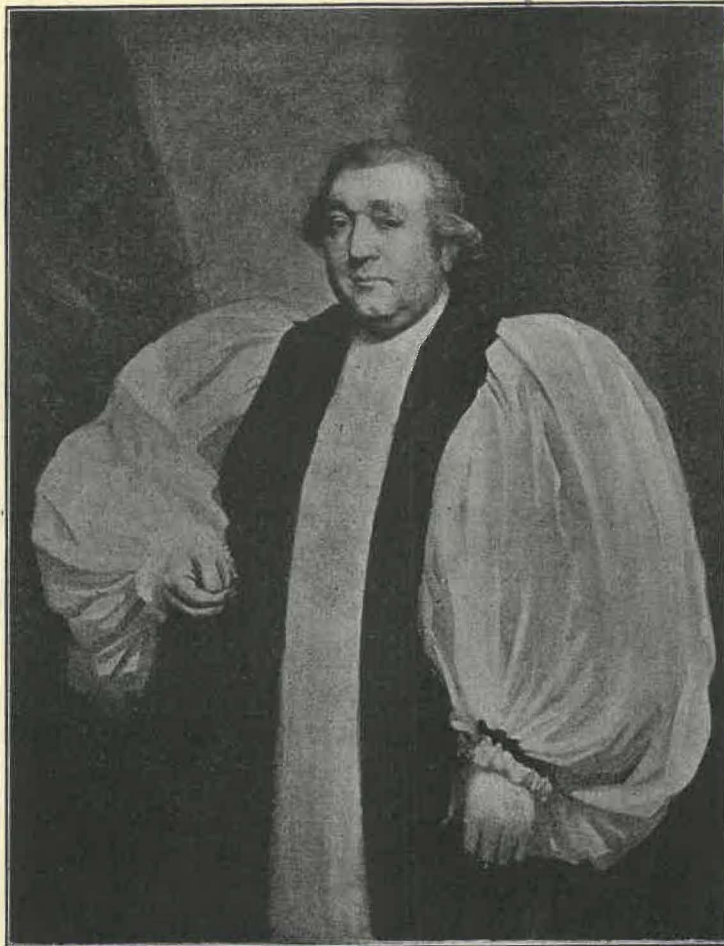


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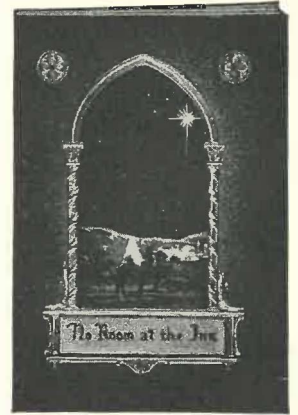
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The Living Church

Established 1878

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

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 REV. FRANK GAVIN, Th.D. }
 CLINTON ROGERS WOODRUFF }...Associate Editors
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Church Calendar



NOVEMBER

11. Twenty-fourth Sunday after Trinity.
18. Twenty-fifth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving. (Thursday.)
30. St. Andrew. (Friday.)

CALENDAR OF COMING EVENTS

NOVEMBER

12. Quiet Day for Prayer to be observed by women.
14. Church-wide commemoration of Seabury sesqui-centennial.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

19. Grace, Newark, N. J.
20. St. Saviour's, Old Greenwich, Conn.
21. Holy Trinity, Pueblo, Colo.
22. St. John's, Poultney, Vt.
23. Order of St. Anne, Boston.
24. Order Holy Cross, West Park, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

CLARKE, Rev. R. J., formerly vicar of St. John's, South Englewood, and the Church of the Redeemer, Palisades Park, N. J. (N'k); is vicar

of the Church of the Transfiguration, Woodcliff, and Grace Church, Fairview, N. J. (N'k). Address, 590 36th St., Woodcliff, N. J.

GATLEY, Rev. HENRY S., formerly connected with the Church Extension Society of Rochester, has accepted a call to become rector of Christ Church, Pittsford, N. Y. (Roch.), on December 1st, with address at 12 Locust St.

LITCHFIELD, Rev. ARTHUR V., formerly senior assistant at St. Michael's Church, New York City; has been elected rector of St. James' Church, Fordham, to succeed the Rev. DeWitt L. Pelton, D.D., Ph.D., who is retiring.

PRICE, Rev. FREDERICK C., formerly rector of St. John's Church, Mt. Morris, N. Y.; to be curate at St. Stephen's Church, Peoria, Ill. (Q.). Address, 1013 Millman St.

LEAVE OF ABSENCE

CAMPBELL, Rev. R. J., rector of the Church of Our Lady of Grace, Cedar Rapids, Iowa, for more than twenty years, is leaving the parish for an indefinite period on account of illness. The Rev. A. N. MacLaughlin of Newton, Iowa, is taking the work during his absence.

NEW ADDRESSES

RYERSON, JOSEPH E., formerly rector of the Church of the Covenant, Junction City, Kans.; Simcoe, Ontario, Canada.

WATTS, Rev. WALLACE H., formerly chaplain at Fort Winfield Scott, California; is chaplain at Plattsburg Barracks, New York.

ORDINATIONS

PRIESTS

CHICAGO—The Rev. WILFORD O. CROSS was advanced to the priesthood by Bishop Mann of Pittsburgh, acting for Bishop Stewart of Chicago, in Grace Church, Mt. Washington, Pittsburgh, Pa., November 1st. The ordinand, presented by the Rev. W. F. Bayle, will continue as instructor in English at Washington and Jefferson College, Washington, Pa. The Rev. L. N. Tucker, Ph.D., preached the sermon.

PITTSBURGH—The Rev. GEORGE E. LONG was advanced to the priesthood by Bishop Mann of Pittsburgh in Grace Church, Mt. Washington, Pittsburgh, November 1st. The ordinand was presented by the Rev. H. P. Pullin, and is in charge of Grace Church, Mt. Washington, and St. Alban's Church, Duquesne, Pa. The Rev. L. N. Tucker, Ph.D., preached the sermon.

DEACON

RHODE ISLAND—CARL MORRISON TRUESDALE was ordained deacon by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, October 28th. The candidate was presented by the Rev. John I. Byron, and the Rev. H. W. Van Couenhoven preached the sermon. The Rev. Mr. Truesdale is to be missionary of the territory in the mountains of southern Nevada. Address, Pioche, Nev.

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Books Received

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

HARPER & BROTHERS, New York City:
 250 Bible Biographies. By Frank S. Mead.
 Deeds of Daring. By Archer Wallace. \$1.00.
 The Four Gospels. A New Translation. By Charles Cutler Torrey. \$2.00.
 Sadhu Sundar Singh. By C. F. Andrews. \$2.00.
 Modern Man's Worship. By Bernard Eugene Meland. \$2.50.
 Urban Organization of Protestantism. By Wilbur C. Hallenbeck. \$1.50.

CHARLES SCRIBNER'S SONS, New York City:
 About People. By Herbert Gray. \$1.75.
 Christianity as History and Faith. By Arthur Cushman McGiffert. \$2.50.
 Religion and Theism. By Clement C. J. Webb. \$1.50.

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INDUSTRIAL RELATIONS SECTION, Princeton University, Princeton, N. J.:
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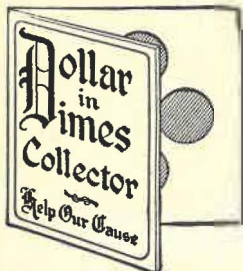
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CORRESPONDENCE

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.

"Random Reminiscences"

TO THE EDITOR: I am sorry that in your editorial columns this week (L. C., October 13, 1934), you have made such an unkind and unjust criticism of the Rev. Henry S. Sizer and his pamphlet, *Random Reminiscences*, recently published by the Evangelical Education Society. I have no desire to endorse the Evangelical Education Society, nor this pamphlet which Mr. Sizer has written. But I feel there has been a very serious mistake in judgment on your part when you say "his former bias against Presbyterians and Protestant Churchmen has been turned full blast against his Anglo-Catholic former brethren, so that apparently he would now like to burn down the Church of St. Mary the Virgin in New York instead of the Presbyterian one that formerly aroused his ire."

There is nothing in what Mr. Sizer has written in this pamphlet to justify your making any such statement.

(Rev.) ROBERT J. PARKER.

Clinton, N. Y.

Church Army

TO THE EDITOR: Once again General Convention has generously endorsed the work of Church Army in a resolution which reads, in part, that "on the seventh anniversary of Church Army in U. S. A. we heartily commend this organization and its officers for the work accomplished, and recognize thankfully the vital part which Church Army has played in the missionary life of the Church . . . and assure them of our continued support of their work."

Church Army respectfully asks that those last ten words be not mere words on paper.

We receive no grant from the National Council. Our work is entirely supported by voluntary offerings, and we desire that it shall continue to be so maintained.

Most earnestly we ask the clergy and laity of the Church to come to our help.

A class of candidates awaits training.

Donations please to Church Army, 416 Lafayette street, New York, N. Y.

(Capt.) B. FRANK MOUNTFORD,
New York City. Secretary.

"The Anglo-Catholic Annual"

TO THE EDITOR: We hope next year on the second issue of the *Anglo-Catholic Annual* to increase its scope and take in all information concerning Catholic activities throughout the world. We would therefore ask that in the new year all such societies, religious orders, institutions, and schools in America to let us have the information which they would wish to be included in such a book in order that we may begin to make the necessary preparations for increasing the scope of our work.

We hope very much that the present issue containing so much information in regard to the Catholic movement in England will also be of value to our Catholic brethren in America.

The book is issued at 1/6d; 1/8d post free, and will be ready early in November. Orders should be sent to 238 Abbey House, Westminster, London, S. W. 1.

L. A. MATTHEW,
London. The Church Union.

Lone Pine

TO THE EDITOR: While Bishop Parsons of California, in his letter (L. C., September 29th), says he is *not* "springing to the defense," nevertheless he takes the side of Bishop Sanford of San Joaquin, to say nothing of attacking your straightforward, well-deserved editorial of September 8th on that Lone Pine, Owens River Valley, Methodist chapel and minister affair, "reported in the news columns" (L. C., July 28th).

Is not the Ordinal's Preface clear and concise enough in its deprivation of anyone not having had "Episcopal Consecration or Ordination," from being "accounted or taken to be a lawful . . . Priest, . . . in this Church, or suffered to execute any of the said Functions," and is not celebrating the Holy Eucharist *one* (and a very important *one*) of the said Functions?

It seems too bad no (apparent) "definite utterance by the House of Bishops at its October session" (as your editorial said "demands") took place; or, if so, appears unreported, and on which I'm open for correction. WM. STANTON MACOMB, Layman.
Germantown, Philadelphia

Mr. Macomb is correct in his observation that no public action was taken by the House of Bishops in connection with the Lone Pine matter.—THE EDITOR.

"Historical" Statements

TO THE EDITOR: The Rev. H. P. Scratchley, in your issue of November 3d, rightly calls attention to the widespread practice of making unsupportable "historical" statements in controversial sermons.

Fr. Scratchley is also right in saying that the bishops at Arles in 314 were British and not English. There were no English at that date.

But is it quite correct to suggest that Magna Carta tells us nothing about the

place of the papacy in John Lackland's time? It is true that the expression *Ecclesia Anglicana libera sit* contains no direct reference to papal pretensions: but, surely, it tells us something about the position which the papacy occupied (or did not occupy) in the minds of the bishops and barons at Runnymede. Is it likely, for instance, that the Roman Catholic bishops of Germany will ever protest to Herr Hitler *ut Ecclesia Teutonica libera sit*?

