secured, to interest young men of the right sort in universities, in secondary schools, public and private, and in the parishes. In that effort the ministry has been presented, and still is, chiefly as a great and glorious field of service to God, to humanity at large, and to England in particular. At any rate, the shortage, so alarming ten years ago, has been overcome.

QUALITY OF ORDINANDS

HAVE numbers been restored at the cost of a lessening in the quality of the ordinands? The answer given by everyone is definitely "No."

It does seem to be quite generally recognized that the new priests are often of rather a different sort, socially, than in pre-war days. There are less of the gentry and more from the business classes, and there are some, but not many, from the artisan and farmer classes; but that does not mean a decrease in quality. The writer did indeed find one bishop who groaned in the spirit because, for his rural diocese, he could not get enough men fit and willing to undertake that semi-patriarchal oversight of their flocks which formerly all rural parsons did exercise. The younger men, His Lordship said, came too largely from the cities. They might know theology, but they had no judgment in the matter of cows; and they seemed to think that there were better things to do than to condescend to their dependents, as those dependents expected and desired. This was, he thought, very sad; but even he admitted that England was now mostly urban and that a less patrician clergy might be quite all right in other than his own diocese. And, too, among many of the older men, there seems a little regret that the new ordinands are so "energetic."

But most observers seem to believe that, in an England where the landed gentry count for less and less, the fact that the clergy come less and less exclusively from that class is all to the good, and also that those who are truly gentlemen in manners, with the tact and the sense of *noblesse oblige* necessary for a good priest in any time or country, are still being ordained as much as ever in England, and possibly more than when the clergy were recruited largely from the younger sons of the landed classes. The new men, for all their "energy," seem to behave as well as ever parsons did, and to minister to the England of today probably better than the older sort alone could do. At least, so most men seem to think.

As for character, one has only to observe how patiently, efficiently, often heroically, these younger men are laboring, one has only to talk with the keen-witted, hard-praying students in the theological colleges, to see that there has been no let-down in that respect. They impress one as more completely in earnest, more gladly sacrificing of the world, more ready to consider hardness of career, more self-reliant, and a great deal better-humored, than the younger men in our own parishes and seminaries. They know that ahead of them lies hard work for small pay in a world the future of which is uncertain; and they are not

disturbed thereby. They are not all saints by any means; but they show plainly a toughness of moral fibre that is admirable. That is the opinion not only of the writer but of those in responsible positions to whom he talked. In varied phrase they said, "There is nothing much wrong with the character of our young priests and those preparing for priesthood. No Church could ask for men more earnest, more sincere, more industrious or less conceited." About this the comment of English bishops, in particular, differs considerably from that frequently heard from their American brethren. And in this matter of character, everyone in England seems to have noted a steady improvement ever since the war. As one prominent administrator put it: "The work of the Church today is so ill-paid, so difficult, and so exhausting that soft people mostly avoid it. It takes men today to do the Church's work, real men; and during these latter years that has been more and better understood."

THE GENERAL testimony about intellectual calibre seems to be that the men now being ordained are more brainy than they were ten years ago, but not as clever or effective intellectually as they were thirty years ago. This latter judgment has been qualified by some who have expressed general agreement with it, as follows: (1) It is true; but the quality of education generally in England has similarly sunk. (2) It is true, but the deficiency is merely in classical and technically scholarly expertness. The newer men are possibly less brainy, but also more modernly trained. Fewer of them may make good scholars; but more of them make good teachers of their people. (3) It may be true, but I suspect the judgment is partly due to the conceit of us who are older. We see our contemporaries in a rosy glow of romance; the newer men with an analytic realism. (4) It is true, but our tests of achievement are still donnish, while the men are more given nowadays to interest in practical priestcraft. They will not bother with the old technicalities of scholarship; and so we say they are not as good in respect to brains as they really are. (5) It is true, perhaps, but what is really lacking in the new men is the old discipline of private school and university, which produced not so much more intelligence but more initiative in muddling through a job as best one could. The new men are just as brainy as the old, but not quite so self-reliant, more in need of being organized and directed from above.

However valid these caveats may be, it is probably true that there was a considerable let-down in intellectual expectations between 1910 and 1925. That was natural. Candidates were fewer then; and there was temptation to ordain rather poorer men, since they were much needed. But there can be no doubt that with the larger numbers of candidates in late years the standards have again been raised considerably. And there can be no doubt, either, if one judges by the quality of examinations set and by the general tone of the seminary life and thought, that the English standard intellectually for ordinands is very considerably better than in America.

It is true that only about half of those ordained are graduates of a university; but that does not mean quite so much as a casual American observer might at first think. First of all, an English bachelor's degree is vastly more difficult to get than an American degree, and is sought by fewer men. Second, the English secondary schools carry students at least as far as we do in the first two years of the usual American university. Every effort is being made to get more and more English candidates through to a university degree; but there is little desire to restrict the ministry *only* to such men, since to get such a degree may mean merely that one is primarily a scholar, and Englishmen of today see need for many in holy orders who are not primarily scholars. But anyone who thinks that means that ignoramus can be ordained in England needs only to read, for a better knowledge of facts, the examinations set by the General Ordination Board³—which must be passed by every candidate.

The ordinands in England are intellectually more than satis-

³ Specimen papers may be secured from Parker and Sons, Oxford, 18 pence.

factory, judged by any standards of which the writer is aware in other communions; and the pressure toward further improvement continues constant. Mediocrity is not being encouraged.

COMPLEXION OF CHURCHMANSHIP

OBVIOUSLY, the best way to discover how a Church is moving theologically is to observe those who are being trained for its ministry, and that for two reasons. First, the more powerful a trend of thought and devotion, the more it will move its younger adherents to give their lives for its extension. Second, the more the ordinands of one day are of this way or that, the more the Church of tomorrow, taught and led by them, will become of this way or that. If one would get a real picture of the Church of England as it is becoming, therefore, it seems wise to ascertain, if possible, the Churchmanship of those now under training in England's thirty-one theological training schools. In them are the scholars, the pastors, the evangelists, the missionaries of a decade hence, and the bishops of a quarter-century from now.

Admittedly, it is difficult to get at their ecclesiastical complexion with anything approaching complete accuracy; and no matter how careful an observer's calculations, there will be those who disagree as to the validity of his conclusions. Still, it is possible roughly to get at the facts. The present writer has submitted his estimates to a large number of people whose opportunities for looking at the problem are superior to those of any foreigner, men of various schools of thought; and they agree that he has not gone far wrong.

There are seven seminaries definitely Anglo-Catholic, one decidedly Fundamentalist, two committed to Modernist Protestantism. Their students are easily classified. Six institutions may be called "moderate Anglo-Catholic"; seven are what we Americans call "Low Church," and eight are "eclectic." Inquiry in these last three groups has led the writer to believe that in the "moderate Anglo-Catholic" colleges roughly two-thirds of the students are committed to Anglo-Catholicism, while one-third are more or less "Low Churchmen"; in the "Low Church" colleges almost every man is "Low Church"; in the eclectic colleges about one-half are Anglo-Catholics, forty per cent are "Low Church," and a tenth are "Broad Church" or "Modernist" in sympathy. (In making this estimate the standard used for determining whether a student is an Anglo-Catholic is that he shall recognize, as Christian obligations, the duty to go to Mass frequently, the duty to receive Communion weekly, and the duty at least occasionally to make his confessions before a priest.) Tabulation on the basis mentioned above leads to the following figures as to ordinands from theological colleges in 1932, an average year: Anglo-Catholics, 206; Low Churchmen, 182; Modernists, 54; Fundamentalists, 15.

The rest of the ordinands for the year 1932, 128 in number, appear not to have been from theological colleges at all; but it is safe to assume that they varied in Churchmanship in about the same ratios as the men who did come from theological colleges.

It is almost certainly the case that of the late ordinands and the men now in the theological colleges, approximately forty-seven per cent are Anglo-Catholics, forty-one per cent Evangelicals or Low Churchmen, eleven and one-half per cent Modernists, and less than half of one per cent Fundamentalists. The percentage of Anglo-Catholics has been steadily growing for the past ten years and seems, even to many not in sympathy, likely to do so for some time to come, because that section of the Church is more evangelistically active than the others. The Broad Church group seems definitely shrinking in number of ordinands.

The writer would again emphasize the fact that in the preparation of this section of his paper he has taken pains to check the figures by estimates of each section's strength made by members of the other sections, and to reiterate that his conclusions as to relative strength of ecclesiastical parties have seemed fair to representative members of them all.

SUMMARY

WE MAY THEN summarize the situation as to men lately trained and now under training, as follows:

(1) There have been enough men ordained each year in England, since 1930, to enable the Church to carry on its work with no impairment of efficiency or curtailment of endeavor. The alleged "clergy shortage" no longer exists, and has not existed for four years.

(2) From the numbers now under training, it seems that there will be no falling off in numbers of ordinands for the next few years.

(3) Between 500 and 600 men are being ordained each year, of whom *at the present time* about nine-tenths are being trained in some sort of theological college, and one-tenth in some other way.

(4) About three-fifths of the 1,080 men now in training in the theological colleges are receiving some sort of financial grant—general, diocesan, or private—toward the paying of their expenses.

(5) The increase in numbers of ordinands has been partly due to the overcrowding of other professions, partly due to increases in financial aid; but these have not resulted in unworthy candidates, thanks to the great care of the training authorities. The increase is, moreover, much more generally due to a nationwide effort to enlist more and better men. Nor has the pitifully low pay of the English priests, with no probability of betterment in our generation, deterred men from offering themselves in sufficient numbers.

(6) The present ordinands are not so greatly from the gentry as was the case before the war; but there seems to have been little falling off in mentality, if any, while character and earnestness of devotion and willingness readily to sacrifice self have probably increased. The new men are, on the whole and with rare exceptions, of a very fine sort indeed.

(7) Of England's new priests for the past four years, and of those now being trained, approximately forty-seven per cent are Anglo-Catholics and forty-one per cent are old-fashioned Low Churchmen, eleven and one-half per cent Modernists, and a few Fundamentalists. The percentage of Anglo-Catholics is increasing.

In succeeding articles, the writer will endeavor to describe how these men are trained and somewhat to compare the English and the American systems. A final article will describe three of the outstanding experiments in English theological training now being carried on.

DIMINUENDO

LITTLE GRAY LADY, kneeling beside me
 Rustling prayers to Almighty God.
 Little gray lady, murmuring quietly,
 Walking in ways that saints have trod.
 A cross on your forehead—
 A cross on your lips—
 A cross on your breast—
 A pledge to your Master.
 Little gray lady, breathing out prayer words
 While people pray faster and faster and faster,—
 Loving the sound of them, long would you linger
 Over the words and the memories they bring.
 Little gray lady, you fall far behind them,
 The tempo of life has too hurried a swing,
 For you have grown weary and old in your praying.
 Little gray lady, I see you nod.
 Almost asleep, you are kneeling beside me
 Rustling prayers to Almighty God.

MARY PRISCILLA HALL.

IT IS COWARDICE to leave undone what one perceives to be right to do.
 —Confucius.

The Kraus Case

By Charles D. Kean

THE fundamental Christian social principle is the principle of respect for personality in all men," the Archbishop of York has said.

Arthur J. I. Kraus, one-time philosophy instructor at the City College of New York, is now a man without a country, a man without a profession, and to all intents and purposes a man without a mind.

Dr. Kraus' situation is the result of a life-long career of such idealism as has always blankly refused to count the cost in a cause of social justice. He stands at present in his unfortunate plight judged without a hearing.

He is a man without a profession because he was dismissed from the City College of New York in January, 1933, after a hunger strike which he undertook in December, 1932, to attract attention to political disturbances in the Polish universities which were costing the lives of many students.

He is a man without a mind because after his dismissal from the City College it was said by authorities of that institution that Dr. Kraus had been released from his duties because he was of an unsound mental make-up and was "erratic, eccentric, and mentally abnormal."

He is a man without a country because he was forced to flee from Poland in 1930 because of his protests against the injustices to minority groups in that country. He faces deportation from the United States because he is not teaching and threatens to become a public charge. He has been told by officials of the Labor Department that if he is deported he will not be permitted to re-enter the country.

A brief résumé of the Kraus case, some notice of which appeared in the newspapers at the time, discloses the following facts:

1. Dr. Kraus undertook his hunger strike as a result of his failure to arouse interest in New York in the plight of the Polish students and remained for eight days without food or water. During this time he was urged by officials of C. C. N. Y. to return to duty, but when he reported for his classes after the Christmas recess it was made known to him that his presence was unwelcome. After teaching however for eight days he was discharged, not because of having remained away from classes for the eight day period in December, but because he was alleged to have been found of an unsound mental make-up.

2. The result of this dismissal is that Dr. Kraus can find no employment in the United States while the stigma of mental instability remains upon him. In spite of the fact that eminent psychologists, including Dr. Robert W. Laidlaw, of the Columbia University Department of Neurology, Dr. Sigfried Bloch, on duty at Ellis Island, and Prof. William Browning of Long Island Medical College, found him to be absolutely sound mentally and emotionally, he is branded incompetent.