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

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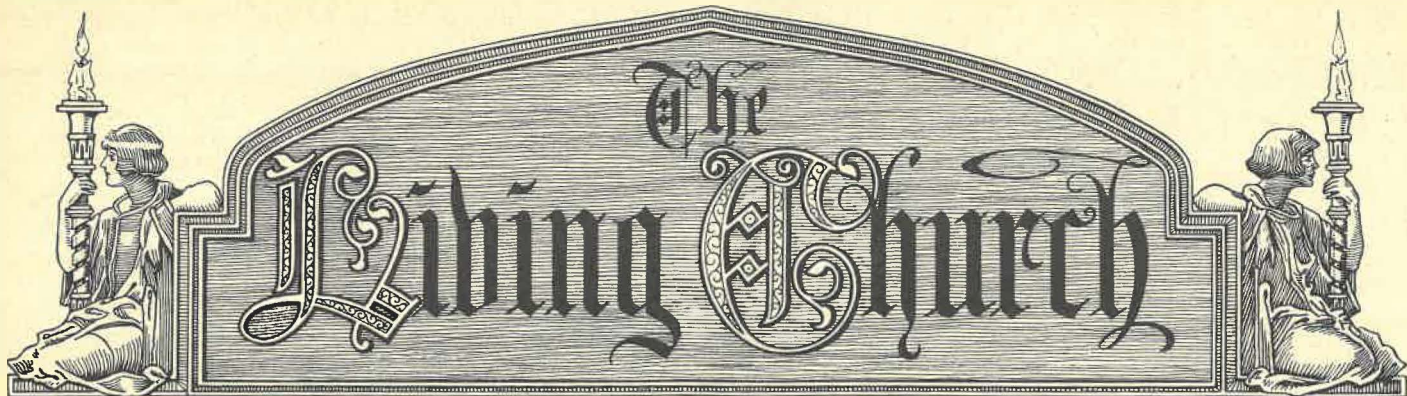
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EDITORIALS & COMMENTS

Joining In

SCARCELY A WEEK passes that an appeal of some kind is not sent forth. Very often in these times, the appeal is for money. It is a noticeable characteristic of the majority of such appeals that everyone is urged to respond with any contribution, however small. One rector besought his parishioners to give five cents or even one cent, if unable to give more. Before the depression there were just as many appeals for money; but certain groups were asked to give certain amounts. A group would be requested to give \$100 each; another, \$50, and so on, down to the large group from the members of which \$1.00 each was asked. We have all received these letters, in which definite sums were named. What did people do?

Most of us have heard the reports on such appeals in our own parishes or dioceses. Some gave, and gave the amounts specified. A few sent more. Still fewer gave less. For the men and women who could not give the sums named sent nothing. Almost always, about half the persons to whom the appeals were made did not respond at all, even with a letter of regret and explanation to their own rectors or bishops. In very nearly every instance, a second letter of appeal went out, and sometimes a third. Sometimes, even then, a final appeal was made from the pulpit or through the parish leaflet. Invariably, all who could join in making up the amount needed did not join in at the first or even the second asking.

How to get everyone to join in is a problem never quite solved. But most rectors and bishops thought that it would be completely solved when they began to ask for anything at all, even five cents. Surely, they said, everyone can spare five cents. One rector, as we said, asked for only one cent if no more could be given. The fact is, however, that the problem is not solved. Second letters of appeal and final pleas from the pulpit and through the parish leaflet are still required.

There are, of course, a number of reasons why people do not respond. Some are careless. "I *meant* to send something for that good work," we hear them say. "But I mislaid the letter *both* times." These careless ones often do contribute after the pulpit appeal—if they have any money in church with them.

One rector in a small town, remembering how unlikely people are to have any money with them except "change," put pencils and small tablets in the pews before the Sunday morning service at which he purposed to make his final appeal for necessary funds. Calling attention to these facilities, he asked those present who had not yet contributed and who had not all they could give with them to write a pledge on a leaf from the tablet at hand and sign it and place it in the alms basin. Then, he secured the full attention of everyone by saying that he would call on each one who did this and collect the money, and that he would do this during the course of that very week. He completed the sum needed that year. And the next year he did it again, but more easily and quickly. He had riveted the attention of the well-meaning but careless parishioners to be found everywhere.

Although there are a good many heedless Christians, there are far more who cannot give just what they are asked, and find it too hard to admit that they have less than the rector had supposed that they possessed. Or there used to be a great many such persons. At this time, fewer persons are "keeping up appearances" than in inflated days. They declare their limited resources more frankly. Many of them, strangely enough, since they cannot give much give nothing.

THE GENEROUS and the self-sacrificing have always given the money needed by the Church, since the Philipians "sent once and again" unto the necessity of St. Paul. They have always had to make up the deficit caused by the heedlessness or the "closeness" of others. Others, moreover, with exactly the same measure of responsibility: all Christians are called upon to be merciful after their power, if they have much, to give plenteously, if they have little, to do their diligence gladly to give of that little. All should join in.

The appeal for money is not the only appeal made by the clergy, nor the most important appeal. Scarcely a week passes that Church people do not receive appeals to give their help in other ways to the Church of Christ. Active membership in various Church organizations is requested; regular at-

tendance at the services of the Church is asked; prayers are asked. Indeed, the appeals are as many and as various as the life of the Church. And here again a second appeal is always required, followed by pleas from the pulpit and through the parish leaflet. Everyone does not join in at the first or even the second asking.

It does not seem possible that the same reasons can obtain here. Anyone, no matter who and no matter how situated, can give prayer. Regular church-going is feasible for the great majority. More women than belong to the Woman's Auxiliary might join it. The Brotherhood of St. Andrew is not so large as it might well be. The Girls' Friendly Society has room for more girls, and the Junior Brotherhood for more boys. No parish, no diocese has the benefit of the leadership of all its able members. Nor has any parish or diocese the immense benefit of what may be called the "followership" of all its really devout and capable members. Everyone does not join in, even when everyone might.

Why don't they? Shyness keeps some back. A false modesty keeps others: they feel that "some one else can do it better." What they forget is that no one at all can take the place of any other. God calls each one of us by name, and each must answer to that name, and no other: "Lord, here am I." Not some one else who may be better and wiser and brighter: that one will be called too, and must answer. We are all called to help the Purpose of God fulfill itself in the world, in us and through us. Most often, that call comes in plain, familiar ways: through the rector, through the bishop, who ask help in doing homely things. The work of the Church needs every one of us. We are comrades, in bringing the knowledge of redemption to the world, as Fr. Tabb has so strikingly said:

"A Little Boy of heavenly birth,
But far from home today,
Comes down to find His ball, the Earth,
That Sin has cast away.
O comrades, let us one and all
Join in to get Him back His ball!"

We do join in to get Him back His ball whenever we respond to an appeal for our help in doing the daily work of His Church: with money, with our presence at the altar, with our aid in what we call "practical things," with our regular prayers, and our special devotions. As to the amount of our response, that is easy to discover. We are asked to do what we are able. If we really do all we possibly can, we are joining in. Let us do it, all of us.

SEVERAL of the clergy have called our attention to a discrepancy between various unofficial lectionaries of the Church in interpreting the Prayer Book regulations regarding the proper lessons for the Twenty-fifth Sunday after Trinity, which falls on November 18th this year. Some

A Discrepancy Between Lectionaries authorities, including the *Living Church Annual* and the *Desk Kalendar*, give the lessons for the Fourth Sunday after Epiphany for this Sunday; others, as for example the *Church Kalendar* published in Newburgh, N. Y., give those for the Sixth Sunday after Epiphany.

This discrepancy arises from a difference of opinion as to which of two Prayer Book directions is intended to apply to the case in point. On page 224 of the Prayer Book there is a rubric reading, in part: "If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday."

This is the authority used as the basis for the lessons given by the Newburgh *Church Kalendar*.

The publishers of the *Living Church Annual* and the *Desk Kalendar*, however, have taken the rubric cited above to apply to the service of Holy Communion only, as it is found in the section of the Prayer Book devoted to collects, epistles, and gospels. They base their judgment rather on the notation given in the table of lessons in the preliminary pages of the Prayer Book, in which there occurs opposite the heading for the Twenty-fifth Sunday after Trinity the notation: "Use lessons omitted from the Sundays after Epiphany." As there were only three Sundays after Epiphany this year it would seem that the first of the omitted lessons, namely those for the Fourth Sunday after Epiphany, would be the proper ones for the Twenty-fifth Sunday after Trinity.

Some two or three months ago we referred this whole question to Dr. John W. Suter, of the Liturgical Commission. His reply was: "You are both right," since either interpretation seemed a fair construction of the Prayer Book, depending upon which direction one used as a starting point. He added, however, that the lessons for the Sixth Sunday after Epiphany seemed to have rather more of a "pre-Advent character" (whatever that might be!) and so suggested them as somewhat more appropriate than those of the Fourth Sunday.

In any event, the clergy are apparently justified in following either of these uses, both of which have a fair claim to being correct. But the discrepancy in the two directions in the Prayer Book indicates that a little more study might well be given to the whole question of the lectionary before the next General Convention.

IT IS with mixed feelings that we note the change in editorship of our honored contemporary, the *American Church Monthly*. We have grown so accustomed to the splendid editorial leadership of Dr. Charles C. Edmunds during his all too short tenure of the editorial chair that it will be difficult to visualize the *Monthly* apart from his own charming personality. Under his leadership one could always count upon sound scholarship and staunch maintenance of Catholic faith and tradition, coupled with a kindness and courtesy that are the pride of religious journalism at its best.

But in the new editor of the *American Church Monthly*, Dr. Granville M. Williams, S.S.J.E., we know that a worthy successor to Dr. Edmunds is to be found. We have for Dr. Williams a deep personal affection, dating from the days when, as a Harvard undergraduate, we frequently had the privilege of serving at God's altar as he offered the daily sacrifice of praise and thanksgiving. Dr. Williams has come to be known as a learned and vigorous exponent of the Catholic faith, and his genius for presenting the doctrines of the Church in clear cut but irenic fashion have made him *persona grata* at such diverse gatherings as the Catholic Congress and the Church Congress. The *Monthly* will have in him an editor of rare ability and persuasiveness.

THE LIVING CHURCH has a further interest in the reorganization of the *American Church Monthly* in that our literary editor, the Rev. William H. Dunphy, is to become assistant editor. Unfortunately this necessitates Fr. Dunphy's resignation from the staff of THE LIVING CHURCH, effective the end of this month. We feel, however, that he will have a wider field for his scholarship in his new position and we wish him every success in it.

A Message from Scotland

By the Rt. Rev. Frederic L. Deane, D.D.

Bishop of Aberdeen and Orkney

THE VOICE which speaks to you this morning is a voice from Scotland and from the city of Aberdeen. I like to feel that among my listeners are men and women who remember with an undying love that land of freedom which on the world's map looks so very small but which ranks with little countries such as Palestine or Greece as the source of a great influence in the story of the human race.

I am here in America on a special errand. I have been invited to take part in an event which happened a century and a half ago and which makes one of those everlasting links which join in a fellowship of loyal affection people from Scotland and people in this great Republic. It is just 150 years ago this very month that in the city of Aberdeen three of our Scottish bishops consecrated one of your citizens to be the first bishop who ever set foot upon the soil of America. Scotland was always a land of freedom. Those bishops did what at that time the Church of England dared not do, for the Prime Minister of England had declared, "I will never allow an act of Parliament to be passed to enable the Church of England to consecrate any bishop for any American state," and the Church of England tamely acquiesced. In Scotland we said "Come to Aberdeen where we clergy pay more regard to the Acts of the Apostles than to the acts of Parliament." Scotland was ever the land where the spirit of freedom burned with an undying fire.

I am taking part tonight in a commemoration wider in its appeal to Scottish folk than such an event as I have spoken of in the story of the Episcopal Church. I have brought with me from Scotland in response to a request a stone from the Battlefield of Bannockburn. That stone will be presented tonight at a special service and built into the wall of a Warriors' Shrine. It will be a memorial of a turning point in the history of the British race, a memorial of Robert the Bruce, the king who held a people's heart as nothing in all history has ever held it, a memorial of that great utterance from the inmost soul of Scotland which has gone forth throughout the whole world: "We fight not for glory or for self or for honor, but for liberty, lacking which no man of virtue may survive." That is the spirit which has made Scotland great.

But I know that I speak this morning not only to Scottish folk or English folk but to citizens of America, citizens who brought their ancestry from many lands and who are being welded here into one of the greatest people on this earth. The Church of God transcends all narrow barriers of tradition or of race, and just because of this and because your great country is like an ocean into which flow so many different streams of nationality, it is here in America that the universal message of the Gospel should most easily be understood.

I am speaking on the Sunday after All Saints' Day, that festival which means more to us than any holy day in all the year except those great festivals like Christmas or Easter in honor of Jesus Christ. All Saints' Day is the thanksgiving for all the wise and all the holy and all the strong in faith and pure in heart, that great multitude which no man could number of all nations and kindreds and tongues who have fought the good fight, who have broken free from the tyranny of the senses and the bondage of the world with God as their Master and their King. Through them God has worked out His loving purpose in history and built up throughout all the ages "the city of men's souls." They were the lights by which lesser men have found their way to God.

THE Bishop of Aberdeen and Orkney delivered this message to Churchmen in America in a radio broadcast November 4th from Station WABC, New York City, over a CBS network. ¶ The address was one of the Episcopal Church of the Air series.

They were the stout hearted soldiers of the army of the Lord who cheered and helped and comforted men's helplessness and sorrow and despair. They were the pioneers who blazed the trail and opened up for us the way of life.

We may forget them if we choose but we can never free ourselves from their undying hold upon our lives for their spirit is inwoven in the very tissue of our souls. There is within our nature no light of understanding, no generous impulse nor pure aspiration and no high resolve which is not a heritage bequeathed to us by them. It matters nothing if the historian has never written their lives or if their names have been forgotten. God does not entrust His roll of honor to any human hands. They live forever in the eternal glory and here on earth their influence never can be lost for it is bound up in the very bundle of our life.

ALL SAINTS' DAY is more than a thanksgiving for these benefactors of our race. It comes to us with an appeal to every instinct in our nature which is not vile and base. The saints call on us to follow them and join their goodly fellowship. We know in our heart of hearts that they are right. We know that they are the people who have voiced those truths which alone are eternal and abiding in a world where all things else change and decay and fall. We know that they hold the secret which alone gives meaning and value and purpose to the life of man, and apart from which our life is but "a tale told by an idiot full of sound and fury, signifying nothing," a fool's errand leading on the way but ending in nothing but rottenness and dust.

In Bunyan's immortal allegory we have the picture of the man with the muckrake in his hands, shut up in a narrow room, unable to look any way but downwards, sweeping to himself with his muckrake the straws and the small sticks and the dust of the floor. How often that is the picture of our own lives, how often it is almost a perfect photograph. But by the grace of God we can break loose from that prison house and throw away that muckrake if we will. By the grace of God we can be set free from our sordidness and selfishness and futility and join the fellowship of those saints of God whose feet are on the pathway of reality and who have made the only choice that really matters on this earth.

As the old Psalmist has it, "When thou seekest seek ye my face. My heart made answer Thy Face, Lord, will I seek." How immensely worth while is that choice.

Do you remember when we were little tiny children our elders sometimes said to us, "What would you like to be when you grow up?" This All Saints' Tide God is saying to each one of us what would you like to be when you grow up in the eternal world? Let us make our choice now. However stupid and dull we may be, however much we may have to learn, and however long may be the journey before we are grown up in the eternal life let us choose to be in the fellowship of the saints, for the world passes away and the lust thereof, and every selfish ambition and every sordid gain and every passing pleasure ends in nothingness. Time who is God's scavenger and the dustman of the universe sweeps all those things away on the rubbish heap of life that only injure. That only secures a lasting peace and happiness which centers in the life of God, for as the old saint said, and as it will always be true, "Thou, O God, has made us for Thyself and our heart can find no rest until it rest in Thee."

A Plea to the Archbishop of Canterbury

From the Most Rev. Theophilus N. Pashcowsky

Russian Archbishop of North America

AN APPEAL to the Archbishop of Canterbury for intercession on behalf of the locum tenens of the Russian Patriarchate, the Metropolitan Peter Kroutitzky, is made in the name of "the bishops of the Russian Orthodox Church in North America" by the Most Rev. Theophilus N. Pashcowsky, newly elected Archbishop. The Archbishop's letter, published in the *Russian Orthodox Journal*, is as follows:

Much Esteemed, Worthy Primate of All England and Metropolitan:

In past difficult times for the Russian Church, the friendly Anglican Episcopal Church with all the fervor of brotherly love, tendered its hand of help. In the common memory of nations remained the worthy and highly human act with which the Primate of England, Archbishop of Canterbury, now resting with God, raised his voice to prevent mortal danger and unlawful trial of His Holiness, Patriarch Tikhon, during the cruel year of 1925. Were it not for the mighty protection of the spiritual head of all England, were it not for his voice, supported by that of the honorable English nation and by the acclaim of other Christian Churches, each independent of one another, the freedom of the memorable Patriarch of all Russia, Tikhon, would not have been safeguarded and guaranteed. Thankfulness for this great-hearted and incomparable act of humanity on the part of the Primate of all England will remain in the souls of Russian people for all time.

But in our present day, perhaps an identical oppression is being enacted again upon the Russian Orthodox Church in the person of the locum tenens of the Patriarchal See in Russia, the Metropolitan Peter, called Kroutitzky. Without informing anyone of his guilt, the unfortunate sufferer has already spent almost ten years in confinement, without any intercourse with the world and in particular with that Church of which he appears the only unquestioned head and successor to all the rights of the Most Holy Patriarch Tikhon. This conduct to the person on whom look with reverence as their head, hundreds of millions of Orthodox Russians, is unheard of and cruel in its incomparability. In the eyes of the whole world continues oppression and the greatest injustice to the person guilty to the Soviet power and undesirable to the power only because he is, in its opinion, similar to the Most Holy Patriarch Tikhon, a person without rights, being a Churchman and even the head of the Christian Church in Russia.

This forced estrangement of the Primate of our Church has had countless evil effects within and without the precincts of Russia, in fact throughout the entire world. Within Russia, instead of one jurisdiction, there exist two jurisdictions simultaneously; the so-called Patriarchal Synod and the Synod of the Modernized Church, and outside of Russia, many partitions, several of which have already proclaimed their autonomy with the consent of the Patriarch of Constantinople, as in Poland and Finland; while others are organizing themselves in the territories of other Orthodox patriarchs—all of them, however, advancing toward partition, having lost the unity of their highest unquestioned leader in the person of the successor of the rights of the Most Holy Patriarch Tikhon, the Metropolitan Peter, locum tenens of the Russian Patriarchal See.

We, the bishops of the Russian Orthodox Church in North America, moved by feelings of filial love to the sorrow and sufferings of our Russian Mother Church, as citizens of the United States, not being hampered by the subjection to the Soviet Power, regard it our duty to raise our voice for the protection of the downtrodden worthiness and rights of our Mother, the Russian Church and for the aid of the Head of that Church, the Metropolitan Peter, locum tenens of the Russian Patriarchal See.

We beg and pray Your Highness to raise your worthy voice again as the Head of the English Episcopal Church, most friendly to the Russian Church, against the injustice done by the Soviet Government toward the Head of the Russian Church, the Metropolitan Peter. We seek and thirst for his liberation from the uncalled-for exile and voiceless imprisonment.

We await from all nations of the world acquiescence in your worthy protest. Particularly in these days, when the Soviets are planning to gain entrance into the League of Nations, should they be required to show a minimum of justice in their conduct toward the Spiritual Head of the Russian Orthodox Church. We beg you, our Lord, not to deny our humble request. We beg you to call the world's attention to the injustice done the Russian Church. Your act of saving the head of the Russian Church and his liberation will be equal to the act of saving the late Patriarch Tikhon, an act by which the Anglican Church ennobled itself for all ages.

(Signed) ✠ ARCHBISHOP THEOPHILUS.

RUINS OF AN ANCIENT NUNNERY

SKELETON ruins of ancient Iola,
The nuns' home of Brhynwide;
Covered by shining enamel of star vines,
Green tendrilled to grayness.
Stones steeped in fragrance of spring rain and April,
Washed by the sea of Syrbelaeus storming,
Antiqued in weather and stippled in lichen,
Filled with the aves and nosters and bellsong.
Ancient Iola, haunted by Brhynwide
Telling her rosary under the cloisters,
Gazing with mystical eyes on Syrbelaeus—
Lord of the Oceans, purple as iris,
Singing antiphonal songs with the bells,
Lulling the nuns into undreaming slumber.
Now are the arches blue with the ocean,
Filled with the blackpearl and opal of morning,
The garnet of sunset and moonstone of evening.
Ancient Iola, the nuns' home of Brhynwide.

EVANGELINE CHAPMAN COZZENS.

The Privileged Sacrifice

FOR MY OWN PART, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for, us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us; "who being the brightness of that Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."
—David Livingstone.

The American Church Institute for Negroes

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

BISHOP STIRES once remarked that the human race was divided into four great groups: the Hottentots, the Igórots, the Abyssinians, and the Virginians!

And Bob Patton is a Virginian who, upholding the proud tradition of that line, has not forgotten that we of Illinois were once Virginians too and so, with generous and courtly gesture, has invited me to share in this program. I take off my hat to the big generous hearted Robert Patton, director of the American Church Institute for Negroes. It is his rare combination of a wise head and a loving heart that has enabled the great work to be built up and expanded and maintained so that today, in spite of the depression, all budgets of the nine schools are in balance, and all bills paid. It has often been facetiously remarked that Bob has a white face but a black heart. It should be added that he has a big heart and a big brain and a big faith and a big shining invincible will to fulfil the purpose of God which makes him one of the Captains Strongheart of the Church. Disraeli was once asked, "What is the difference between a misfortune and a calamity?" To which he instantly and cruelly replied, "If Mr. Gladstone fell into the Thames, that would be a misfortune, but if anyone pulled him out, that would be a calamity!" I want to say that if the American Church Institute for Negroes suffered a cut in its appropriation that would be a misfortune, but if anything happened to Dr. Patton, that would be a calamity!

I love the Negro. My first confirmation the very next night after my consecration was a class of 100 in St. Edmund's Colored Church, Chicago. I have a quarter of a million Negroes in my jurisdiction, most of them in the city and suburbs of Chicago. I have as many Negro communicants of our Church in Chicago as they have in South Carolina, and as many as in Georgia and Virginia. Our confirmations last year among the Negroes in Chicago were more than those in Virginia and South Carolina put together. I do not cite this as a reflection upon the Southern dioceses—far from it, for many of these Northern Negroes come out of families reared and trained as Churchmen in the South. And far from boasting, I am ashamed that among the quarter of a million Negroes I should have but four congregations and about 1,700 communicants. I shall go further and say that among our many problems in Chicago with which we are wrestling is the problem of fair treatment for our Colored citizens, so often in the big city exploited by political demagogues and preyed upon by religious impostors and victimized by commercial racketeers. Don't think I am attacking Chicago. As the boy from Philadelphia writing home to his parents said, "Since I've seen Chicago, *it has rose* in my estimation." But Chicago has its problems and this is one—that until recently that city, with one of the lowest death rates of any of the great cities of the world, registered a death rate among Negroes twice that of the whites. And let it be added that the Negroes record a suicide rate of only two to the 100,000 as against a rate of 27 to the 100,000 among the whites of the country.

The patience of the Negro, his good humor, his deeply religious character, his mimetic ability, his loyalty to America, his friendliness, his genius for adaptability, all these are known and acknowledged by every one who knows him at all. But sometimes we overlook his amazing capacity for development if we give him half a chance. He has come up from slavery with the dignity of a free man and in two generations has produced such painters as Henry O. Tanner, singers like Roland Hayes, actors like Paul Robeson and Richard B. Harrison (by the way I confirmed him—"de Lawd of *Green Pastures*"—six weeks ago), educators like Booker T. Washington and our own Henry A. Hunt of

THIS ADDRESS was given by Bishop Stewart at the American Church Institute for Negroes Mass Meeting during the recent General Convention in Atlantic City.