3. Educators including Dr. John Dewey of Columbia University, Prof. Reinhold Niebuhr, Dr. Ernest F. Scott of the Union Theological Seminary, and Dr. Frank Gavin of the General Theological Seminary and several others who have thoroughly investigated the Kraus case are firmly of the opinion that while the hunger strike may have been visionary it was motivated by an unselfish desire to attract attention to grave cases of injustice.

That Dr. Kraus has been treated as less than a personality may be plainly seen by the fact that he was discharged without a full psychological examination from C. C. N. Y., that very shortly afterwards he was arrested and sent to Ellis Island for deportation, although a stay of execution was granted which was to ex-

MR. KEAN, an experienced journalist and a candidate for holy orders, here sets forth a case of individual justice involving important moral implications. ¶ The situation of Dr. Kraus is deserving of earnest and prayerful consideration on the part of all Christians and Jews.

pire on November 25th this year, and by the fact that in spite of the testimony of psychopathic experts and educators officials have refused to remove the brand of mental incompetence from Dr. Kraus' name to allow him to accept positions at other colleges which have been offered in at least one case.

Dr. Kraus has at present two suits pending in the New York Supreme Court against the City College of New York and against officials of that institution, but if he is deported he will have no opportunity to have "his day in court," held to be the right of every man accused.

The Kraus case is brought to the attention of readers of the Church press because the man, who is of unusual accomplishments and the author of one book in this country, stands at present without a friend. Unless some support in the way of public outcry is given him a life-time of study and of humanitarian idealism will go for nothing.

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. ROBERT MAULE, South Carolina missionary, describes the Indians of that province, in a letter to the Secretary of the S. P. G., August 2, 1711:

"I Promised in one of my former Lres to give you some account of our Indians here. They appr to be by what I can Learn from such Opportunitys as I have had of Conversing with them a very strange kind of People, little Concerning themselves wth y^e future, if they can but find wherewithall to Live for the present. They are much Inclined to Idleness, and have generally Consumed what little Corne they make before halfe y^e yeare be over and then they content themselves to feed upon fruites Rootes and such other Eatables as the Wood can afford them. They are for the most part great Lovers of Justice and Equity in their dealings and cant endure either to Cheat or be Cheated, they have some Customs among them, that look as if they had been derived by Tradition from the Jews, they all of them shew great Joy and Thankfullness at the gatherings of their first fruites, which they express by their publick Feastings Dancings and other Indications of Rejoycings. The Heads of their ffamillys have great deference and respect paid them by their Children and Relations who dare scarce so much as speak in their presence without their Pticular leave and approbation. They are Extremely fond of a numerous Issue, and reckon it a great virtue among them to have killed and destroyed many of their Enemy's. Some Nations of 'em do this day Circumcize their Children and have still remaining amongst them Some Imperfect Notions of a Deluge. I have in my Conversation with some of their old men, Clearly discovered their believe of a God, and of future rewards and punishments."

THE REV. FRANCIS LEJAU, of Goose Creek, S. C., finds an opportunity for evangelistic work among the Indians. He tells the Society in a letter, August 5, 1709:

"While we were of late apprehensive of an Invasion several Indian Nations were incamp'd for some Months about us; having had opportunities to see them and inquire by Interpreters I found many grown Persons among them had been baptised by Spanish priests, and have Christian Names, and told me, if they had Priest's, as they call them, they wou'd use them very well. I dayly expect to hear from our Southward Indians that are Christians: I am still told that the Savannah Language is understood all over the Northern Continent of America. I find our Indian Traders are very much averse to see Missionaries amongst the Indians."

The New Paganism in Germany

A Radio Address by the Rev. Henry Smith Leiper, D.D.

*American Executive Secretary of the Universal Christian Council

I AM TO CONSIDER with you the new paganism in Germany. I have been going to Germany every year recently to try to understand her problem. Despite much disagreement with certain of her recent actions, I believe we owe her genuine sympathy. Consciously or unconsciously we helped to bring on her troubles. Many do not take very seriously the program of those members of the National Socialist party who support the "New Paganism." But it is something which may menace peace and civilization if it is not changed in its contemplated development.

Let me try briefly to explain how it arose, what it is, and how it relates to the other religious movements in Germany. In every nation there are always a few people who are out on the fringes of established religious bodies. They are not content with the old: Yet they feel unwilling to abandon all religion; they seek some new faith which will make life's quest exhilarating.

Such there were in Germany, of course, prior to the revolution. They formed different groups; but one thing they had more or less in common—the desire to elevate the distinctively Germanic ideals and legends into a supreme place. This meant the abandonment of what is common to Judaism and Christianity in all of its forms—*Universality*. This new group of religions looked only to Germany for their inspiration and cared only about Germans of so-called pure stock as their devotees. Perhaps as many as a score of little organizations sprang up in different parts of Germany. Some were related to Christianity; more had abandoned it entirely. They were led by people like Gen. Ludendorff, Count von Reventlow, Prof. Hauer. The last named has now become the official leader of the group known as the "New Faith" movement. As you have been seeing in the papers, they insistently demand recognition as Germany's *third religion*. You might think that the religions of Germany included Judaism since there were 600,000 Jews in Germany; but that has theoretically dropped out of sight under the new order. The three would be: Roman Catholics, Protestants, and this New Faith movement. What they want, of course, are the same privileges and prerogatives as are enjoyed by the recognized Churches and they claim that Herr Hitler promised this to them in Munich on the last Friday in October when he spoke to the district leaders of the party.

Perhaps you wonder why it is that this movement suddenly seems to have much more of a place in modern Germany. The fact is that it has come into existence on a rising tide of state worship, intense nationalism that breaks over into religious fanaticism. Its power lies in the fact that it is able unblushingly to adopt political ideas and to make the State and its leader, Adolf Hitler, the central objects of worship. Probably you remember that the Japanese have a religion called Shintoism which is the official religion of the country and amounts to state worship with the Emperor as the divine object of veneration. This was adopted by the Japanese deliberately after the revolution and the unification of the country about the middle of the last century and it was done partly on the advice of Herbert Spencer, the great English philosopher. He pointed out that if they could combine patriotism with religious devotion in an absolute unity they would have something of great force in keeping the people rallied around their Emperor.

In Germany, as a matter of fact, a great many Catholics and Protestants who are more politically minded than religiously minded are drifting toward this movement which is able enthusiastically to embrace the doctrines of Alfred Rosenberg, the official philosopher of the Nazi party whose teachings are utterly unacceptable to all genuine Christians.

To give you a bit of an idea of just what this third confession, as it is called, teaches, let me remind you of some of the nine com-

mandments which Prof. Hauer is recently reported to have announced. A jumble of good things accompanies an unblushing drive for racialism and nationalism. We find: honor ancestors and grandchildren; honor the great of thy people; honor thy parents; be loyal to your people; and help the noble.

Several important commandments are missing—one especially: "Thou shalt not kill!" One of the spokesmen of this curious combination of State worshippers has stated: "You must either be Christian or German. There is no 'Aryan Christ' and no Christian German." He's right! Another has said, "Christianity knows nothing of the nobility of soul arising from our racial constitution. Christianity even teaches us to regard the Hottentot as our brother in Christ." Another one has said: "Do you worship with all your soul the Great Spirit of your race? Or, do you join those who in their Sunday coats, with chained hands, to the sound of church bells, bend their backs and crawl to the cross of a foreign God?"

I don't suppose you would like to have me take the time to mention all the different strands in this movement, for they are numerous and some of them go back to the middle of the nineteenth century, when a Frenchman, Count Gobineau, and an Englishman, Houston Stuart Chamberlin, attracted a number of German enthusiasts to their fanatical ideas of so-called Aryanism. What an ironic tragedy that these heirs of spiritual liberalism, along with Richard Wagner, should be regarded as the forerunners of the totalitarian State where liberalism in any form is heresy!

It is not very safe to generalize about this movement because it has so many wide differences within it, but at least this much I can say: That all the new German forms of religion contain elements extraordinarily useful to the totalitarian State. They all are hostile to the historic Christian Church. They all keep harping on race and State with a variety of pantheistic, mystic, legendary, and fantastical ideas.

So much for the group that is at the farthest left in the religious life of modern Germany.

NEXT TO THEM, not quite so "Leftish," you find a group still inside the Christian Church but very sympathetic with many of the ideas of the New Faith promoters. You have read about them in the newspapers frequently as "German Christians" or the Nazi party in the Church. What do they stand for? This movement started from small local issues and did not show itself as of any importance until the Church elections of 1932. I remember that year being told in Germany that they were at work trying to capture all the cities in the many different Protestant synods of the country. They actually succeeded in getting a third of them in 1932. By 1933 they had developed to such an extent that they could hold a national conference in Berlin, where their program was announced by the notorious Hossenfelder, who was later proclaimed leader—in the sense that everybody in the movement was supposed to swear absolute personal allegiance to him in things religious. They had then ten points. And when I tell you what some of them were you will see how closely they relate to this other non-Christian faith movement about which I have just been speaking. They demanded:

1. Awakening of the feeling of German life in the Church;
2. Struggle against the Catholics;
3. Struggle against Marxism, pacifism, internationalism, Freemasons, and Jews;
4. Disavowal of all who are not German in blood;
5. The "chosen people idea" revamped and modernized to become part of the faith of every German Christian.

Now it would take a long time to tell about the various de-

velopments in the history of this group within the Church. Some of them are still in and some of them have gone out, moving over further to the Left. The "German Christians" constitute religiously the storm detachment of the totalitarian State. They have been storming the fortress of the German Evangelical Church with results that have re-echoed around the world. The plan which they devised I would unhesitatingly characterize as a deliberate attempt to take the Christian heart out of Christianity and put a primitive, Teutonic, and essentially savage heart in its place.

I was talking to one of my friends in Germany recently about the various meetings of the "German Christians" which he had attended. He said they always used a lot of familiar religious expressions but they meant something quite different—something absolutely foreign to the teachings of the Christian Church, whether Catholic or Protestant. Therefore, it is not surprising to find the Archbishop of Canterbury declaring, "The present struggle in the Evangelical Church is a struggle concerned with the actual substance of the Christian faith." He further warns that currents of thought and opinion have been let loose in German life which are in their essence contrary to all we mean by Christianity.

Of course, the "German Christians" like the "New Pagans" are entirely ready to see a complete coördination of State and Church; with the State put first.

I have talked with Reichsbishop Müller, the official head of the united national Protestant Church in Germany. He always argues on every point from the State to the Church. The State is one: therefore the Church must be one. The State has the leadership principle by which all voting is abolished, all appeal denied, and everyone supposed to follow implicitly the ideas and wishes of the chosen leader; therefore the Church must have this same principle. Of course, Müller is that leader. He has more power, you will note, than even the Pope at Rome has ever had—at least in religious matters.

NOW THE STORY of the last year has been from one angle the story of the struggle between the German Christians and the Christian Germans: those in the Church who stand for a normal patriotism in which the individual is expected to put his country unhesitatingly before his own personal interests and before all other human interests, but to retain liberty of conscience in the belief that God is above all nations and that the Christian religion is universal—therefore, all-inclusive. These Christian Germans are Christians *first* and Germans *second*. They know that there can be no isolated national groups of Christians—German, English, American, Irish, or any other sort.

The extremists within the German Christian movement have demanded a thorough-going reform of Christianity itself and in conformity with my statement a minute ago that the idea is to take the Christian heart out and put a new heart in. For instance, a man named George Schneider has recently written a book which he calls *German Christianity*, in which he says that it is all right to maintain Christianity provided you reform it. This is what he thinks Hitler means when he says he believes in "positive Christianity." The old Bible has to be purged of all that is unacceptable to the German mind. The miracles of Christ are an insult to intelligence and must go. All the old Church ideas must be abolished. Baptism is archaic and so is the sacrament of the Eucharist, or Holy Communion, which he wants turned into a symbolic mass feeding of needy Germans. The old custom he describes somewhat shockingly as "spiritual cannibalism." He thinks that the revolution of 1933 brought "the first Christian revolution in the world's history," and he says "it is high time to follow this up by a war against Jews in Germany—which is the new Holy Land." He concludes by saying: "Christ and German, Cross and sword, Church and State, belong to each other."

Another like-minded man who still claims to be in the Church has recently demanded the abolition of the Cross as a symbol of Christianity and its replacement by a man on horseback from the Revelation of John. This man was, you remember, a warrior and

of course as you might expect the "German Christians" generally glorify war and renounce the things that the Christian religion has always maintained as an ideal, whether it has lived up to it or not.