Fort Valley and Archdeacon Russell of Lawrenceville. Scientists like Dr. Carver of Tuskegee, poets like Dunbar and Countee Cullen, composers like Coleridge Taylor, authors like James Welldon Johnson.

No wonder Viscount Bryce maintained that the Negro, in 70 years, had made more progress than the Anglo-Saxons had made in six centuries! We are Churchmen. My creed toward the Negro is a very simple and a very positive one.

I believe God made of one blood all races of men for to dwell on the face of the whole earth.

I believe that in Jesus Christ there is neither black nor white, barbarian nor Scythian, bound nor free.

I believe that every baptized person, whatever his color, is my brother in the one great continental interracial international fellowship of Christ's Body and is entitled to all the privileges as he is charged with all the responsibilities of membership.

I believe that every American citizen should be and must be given every opportunity and every assistance in reaching his highest manhood and womanhood.

I believe that the 10 per cent of our citizenry made up of those who have in them African blood furnish us not with a problem, but with a challenge to help them to be the very best of citizens.

I believe that the Episcopal Church with its Catholicity not only of faith but of mission to share in world redemption, with its definiteness of teaching, with its fine balance between authority and freedom, and with its liturgical order of service and with its sacramental system and, yes, with its stately and meaningful ceremonial, and with its insistence upon both faith and works, is the Church of all Churches which should be the great dominant American Church of the American Negro.

And I believe that the American Church Institute for Negroes is today without question doing the most outstanding piece of constructive educational work for Negro people because—it is doing what Booker Washington so urgently pleaded for—dignifying and glorifying labor by learning to put brain and skill into the common occupations of life, but beyond and beneath it all, placing the emphasis upon the deepest spiritual development of character without which brain development is a menace and the skill of the artisan a threat.

THERE ARE nine great schools of the Institute, with a total enrolment of nearly 4,000. Through these schools more than 10,000 Negro adults and young people are touched and influenced yearly, receiving full or partial term instruction. Out from these nine centers along crossroads and in and out of towns and far out into countrysides, the light of the glorious gospel of the Son of God in terms of practical every day usefulness is shining.

I know because I went and saw and was conquered by the undoubtable evidence. Last January I took a thousand mile trip by auto from Richmond, Virginia, to Jacksonville, Florida, visiting a school a day for five consecutive days. Unfortunately, I had to omit our schools at Okolona, Mississippi; St. Mark's, Birmingham; Gaudet, New Orleans, and Hoffman-St. Mary's, in Tennessee. But the other five I examined with great care. Of course that doesn't mean that I am equipped to lecture on them. You remember, perhaps, the limerick:

"A man who had nothing to do
For a lark went down to Peru
And after two days in Lima
Returned the next steamah
And lectured on "Life in Peru."

I want to tell very briefly some of the things I saw.

In the first place, I saw Bishop Payne Divinity School, Petersburg, Va., our one seminary for the Church wholly devoted to the education of Negro priests and I was shocked. I thought of my own seminary, Seabury-Western, and of Cambridge and Philadelphia and General—their noble buildings and equipment and their proximity to great universities. And I longed to see Payne Divinity School moved to the campus of St. Augustine's College, Raleigh, N. C.

At St. Paul's, Lawrenceville, with its 1,600 acres of land and its 800 to 1,200 students (there were about 800 when I was there), I had the pleasure of speaking in the building erected by Chicagoans and I was pardonably proud of having had a small share in erecting that building. They had a primary band of little children and they had a great glee club of men and women who sang Spirituals. Among them were several fine upstanding young fellows fresh from the hinterland of Liberia. I looked with admiration upon the beautiful brick building built by the students themselves. I visited the tailor shop, the printing shop, and the dormitories (every room as clean and sweet and orderly as ever I saw in any college in the country); and I saw the farm.

I don't know how those boys and girls raise even their small tuition. I do know the school does all it can to help them. One boy whose funds were low begged for work. Mr. Turner had no open jobs, but he planned to create one. He went to the farmer and asked him to put on an extra boy. "Well," said the farmer, "all I can do is to give him a mule and have him plough up that ten acre tract over there." The boy was called in and told of the opening. He was most polite, but he sadly announced he would have to leave school. "Why?" asked Mr. Turner. "Co's," said the boy, "I ain't goin' to say—git up—to no mule, no, no, not even if he's setting in ma lap!" That particular boy had to sacrifice his education to his particular prejudices.

I went to St. Augustine's, Raleigh, N. C. Never shall I forget the courtesy of Bishop Penick and his wife, and that of Dr. Goold and his wife, and the loveliness of that chapel and the beauty of that campus and the inspiring work of fine young men and women—250 of them. What I remember most is the Bishop Tuttle School for social workers and the Training School for Nurses in the hospital—the only hospital accessible to Negroes for some 50 miles around. Dr. Delaney, the son of our former Suffragan Bishop, was operating the morning I was there. But how they need a new hospital! The fine work being done there is being done in a rattle-trap of a building. If I were a steward of the Lord possessed of some money, I wouldn't look further than the hospital at St. Augustine's for a chance to invest in the Great Physician's cause. But I am glad to believe that even in our straitened circumstances we shall continue to train fine young Colored women for social service in that school, built by the Woman's Auxiliary and dedicated to the memory of the great Bishop Tuttle.

At Voorhees, Denmark, S. C., I had the pleasure of speaking to our little boys and girls in the primary school planted there in the midst of a population of some 500,000 Negroes. I saw, as I saw everywhere, wagon building, motor building, farming of lands ever going forward. I visited the sick in the infirmary and I watched the workers in the laundry. And I determined that if ever I got a chance, I'd plead for a new mangle for that laundry and a new building for the infirmary, besides the \$10,000 a year more they need for maintenance of Voorhees School.

And so I came to Fort Valley. It is called the Fort Valley High and Industrial School. Sometimes it is called the "Highly Industrious School," and it is. Its principal, Mr. Hunt, recently appointed by President Roosevelt as one of eight advisers to provide for the adjustment of the Negro industrial situation, is the holder of the Spingarn medal and the Denmark medal for distinguished service among the Colored people, a man known throughout the Church as an example of a great Christian gentleman. That school, with its splendid buildings and equipment, but above all with its excellent leadership, touches more than

30,000 Negroes in a part of Georgia which has more Negroes than New York, New Jersey, Pennsylvania, Illinois, West Virginia, and all New England combined. Never shall I forget when there, as at all of the other schools, I addressed the student body and they sang their Spirituals, "On that great Gettin' up Morning," "In the Hollow of His hand," "Standin' in the Need of Prayer," and then I spoke. Suddenly as I stood there I remembered how a few months before as I had stood in O'Connell street in Dublin looking up at the statue of the great Liberator that the flaming words of Wendell Phillips' oration had come to my mind. And so I told these boys and girls how Phillips had said: "You may think I am partial to my hero, but John Randolph of Roanoke who hated an Irishman almost as much as he did a Yankee, when he got to London and heard O'Connell, the old slave holder threw up his hands and said, "This is the man, those are the lips, the most eloquent that speak English in my day."

When Kossuth was in Fanueil Hall and was appealed to for Negroes he replied—"I would forget anybody and praise anything to help Hungary."

When I was in Naples, I asked Sir Thomas Fowell Buxton "Is Daniel O'Connell an honest man?" "As honest a man as ever breathed," said he, and then he told me the following story: "When in 1830 O'Connell first entered Parliament, the Anti-Slavery cause was so weak that it had only Luskington and myself to speak for it and we arranged that when he spoke, I should cheer him and when I spoke he should cheer me and these were the only cheers we ever got. O'Connell came with the Irish member to support him. A large party of members went to O'Connell saying, 'O'Connell at last you are in the House with one helper—if you will never go down to Freemasons Hall with Buxton and Brougham, here are our votes for you on every Irish question. If you work with those Abolitionists, count us always against you.'

"It was a terrible temptation. How many so-called statesmen would have yielded? O'Connell said, 'Gentlemen, God knows I speak for the saddest nation the sun ever sees, but may my right hand forget its cunning and my tongue cleave to the roof of my mouth, if to save Ireland, even Ireland, I forget the Negro for one single hour.'

"From that day Lord Buxton, Luskington, and I never went into the lobby that O'Connell did not follow us." And how they cheered!

I owe much to Mr. Turner of St. Paul's and the uniformed Colored boy who drove me on my trip and to Dr. Patton who made out my itinerary and to the Russells and the Goolds and the Blantons and the Hunts who took me in and made me welcome.

I came away greatly cheered. Mary Antin says that the reason for the wanderings and persecutions of the Jews arose from their failure to ground the race in the dignity of common labor. "The civilization," she said, "that builds itself up with its hands and intelligence from the soil is the civilization that will stand." Julius Rosenwald shared in that and so he stood behind the work of the industrial schools for the Negro. We believe that and so we put our Christian and Churchly education in this form.

TODAY some are asking whether we are to have Missions, Religious Education, and Social Service or just missions. They are all the mission of the Church. No education without God, no social service but offered to God, no mission of faith without intelligence and service as corollaries. This Church of ours must wake up to its opportunity in the evangelization and the education of the Negro. One of our own Negro clergy has recently pointed out that after 150 years we have only 50,000 Negro communicants in 250 congregations and only 47 self-supporting parishes. He points out that the Roman Catholics have 45 high schools and 179 elementary schools and 15 orphanages and eight Good Shepherd homes for Negroes. But, and here is the one and only place where we hold our own—they have eight

industrial schools and one theological seminary. They have nine such schools and so, thank God, have we.

I know there are prejudiced persons who may think this is a white man's Church. They ought to visit Brent House in Chicago where we hold our Oriental Student Conferences. I attended one last winter. A Chinese Ph.D. and a Filipino and a Japanese and a Mexican and a Hawaiian and a Hindu spoke. Finally a Chinese Christian explained the work of the conferences, and told the story of the little boy in a class room who when asked to give a sentence with the word "beans" in it, replied, "My father plants beans!" "Good," said the teacher. Another little man stood up. "My mother cooks beans." "Excellent," said the teacher. "Now another." "We're all human beans," said the third child.

The other day I picked up a radical Negro paper and read the following verses:

"I was alone at last with God
And I spoke to Him face to face—
'Why have You set a curse
A curse on the black man's race?"

'Why must he carry the cross
Why must he kiss the rod?
Answer me here and now'
Thus did I speak to God.

He answered me not at all
I waited for Him to smite
The silence was worse than speech
Then I saw that *God was white!*"

God isn't white. Jesus Christ isn't white nor black. He is the God-man.

But He is the God who said we had to be as little children to enter His Kingdom. He is the God who taught us to call one another brothers. He is the God who said his disciples should come from the East, from the West, from the North, and from the South and sit down together in His Kingdom.

I could cry when I hear the Colored people sing "I know my Lord is going to Hold me in the Hollow of His Hand." Or, "Inchin' along, Inchin' along, Jesus will come by and by."

Do you remember the following scene in *Green Pastures*?—

"Is de time come fo' me to blow?" says Gabriel.

"Not yet. I'm thinkin'."

"What about, Lawd?"

"About somethin'. How dey foun' somethin' of the Lord; mercy through suffering."

"Yes, Lawd."

"I am tryin' to find it too. Does it mean that even God must suffer?"

Will you ever forget how your blood chilled and a creeping went up your back as the Lord looked out over the audience and then from far, far back in the thought of God, in the purpose of God, in the experience of God, one sees something emerging? It seems to come from within and behind and reveals itself in the face of the Lord, and you hear a voice speaking—"My! Dat's a high hill. Dey goin' put nails in His hands and feet."

"Dey goin' make Him do it? Dat is a terrible burden fo' one man to carry."

"Were you there when they crucified my Lord? Were you there when they crucified my Lord? Sometimes it causes me to tremble: were you there when they crucified my Lord?"

Yes, the Negro was there. Simon the Cyrenian has hold of the cross helping his Saviour carry it up the hill. And that same Lord says to you and me, pointing to Simon the Cyrenian, "Behold My son. The son of Ham as you are the son of Japheth. He's your brother. Help him."

The American Church Institute for Negroes is a clear way in which we can answer,

"Yes, Lord, I will do my part."

The Bestowal of the American Episcopate

November 14, 1784

AN APPROPRIATE collect, epistle, and gospel for use November 14th in connection with thanksgiving services for the bestowal of the American Episcopate are here reprinted from the American Missal.

On that date the Church celebrates the 150th anniversary of the consecration of Samuel Seabury as the first American Bishop in Aberdeen, Scotland.

The collect, epistle, and gospel follow:

THE COLLECT

ALMIGHTY GOD, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; give grace, we beseech thee; to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of glory; Through the same thy Son Jesus Christ our Lord, who with thee in the unity of the Holy Spirit, liveth and reigneth God, world without end. Amen.

THE EPISTLE. EPHESIANS 4: 7

BRETHREN: unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

THE HOLY GOSPEL. ST. JOHN 21: 15

WHEN they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Apologies

THERE IS HARDLY an offense so great but if it be frankly apologized for it is easily both forgiven and forgotten. There is hardly an offense so small but it rankles if he who has committed it does not express proportionate regret. Expressions of regret help genuine regret and induce amendment of life, much as digging a channel helps water to flow, though it does not make the water. If a man refuses to make them and habitually indulges his own selfishness at the expense of what is due to other people, he is no better than a drunkard or a debauchee, and I have no more respect for him than I have for the others.

We all like to forgive, and we all love best not those who offend us least, nor those who have done most for us, but those who make it most easy for us to forgive them.

So a man may lose both his legs and live for years in health if the amputation has been clean and skilful, whereas a pea in his boot may set up irritation which must last as long as the pea is there and may in the end kill him. —*Samuel Butler.*

Evangelism

The Report of the National Commission on Evangelism to the Recent General Convention

EVANGELISM is the supreme business of the Church. The work committed to your Commission must be supported and pressed especially in these critical days.

The central theme of the first report of the National Commission on Evangelism to General Convention in 1928 was the Bishops' Crusade. The central theme of the second report in 1931 was Evangelism for Childhood and Youth. The present report records what your Commission believes is a further step in advance in the campaign of Evangelism throughout the Church.

Since the organization of the National Commission on Evangelism in 1928 need was felt for one trained in the orders of the Church to devote his time to the work of furthering the cause of Evangelism. By happy coincidence a similar need developed in the College of Preachers in Washington, D. C., and in February, 1932, an offer was made by that body to the National Commission on Evangelism to share equally in the salary if the right individual to answer the need could be found. Accordingly, after careful consideration the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, S. C., was called as director of Evangelism and entered into active service in May, 1932. His office was established at 3510 Woodley Road, Washington, D. C., and his time has been equally divided between work for the National Commission and for the College of Preachers. It is a testimony to the spirit of the director that this arrangement has proved a gratifying success.

At the meeting of the Commission held May 4 and 5, 1932, as an aid in guiding the director and clarifying the work of the Commission the following outline of its purpose and methods of procedure was adopted after keen discussion.

The aim of the National Commission on Evangelism is twofold:

(1) To promote Evangelism, *i.e.*, the proclamation of Christ as the Way, the Truth, and the Life, that men may be brought into union with Him through His Church.

(2) To quicken personal religion within the Church and to lead every member to become a witness for Christ.

To carry out this twofold purpose the National Commission on Evangelism adopts the following:

- (1) The promotion and deepening of the spiritual life, by
 - (a) Preaching and teaching missions.
 - (b) Conferences and retreats.
 - (c) Programs of evangelism for childhood and youth.
 - (d) The formation and promotion of schools of prayer.
 - (e) Setting forth and preparing devotional literature.
 - (f) Training those qualified to conduct preaching and teaching missions and arranging for such missions with adequate preparation and follow-up.
 - (g) Making effective contacts with college and theological seminaries and following up such contacts.
 - (h) Seeking coöperation with other evangelistic efforts, notably the Department of Evangelism of the Federal Council of Churches.
 - (i) As opportunity affords, aiding the provinces and dioceses in the creation of commissions on evangelism and assisting in the prosecution of their work.

Thanks to the generous coöperation of the College of Preachers, the Rev. Mr. Taylor has reached annually some three hundred of the clergy in attendance upon lectures at the College. If, as is often asserted, it is the business of the parochial clergy to evangelize, we would point out that this particular activity goes far to meet this need, by helping the clergy to become their own evangelists.

In addition, the Commission has continued the services of our lay evangelist, Dr. Larkin Glazebrook, who has reached multitudes of people with the simple, direct message of the Evangel, serving at a very modest salary and no provision for expenses. Dr. Glazebrook, since the last Convention, has traveled some 60,000 miles preaching and holding missions in over 500 parishes and missions in 42 dioceses and missionary districts.

Detailed reports of the work of the Rev. Mr. Taylor and Dr. Glazebrook are on file with the Commission.

DURING the past triennium the National Commission has coöperated as opportunity offered with the following local commissions on evangelism, *i.e.*, in the dioceses of Chicago, Easton, Fond du Lac, Harrisburg, Marquette, Massachusetts, Michigan, Newark, Northern Indiana, Ohio, Southern Ohio, Virginia, Western Michigan, and in the archdeaconry of Westchester, diocese of New York. It is hoped during the coming triennium, if the work of the National Commission is approved by General Convention, and its existence extended, that these contacts may be greatly multiplied.

A resolution was adopted by General Convention meeting in Denver in 1931 calling upon the Protestant Episcopal Church to invite all Christian bodies throughout the land to unite in spiritual fellowship during the last two weeks of the following Lenten Season and requesting the Commission on Evangelism to take such steps as may be necessary and advisable to effect the object of the resolution.

The National Commission on Evangelism was never officially notified of the adoption of this resolution.

Word about the resolution was received indirectly early in 1932 but too late to take proper action.

At its December meeting, 1931, Mr. Frederic C. Morehouse of Milwaukee resigned from the National Commission on account of ill health. His resignation was accepted with regret and upon recommendation of the National Commission the Presiding Bishop appointed Mr. Coleman Jennings of Washington, D. C., to fill the vacancy.

Quietly but persistently, your Commission has prosecuted the work entrusted to it, and we cannot but believe that in time the ideal for which it stands will permeate the life of the whole Church. We are profoundly convinced that the converting and evangelizing of individuals is vital to the spiritual welfare of the Church at home and to its whole Missionary Program of Evangelization of the world.

THE National Commission on Evangelism respectfully requests General Convention that it be authorized to continue its work during the coming triennium; that the budget set forth be referred to the appropriate committee for consideration and report back to General Convention; that if the budget is approved it be included in the program of the Church, financed by the National Council during the triennium as set forth in the second resolution hereto appended.

The Commission therefore submits the following resolutions:*

Resolved: The House of Bishops concurring, that the third triennial report of the National Commission on Evangelism, be, and the same hereby is approved; that the Presiding Bishop be, and he hereby is authorized to appoint four bishops, four clergymen, and four lay persons as members of the National Commis-

* The resolutions were adopted.

(Continued on page 592)

German Journeyings

By the Rev. Frank Gavin, Th.D.

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ON THE CONCLUSION of a series of trips which took me through the length of Germany I have been wondering whether the readers of THE LIVING CHURCH might not enjoy sharing the experience of a number of conversations with all and sundry, together with some comments and reflections of my own. At the time I made notes, which I now expand, hoping that my memory will not be too greatly enlivened by an already well-stimulated imagination.

To begin with, there was the old chap I met up north, just across the border from Denmark. He was obviously a substantial farmer off on holiday—walrus mustache, knotted and gnarled hands, well-tanned, a wee bit careless with expletives, but friendly and cheerful to a degree. "This government of ours," said he, "wouldn't like my reading *this* if it knew it"—with which remark he disgorged a wad of Danish newsprint from an internal region toward his front. "They don't like papers like this. Listen here, I'll translate it"—and then read me a most skillful bit of Danish journalese, compounded of insinuation, *suggestio falsi*, and implicit slander of certain of the high-ups in the present German government. "Talk about this 'government.' They give me a pain, they do. Think of kicking out the Jews! *They've* got money, those fellows have, and they're shrewd too; when you kick out the Jews you kick out capital—and that's a mistake. It's a bad mistake. . . . Yes, and things cost a lot too. Take us folks here, for example. Danish butter and bacon and cheese cost only half what we have to pay. Can we buy from them? Not by a long shot. Hard times is here with us. . . . I'm sick of these here imitation soldiers prancing about. They can't fight if they had to. It's all like a dress-up party, that's what it is. Well, good-bye, Herr Pfarrer, I hope you enjoy what you see."

At that moment a red-faced chap, even more red-faced than he'd been by nature, reëntered the compartment. He'd been caught trying to smuggle in a pound of cheese, and had been fined and had the comestible confiscated.

Later in the journey the German edition of Mr. Milque-Toast, who looked at life with a timorous eye from over the high board fence of a collar, opened up when everyone else had got off. "Yes, times are pretty bad—but yet business is picking up. It's hard going still. I do wish they wouldn't be so radical, though. You never know what they're going to do next. . . . These hotel-keepers charge you a lot. A man like me has to go around" (I inferred he was some sort of accountant). "It is far cheaper for me to buy a monthly-ticket good for the whole district, and return home for the nights than to go to hotels." So saying he unobtrusively disinterred multitudinous sandwiches from various pockets, and noticing that I was not unaware, kindly offered to share. He was a most friendly person, and withal a wee bit down-trodden. (I imagined the female half of the establishment. I may be quite wrong, but doubt whether Mrs. M.-T. resembled her husband in any appreciable degree. I conceived her as potently a masterful party.) After refreshing himself, he continued: "I know you're a parson—it's all very well. You're not German, are you? Dutch? . . . I *thought* you were a Hollander! . . . Well, our kind here are too superior for my taste. When I was in the War they were sure that the Lord was our special God. He wasn't. Does that bother them now? No—they're just as touch-me-not as ever, just as stuck-up. I'm glad they're in on the general governmental round-up. They may learn to be interested in the other fellow a bit. The government may make 'em be. Religion is all very well for Sundays occasionally and for funerals and weddings, but our parsons get a regular salary, preach once a Sunday, the church's shut the rest of the time, and I wish they

had my job a while. They'd know what worry is, and anxiety, and bother—whether you're going to be taken on that next job—or some much cheaper younger fellow. As for them, they're secure and safe. They may be well-educated and all that, but that's no reason to snub a fellow," etc., etc.

MY NEXT JOURNEY put me opposite a deaf man with a lively small boy. The father lost his hearing in the War. The child was quite accustomed to a very explicit and shrill diction in talking with him. One could see they were intimates, even though there was little fussiness on the father's part. Next us sat a comfortable man and his wife. The deaf ex-soldier was neat and clean, but by no means well to do; the child was far better dressed than his father. The wife of the comfortable male next me immediately sized up the situation. Without any show she managed to see to the deaf man's comforts—with unprofessed and unconscious kindness shared by her husband.

Here I was to meet the apparently typical New German—the 100% pro-Hitler enthusiast. In fact, the veteran as well as the couple were equally, firmly, and consistently "loyal"—not with an aggressive kind of devotion so universal here (for many have changed their minds and compensate by a rather overdone loyalty) but with a simple, steadfast devotion, uncritical, unswerving, unreserved. "What does this government mean to us? It means a new hope and a new order. People are comrades now"—said the husband. "And *the Leader* is the greatest German that ever lived," replied his wife. "Think of it! He could live in magnificence, but he won't. He's simple and democratic; he denies himself all sorts of things—home, marriage, tobacco, alcohol, quiet, and his own hobbies—for the sake of Germany." . . . "You foreigners"—went on the wife—"cannot understand what it means to us to have a government that is summed up in a man so dear to our hearts, so devoted to all our needs, and yet never seeking his own advantage or profiting for himself out of it all. . . . Why when he goes past in his car his chief concern is lest he maim a child (and I have four at home—my husband and I are just having a bit of needed holiday. The poor fellow's awfully tired). And the *Führer* has none of his own!"