A year ago I wrote what I called the "Ten Commandments" of Nazidom to the Churches. When I went to Germany this last summer I was told by many of my friends that I was wholly mistaken as to the purposes of the "German Christians." However, I spent some weeks studying their work at close quarters, reading their literature, and talking to people who had watched their activities for the whole of the year, and I repeat with absolute conviction that their principles, if applied, are accurately summed up by the following "Ten Commandments":

1. The Church shall be in all essentials one with the State in its purpose.
2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolf Hitler.
3. The Church shall not go against the will of this dictator in the choice of its highest officials.
4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.
5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.
6. These future pastors are to come from only one race—the "Aryan."
7. They shall likewise come from only one party, the National Socialist.
8. The Church shall be no longer regarded—from a practical point of view—as supra-national and universal but as a distinctly German institution.
9. The Church shall support the campaign to eliminate from its own life and the life of the nation of the race which produced its Lord and the writers of the Bible.
10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

OF COURSE you know that this kind of thing has not gone unnoticed or without strenuous resistance on the part of the great group in German Church life who believe just as you do, if you are a faithful Christian, or Jew, in the absoluteness of God's commands, who, if a choice must be made, will obey God rather than man. Let me remind you of the things this opposition has done to meet the onslaught of revived Cæsarism. The opposition group, although it has contained many elements almost as diverse as those which have gone into the make-up of the New Pagans or the German Christians, has had one basic rallying point which is the conviction: "*We must obey God rather than man.*" You have read about this movement in the papers sometimes as the Opposition, sometimes as the Confessional Synod, sometimes as the Barmen Synod, and most recently as the Confessional Church. For recently at a meeting in Berlin they took the momentous step of separating from the official national Church headed by Bishop Müller, because Müller's whole movement has been in close coöperation with the "German Christians." The Universal Christian Council sent one of its leaders, a Swiss pastor, Dr. Koechlin, to attend. These Christian Germans, the Confessional Church, are wonderful. I have been with them this summer. I have been in secret meetings with small local organizations and attended several meetings in Barmen where 2,000 representatives of 600 churches came together knowing that to do so was illegal and might result in arrest and possible interment in concentration camps, especially since at that meeting they said in unqualified phrases, "*Obedience to Reichsbishop Müller is disobedience to God.*" The ministers in that group wrote to Adolf Hitler saying that while they were loyal to the State, with him as its leader, they absolutely refused to sign the oath which "German Christians" had forced upon the national Evangelical Church by which

all its officials are supposed to swear absolute allegiance to Adolf Hitler, to the Reichsbishop, to his decrees, and to all *his* interpretations of his decrees. If you want to get a parallel for this refusal in history you might go back even as far as the story of Shadrach, Meshach, and Abednego who said to the King of Babylon, "We will not worship thee, O King," and were condemned to death by burning.

But my story is not complete without a further explanation of the real plan of the Nazis for religion in Germany, which is a complete merger in one national Church of three elements: the New Paganism, the Protestant Church, and the Roman Catholic Church.

I have not said much about the Roman Catholics in Germany, although I have very deep sympathy for them and great admiration for their opposition leaders such as Cardinal Faulhaber, who has recently announced that he will not approve of marriages between Roman Catholics and members of the New Pagan movement. The leaders of both Catholic and genuine Christian groups in the Protestant Church are meeting together, as they have never done before in Germany, to devise ways for keeping apart! Curious, isn't it? Coöperation to prevent forceful amalgamation. The first steps for putting this plan into force have already been taken and there exist clear proposals for carrying it through. Herr Jaeger, who was until recently the so-called civil administrator of the Evangelical Church, announced frequently that it would be done in one year. Bishop Müller made a speech along the same line recently but there was such an outcry of opposition throughout Germany that nothing more has been said in recent weeks and it may even be that the plan itself has been given up as impossible of realization.

Naturally the non-Roman Christians in the world, speaking unitedly through the Universal Christian Council, and the Church of Rome, speaking through its spiritual head, have been absolutely opposed to this deliberate prostitution of the Church to the purpose of the State. They have made it clear that their attitude toward Germany is a friendly one despite the severe criticisms they have felt compelled to make of such policies of the Nazis as their persecution of the Jews, their exaltation of militarism and racialism, their unscrupulous use of lying propaganda, both in religious and political matters, and their violent methods of forcing changes in Church life. The leaders of the German Reich knew very little about foreign affairs and they had almost no contact with other countries. This is not true of the foreign office, however, and the foreign office has labored faithfully to interpret to the government this very strong and yet, on the whole, friendly criticism which has been coming from all parts of the Christian world.

Remember that more than half of the 17,000 ministers in the national Evangelical Church have been in the Opposition. With them the rest of the Christian world has profound sympathy. Great masses of laymen, too, have recently shown their willingness to suffer persecution if need be, to support these protesting ministers. Hundreds of Catholic priests have been sent to concentration camps and the movement of opposition within that Church is strong. Therefore, it is perfectly clear that our opposition to the Church policy of the Nazi State does not mean complete opposition or unfriendliness to Germany. The Universal Christian Council is simply taking a stand by our Christian brethren in that land. Our consciences and our love of Christian liberty compel us to take this stand. In the spirit of Martin Luther we declare: "God help us! We cannot do otherwise."

Peace of Spirit

EVERY morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself: "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. —Francis de Sales.



Churchwomen Today

Ada Loaring-Clark, Editor

HERE IS A PROGRAM, in outline, of activities in the Five Fields of Service for women. It has been arranged by Mrs. Fred Ramsey of Knoxville and the projects are so correlated that they can easily be adapted to suit local conditions. No one parish group of women could, I think, carry it out in its entirety, but every group however large or small can select one or more activity from each of the fields and have a well-balanced program.

MISSIONS AND CHURCH EXTENSION:

Family: Prayer for the extension of Christ's Kingdom. Noon-day prayer for missions. Bible reading. Bible study.

Parish and Community: Prayer. Altar supplies. Study classes. Programs.

Diocese: Supply Closet. Rural work. Altar supplies.

Nation: United Thank Offering. Box work. Prayer Partners. Church Periodical Club. Books and Christmas cards.

World: United Thank Offering. Box work.

RELIGIOUS EDUCATION AND DEVOTIONAL PROGRAM:

Family: Bible study and reading. Family prayers. Grace at meals.

Parish and Community: Church school. Bible study. Leader training. Study classes. Corporate Communion and quiet days. Summer conferences.

Diocese: Summer camps and conferences. Training classes.

Nation: Study of home missions. Christmas boxes. Work for the deaf and blind.

World: Study foreign missions. Christmas boxes.

CHRISTIAN SOCIAL SERVICE:

Family: Be ready to aid individuals and families. Assist Red Cross.

Parish and Community: Institutions. Orphanages. Church Mission of Help. Hospitals. Local projects. Community work. Individual contacts.

Diocese: Service for Institutions and Schools. Interracial projects.

Nation: Institutions. Training schools.

World: Study international questions.

PUBLICITY:

Family: Subscribe for and read Church papers, calendars, etc.

Parish and Community: Calendars. Church papers. Year books. Newspapers and parish paper.

Diocese: Diocesan paper. Notice of all kinds of meetings.

Nation: Read national Church weeklies and *Spirit of Missions*.

World: Gain information of other branches of the Anglican communion through their Church papers.

FINANCE:

Family: Pledges for the parish and for missions. United Thank Offering. Study Stewardship.

Parish and Community: Pledges for Auxiliary, parish, and diocese. Help in Every Member Canvass. Finance delegates to diocesan and other meetings.

Diocese: Send students to summer conferences. Train young women for the work of the Church.

Nation: United Thank Offering and other gifts.

World: United Thank Offering and other gifts.

FIELD:

Parish and Diocese: Contact speakers and leaders. Gain information.

Books of the Day

Rev. William H. Dunphy
Editor



RELIGION AND REVOLUTION. By Adolph Keller. Revell. 1934. Pp. 188. \$2.00.

IT WOULD BE HARD to recommend this fine survey of contemporary continental theology too highly. Busy clergymen and interested lay men are discouraged in their attempt to understand even a little of what is going on in Europe by the amazing and intricate detail to which they cannot seem to find the key. Dr. Keller, in these lectures given on the L. P. Stone Foundation at Princeton Theological Seminary, undertakes to interpret the religious life of the people on one continent to the people of another. This is not Church history or even a description of the surface changes which are being made but is concerned with the fundamental problems which underlie the present-day changes in the religious life of Europe. He feels that the message of the Protestant Reformation has a great contribution to make toward the solution of present difficulties and after analyzing the spirit of the Reformation proceeds to describe the new Lutheranism and the new Calvinism. The section which follows this exposition contains a fine descriptive analysis of the struggle which is going on between the leaders of European Protestantism and also their common strife with the political and economic forces with which they are confronted. He declares with emphasis that religious battles are not fought on the surface of a daily changing party conflict, but in the depth of a people's spirit. D. C.

I LIVE TO TELL. By Jacob H. Rubin. Bobbs Merrill. 1934. Pp. 330. \$2.75.

THIS BOOK is written by one who has real insight and understanding of what has happened and is happening in Russia. It is written by a Milwaukee business man who had come to America in his youth. He had been thoroughly indoctrinated with the principles of Socialism by frequent reading of Marx and from constant association with the great American Socialists. He therefore went back to Russia imbued with sympathy for that experiment in social organization which was being tried there. His first visit was in 1919 when Communism was chiefly engaged in establishing itself. He returned to America a year later with most of his Utopian dreams shattered. Again he went to Russia in 1931 to see what progress had been made and what things had been accomplished. He saw things both good and bad but was very glad to return to the United States. "The land where I was born and had spent my early childhood was no longer mine, but a strange and sinister country." However he is undecided about the ultimate meaning of what has been done in Russia. In the last chapter of the book which he entitles, "And Who Can Tell," he sees that it is "a nightmare to some, a golden glory to others, and to the world a vast enigma full of contradiction." It is a very exciting book and well worth reading. D. C.

INSIGHT INTO MODERN HINDUISM. By Hervey De Witt Griswold. Henry Holt & Co. 1934. Pp. 288. \$2.00.

ALL LIVING RELIGIONS are complex. It is easy to make general statements about them which are only partially true. It is so easy to say that Christianity teaches thus and so or that Mohammedanism stands for this and that. As a matter of fact there are different schools of thought within all the great religions which seem when studied to be almost different religions. This is true of Hinduism and Prof. Griswold in this series of lectures tries to give us a true and all around picture of Hinduism as it is today. He studies it in its Catholic and Protestant aspects and its fundamentalist and modernist tendencies as revealed in the lives and opinions of its greatest living leaders. There are also rather complete biographical studies of the men and women whose influence has been strong in shaping Hinduism. D. C.

CHIMHAM AND HIS KHAN AND OTHER BIBLE STORIES. Retold by William Bancroft Hill. Revell. 1934. Pp. 128. \$1.75.

THE BIBLE is the greatest of story books. Its tales never grow old and they lend themselves to telling and retelling. Dr. Hill has written the tales for his own enjoyment and has found that many others also find them enjoyable. D. C.

JESUS AND THE WORD. By D. Rudolph Bultman. Scribner. 1934. Pp. 226. \$2.00.

THIS WOULD SEEM to be a good place to mention the very significant book of D. Rudolph Bultman, *Jesus and the Word*. Dr. Bultman who is a professor at Marburg and prominent in the Barthian school approaches the idea of the "Kingdom of God" and the Life of Jesus from very much the same point of view. He handles history with the same distrust of reason and observation that characterizes Dr. Camfield's treatment of Revelation. D. C.

HIS GIFTS AND PROMISES. By James Moffatt. Scribner. 1934. Pp. 245. \$3.00.

WHY TO GOD'S GOODNESS cannot we be true,
And so, His gifts and promises between,
Feed to the last on pleasures ever new?"

The scholar as preacher uses these words of Wordsworth as the text for these twenty-five reflections and directions on the phases of our Christian discipline, from the inside. There is a quietness and a peace and a beauty about these wise counsels which breathe not only the spirit of the poet but the Holy Spirit of God. The emphasis is upon the relation of man's soul to God.

ABOUT PEOPLE. By Herbert Gray. Scribner. 1934. Pp. 176. \$1.75.

DR. GRAY has had close personal contact with many men and women. He has listened to their stories of difficulty and advised them from a sympathetic heart and a brain filled with good common sense. After a life spent in the first line of offense against infamous social injustices he finds himself increasingly concerned about those personal questions which will remain after the revolution, or evolution, into social order and justice. He has written this book for parents, teachers, clergymen, and the troubled people themselves. The first part is about the difficulties of the religious life; the second part about the problems of sex; and he concludes with a section *ad clericum*. D. C.

LAY LEADERSHIP IN PROTESTANT CHURCHES. By Leo Vaughn Barker. Association Press. 1934. Pp. 240. \$2.50.

THIS IS NOT a discourse on the elements of leadership which one hears so much about but is a description of the leadership which is in fact leading the way in the Protestant Churches. Their behavior is studied under specific categories and the elements which contribute to their success or failure are recorded. The purpose is to avoid in the future the hit and miss method of choosing people for the Church's work. From a statistical study such as this certain principles should be discerned which would supply a measure by which to choose prospective leaders and also to indicate the direction in which leadership training should be improved. However one cannot help thinking that the author is confused in thinking that to Catholic-minded people the laity have no ministry and that the Protestant tendency to make each parish a one man show with the minister in the center of the ring is an unhappy evidence of Catholic-mindedness.

MUST THE NATION PLAN? By Benson Y. Landis. Association Press. 1934. Pp. 221. \$2.00 cloth, \$1.25 paper.

A GUIDE to the discussion and study of the New Deal alphabet is presented in this handbook. The new laws are all reviewed and their administration explained. An analysis is made of its practical results, its fundamental implications, its relationship to the Constitution, and its necessity. The author defends the thesis that experimentation is the normal and traditional American method. A helpful discussion syllabus is appended.