Then the husband took up the tale. "Yes—we need a firm hand and a definite program and inspiring leadership. We've got it. I'm for it, and I'd go to death for it and the *Führer* any time. . . . Do you know, we Germans had completely lost our self-respect? The *Führer's* given it back to us! Our unemployment figures were terrible. He's reduced it by 4,000,000 in a year. There wasn't any law and order. We've got it back now. You can go anywhere in Germany—and the same law and order prevails. . . . You've visited Germany before haven't you, Herr Pfarrer? I thought so. Well—can you see the difference in the newsstands? We used to have all kinds of filth in magazines, and so-called "art-books"; he's cleaned that all up. If you want nastiness and smut you've got to look hard to find it. . . . Yes, we know we're not going to have any easy time of it—but we nearly licked the world—and would have done it if it weren't for you Americans—so we can go back to wartime economies and get along on substitutes if we have to. We're alive now, and—the *Führer's* leading us. *Heil Hitler!*"

A silent listener to this conversation, who had entered as it was in progress, turned out to be a most interesting young chap. He was very well dressed, of excellent manners, and was not far from thirty. I noticed his solicitude for others' comfort—for the state of the window, the offer of a light for a cigar or cigarette, and the attitude of unconscious thoughtfulness for the rest of us,

before, during, and after his settling himself down for the journey. The ex-soldier and the child got off first, then the jolly man and wife, and then, closing the doors he opened up to—and on—me.

"I've long been wanting to talk to a priest. I overheard enough to know that you are not mixed up in our politics and life. So, if you don't mind, I'll talk freely. I come from ————" (a very Catholic part of Germany) "and all my boyhood and into young manhood had been a most devout Catholic. My mother and our family are all devoted to the Church. I must say, while I never had any misgivings as I was so faithful in my serving and at my annual retreat, there was a part of me that was either not touched or not related to the religion I got from dear old Pfarrer K., . . . and my mother. I began, however, to think and compare the Gospels with the Church's teachings. Then I had qualms and difficulties: the Holy Father in Rome in his great state—and my brother Germans hungry; the marvelous Cathedral at K. . . . with its riches and almost at its door, the miserable and almost starving—and they were my brother Germans; I went to confession, shortly after my marriage, to a young greenhorn just out of seminary—and he tried to lay down the law to me. It did not 'click,' the whole machine. . . . I used to be afraid to kill a chicken, and had no idea but that this timorousness was right in the eyes of the Almighty. . . . Then came the Revolution! I let myself think, nay was encouraged, if not compelled to think. The Church over here, I mean the Catholic Church, was all organized as the *Centrum* as you doubtless know. Well, of all the reactionary, energy-sapping, godless, and politically-minded groups of organized party members they were the very worst! (I say they *were*—because they've blown up; we younger ones don't want that sort of thing any longer.) What's more, the party wasn't even Christian; any old advantage they could maneuver for, they strained to get, whether with the Social-Democrats or anybody—just to score up for themselves! What about Germany—and the common law? Did they care? Not a whit! . . . The Revolution! . . . You cannot know what it means. We're all brothers now, living and if need be dying for the fatherland. We've got a man that's worth dying for: he lives only for Germany. The old parties he did away with. What's the use of parties when they don't mean anything? When all they're after is to juggle things around with other parties so as to get what they know will satisfy their constituents?—And what about *Germany*? That's all over now, I'm glad to say. The *Führer* cleared 'em all out. . . . What about religion, you ask? Well, *what* about it! I see a big difference between Catholicism and the Gospel of our Lord. Here's an example. (We younger Hitler people are accustomed to help the other fellow, you know.) I found a chap who'd been imprisoned by the French as a spy for a year and a half, and his health never got over it. He's back home now. Home?—He's too sick to hold a job even if we could get it for him. He needs quiet, a room of his own, plenty of food, and a sense that he's not up against it. So I found him a room—it cost 30 marks a month. I saw I could spare 10 marks for him and look after his food too, then I went to a brother member of the party and told him the story. He hasn't much of an income either—but he said 'Sure, I'll come in for 10 marks a month too.' Then I went to the head of the ———— *Verein* (the Catholic Society for assisting Catholics in distress) and tried to see him. I failed. I got another very pious fellow—with five times my income (who didn't offer anything himself, by the way) to approach the head of the *Verein*. He got an appointment, but the old villian did not keep it! He waited an hour and more; no excuse, message, reason, or explanation. . . . So when he told me of his inability to see the president, I said 'I'll get another member of the party to help. Don't bother.' I got one easily. . . . What's the matter with the Church, anyway?

"Now you can say to me all you want about prayer and Mass and confession and all that. I can't see prayer when somebody is hungry and in need. That's what I call real religion, helping the other fellow German who's having a tough time. Church stuff is right enough—but not right *far enough*. These fellows of ours are a rough lot, but they're alive—and they don't live off in unapproachable remoteness from people and their needs, like the priests and the Catholic Church. . . .

"This Revolution in Germany has meant everything to my wife and me and our child. Do you suppose we're going to go on having innumerable children whom we can't bring up or educate or provide for, just because a lot of celibates think they know all about what they've never experienced? No! Not at all. I'm

through with the Church, and have found a real religion through the Revolution. I don't think the Lord God will reproach me or condemn me. I see truer than I ever used to. I try to tell the truth. I love my Fatherland passionately; whereas I used to be chicken-hearted, I've become hard whenever our country's interests are at stake. I'll die for Germany and the *Führer*. My wife's the same way. Are we happy? We are! We're not afraid any longer, of anything whatever—and we hope and we work and we're dedicated."

WITH expressions of appreciation he got out before I did. I thought it over. He showed all the signs of being a completely renovated personality. Furthermore, he was a most attractive person. I wondered what sort of piety he'd been taught—and thought, with some shuddering, of the young mother. Much that was of unique value had certainly vanished—his touch on the supernatural, his sense of awe and worship, his primary devotion to God—but he had certainly gained. He'd gained so much that as an ex-Catholic he is far more dangerous than he had been in his days of devotion and duty to the Holy Roman Church. He'd gained because he'd become undoubtedly more vividly human and brotherly and alive.

Last week I was told of a quaint expression current in certain quarters of the East End of London. When a child raises its hand in school, or waves it aloft at home it is said, in the idiom of the district, to "(H)ittle." Whether the *Führer* would like himself to be reduced to a verb—(however one may conceive of him as such, in the very active voice and distinctively imperative mood—partly also as such, declined elsewhere with as much vigor as he is conjugated in Germany)—and that in the dismembered form with his distinctive aspirate lacking, the quasi-religious act of doing a salute is a rite now so venerable as to have become slipshod. Had not it often been done carelessly and even casually, I should not have believed in it, not been impressed by it. I was as impressed by it casually done as depressed by its meticulous performance. When casually done it resembles the action of a lazy bear fanning a troublesome fly off his right ear. When carefully done, it is rather horrible: it begins at the heels, which are clicked, with a disastrous sound hardly human, and ends with a snap of the right arm aimed at a point half-way between the saluter's head and the heavens above. Biceps of the right arm and shoes must suffer much, the former in the way of over-stimulation as the latter in that of over fatigue of the ordinarily unused portions.

Howbeit, the salutation can be given and received seated, the which I found a great comfort. Everyone knows how to do it, and nearly everybody does it. For a mere Anglo-Saxon, it is at least astonishing to see old friends meet, greet, and part with this salute—solemnly and consciously, even when casually done. En masse it must be astoundingly impressive. But the folk who respond to such stimuli are different from us. I say "different," because I do not mean any suggestion of snobbery. It merely arouses my *resébilités*. So does the frequent iteration of the Hitler salutation.

Order and the right of proper law demand its frequent repetition. Law and Order are the great German passion. There is a veneration of these virtues which is almost universally a cult in Germany. This is no novelty. Years ago the regimentation of Germany was the wonder of the rest of Europe. They like it. Yes—they enjoy being in a world of precision, of extravagant regulation, of uniform meticulousness. As one passes from France to Germany the very trees begin to march in goose-step; scarcely a blade of grass dares to be out of order. In serried ranks are marshalled the lines and rows of vegetables, the shocks of grain, the small hay stacks, and the planned schemes of vine terraces in the Rhine, Moselle, and Lahn valleys, so far as obstreperous disorderly nature—which now and then drops a declivity or a hillock in to destroy the vigorous harmony of the proceedings of man—will allow. The vineyards in such localities seem almost votal in their resentment.

"Yes," said a nimble-witted, keen young barrister, "we Germans do love order. One of the achievements of this government is the return to order out of chaos. We lacked, wanted, and

needed just that: it gives us a sense of stability and confidence in the scheme of things, which is a vital substratum for all the activities of life. It is fundamental in the German nature. It may seem paradoxical to a foreigner, but our German freedom is displayed at its best in its capacity to obey orders. We want our liberty—but it must be a freedom to give obedience to what we want to obey. We want to respect authority and crave an authority to which to give our respect."

THIS whole new régime is as passionately devoted to uniforms and pageantry as were ever past régimes in Germany. These uniforms are snappy and attractive—so well designed that even a fat man (and his ilk are occasionally seen even in the post-Revolutionary Germany) may look as he feels, impressive and dignified. The police, fire department, militia, army, navy, the uniformed party members of the Nazi party, and the work battalions—not to mention smaller fry—are all uniformed. Not only do all men like to dress up, but they like to dress up well and attractively. They now do. The passion for uniforms seems to go with a passion for pageantry and great mass assemblies. Two weeks or more ago Hitler spoke to 500,000 at Ehrenbreitstein.

A few days ago there were over 750,000 people conveyed by train alone to Nürnberg—not to mention the others who had other means of conveyance. The massed uniforms, the generation of huge enthusiasm, the simple dignity of the evolutions—the Consecration of the Flags for example—and the "Taps" at the end really were unique. German thoroughness and efficiency accompanied the whole Nürnberg affair, for food, sleeping accommodations, sanitation, and transport for a crowd of this size were adequately taken care of and the crowd were solicitously entertained, and sent home without a hitch anywhere or any accidents.

Hitler is already a living tradition, and a kind of myth embodied in a living person. He seems to be tireless—and utterly satisfactory to the mass of Germans. His public speaking is magnetic and impressive, with a quality the late William Jennings Bryan possessed, together with a dynamic power almost without parallel. Hundreds of thousands of people go mad—in an orderly and regimented fashion—when they hear him. Their passion for his person is as extraordinary as the appeal of his words. His power in part consists in his simplicity and democracy; in part in his timeliness on the scene of needed action; and in part on his readiness to make—and carry through—bold decisions. He elicits faith in those who believe in and trust him—and it is a faith of extraordinary potency.

An old lady sat in the opposite side of the train to me on another journey. She had stood eight hours in order to see and hear the *Führer*—and felt well rewarded. Her dialect was not of the Rhineland, but she had become acclimatized in spirit. Story after story she told me of Hitler's achievements, of the many small incidents that are endearing and evocative of passionate loyalties.

OF ALL ELEMENTS in the German problem today probably two are most puzzling or intriguing to us all—one concerns the so-called Aryan paragraph and the general Jewish question, and the other, the Christian situation in present-day Germany.

Here is what (a) a 65-year old sister (Old Catholic Church), (b) bishop of a free Evangelical Catholic Church, and (c) a young man now very vigorously a party member have in substance to say of this thorny matter—the Jew in Germany. (a) The nursing sister served throughout the War in the East, and is a brisk, keen, dried-apple-cheeked person of great charm and vigor and liveliness:

"Talk to me about the Jews and the 'Aryan paragraph!' The yarns they spin and the lies they tell outside of Germany are beyond belief. I've lived 32 years in ————. You may have heard of a Jewish physician there, who was allegedly killed by the Nazis, with seventeen bullets found in his body—and he the father of seven sons who had been in the War. I happen to know

the family well and him even better: he was a scoundrel and a skunk—not even, though he was well-to-do, interested in poor Jews in our town, let alone generous to needy folk in general. The story as a matter of fact was: (a) he had so often taken advantage of girls whom he anesthetized that he was in danger of what you Americans call 'lynching'; (b) he had no sons at all—but three daughters; (c) he died of cancer, as I very well know—and not of any effect of ill-treatment by the Nazis. I'm sick and tired of the Jews. Do you know, they thought they cured Germany? They practically controlled the press, the professions—I've known many a Christian medical man who couldn't get a look-in at a hospital for an internship because the Jews had to have the best chances first and controlled the whole affair—and had a most unsavory reputation in all that concerned vice and licentious theatrical and literary productions. . . . I know the Aryan paragraph works hardships. It is too bad. I'm sorry it does in the case of the real converts to Christianity. But there's no way to help that, for to purge Germany of our plague meant a drastic and thorough-going purification—even if individuals had unfortunately to suffer."

(b) Said the Bishop: "In our town of N——— my family has been with the party from the beginning. When we tried to hire a hall for our meetings we used to get into difficulties. There were three good halls in town. We'd engage one for a meeting—and then, lo and behold, one of our Jewish townfolk would go to mine host and say: 'What do you get out of it, to rent them your hall—fifty, a hundred marks? I'll give you double if you'll not let them have it!' It was only when a new man came to town and took over a second-rate establishment, who stuck to his word despite every effort to bribe him off, that we could get a regular place in which to meet. Naturally enough, nowadays, the other three places can whistle: everybody's trying to get into the party—but we all still patronize the chap who rented us rooms to meet in when we were in the days of our unpopularity."

(c) Said the young party member: "The Jews, as I conceive it, are guests in any Nordic country. Their ways are not our ways, nor are our ways theirs. When a guest comes into my house, and behaves himself, he is welcome. But when he begins to boss people around, to tell me to keep out of certain rooms, to attempt to control my children's upbringing, education, and ideas, when he tries to take over the family pocket-book and put me out of the picture in my own house—then: I show him the door and push him out! Has *he* any grievance? I should say *not*, emphatically! Very few, if any, Jews have suffered any hardships they have not richly deserved. I—like many other Germans—am convinced that they have been at the bottom of most of the subversive things that have attacked Germany, during and since the War: the newspapers that, by insinuation and innuendo, have reduced our morale; the filth in the book-shelves, the theaters, and in the magazine-racks; the Communistic propaganda and organization—we're well rid of that influence, thank God! There are lots of Jews in Germany, and they are on the whole unmolested if they behave themselves. Before the Revolution you could always tell a Jew—he was the loudest, most assertive, bombastic, and ill-mannered person in a crowd. Their *Frechheit* has been depleted. Those who are here behave themselves—and they know they're only guests, here on suffrance. Neither in the State nor in the Church are they going to play any part in directing German affairs ever again."

The Bishop, the sister, and a score of other people express these same sentiments. There is a widespread, if not almost universal, belief in such matters as the party member expounded to me. It is not so much a matter of pro-Nordic as of anti-Jewish feeling and conviction. But—what compensation has Germany for the loss of so many professors and scholars, who have felt driven out from the country of their birth? For the many more who have been discovered to have Jewish blood in their veins, and are therefore disqualified from further full participation in the life of Germany? While only 22 clergy are said to have lost their posts owing to their Jewish blood, the numbers of Christians of part-Jewish ancestry are, on even a conservative estimate, huge.

The Church question in Germany is extraordinarily complex. To begin with, before the revolution there were about twenty-eight *laudes kirchen*, which term might be rendered, Provincial Churches. The dominant quality of these was by *Evangelists*—

which does *not* mean "Evangelical," but is the technical term to describe the ecclesiastical corporation set up by King Frederick William III in 1817 in Prussia. This type of Church had a modified Calvinistic theology, a modified Lutheran liturgy. That both were more or less denatured is shown by the tide of immigration of 100% Lutherans that set in toward America in the 30's and 40's of the past century, and by the persistence in their own convictions of various unamalgamated Lutheran and "Reformed" (*i.e.*, Calvinistic) groups inside the empire. In the years before the War most of the German Churchmembers were incorporated into the State Church, which was the established Church of the German empire of the Hohenzöllerns. It was after the War that it was broken up into the various *Laudes Kirchen* the re-uniting of which into one, pursuant to the policy of the present government in other respects, has been an aim of the Revolution.

Naturally enough, the State or established Church stands in a different relation to the State and people than other religious bodies—as *e.g.*, the Roman Catholics, Moravians, Irvingites, Free Catholics, etc.

Their clergy are as such State officials, with salaries found by and paid through governmental channels. At the present moment there seem to be four groups among German Protestants: (1) adherents of the State Church—the *Reichskirche*, of which Dr. Müller is chief bishop; (2) dissidents from the claims of the Müller contingent who claim to be the true *Evangelische Kirche*—the Barmen or "confessional" Synod group; (3) the so-called German Christians; (4) the as yet unamalgamated groups, of which the Roman Catholics are the strongest (particularly in Münster, the Rhineland, and the South), but including all Free Churches: Methodists, Baptists, Calvinists, Irvingites, Old Catholics, and many other small bodies.

To have any understanding of the present condition of affairs it is necessary to come to grips with the conception of the Totalitarian State, which is the form of government under Hitler that now prevails in Germany. Its assets are indubitably great and real: it has brought new life, self-respect, hope, and common action into Germany. It is all organized under the *Führer*—Adolph Hitler—who is the summation in his own person of the entire régime. The contrast between the Germany of today and of even three or four years ago is beyond belief. Then there were signs of a certain self-assertiveness, even uneasy truculence, deriving from the absence of the old-fashioned peace of mind, sense of security, and general assurance which have now been restored. The only trace remaining is not unlike that trait so common in America a generation ago evinced by the question put to every foreign visitor. And what do you think of America? If I were asked once what I thought of Germany, I was asked it two-score times. And there is a reason, for this new thing in Germany is utterly unlike anything the usual foreigner has met with—a State into which are articulated and related every single activity, of mind, body, and soul, of each several person within it. The Church naturally and inevitably must be comprised in the span of the Totalitarian State too, specially the State Church whose clergy are more intimately a part of the mechanism of the State than those of the Free Churches.

TWO QUITE POTENT movements within non-Roman Christianity have accompanied the new Order: one, in no sense directly related to it, and the other owing much to it. The latter is the movement called that of the "German Christian"; the former is largely theological, marked by a representation, re-valuation, and almost a re-discovery of the Reformation, in both its Calvinistic and Lutheran forms, and is renowned for the illustrious leadership of such men as Barth, Brunner, and Heim. Besides these there is the so-called "Faith Movement," much more pagan than Christian, the extravagances of which in their most extreme form have been made much of by the press. When with the suppression of the party system and of Parliament the new government proceeded to take over the Church too, obstacles

presented themselves due not only to their established and accustomed independence on the part of sectional churches, but to theological conviction as well. Furthermore, on the word of one of the *Reichskirche* Bishops, an inner problem of considerable dimensions confronted the State Church: the assimilation of a new enthusiastic group, who in a passion of loyalty all along the line, returned to the Church—with which having had since childhood little contact, they were not at all well-trained Church members. Their training and spiritual education, I was informed, is a genuine problem.

Rumblings of discontent with the government Church under the ex-chaplain, the Reichsbishop Müller, became vocal this summer in the definitely hostile organization at Barmen of the "Confessional Synod." Many of their members have been ejected and others have withdrawn from the *Reichskirche*, and their situation is acutely uncomfortable. On the one side they are regarded as schismatics and on the other, as disloyal to the State. As a matter of fact, their theological convictions are so basically divergent as to make it difficult to see how their Movement can ever be incorporated into the State Church. In this instance can be seen the importance of the theological issue. What you think the Church is, will determine how the body you belong to behaves when such an issue is presented to it. Two chief convictions of the Church derive from the great Continental reformers—Luther and Calvin. In general, the Lutheran conviction that the Church is essentially invisible makes for the view that the ecclesiastical body on earth is but a kind of preparatory school, the constitution of which cannot be called divine; it is but an organization of men directed Godward. In contrast to this, Calvin was a High Churchman: the invisible and visible Church from one single unity; the Church government is essentially theocratic, and the Church is an organism instituted by God toward the salvation of men.

As a consequence, roughly speaking, Lutheranism has always tended to subordination to the State, while Calvinism has regularly striven to subordinate the State. Since the theology of the Barmen group is largely of the latter type, their reaction against the efforts of the Third Reich to incorporate them is vigorous and definite. Likewise, the defenders of the standing order are disposed, by their more Lutheran outlook, to equanimity in the matter of their amalgamation in the one great society. Ernst Krieck writes, for example:

"The general relatedness of us all and our mutual responsibilities mean nothing else than the very idea of National-Socialism itself. From it derive our conception of the final end in view, the ways and means, and the momentous trend of our common life. Hence there can no longer be for us any 'private' life: no private religion . . . no form of private life at all. The difference is most profoundly marked in the area between politics on one side and religion on the other: in the sight of law and of the organized life of the people, in which two all others besides are comprised: the doctrines of the Faith as well as the outlook on the universe; the State and History: Science and Law."

The ebullience of a patriotic loyalty grown quasi-religious has manifested itself in sundry forms—*e.g.*, the movements called that of the "German Christians" and the new "Faith Movement." In both—or both phases of the same throb of impulse—race, nation, culture, politics, sociology, and religion are all knit together. Religion is of value because it has been held or expressed itself as, *German* religion. These movements include both a new paganism, and a new racialism and nationalism regarding the Church. As was suggested above, here we find a passionate loyalty to the Third Reich as the propulsive principle, the extravagances of which have frequently been noted and commented upon.

The Roman Catholics and the other (as yet) "Free"—*i.e.*, unincorporated—Churches possess a liberty and freedom not experienced by the clerics of the *Reichskirche*. For three things have marked the process of embodiment into the *Reichskirche*: the Aryan paragraph; the oath; and the use of coercion. It is frequently said that where there is a Totalitarian State, there must

be of necessity a Totalitarian Church. Since the ideal of a purely German society, unified, coherent, homogeneous, and organically related to its head, the *Führer*, in its every function and relationship of common life of every German, demands the elimination of alien blood, so must the *Kirche* be purged as well from every taint of foreign, *i.e.*, non-Nordic blood. Since the State has become an organism with a head, so must the Church in parallel be re-organized: hence the Reichsbishop—and the German "bishops" (a very recent institution), whose episcopate is that of office and executive jurisdiction rather than of character by consecration. Since the State brooks no alternative forms in the organization of any factors in the common life, and demands utter loyalty and personal allegiance for the *Führer*, so the *Reichskirche* can have coercion exercised among its clergy and demands of them an oath of personal loyalty to the *Führer*. Forcible incorporation of the former *Laudes Kirches* has been and is in progress, and the process as well as the methods and aim are based both upon logic and principle.

No such oath as is exacted of the clergy of the *Reichskirche* is demanded of the (as yet) non-incorporated Churches. Roman bishops take an oath of civil loyalty, in accordance with the terms of the Concordat between Berlin and the Vatican drawn up some five years ago. Simple clergy are not required to make any such oath at all—whether Roman, Methodist, Irvingite, Old Catholic, or the like "Free" Churches. The *Reichskirche* has no canon law independent of the State, for its Synod abrogated and waived their rights in a very brief but momentous session this summer where, however, a stubborn minority of delegates declined to assent. Just what is the future of the non-incorporated Churches it is not easy to say now. Logically their membership in the One New State would seem to be imperatively necessary, if a unified homogeneity of the whole Germany is to succeed.