SERMONS ON THE LORD'S PRAYER. By Clovis G. Chappell. Cokesbury. 1934. Pp. 221. \$1.50.

THIS IS ONE of Dr. Chappell's most useful books. The subject of prayer is divided into four parts: the prayer life of Jesus; the Lord's Prayer; the prayer of Thanksgiving; and the prayers of Jesus and His disciples. Dr. Chappell has the happy faculty of making hard things seem easier. D. C.

NEWS OF THE CHURCH

Missionary Speakers Tour Entire Nation

Teams, or "Flying Squadrons," Visit
Dioceses and Districts to Plead
Cause of Missions

MISSIONARY SPEAKERS from General Convention were on a nationwide tour of the dioceses and missionary districts during the month of November in an effort to revive interest in the world responsibility of the Church in the cause of missions. Thousands of Church people heard the pleas.

The tour, during November, followed adjournment of General Convention at Atlantic City.

Each team or "flying squadron" usually consisted of a bishop, a priest, and an official of the Woman's Auxiliary.

ALBANY was visited during the week of November 15th to 21st by Bishop Nichols of Kyoto, the Rev. Ralph H. Hayden of Pittsfield, Mass., Miss Eva D. Corey of Boston, and Mrs. Edwin A. Stebbins of Rochester. Meetings were held in Albany, Saratoga Springs, Troy, Norwood, and Schenectady.

ERIE heard Bishop Thomas of Brazil and Miss Teagle of the Maine diocesan department of religious education. There were meetings in four districts from November 4th to 7th.

LONG ISLAND was visited by Bishop Schmuck of Wyoming and Bishop Mosher of the Philippines. Each spoke in 10 churches. The meetings were held from November 13th to the 18th.

MASSACHUSETTS was the scene of four conferences conducted by Bishop Nichols of Kyoto, the Rev. Dr. W. Appleton Lawrence of Providence, R. I., and Miss Mary Louise Pardee of New Haven, Conn. Sessions were in New Bedford, Brockton, Boston, and Salem.

(Continued on next page)

Brunswick, Ga., Marble Altar Dedicated by Bishop of Georgia

BRUNSWICK, GA.—A marble altar given to St. Mark's Church in memory of Mrs. Mary Remington Downing by her daughters, Ethel Downing Nightingale and Madeline Downing Knight, was consecrated by Bishop Reese of Georgia November 4th.

The altar, nine feet in length, with the gradine and tabernacle, is built of a beautiful warm toned imported Botticino marble, with polished surface. It rests on a three-step predella of a harmonizing marble. The Gothic design is in keeping with that of the reredos. It is dignified in its simplicity, and rich and massive through the generous depths of the recessed panels.

The altar was designed and made by R. Geissler, Inc., of New York City. The Rev. Royal L. Tucker is rector of the parish.

Communists Kill Six Chinese Church Workers

SHANGHAI—Bishop Hind of Fukien reported at the recent meeting of the House of Bishops of the Chinese Church that during the past month six Church workers in his diocese have been killed by Communists. One of these was a catechist who was murdered in church just at the conclusion of the Sunday morning service.

Howe School Observes Its 51st Anniversary

HOWE, IND.—With a large number of parents, patrons, alumni, and guests present, Howe School, Howe, Indiana, celebrated on November 3d and 4th, its annual Founders' Day. This year's celebration marked the 51st anniversary of the founding of the school.

Founders' Day was begun with a requiem Eucharist for the founders of the school, with Bishop Gray of Northern Indiana, president of the board of trustees, as celebrant. At the formal Founders' Day exercises later in the morning, the principal speaker was Dr. Gordon J. Laing, of the University of Chicago.

Interesting Figures Disclosed at Convention "Wind-up" Dinner

TRENTON, N. J.—At the General Convention "wind-up" dinner given by Bishop and Mrs. Matthews to the chairmen of the various committees, several interesting figures were disclosed. The choir, instead of being of 1,000 voices as planned, actually contained 1,356 persons, including the various directors who came with their choirs. At the study classes of the National Council Training Institute, 1,123 persons were registered. On the first afternoon, the hostesses serving tea just outside the House of Deputies had 2,000 guests but kept no grand total of the period during which this extremely pleasant feature of the Convention was continued. The pulpit assignment committee arranged 320 appointments for the bishops and other special preachers. At the U. T. O. service, ancient colonial Communion silver was used, having been loaned by the old parishes of New Jersey.

Seamen's Church Institute Legacy

NEW YORK—By the will of Julia A. Treadwell, who died June 21st of this year, leaving an estate appraised at \$163,999, the Seamen's Church Institute receives \$5,000 and half the residue. The residuary estate is valued at \$60,359. The Seamen's Church Institute receives also jewelry appraised at \$2,841.

Rector Federal Reemployment Registrar

BRUNSWICK, GA.—The Rev. Royal K. Tucker, rector of St. Mark's Church, has been appointed Federal Reemployment Registrar for Glynn County.

Chinese Bishops Meet in Shanghai

Decision Deferred on Request for
Election of Bishop for Honan;
Problem Complicated

SHANGHAI—A meeting of the House of Bishops of the Chinese Church was held at St. John's University, Shanghai, November 2d.

The principal subject for consideration was the diocese of Honan in which the work of the Canadian Church Mission is located. Some urge the division of the diocese, one part to be manned and supported by the Canadian Church and the other to be an independent Chinese district supported in large measure by an endowment collected by the retired bishop, the Rt. Rev. Dr. W. C. White; others advocate maintaining the unity of the diocese. Again some wish a Canadian bishop while others want a Chinese one. The diocese had asked the House of Bishops to elect a bishop for Honan, but the bishops decided that the problem was so complicated that any decision should be deferred till the spring.

The Lambeth Conference in 1930 resolved, "The Conference would not question the action of any Bishop who, with the sanction of the national, regional, or provincial Church concerned, should authorize such licensed readers as he shall approve to administer the chalice at the request of the parish priest." The Bishop of Hong Kong having asked for such sanction, it was granted.

The subject of marriage and divorce was discussed, especially the marriage of those who were divorced before their baptism. No action was taken but the bishops agreed to investigate such cases as might arise and note the results of the remarriage or the refusal to remarry.

Bishop Page Speaker at Closing Session of Lay Readers' School

DETROIT—Bishop Page of Michigan was the speaker at the closing meeting of the Lay Readers' Training School of the diocese of Michigan, which took the form of a banquet in St. Andrew's Church, Detroit, on the evening of November 22d. Bishop Page's subject was the The Church-Wide Endeavor. The Ven. Leonard P. Hagger, archdeacon of the diocese, was in charge of the school, the sixth annual Training School to be held under his direction. About 45 laymen were enrolled, and heard the lectures which this year were planned to give the men a picture of the beginnings, ideals, teachings, and present organization and scope of work of the Episcopal Church. Five regular sessions were held, on Thursday evenings in St. Paul's Cathedral, each composed of two class periods separated by a brief period of fellowship.

Patriarch Thanks American Bishops

Armenian Expresses Appreciation of Sympathy of Presiding Bishop and Bishop Manning in Tourian Death

NEW YORK—The Most Rev. Dr. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop, and Bishop Manning of New York are the recipients of a formal message of thankfulness from His Holiness, Khoren I, Supreme Patriarch and Catholicos of the ancient Armenian Church, for their "fraternal love and sympathy evinced on the occasion of the tragic death of the Most Rev. Archbishop Leon Tourian," who was assassinated December 24, 1933, in the Armenian church in New York.

The message was presented to Bishop Perry personally, by the Rt. Rev. Mampre Calfayan, acting Primate of the Armenian Church in America, at Bishop's House, Providence, R. I., Bishop Perry's official residence as Diocesan of Rhode Island, November 19th. The text of the message follows:

"Khoren, the servant of Jesus Christ, and by the inscrutable will of God, Primate and Catholicos of All Armenians, Supreme Patriarch of the national apostolic see of Ararat at the Cathedral of Etchmiadzin, to our Most Reverend and beloved brother in Christ, James DeWolf Perry, Presiding Bishop of the Protestant Episcopal Church of the United States of America, the grace and peace of our Lord and salutation of Christ given brotherhood, from us and from our apostolic see.

"The Acting Primate, the Rt. Rev. Mampre Calfayan and the Central Board of Administration of the Eastern Diocese of the Armenian Church in North America, through their communication of January 18th of this year inform us that you, as well as our brother, the Rt. Rev. Bishop William Manning, have evinced fraternal love and sympathy on the occasion of the tragic death of the worthy Primate of Armenians in America, the Most Rev. Archbishop Leon Tourian of blessed memory, by honoring his obsequies, and, in that way have given consolation to our faithful children in their bereavement.

"We also found great comfort in learning of your noble, brotherly conduct in which we perceived the abiding assurance of Christian love and reapproachment that conjoins in union remote nations in the name of Jesus Christ, the one Lord of all, under whose Heaven they all will live.

"Extending to you our profound thankfulness, we beseech the Lord for His blessing in rendering your days felicitous and your efforts fruitful in the pastoral ministrations of His Gospel."

The visitation had an added significance since the Rt. Rev. Llewellyn Deane, D.D., Lord Bishop of Aberdeen and Orkney, was present and extended through Acting Primate Calfayan the greetings and Christian fellowship of the Scottish Church to the Supreme Patriarch of the Armenians, Khoren I.

The Presiding Bishop announced that special prayers would be read at the Providence Cathedral on the anniversary of Archbishop Tourian's death.

Missionary Speakers Make National Tour

(Continued from page 687)

MILWAUKEE Churchmen heard Bishop Jenkins of Nevada, the Rev. Dr. F. D. Houghton of the Field Department of the National Council, and Mrs. Howard E. Woodward of Clayton, Mo. Four meetings were held in the diocese: Racine, November 14th, Oconomowoc November 15th, Milwaukee November 16th, and Madison November 19th.

MINNESOTA held eight deanery meetings. Speakers included Bishop Goodwin, Coadjutor of Virginia, the Rev. Claude Sprouse of Kansas City, Mo., and Mrs. James H. George, educational secretary in the province of the Southwest.

NEBRASKA meetings were in Lincoln, Beatrice, Omaha, Nebraska City, and Norfolk. Bishop Bentley, Suffragan of Alaska, and Mrs. Ford were speakers.

NEWARK heard Bishop Reifsnider, Suffragan of North Tokyo, and Mrs. A. H. Sterne of Atlanta. The meetings were in the following regions: Jersey City, Englewood, Ridgewood, Paterson, Morristown, and Orange, and extended from October 29th to November 5th.

OHIO was visited November 7th and 8th by Bishop Cross of Spokane, and Miss Ruth Osgood. Bishop Rogers also spoke at the meetings at Sandusky.

SPRINGFIELD Churchmen heard Bishop Colmore of Puerto Rico, the Rev. Goodrich Fenner of the National Council, and Miss Frances F. Bussey. Conferences were held from November 12th to 16th at Champaign, Springfield, Alton, Salem, and Carbondale.

WASHINGTON heard Bishop Littell of Honolulu, the Rev. Dr. Oliver Hart of Washington, and Mrs. Beverly Ober, member of the national executive committee of the Woman's Auxiliary. Bishop Littell and Dr. Hart also addressed the November session of the Washington Clericus November 13th.

WESTERN NEW YORK Churchmen heard Bishop Barnwell of Idaho, the Rev. Dr. B. H. Reinheimer of the Field Department, National Council, and Mrs. Pierce of New York City.

WEST MISSOURI was visited between October 31st and November 4th, with meetings at Sedalia, Nevada, Joplin, St. Joseph, and Kansas City. The team consisted of Bishop Sanford of San Joaquin, Dr. Houghton, and Mrs. Paul H. Barbour, of Rosebud Mission, South Dakota.

Portland, Ore., Parish Observes 60th Year by Destruction of Mortgage

PORTLAND, ORE.—St. Mark's parish, Portland, observed its 60th anniversary, and the 10th anniversary of the rector, the Rev. R. A'Court Simmonds, at a dinner November 7th. Present at the dinner was Miss Charlotte Sherlock, one of the first members of the little mission in 1874, which later became St. Mark's parish. The parish celebrated its anniversary by burning the parish house mortgage and paying its indebtedness to the diocese to the end of 1934.

Chicago Bishop Urges Politics, Crime Divorce

Diocesan Stresses in Radio Address That Religion Has Definite Part in Improving Cities

CHICAGO—Politics must be divorced from crime to insure safety of decent citizens, Bishop Stewart of Chicago declared in a radio address here November 22d.

"The gangster is always the product of corrupt politics," said Bishop Stewart. "Every prominent gangster in Chicago has been found to be an important cog in a political machine. Police may be all right but they take their orders from higher up and the higher up turns out to be a political ward-healer or a boss or a committeeman or someone with influence who is protecting the unsafe elements of Chicago for a price.

"The safety of our citizenship demands leadership in the form and person of men who are citizens and not grafters, patriots and not petty politicians."

Religion has its definite part in this campaign to clean up cities, said the Bishop.

"Religion whether in church or synagogue seeks to make men safe to live with, safe to do business with, safe to work with, and safe to play with," he continued. "But religion is not content to deal with the individual. The Church seeks to save not merely the individual but his environment, to save not only the individual but society; to redeem not only the individual but the whole world."

The Bishop's address was widely acclaimed in Chicago newspapers and by Chicago officials.

Gallaudet Home for Aged, Infirm Deaf Mutes Seeks Financial Aid

NEW YORK—An appeal for financial aid has been issued by the Gallaudet Home for Aged and Infirm Deaf Mutes, which, according to officials, faces a serious financial situation because of reduction in income. A fund of \$50,000 is sought.

The residents of the home are of several religious bodies and come from various parts of the state of New York, although the home is under the management of the Church Mission to Deaf Mutes. The treasurer is Frederick H. Meeder, room 700, 466 Lexington avenue, New York City.

American Priest Travels, Preaches

SHEFFIELD—The Rev. Walter E. Bentley, an American priest, visiting parishes in the diocese and giving his illustrated lecture on the Oberammergau Passion Play, has been extremely active the past several months. After holding two missions in the Virgin Islands, and a five-day retreat for the Bishop and clergy of Puerto Rico, he continued preaching through the West Indies down to Barbados, Trinidad, and British Guiana. From there he came to England by way of Jamaica. All summer he preached regularly in the parishes here in Guernsey, Channel Islands.

Seabury Altar, Rite, and Vessels Used

Old Connecticut Communion Office
Used at Berkeley Divinity School
Anniversary Observance

NEW HAVEN, CONN.—A unique service was held November 14th, the 150th anniversary of the consecration of Samuel Seabury as first American bishop, in the chapel of the Berkeley Divinity School. It was a celebration of the Holy Communion according to the "Communion Office" of Bishop Seabury. So far as is known this is the first time the Communion Office has ever been celebrated according to the old Connecticut rite since its use was discontinued at the beginning of the nineteenth century.

The use of the service in the Berkeley Chapel was approved by Bishop Budlong of Connecticut. Bishop C. B. Brewster, retired, was the celebrant, assisted by Dean W. P. Ladd of the Berkeley Divinity School. The altar used by Bishop Seabury for many years in St. James' Church, New London, which stands in the Berkeley Chapel, and the Communion vessels formerly belonging to Bishop Seabury, now in the possession of the Berkeley Divinity School, were used in this service.

Dr. DeWolfe Accepts Call to Christ Church, Houston

KANSAS CITY, MO.—The Rev. Dr. James P. DeWolfe, rector of St. Andrew's Church, Kansas City, has accepted a call as rector of Christ Church, Houston, Texas.

Dr. DeWolfe came to St. Andrew's 12 years ago when it had about 85 communicants and was a struggling mission. Under his leadership the communicant strength has grown to 1,190, with over 1,500 baptized persons.

Rev. C. L. Mook, Claiming Victory, Resigns as Seattle Parish Rector

SEATTLE, WASH.—The Rev. Charles L. Mook, claiming a victory in his case, has resigned as rector of Trinity parish, Seattle. The vestry, at odds with the rector, recently petitioned Bishop Huston of Olympia to remove him. The Bishop this time submitted the case to the standing committee which, however, declined to reopen the case. The case had been a matter of court litigation. When the standing committee refused to reopen the case, the Rev. Mr. Mook, claiming victory, tendered his resignation.

Galesburg, Ill., Parish Celebrates

GALESBURG, ILL.—Grace Church here observed during November the 75th anniversary of the founding of the parish. The Rev. Dr. J. E. Almfeldt is rector.



SEABURY ALTAR

This altar used by Bishop Seabury for many years in St. James' Church, New London, now stands in the Berkeley Divinity School Chapel. The Communion vessels, pictured above on the altar, formerly belonged to Bishop Seabury and now are in the possession of the school.

Owego, N. Y., Parishioners Give Gold, Silver, Jewels in Memory of 108 Relatives

OWEGO, N. Y.—Bishop Fiske of Central New York recently dedicated a memorial chalice and paten made of gold, silver, and jewels, contributed by members of St. Paul's parish in memory of 108 relatives and friends. This gift is part of the commemoration of the centennial of the parish, and over \$2,300 in precious metals and jewels were contributed.

The chalice is of silver, lined with the purest gold. One of the amethysts set in the knob of the chalice is the gift of relatives of the late Bishop Leonard of Cleveland, Ohio, formerly of Owego. The two pieces, as well as a ciborium, were designed by Roscoe G. Geller of Owego and were executed at the Potter-Mellen Studios in Cleveland. Mr. Potter generously donated his workmanship, enameling on the chalice.

Bishop Mosher Preaches Memorial Sermon

BUFFALO, N. Y.—A special service was held in St. Paul's Cathedral November 4th when Bishop Mosher of the Philippines, the successor of Bishop Brent, preached at a memorial service for Bishop Brent and took as his subject Bishop Brent, the Missionary. Representatives from many of the parishes in the diocese were present and the favorite hymns of Bishop Brent were used in the service.

85th Year Observed

DOVER, N. J.—The 85th Anniversary of St. John's Church, Dover, was observed November 4th. The Rev. Theodore Andrews is the rector.

Russians Elect Head of American Church

Archbishop Theophilus of San Francisco Succeeds Platon as Metropolitan; Autonomy Continued

BY THE REV. V. A. PETERSON

CLEVELAND—The Sobor of the Russian Orthodox Church in the United States and Canada met in Cleveland from November 20th to 23d, with five bishops and 245 delegates in attendance. The sessions were held in St. Theodosius' Church. The bishops present were: Archbishop Theophilus Pashcowsky of San Francisco; Bishop Arseny of Canada; Bishop Antonin of Baltimore; Bishop Leonof of Chicago; and Bishop Benjamin of Pittsburgh.

The evening of November 22d, in accordance with the apostolic canon governing elections, the bishops of the province selected Archbishop Theophilus as their Metropolitan in succession to the Most Reverend Platon, recently deceased. The announcement of the election was made by Bishop Arseny, and was greeted by the Sobor with the acclamation, "Worthy, worthy, worthy." The newly elected Metropolitan was then invested with the white *klobuk*, or biretta with the veil, worn by prelates of metropolitan rank.

The Sobor has made formal announcement that it will continue its self-governing and temporary autonomy, as under the Metropolitan Platon, until such a time as it is possible for a full Russian Sobor to be held in which all of the Russian Orthodox Church may have representation. It is further stated that it is not the intention of this Sobor to break relations with the Mother Church of Russia.

Bishop Adam, who heads a section of some 50 parishes, was present during the Sobor and discussed with the bishops the questions underlying the breach between his following and the Russian Church of North America. It is hoped that a Sobor representing this minority group will confirm the agreements arrived at in order that this breach may be healed.

Rochester, N. Y., Celebration

ROCHESTER, N. Y.—Speakers at Christ Church November 14th at the sesquicentennial observance of the consecration of Bishop Seabury were the Rev. William M. V. Hoffman, Jr., S.S.J.E., who preached at the festal Eucharist, and the Rev. E. R. Hardy, Jr., of General Theological Seminary, and the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, who read papers at the afternoon session.

Kentuckians Hear L. C. Palmer

LOUISVILLE, KY.—A series of addresses and a conference were conducted by Leon C. Palmer, secretary of the Brotherhood of St. Andrew, at Christ Church Cathedral November 3d. He met with various groups of Church workers in the morning and the Louisville Clericus in the afternoon.

Albany Institutes Three-Year Program

Bishop Oldham One of Speakers at Meetings of Men at Cathedral and St. Philip's, Norwood

ALBANY—Meetings to present the Three Year Recovery Program, adopted by the Bishop and the diocesan council, were held November 15th and 20th, the former a men's dinner at the guild house of the Albany Cathedral, and the latter an informal men's meeting at St. Philip's Church, Norwood, preceding the annual banquet of the Northern New York Churchmen's Club.

The meetings were attended by the clergy and the local chairmen for the recovery program, two from each parish and mission, appointed by the Bishop on nomination of their rectors. Bishop Oldham of Albany spoke at both meetings and in Albany Arnaud C. Marts, of New York, also made an address.

The aims, plans, and methods of the recovery program were set forth, which are briefly a campaign of missionary education and an endeavor to restore and maintain an adequate standard of giving among the people which will enable the diocese to continue and in time enlarge its missionary work.

Bishop Oldham and W. Leland Thompson, of Troy, are co-chairmen of the Three Year Recovery Program, and co-executives are the Ven. Guy H. Purdy and C. C. Chadbourn.

Iowa Rector Presents Over 100

Candidates for Confirmation

DES MOINES—At St. Paul's Church, Des Moines, the Rev. Harry S. Longley, Jr., rector, Bishop Longley of Iowa confirmed a class of 58 November 18th. This is the second class presented during this year and makes a total of over 100 confirmed.

Teusler Memorial Service in New York

NEW YORK—George W. Wickersham, Thomas W. Lamont, and the Japanese Ambassador to the United States, Hiroshi Saito, will speak at a special memorial service for Dr. Rudolf Bolling Teusler, the late director of St. Luke's International Medical Center of Tokyo, at St. Thomas' Church December 2d. The service will be conducted by the Rev. Dr. Roelif H. Brooks, rector of St. Thomas', beginning at 4 P.M., and will be given under the auspices of the American Council for St. Luke's International Medical Center.

Bishop and Mrs. Matthews Plan Tour

TRENTON, N. J.—Bishop and Mrs. Matthews will leave shortly after Thanksgiving for a five months trip around the world, visiting first Germany, Egypt, Palestine, and continuing through the Far East. Although his trip is in no sense official, Bishop Matthews plans to see much of the missionary work of the American Church while traveling.

Western Nebraskan Named For Office on Council

NEW YORK—James Whitney, executive secretary of Western Nebraska, is to be nominated for the office of assistant treasurer of the National Council by Dr. L. B. Franklin, treasurer. The office has been vacant since the death of Charles A. Tompkins.

400 Confirmed in Swedish Church Attend Reunion

PROVIDENCE—Gathering together 400 of the 1,081 persons confirmed in the 48 years of its existence, St. Ansgarius', the one Swedish church in the diocese, held a service of commemoration recently.

A year or more ago a young man in the parish suggested the idea to the rector, the Rev. Fritz L. Anderson, who adopted it and set about planning the reunion at once. A captain for every confirmation class was appointed and each of them set about making contacts with the members. Trails ran through New England and into the west.

Rhode Island, Massachusetts, and Connecticut were represented at the reunion.

The Rev. Carl J. Ljungren of Hopewell Junction, New York, rector of St. Ansgarius' from 1898 to 1914, returning to Providence for the first time in 21 years, made an address in Swedish on Gustavus Adolphus. Bishop G. G. Bennett delivered a deeply moving sermon. A reception followed the evening service. The reunion has revived so many tender memories and brought so much pleasure that the parish has persuaded the rector to hold one annually hereafter.

Springfield Acolytes Organize Into St. Vincent's Guild

SPRINGFIELD, ILL.—The semi-annual meeting of the Acolytes Fellowship of the diocese was held All Saints' Day evening at Emmanuel Church, Champaign, the Rev. Herbert L. Miller, rector. A constitution was adopted and the name St. Vincent's Guild given to the organization. After the meeting a Solemn Evensong was sung in the Chapel of St. John the Divine at the University of Illinois. Some 60 members were in attendance. The Rev. E. R. Roland preached.

Southwestern Virginia W. A. Elects

ROANOKE, VA.—New officers of the Woman's Auxiliary of Southwestern Virginia, elected at the recent annual meeting in Emmanuel Church, Bristol, are Mrs. Robert C. Jett, Roanoke, honorary president; Miss Jane Byrd Pendleton, Wytheville, president; Mrs. Oscar de Wolf Randolph, Lynchburg, first vice president; Mrs. Landon Lowry, Bedford, second vice president; Mrs. John L. Sneed, Pulaski, secretary; Mrs. Gordon H. Baker, Roanoke, treasurer; Mrs. H. C. Adams, Lynchburg, custodian, United Thank Offering; Mrs. B. B. Ramage, Sweet Briar, and Mrs. Donald S. Stone, Salem, educational secretaries; Mrs. R. H. Lee, Lynchburg, Church Periodical Club secretary, and Mrs. F. Hanger, Staunton, supply secretary.

Toronto Suffragan Bishop is Elected

Ven. A. R. Beverley, Archdeacon of Simcoe, and Rector of Barrie, Ontario, Named on Third Ballot

TORONTO—The Ven. A. R. Beverley, archdeacon of Simcoe and rector of Barrie, Ontario, November 20th was elected Suffragan Bishop for the diocese of Toronto.

Archdeacon Beverley's election was announced by Archbishop Owen, Primate of All Canada, when the results of the third ballot had been made known to members of the synod.

The Bishop-elect was born in Dorchester, Ontario, October 12, 1884, and received his education at Forest High School, University of Toronto, and Wycliffe College. He served as curate in Toronto and Halifax, and as rector of Trinity Church, Quebec, before going to Barrie in 1910.

Canadians and Americans

at Armistice Day Program

SPOKANE, WASH.—St. John's Cathedral was the scene of a unique Armistice Day service November 11th. The Canadian Legion, the English Speaking Union, and St. George's Fellowship were represented at the service, and a delegation of regulars with color guard from Fort Wright were present representing the American government. The colors of the United States, Great Britain, and Canada were carried in the procession, and massed at the entrance to the choir.

In his sermon the Very Rev. Dr. Charles E. McAllister, dean of St. John's Cathedral, paid tribute to those who had given their lives in the service of their country, and stressed the need for coöperation between English-speaking peoples in the cause of peace.

Long Island Committees Named

BROOKLYN—A diocesan commission on marriage relations was appointed at the convention of the diocese of Long Island last May, to serve as "a source of information to the clergy and people of this diocese in matters pertaining to Canon 41" and "to assist the clergy in providing proper teaching for the people of this diocese in preparation for the obligations of matrimony." At the first meeting of this commission, held recently in the board room of St. John's Hospital, Brooklyn, Bishop Creighton, Suffragan of Long Island, the chairman, outlined the work of the commission and appointed the following committees: on parenthood and health, Dr. Alfred W. White, chief obstetrician of St. John's Hospital, and the Rev. Rexford C. S. Holmes; on the education of youth for marriage and parenthood, Mrs. Molly Anderson Haley and Dr. Adele E. Streeseman; on reading material for marriage and parenthood, Dr. Robert L. Dickinson, secretary of the National Committee on Maternal Health, and the Rev. Rockland T. Homans.

Judge Seabury Speaks at Bishop's Meeting

Nearly 5,000 Persons at White Plains Service; Westchester Church Choir Sings

NEW YORK—All the clergy of Westchester County joined in the third annual Bishop's Meeting, held in the County Center, White Plains, the afternoon of November 18th. A choir of over 800, made up of all the choirs in the Westchester churches, sang. Nearly 5,000 persons attended. Bishop Manning of New York and the two suffragans, Bishop Lloyd and Bishop Gilbert, were present, as well as Bishop Sherrill of Massachusetts. Although both Bishop Manning and Bishop Sherrill made memorable addresses, Judge Samuel Seabury was the chief speaker. His subject was *The Layman's Conception of the Responsibility of the Church in the Present World*, and he said in part:

"The contention that the Church has no place in politics is not in accordance with the basic principles of Christianity. Religious liberty is guaranteed by the Constitution. But this does not preclude the Church from applying the fundamental verities to civic affairs and social service. On the contrary, it implies that. We are approaching the time when people will insist that what which does not spring from indolence or wrong-doing, but from unjust laws, must come to an end.

"This does not predicate a national Church. Under no circumstances would I think it well that Church and State should be linked by law. The return to such a condition in modern times, in some sections of the world, is a backward step. But the Church has, and always has had, an important duty to perform in public service. From the beginning, the Church has been the vital force in a worthy State. It has been militant in promoting right and justice. There is no reason why it should not continue to do so in these troublous times. Truth, honor, charity, fair-dealing, honesty in public life are ancient principles. It is the function of the Church to promulgate and to maintain them.

"Today, the Church recognizes this underlying fact. We see signs that the Church is renewing its effort to proceed in accordance with it."

All Saints' School, Sioux Falls, Celebrates Its 50th Anniversary

SIoux FALLS, S. D.—The 50th anniversary of the laying of the cornerstone of All Saints' School here was observed November 1st. The psalms, hymns, and prayers used at the original service were repeated.

Among the speakers were the Very Rev. E. B. Woodruff, the Rev. D. G. L. Henning, Miss Mary Peabody, Mrs. Sara Jewett Adams, Miss Evangeline Lewis, principal, E. S. Knowles, and Ben Lawshe.

Pittsburgh Young People Meet

PITTSBURGH—The fall conference of the Young People's Fellowship of the diocese of Pittsburgh was held at Trinity Cathedral November 25th.

Canadian Rescue Party Finds Lost Priest

TORONTO—Word has been received in the east of the finding of the Rev. H. W. Lamberton, rector of Fort Vermilion, who had been lost for two days in the woods of Northern Alberta.

The first snow blizzard overtook him when he was walking to a lonely homestead. A search party of 60 men found him in an exhausted condition and suffering severely from frost bite.

1,200 Connecticut Women at Auxiliary Meeting

HARTFORD, CONN.—About 1,200 members of the Connecticut Woman's Auxiliary attended the 54th annual meeting at Christ Church Cathedral here November 8th. The preacher was the Bishop of Aberdeen.

Northern Indiana Churches Celebrate Anniversaries

MISHAWAKA, IND.—Two Northern Indiana churches recently observed anniversaries.

Trinity Church, Michigan City, observed its 100th anniversary with a program from October 28th through November 4th. The Rev. Dr. Earl Ray Hart is rector.

Bishop Gray of Northern Indiana was the celebrant at a corporate communion of the parish and preached at the service of Holy Communion on October 28th. At the centennial service that evening the preacher was the Rev. Jesse K. Brennan, a former rector of the parish. Ministers of the various churches of the city and clergy of the diocese were in the procession.

On All Saints' Day there was a memorial service and the centennial banquet. On November 4th a centennial marker was dedicated in the Intercession Chapel, and a twilight musicale in the auditorium of Barker Hall, by the Galien Valley Community Chorus, concluded the celebration.

St. James' Church, Goshen, observed the 75th anniversary of the organization of the parish November 10th and 11th. At a dinner November 10th a large number of former members of the parish from other places were present. Martin V. Starr, who has been senior warden of the parish for half of his life, reviewed its history.

On November 11th there was a corporate Communion of the parish, and Bishop Gray preached. The rector is the Rev. Albert Linnell Schrock.

Detroit Children Hear Dr. Wei

DETROIT—Children and young people in all Episcopal parishes and missions in the metropolitan Detroit area were invited by Bishop Page of Michigan to attend a service in St. Paul's Cathedral on the afternoon of November 25th to hear Dr. Francis M. Wei, president of Central China College, Wuchang. Church school choirs were invited to participate, and several hundred children in vestments provided the music.

35,494 Converts Past 3 Years in Dornakal

Diocesan Council Considers Subject of Assistant Bishop; 8,078 Conversions in One Week

BY THE REV. G. VAN B. SHRIVER

D ECCAN, SOUTH INDIA—Within the last three years, 35,494 new Christians have been baptized in the diocese of Dornakal, it was revealed at the Dornakal diocesan council which met October 4th. Due to this fact the question of an assistant bishop was seriously considered. An assistant bishopric endowment fund has been started and the Episcopal Synod will be approached on the subject in January, 1935.

WORK OF BISHOP DIFFICULT

Since the last meeting of the council, three years ago, 7,356 people have been confirmed. The work of a bishop in India is made doubly difficult by slow traveling facilities in certain areas. Therefore, with large numbers to confirm and difficult places to reach, the Bishop of Dornakal is a busy man. For example, to go from Dornakal to Dummagudem, 60 miles away, requires a whole day's journey starting at nine o'clock in the morning and not ending until about five o'clock in the evening. It means going by train, bus, and boat. Even this is swift compared to some other outposts. One man at the council, coming from a town called Rampa, had taken three days to come, though it was only 150 miles away. He had had to walk, then go by bullock cart, then change to a bus, and finally take a train.

Last year nearly 1,000 Sudras (people well up in the social scale in India) were converted and baptized. This is an up-till-now unheard of occurrence in India. Caste conversions have been very rare. Since their baptism, short courses of studies have been offered these converts in Dornakal, the episcopal seat. The course is now being given to the second set of men, which shows that they have a keen interest in learning the deeper meanings of their new stand.

8,078 CONVERTED IN ONE WEEK

Conversion of 8,078 people in one week was the result of Evangelistic Week in May of this year. Two thousand, six-hundred and ninety-three villages were visited by Christian evangelists, 3,674 services were held, and 12,000 people took part in witnessing to Christ during the week. This represents one-third of the confirmed members of the diocese. The bishop said that the percentage of witnessing Christians was too low, that it should be 100%.

The Bishop said we need not only rejoice at the growth of the Church but be warned also by history. He quoted Harnack writing about the Church of Spain in the fourth century. Harnack said the Church was in a serious way because it was allowed to be worldly and compromised with pagan rites. Christian women flogged their handmaids to death. There were clerical usurers, heathen marriages, laxities in marriage, and utter neglect of church attendance. "The earliest sources reveal a serious process of

secularization." The Bishop warned the council with these words.

The Christians in the diocese have themselves raised 12,000 rupees toward the assistant bishopric fund and toward a new cathedral in the last year. This is outside of their ordinary church offerings. When it is considered that the average Christian gets approximately 75 to 100 rupees a year, the sacrifice in this giving can be easily seen.

The underlying attitude of the council was positive. There was no thought of curtailment of work or talk about it. Although wage cuts were made, the expansion and growth of the Kingdom of God in the diocese was the order and the unquestioned assumption.

East Liverpool, Ohio, Church Observes 100th Anniversary

EAST LIVERPOOL, OHIO—Commemorating the 100th anniversary of the founding of East Liverpool's first religious organization, a week of services opened in St. Stephen's Church November 11th.

A feature of the opening service was an organ recital by John Cartwright, East Liverpool, 14-year-old organist. He is the son of Mrs. Della Cartwright, prominent in the activities of St. Stephen's Church.

Bishop Shayler of Nebraska was guest speaker at the opening service.

A historical pageant depicting Thomas Fawcett, the founder of East Liverpool, deeding land for the first church to be built in East Liverpool, was the program for the evening of November 12th. A tableau, depicting important historical events during the past one hundred years, was given the evening of November 13th.

A miniature World's Fair and program of entertainment took place the evening of November 14th and the following evening Bishop Rogers of Ohio preached at the service. A birthday party, to which all East Liverpool rectors were guests, followed the service and Bishop Rogers cut the 120 lb. birthday cake.

The evening of November 16th was given over to another program of entertainment and at the special service on November 18th Bishop Mann of Pittsburgh preached.

John Cartwright gave another organ recital the afternoon of November 18th and the centennial closed with the evening service at which the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkesburg, Pa., was the guest preacher.

The Rev. Russell K. Caulk is rector of St. Stephen's, East Liverpool.

Fair at St. Luke's Home, New York City

NEW YORK—Nearly 300 guests were present at the luncheon served at St. Luke's Home for Aged Gentlewomen at the annual fair and luncheon held at the Home November 21st. Friends of the ladies and patrons of the fair made up the largest assembly ever gathered at the annual fair and luncheon. The tables were in charge of various members of the Board of Managers. Many of the articles were made or contributed by the ladies resident in the Home. About 40 of the 85 ladies in residence were able to be present, and to act as hostesses.

Chicago Makes Plans to Extend Brotherhood

CHICAGO—Plans for extending the work of the Brotherhood of St. Andrew in the diocese of Chicago have been announced. The first step in the program is the formation of a cooperating council to the Chicago Brotherhood Assemblies.

An operating board of the officers and some 13 laymen selected from parishes of the diocese has been set up to direct the work of the organization. Heading this group is Paul Bruyere, of the Church of the Redeemer, Hyde Park, president of the senior assembly. It is planned to enlarge the Bishop's Chapter to include laymen from parishes which do not have active Brotherhood chapters and to conduct a series of caravans into various sections of the diocese to acquaint parishes with the work of the Brotherhood.

The Ven. Winfred H. Ziegler, archdeacon of Chicago, has been appointed to the clerical advisory board of the national Brotherhood organization.

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, has been visiting in the diocese of Chicago. More than 100 laymen met at All Saints' Church, Ravenswood, November 12th to hear Mr. Palmer in an address before the Chicago Assemblies of the Brotherhood.

Religious Education Institute Held for Youth Leaders in Troy

TROY, N. Y.—One of the most successful institutes conducted by the department of religious education was held at St. John's Church, the Rev. Nelson M. Burroughs, rector, the evening of November 7th.

The institute was designed for youth leaders and parents and was well attended by interested persons in Troy and its vicinity. Beginning in the late afternoon, the first part of the program presented five subjects relating to problems of parents, teachers, and students, to which representatives of several high schools, colleges, and the superintendent of the Troy Orphan Asylum spoke.

The evening section of the program consisted of addresses by Miss Mabel Lee Cooper, secretary for Teacher Training, National Council; the Rev. Dr. John W. Suter, rector of the Church of the Epiphany, New York, and the Rev. H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, N. Y., their subjects relating to aids in solving the problems previously considered. Prof. Edwin B. Allen, head of the department of Mathematics, Rensselaer Polytechnic Institute, presided at the meeting.



Hoosac School Gymnasium is Destroyed by Flames

HOOSICK, N. Y.—Fire destroyed the gymnasium and damaged several other buildings of Hoosac School on the evening of November 15th. With limited water facilities and a threatening blaze, the remaining buildings and in fact the village were saved by the Hoosick Falls and Bennington, Vt., fire departments.

The fire started during the dinner hour and the Rev. James L. Whitcomb, headmaster, directed the students to carry to safety some of the properties of the gymnasium. Quickly realizing the extent of the fire, Fr. Whitcomb had the chimes of the central building rung in warning.

Organ Remodeled

POUGHKEEPSIE, N. Y.—The organ in St. Paul's Church here has been remodeled by the Wicks Pipe Organ Company and installation completed November 8th. The alterations cost \$4,000. The Rev. R. J. Bunten is rector of St. Paul's.

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New Church Opened in Diocese of Newark

St. Joseph's Church, on Banks of Lake Lackawanna, Formerly Ancient School Building

NEWARK—St. Joseph's Church, Lake Lackawanna, the only church in Byram Township, has been opened by the Western Counties Mission, with the Rev. E. S. Ford of Sparta directing the work.

The old Roseville schoolhouse, long unused, has been rented by the mission at a nominal cost for a term of years. It stands at the foot of the wooded mountain looking out across the waters of Lake Lackawanna.

Considerable work through the year has been done to make the old schoolhouse ready for use as a church. First, the roof had to be repaired. Then a truck had to be obtained to bring the altar from Sparta. The altar was built and painted in the gorgeous "circus wagon" style of the thirteenth century. Members of the church went to work with shovels, brooms, mops, and pails and transformed the old building.

Plans for St. Joseph's call for an addition which will include a sanctuary, sacristy, and kitchen. The sanctuary will have folding doors which will be opened for Church services and closed when the main building is used for other purposes.

As the church had no money or material for these additions a problem arose. This was solved in the following interesting way: an old camp building belonging to the Freeholders was about to be demolished and carted away. This was obtained for the church. In order to cart the material away one of the men of the mission hitch-hiked 50 miles to Newark to borrow a truck loaned for the occasion. After a full day's work the old camp building was demolished and carried to the site where it is to be used for the new additions to St. Joseph's Church. There is sufficient material for the additions. The Church people are now waiting for some money to buy the necessary nails, cement, and to pay for the necessary labor to carry out the completed plans.

Recently a fine Mason and Hamlin organ has been added, together with some chairs, the gift of the Sisters of St. John the Baptist at Ralston. There has also been presented a small church bell.

At present the Holy Eucharist is celebrated at 7:30 A.M. and the Sunday school held at 2 P.M. on alternate Sundays.

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Detroit City Mission Church Observes 85th Year by Opening Inn

DETROIT—The 85th anniversary of Old Mariners' Church, Detroit, headquarters for the Detroit Episcopal City Mission, was celebrated November 19th, by the opening of the new Mariners' Inn, at 300 Griswold street, just west of the old church. Bishop Page of Michigan officiated at the service. Mariners' Inn, a hostel for homeless men, is a development of the City Mission, of which the Rev. George Backhurst is superintendent. For the past several years it occupied the upper floors of a building on the southwest corner of Jefferson and Woodward avenues. Expansion of the work made necessary the removal.

Canadian Province to Elect Archbishop December 12th

TORONTO—The standing committee of the province of Rupert's Land is to meet in Winnipeg December 12th to elect an Archbishop to succeed the late Dr. Stringer.

Bequests to Church

NEW YORK—Charlotte D. Tidd, wife of George N. Tidd, president of the American Gas and Electric Company, who died October 20, 1933, left \$2,000 to the Church Periodical Club and large shares of the residuary estate to the Domestic and Foreign Missionary Society of the Church and to the Church Mission of Help. Her estate is appraised at \$1,321,041.

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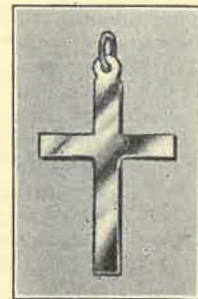
Bishops Stearly and Washburn, Rev. E. S. Carson, and Walter Kidde on Program

NEWARK, N. J.—Some 300 laymen and laywomen of the diocese of Newark gathered together at a dinner November 8th at the Newark Athletic Club which was addressed by Governor Moore of New Jersey, Senator-elect to the United States Congress.

Bishop Stearly, Diocesan, and Bishop Washburn, Coadjutor of Newark, as well as the Rev. Edwin S. Carson and Walter Kidde, made brief addresses. George W. Hulsart, president of the club, presided.

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Reich is Abandoning Its Church Conflict

Dr. Goebbels Announces Nazis Never Had Any Intention of Another Reformation

BERLIN—The Reich is abandoning its Church conflict, according to Dr. Paul Joseph Goebbels, Minister of Propaganda.

"We will take our finger out of this struggle," he said November 23d in a public address on the Protestant Church Situation.

"We are tired of seeing this conflict," he continued. "The churches shall see how to come to the right themselves. But they shall disappear finally from the meeting places and the auditoriums. They shall carry on their conflict in the churches in the face of their own God. They have given the Nazi movement no particularly good wages for all that it has done for them."

The Propaganda Minister asserted that the Nazi party and the government had never had any intention of putting through another Reformation. He said, however, that there were pastors who acted on many occasions as if they thought they were living in the period of the Prussian-South German customs union.

Evidently encouraged by the government, Reichsbishop Müller's opponents in the Confessional Church movement have drawn up a provisional list of candidates to form a new Ecclesiastical Ministry, which will be presented to the government.

The proposed Ecclesiastical Ministry would replace Dr. Müller as Reichsbishop with Dr. August Marahrens, Bishop of Hanover and a leader of the opposition,

and would also include Dr. Karl Koch of Bad Oeynhausien, head of the independent Confessional Church, Reich Judicial Councilor Flor as legal counselor, and Dr. Breik.

The list consists entirely of members of the Confessional Church movement formed in opposition to Reichsbishop Müller's policies and the swastika German Christian movement.

New Christian Year Chart

BLUE ISLAND, ILL.—A new chart of the Church Year, initiated by Deaconess Mary T. Patterson, has been printed and copies were sent to former users on November 25th, the 40th anniversary of the institution of the system.

Archbishop de Pencier Recovering from Accident

TORONTO—The injuries Archbishop de Pencier of New Westminster suffered in a motor accident on November 4th have proved far more serious than at first realized, but the Archbishop is reported to be "doing nicely."

The Archbishop was returning home after the morning service in the Vancouver Cathedral when the accident occurred in which his collar bone and several ribs were broken. In a younger man this might not have been serious, but it has been a cause for grave concern in this case.

For 10 days the Archbishop lay in a state of delirium threatened with pneumonia. That has now passed.



The 'Little Red'

In this one-room cottage at Saranac Lake, N. Y., the modern treatment of tuberculosis began » » Young Dr. Edward Livingston Trudeau, expecting to die there of the disease, discovered that the more he rested the better he felt » » He recovered, and convinced that rest was the vital factor in the cure, he built the tiny sanatorium, now called "Little Red", in 1885 » » Koch's discovery of the tubercle bacillus, Trudeau's regimen of cure, and Holboell's idea of the Christmas Seal made possible the organized fight against tuberculosis, which still kills more persons between 15 and 45 than any other disease » » Use Christmas Seals on your holiday letters and packages and help conquer it » » » » » » » » » »



The National, State and Local Tuberculosis Associations of the United States

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- Daily Meditations.* By Rev. McVeigh Harrison, O.H.C. 1.00
- Common Sense About Religion.* By Rev. McVeigh Harrison, O.H.C. 2.50
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New School for Girls in Virginia Mountains

Building Expected to be Ready for Occupancy December 15th; Mrs. E. J. Snodgrass Donor

ALEXANDRIA, VA.—A new school for motherless mountain girls, to be called St. Olive's School, has been located in the mountains in the archdeaconry of the Blue Ridge, on the grounds of the pioneer mission, St. John the Baptist. The building is expected to be ready for occupancy about December 15th.

Mrs. E. J. Snodgrass of Alexandria has for many years been building up a fund for this purpose as a memorial to her mother whom she lost in her own girlhood. When the fund had grown to the amount she had set in her mind as sufficient, namely, \$100,000, she began to look around to find suitable persons to whom to entrust the carrying out of the project. She heard the Ven. W. Roy Mason, at the last diocesan council in Alexandria, telling of the work of our Church in the mountains, and was much impressed. After some conversation with him she decided to place her beloved plan under the care of the Church in the archdeaconry of the Blue Ridge.

A board of trustees to administer the fund was appointed from the diocesan board of mountain work, with the addition of Mrs. Snodgrass herself. Other members of the board are Bishop Tucker of Virginia, Archdeacon Mason, John A. Gilmore, and H. W. Walsh. Archdeacon Mason is chairman.

The school, to be called after Mrs. Snodgrass' mother, St. Olive's School, is located on the grounds of the original pioneer mission, St. John the Baptist. It is being built at a cost of about \$8,000 of hollow tile veneered with native rock.

Those eligible for admission to the school will be girls from the mountains, whose mothers are either dead, mentally incapacitated, or in penal institutions. The girls must be of school age and capable of receiving education.

Southwell Restoration Asked

LONDON—The Southwell Diocesan Conference has passed a resolution asking for the restoration of the diocese to "the mother province of York," and requesting the Bishop to initiate the necessary steps in the Church Assembly.

Church Kalendar 1935

42nd Year

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ASHBY PRINTING COMPANY PUBLISHERS ERIE, PENNA.

Old-fashioned Bazaar Becomes Event of Ancient History in Chicago Parish

CHICAGO—The 1934 model of old-fashioned church bazaar, ultra stream-lined, made its debut this past week at St. Chrysostom's Church on Dearborn Parkway. And judging from the large turnout of Chicago's elite, it must be acclaimed a huge success.

The "bazaar" has a 1934 name, too: Christmas Windows. It was a cleverly arranged array of booths, each giving the appearance of a window and each of which was sold to merchants at varying prices depending upon the size and location. These windows were located in the sizeable St. Chrysostom's gymnasium.

The display was run for two days and evenings. The attendance was record-breaking for an event which in the old days was nothing more or less than a bazaar.

Bishop Oldham Preaches at Cornell

ITHACA, N. Y.—Bishop Oldham of Albany, an alumnus of Cornell, preached at Sage Chapel of the University November 18th.

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Macon, Ga., Parishes Unite for Mission by Dr. G. L. Tucker

MACON, GA.—The Rev. Dr. Gardiner L. Tucker, of Houma, La., executive secretary of religious education for the province of Sewanee, has just completed a successful Bible mission in Macon, under the auspices of the three parishes, St. James', St. Paul's, and Christ Churches. His course was The Eternal Covenant, as arranged by him, giving the story of the Bible in dramatic form, with prologue, five main acts, and epilogue. He also delivered an address on The Sewanee Movement.

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Testimonial Dinner to Mrs. Simkhovitch

Friends Present Social Service
Leader Check for \$30,000; Money
to be Used at Greenwich House

NEW YORK—Three hundred friends were present at a testimonial dinner given in honor of Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House, at the Hotel Roosevelt on the evening of November 15th.

At the speakers' table with Mrs. Simkhovitch were Mrs. Franklin D. Roosevelt, Miss Ida Tarbell, Mayor La Guardia, Dr. John H. Finley, Dr. John Dewey, Dr. Edward T. Devine, E. A. Intemann and others. Gerard Swope was toastmaster.

After speeches by all of these, Mrs. Roosevelt was presented as chief speaker by the Mayor. An old friend of Mrs. Simkhovitch and her helper in social projects for many years, Mrs. Roosevelt cited as Mrs. Simkhovitch's greatest of many great qualities her gift for inspiring others to work, and to continue working, for civic betterment. The speech concluded with the presentation to Mrs. Simkhovitch of a check for \$30,000 to use in any way that she might wish. This check was the sum of the contributions to this "chest" made by Mrs. Simkhovitch's friends. The check was presented in a wooden box made by the youngest boy in the manual training classes at Greenwich House. Mrs. Simkhovitch intends to use the money for the work of Greenwich House.

Mrs. Simkhovitch replied with a speech in which she said that the aim of all social work such as that done at Greenwich House should be to foster initiative and independence. Under our modern system, she said, this is a hard task, but efforts should be made unceasingly for a more elastic kind of life, a life in which the professions, business, and labor can function together, as well as separately.

Fr. Huntington Utica, N. Y., Preacher

UTICA, N. Y.—The Rev. J. O. S. Huntington, O.H.C., was the preacher at a Solemn Mass of Thanksgiving at St. George's Church, Utica, on November 14th in commemoration of the Bishop Seabury sesquicentennial. The rector of the parish, the Rev. Donald C. Stuart, was celebrant, with the Rev. Dr. Hastings Smyth and the Rev. George T. Lascelle as deacon and subdeacon. Prof. Robert B. Rudd of Hamilton College was the master of ceremonies. Fr. Huntington also preached in Calvary Church, Utica, on the evening of November 14th at another service in commemoration of Bishop Seabury's consecration.

Daughters of Confederacy Attend Service in New York Cathedral

NEW YORK—The United Daughters of the Confederacy, holding its annual convention in New York for the first time in its history, attended the afternoon service in the Cathedral of St. John the Divine November 18th.

The American flag and the Confederate flag, with the banners of several Northern and Southern states, were grouped at the chancel rail during the service. The flags had been carried in procession to the Cathedral. Mrs. L. B. Newell of North Carolina carried the American flag. The Confederate flag was borne by Miss Jessica Randolph Smith, whose father designed it.

The Very Rev. Dr. Milo H. Gates of the Cathedral was the preacher at the service. He extolled the patriotism and loyalty of the Daughters of the Confederacy. Through such patriotism and loyalty the great names of history are kept before the minds of new generations. The commemoration of great sacrifice is one of the noblest desires of mankind. Not victory, nor defeat, but heroic life and death is the test of greatness.

Pittsburgh Conferences

PITTSBURGH—The Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore, Pa., held clergy conferences throughout the diocese of Pittsburgh on the Every Member Canvass November 8th to 13th.

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● The smaller size is suitable for Christmas remembrances and the larger more adaptable for walls of parish houses. (Why can't we have lovely, new, attractive pictures in parish houses instead of cast offs?)

● The prices are \$3.00 and \$7.00 respectively, which includes all transportation charges.

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Detroit Normal School Closes

DETROIT—The Detroit Normal School, which enrolled over 300 Church people in the six weeks of its 1934 season, closed November 27th in St. Paul's Cathedral. The after-dinner speaker on that occasion was the Rev. Dr. Charles Haven Myers, of North Woodward Congregational Church, Detroit. Mrs. Herman Page, wife of the Bishop of Michigan, was the speaker, on the subject Applying the Religion of Jesus Christ to the New Days, in the symposium entitled Girls' Friendly Leadership.



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+ Necrology +

"May they rest in peace, and may light perpetual shine upon them."

W. P. BIRD, PRIEST

CARTHAGE, N. Y.—The Rev. Wilmer Parke Bird, a non-parochial priest of the diocese of New York, died suddenly September 13th, in Sugar Hill, N. H.

A native of Galveston, Texas, where his father, the Rev. Stephen Moylan Bird, was rector of Trinity Church, Fr. Bird was a graduate of the University of the South (1889) and the General Theological Seminary (1892). He was ordained deacon in 1892 and priest in 1893 by Bishop Littlejohn.

The funeral service was held at St. Matthew's Church, Sugar Hill, September 15th, with Bishop Dallas of New Hampshire officiating, and was continued at All Saints' Church, Great Neck, Long Island, September 17th, with Bishop Creighton, Suffragan of Long Island, officiating. Interment was in Great Neck.

Fr. Bird is survived by his widow, the former Miss Mary Elizabeth Johnson, of Carthage, N. Y., and a brother, the Rev. S. Moylan Bird, rector of St. Peter's Church, Brenham, Texas.

W. E. COUPER, PRIEST

MARSHFIELD, ORE.—The Rev. William Edgar Couper, rector of Emmanuel Church here and in charge of Coos county missions, died November 16th at Good Samaritan Hospital, Portland, where he had been since the first of August.

The son of John Henry and Elizabeth Ann Wilson Couper, he received the Bachelor of Divinity degree from Seabury Divinity School in 1897 and in 1897 was ordained deacon and priest.

The Rev. Mr. Couper first was rector of Holy Trinity Church, Luverne, Minn., serving from 1897 to 1900. Other pastorates were St. Mark's Church, Yreka, Calif., 1900 to 1904; St. Paul's Church, Modesto, Calif., 1904 to 1907; St. Stephen's Church, San Luis Obispo, 1907 to 1910; St. Paul's Church, San Francisco, 1910 to 1917, when he came to Oregon.

Survivors are his widow, Beatrice Holmes, step-daughter, and Howard E. Couper, son by an earlier marriage.

S. H. JOBE, PRIEST

CAMBRIDGE, MASS.—The Rev. Samuel Henry Jobe, retired priest, died at his home here November 1st, in his 69th year.

Born in Harrow, England, in 1865, he came here as a young man, studying at St. Stephen's and Trinity Colleges, from which he received his degrees, and preparing for the ministry at the General Theological Seminary from which he graduated in 1894. He was ordained deacon in 1899 and priest in 1900 by Bishop Potter, and took up work successively in Trenton, N. J.; Bordentown, N. J.; and at Hull's Cove, Main. After two years at St. Anne's Church, Lowell, Mass., the Rev. Mr.

Jobe was called to be rector of St. Peter's Church, Cambridge, in 1914, and there he remained throughout a successful ministry until his resignation because of ill health in 1927.

Subsequent charges were at the Holder-ness School, N. H.; and the dual duty of the Church of the Advent, Medfield, and St. Paul's Church, Millis, for the period of two years.

The funeral service was held in St. Peter's Church, Cambridge, November 3d. He is survived by one sister.

FRANK SILL ROGERS

ALBANY—Frank Sill Rogers, Mus.D., organist and choirmaster of St. Peter's Church for 40 years, died at his home here November 17th.

The burial service was from St. Peter's November 20th, the Rev. C. C. Harriman, rector, officiating, assisted by the Rev. Paul H. Birdsall, a former rector of St. Peter's. The Mendelssohn Club, a choir of 80 men,

conducted by Dr. Rogers for 25 years, formed an escort of honor and with the Glee Club of the Academy for Girls, also conducted by Dr. Rogers, took reserved seats in the church which was crowded to the doors.

A native of Albany, Dr. Rogers began his musical career in this city and later studied for three years at the University of Munich. He went abroad 24 times for travel and study, particularly in Germany and at Milan. His boys' choir at St. Peter's Church is among the best in this country.

MRS. J. L. MARTIN

LOUISVILLE, KY.—Mrs. Susan Harriet Martin, wife of the Rev. Dr. J. Luther Martin, priest in charge of St. George's Church, Louisville, died suddenly November 17th.

The funeral service was held November 18th at St. George's and the burial was at La Platta, Md.

Church Services

CALIFORNIA

Christ Church, Ontario

(Thirty-five miles east of Los Angeles)
THE REV. RICHARD H. GUSHÉE, Rector
Sunday Masses, 7:30 and 11 A.M.
Week-days, 7:30; Thursdays, 9 A.M.
Confessions: Saturdays, 5 and 8 P.M.

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector Emeritus
REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday) 12:20.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, with Address and Benediction, 8.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5, and 8 to 9.
PATRONAL FESTIVAL, DECEMBER 8TH
Low Masses, 6, 7, 8 and 9:30.
High Mass, with Sermon, 11. Preacher: REV. SPENCE BURTON, S.S.J.E.
Cesar Franck's Messe solennelle.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
8:00 P.M., Choral Evensong and Sermon.

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 Thursday and Saints' Days, 9:30 A.M.
Confessions: 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, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Rhode Island Observes Seabury Anniversary

Presiding Bishop Gives Out Statement on Significance; Bishop Deane Speaks

PROVIDENCE, R. I.—The diocese of Rhode Island, which was a part of the jurisdiction of Samuel Seabury, first Bishop of Connecticut and also of the Church in America, has, in the mind of both Churchmen and public, adequately observed the 150th anniversary of his consecration. The Presiding Bishop, Diocesan of Rhode Island, gave out a statement on the significance of the occasion, in which he said:

" . . . He (Samuel Seabury) was the first bishop of this Church consecrated for a diocese outside the borders of the British Isles. . . . The event brought together in close and permanent association the Church in Scotland and the Church overseas. At the same time it dissociated the offices of the Church from any governmental authority through acts of Parliament, which until then had been necessary for the appointment and consecration of bishops.

"The ancient liturgy which had been adopted by the Episcopal Church in Scotland thus made its way into the Prayer Book of the Church in America.

"There is still more intimate significance for Rhode Island in the fact that in 1790 Seabury was chosen by the diocese as its first bishop. During his administration he became Presiding Bishop of the Protestant Episcopal Church, thus extending his sphere of activity and leadership into the other American dioceses.

"With the Bishop of Pennsylvania and the Bishop of New York he had part in the consecration of Thomas John Claggett for Maryland, the first bishop to be consecrated on American soil. Rhode Island, therefore, has abundant reason in sharing with the commemoration which is engaging the Church throughout America and in the thanksgiving for the gift of the Episcopate to the United States."

The celebration began November 18th with an evening service at the Cathedral of St. John. The Rt. Rev. Frederic Llewellyn Deane, D.D., Bishop of Aberdeen and Orkney, was present. The Cathedral was crowded, worshippers lining the walls. A choir of 200 assembled from parishes all over the diocese. The four canons conducted the service; the Rev. James M. Duncan, rector of St. Alban's, Centredale, was master of ceremonies. The address of the Bishop of Aberdeen, the guest speaker, dealt with Samuel Seabury's vain visit to England, his kindly reception in Scotland, and the significance of the consecration to the Anglican communion. Bishop Deane was the guest of honor at a dinner of the Churchmen's Club November 20th.

Chalice and Paten Given

BRUSHTON, N. Y.—St. Peter's parish, Brushton, has received a beautiful silver and gold chalice and paten in memory of the Rev. Elmore Edward Hutchinson, former rector. The gift, from the studios of Black Starr-Frost and Gorham, New York City, was presented by Mrs. E. E. Hutchinson.

Classified Advertising

RATES

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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- No time, space, or cash discounts on classified advertising.

ANNOUNCEMENTS

Died

BABCOCK—At their home in Buffalo, October 24, 1934, LUCY BARTLETT, wife of Charles E. P. Babcock.

RICHARDSON—Died at Exeter, N. H., November 20, 1934, GEORGE LYNDE RICHARDSON, Jr., aged 39, eldest son of the Rev. George Lynde and the late Grace Belcher Richardson. Teacher in Phillips Exeter Academy, vestryman of Christ Church, a sincere Christian, a loyal and loving son.

"Grant him an entrance into the land of life and joy, in the fellowship of Thy saints."

Married

AARON-AZARIAH—The Rev. JOHN PONNIAH AARON, graduate of Western Theological Seminary, and now a missionary priest in the diocese of Dornakal, India, was married September 5th to Miss GRACE AZARIAH, second daughter of the Bishop of Dornakal.

HOFFENBACHER-FOY—The Rev. W. EDWARD HOFFENBACHER of Logansport, Ind., and Miss LAURA FOY were married November 10th.

ALTAR BREAD AND INCENSE

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ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

ST. MARY'S CONVENT, Peekskill, New York. Altar Bread. Samples and prices on request.

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MISCELLANEOUS

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RETREATS

CHICAGO—A Quiet Day for Associates and other women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Monday, December 3d, beginning with the Holy Eucharist at 10 o'clock and closing with Vespers at 3:30. The Rt. Rev. George Craig Stewart, conductor. Kindly notify the SISTERS OF ST. MARY, Nevada 9061.

PHILADELPHIA—There will be a day of Retreat for the associates and friends of St. Margaret's Community at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on December 5th. Conductor: the Rev. Charles L. Gomph, rector of Grace Church, Newark, N. J. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

Handiwork of Monks Duplicated on Card

Providence Layman Presents Altar Card to Church of the Redeemer; Artists Praise Parchment

PROVIDENCE—Lovers of the twelfth and thirteenth century art of hand-illuminated parchment, such as the monks of that period carried close to perfection, are rejoicing over an altar card which Stanley A. Price, instructor of mechanical drawing and modeling at the Central High School of this city, has completed after many weeks of research and experiment and presented to the Church of the Redeemer. The Prayer of Consecration of the Communion Office is the subject.

In his work, Mr. Price followed as nearly as possible the methods used by the monks. First he began research in the Rhode Island School of Design. After he had made a rough draft of his idea on water-color paper he packed up his materials and early last summer moved out to a farm in Connecticut. And there, uninterrupted, he finished the parchment which has won so much praise in art circles here in Rhode Island.

Mr. Price's explanation of his plan is interesting.

"Of course," he says, "the job was painstaking, and difficult, too. But it is nothing compared with the old monks' labors. I could buy my parchment and other materials needed. But they had to cure the skins themselves, and make their own quill pens and grind their gold by hand. They were forced to learn the chemistry of making their inks and mixing their paints—colors that today on old book plates, are as brilliant and unfaded as the day when first applied. Where my work represents merely two manuscript pages, they thought nothing of turning out whole volumes in this manner, binding the books and hand-tooling the leather bindings."

Art critics here in Rhode Island say that Mr. Price has actually duplicated the beauty of these ancient ecclesiastic treasures and has produced a work of art that should endure for centuries.

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Chinese School Given Ansell Memorial Fund

SHANGHAI—The gift of \$10,000 Chinese currency to the Mahan School, Yangchow, has just been announced. The donor is an anonymous Chinese, a former pupil of the late Rev. Dr. B. L. Ansell, who wishes this fund to be called the Ansell Memorial Fund and to be kept intact as an endowment for the school. Of the annual income, \$200 is to be used for scholarships, called the Ansell scholarships.

Since Dr. Ansell's death, \$4,500 has been raised among the alumni of Mahan School in addition to the \$3,500 which was raised last year among them to put the school buildings in order after their occupation by the soldiery. Some of this money will be used for school equipment, maps, laboratory instruments, etc., but the bulk of it will be reserved for endowment.

Service for Negro Congregations

PITTSBURGH—A service for Negro pastors and their congregations was held in Trinity Cathedral the evening of November 4th. This service was sponsored by the Union League of Pittsburgh and the address was given by Edward O. Tabor on Reducing Areas of Racial Conflict.

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Masonic Service at Detroit Cathedral

DETROIT—A special service attended by 500 Royal Arch Masons was held in St. Paul's Cathedral on the evening of November 25th. The service was conducted by the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral. The special preacher was the Rev. Bates G. Burt, grand chaplain of Michigan, rector of All Saints' Church, Pontiac.

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