AS A WELL-INTENTIONED outsider tries to assess the complicated problems of the Church and Christianity in present day Germany, several comments came to his mind: (1) There is a striking similarity to many of the sixteenth century events in European history. Given an academic personage like Cranmer, what *apologia* could he have presented for many of the acts of the Henrician and Edwardian governments? I have met his like among the bishops of the *Reichskirche*, embarrassed by the difficulties they find in explaining away some of the ugly spots in the history of recent affairs. (2) The Revolution which brought in the Third Reich is also an evolution. Historical parallels can only be found in the events of three centuries ago, in respect of momentousness, vitality, and radical innovations. The Reformation Epoch was not over with the death of Luther or Calvin. One might almost think of present-day theological and ecclesiastical matters in terms of a delayed further progress of the German Reformation itself. (3) An entirely new set of standards and canons is needed by which to adjudge what is now occurring in Germany. It is fatally easy to fasten on some incidents of more than doubtful ethical quality and be blind to the big issues at stake. A sense of proportion of a radical kind is needed even to attempt to comprehend what is happening. (4) Theological convictions are fundamental to the understanding of any of the present facts regarding religion: the issue between "Creation" and "Revelation," between "natural" and "supernatural" religion, between human history and history in the light of God's intervention and this interpretation of it—all these and other vital elements are involved. (5) Scarcely less significant than the Russian, is this German Revolution. Christians outside these countries should be giving their best sympathy and understanding to the comprehension of the present situation. Not only for the sake of our common Christian relationship, but because the problems dealt with in Germany are world-wide, it is vital for all Christians everywhere to face, and not dodge, the issues that in its own way Germany is trying to solve.

As Heim puts it: "We had thought a short time ago that wars of religion were really a thing of the past. But it was a

mistake. We are now involved again in a War of Religion the dimensions of which are such as to make those of the old time appear to have been minor guerrilla engagements. The war against God, the denial of any metaphysic, of every legend, of everything spiritual belongs necessarily to the Soviet system. For only if there were no God, if the world were not a creation but wholly material for human manipulation, could the fundamental human relationships of man's life be dealt with as Moscow deals with them; only on this hypothesis can the organic interrelation of the family and of the bond between man and woman be handled from solely the technical standpoint. . . . The repudiation of the Creator which gives Bolshevik culture its passionate drive must be offset by our faith that God does exist—or we are lost. So the world-struggle in which at this moment Germany holds the key-position, hotly disputed, has become a veritable War of Faith."

Motion Pictures

THE TWO following resolutions on motion pictures were adopted by the two Houses of the recent General Convention.

The House of Deputies informed the House of Bishops October 17th that it had adopted the following resolution:

Resolved, the House of Bishops concurring, that we hereby address to the President of the United States the following petition:

"To the President of the United States of America:

The General Convention of the Protestant Episcopal Church in the United States of America, in General Convention assembled, respectfully petitions the President of the United States to urge upon the Congress the necessity of enacting a law (not censorship) for the federal supervision of motion pictures in interstate and foreign commerce, establishing higher moral standards to be applied *before* pictures are filmed, and to liberate exhibitors from block-booking and block-selling by means of a Federal Commission similar to the method by which the radio, national banks, and railroads are regulated."

The House of Deputies October 17th adopted the following resolution:

Resolved, the House of Bishops concurring,

1. that this Convention give its cordial support to efforts of the Motion Picture Research Council seeking to correct the evils of the Motion Picture Industry.

2. that it adds its influence to that of all organizations working for higher standards and better practices in this field: and

3. that it approve such movements as aim to liberate the exhibitors of films from such practices as block-booking and blind selling which arbitrarily limit the free choice of pictures by the exhibitors: and

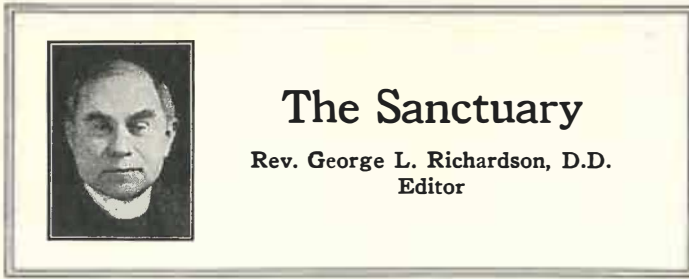
4. that we instruct the Department of Christian Social Service to urge every bishop to request every clergyman to form a League of Decency in their neighborhoods, similar to the Legion of Decency of the Roman Catholic Church, appealing to the members of their several churches to refrain with their children from attendance at indecent or indecently advertised pictures: and that

5. such local leagues be asked to sign and to send petitions to both Houses of the Congress of the United States through their individual senators and representatives to support legislation to abolish blind selling and block-booking in the moving picture industry.

Sympathy

TO BE REAL in your sympathy you must be a fellow sharer in the sorrow of him for whom you feel. You must place yourself in that person's trouble, grasping and making it your own, so that by personal feeling you can give out your real sorrow and offer comfort to the stricken. "Whoso denies himself for others, bears with, cheers, helps, and comforts others for the love of Christ, lays up a store with Christ, who has said: 'What thou spendest more, when I come again I will repay thee.'"

—Rev. E. B. Pusey.



The Sanctuary

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



Churchwomen Today

Ada Loaring-Clark, Editor

All Die, All Made Alive

READ I Corinthians 15: 20-23.

THE RETURN each year of Armistice Day cannot fail to be associated with the thought of death. The practice now so widespread of a short period of silence in which we remember the millions who gave their lives during the World War should make us realize the universality of death. "In Adam all die"; that is to say, it is the common lot of humanity. On the human level we can expect nothing else. To most of us death comes from what we call natural causes, but upon millions it is inflicted in unnatural and inhuman ways. Greed, cruelty, hatred, strife have filled the earth with battlefields and with graves. An equally selfish and callous indifference to human life brings death to another great army—in mines, factories, shops, or on our streets and highways, where young and old alike are sacrificed to our reckless craze for speed.

It is a relief to turn from such saddening and appalling thoughts to the solemn words that have been read innumerable times over the Christian dead: "Now is Christ risen from the dead" and "in Christ shall all be made alive." To be made alive is quite different from escaping death. Therefore the Christian faith is something quite different from the doctrine of the immortality of the soul, which we find in human speculations even long before Christ came. That theory holds that there is a part of us that may survive the catastrophe of death, while the Christian faith is that man in his whole personality, the body as well as the soul, can in Christ be made alive.

When we say the body as well as the soul, we face the fact that in certain periods a crude and material conception of the body prevailed. Men had lost sight of St. Paul's great distinction, "there is a natural body and there is a spiritual body." As a matter of fact, the most recent science, as well as Christian teaching, rejects those inadequate ideas of what matter is. We know that our bodies change and develop, not only year by year, but almost minute by minute; yet there is a continuity that no change affects.

The Christian faith is that while on the lower level of earth there is an inevitable limit to this power of renewal and "in Adam all die," Christ brought to men the gift of a new and a higher life not limited by the conditions of time and space, but filled with all the infinite possibilities of God's creative might. We believe therefore not that some fragment of our personality may escape death, but that the whole man shall be transformed in Christ and endowed with powers suited to that higher level of being which the New Testament describes as eternal. We believe that this does not involve a complete break with existence here. The law of continuity holds true. In the fellowship of the communion of saints are gathered all who are "in Christ." Those two words—in Christ—make the difference. They signify the destiny for which God from eternity has intended His children, and the means by which we obtain that destiny. We do not achieve life, we are made alive by a power beyond ourselves. "They that are Christ's at His coming" cast off the burden of the flesh and enter into the fullness of life.

The Christian then faces death under whatever guise with serene and unshakeable confidence. He believes that it is the will of His Father that this disordered world shall be brought into harmonious beauty and that selfishness and strife shall be overcome by love.

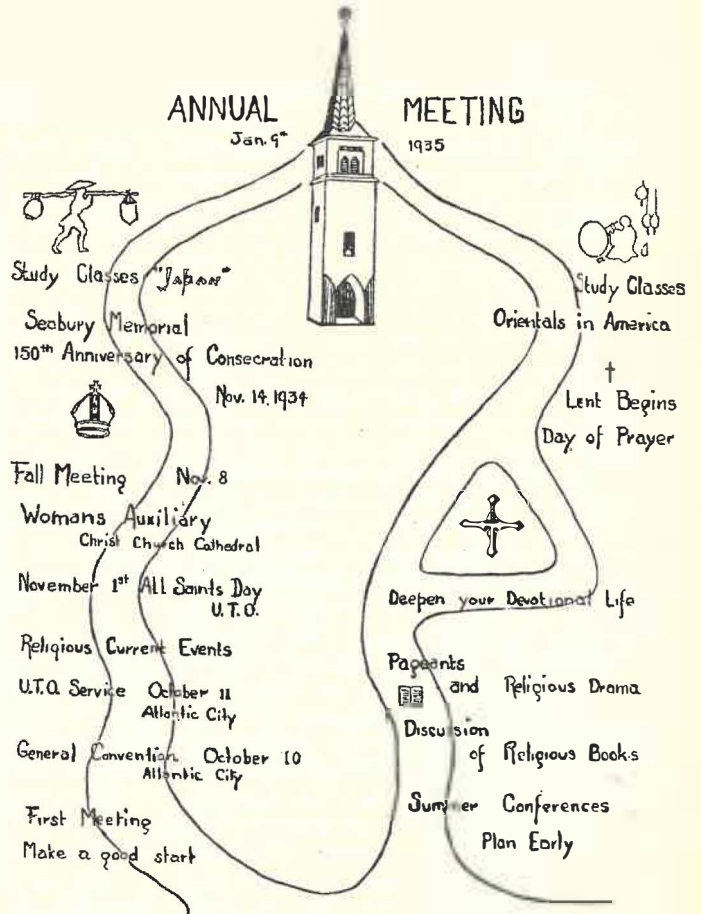
O God who hast wrought in Christ the victory of life, grant that we, being delivered from fear, may be made alive in Him and enter at last into Thy eternal joy through Jesus Christ our Lord. Amen.

NEXT MONDAY, the 12th, will be observed as a Quiet Day for Intercession and Prayer all over the country and in the foreign field. It is sponsored by the Woman's Auxiliary and is to be observed annually on Armistice Day. This year, Armistice Day falling on Sunday, the Quiet Day has been transferred to Monday. The first of the month, All Saints' Day, was observed as a similar day by the Daughters of the King. This has been the custom of the Order for many years. Last year its observance was found, in many parishes, to stimulate and prepare for attendance on Armistice Day. We cannot pray too much. Groups of devout men and women whose prayers ascend to the Throne, will mean much, very much, in the development of the spiritual life of the communicants of the Church. "Faithful prayer always means correlative exertion," says John Ruskin. May we achieve such a result from these two days for prayer.

Days of Prayer

Program Trail for the Woman's Auxiliary, 1934-1935

HERE is a program for the Woman's Auxiliary drawn up by the educational secretary of the diocese of Connecticut, Mrs. Thomas J. Shannon. It is too worthwhile to be confined to the limits of one diocese, so we have much pleasure in giving it to you.



SAINTLINESS ALWAYS exhibits a likeness to Christ.

—Rev. T. T. Carter.

The World Conference on Faith and Order

Report of the Joint Commission on the World Conference on Faith and Order to the Recent General Convention

ONLY TWENTY-FOUR YEARS AGO, in 1910, the General Convention appointed this Commission to bring about a world conference on those differences concerning faith and order which stand in the way of the fulfillment of God's purpose for a united Church. Seven years have passed since the meeting of the Conference at Lausanne in 1927, which brought together the representatives of more than ninety autonomous Churches, including all the major Churches of Christendom with the exception of the Roman Catholic Church. When we see the progress of this quarter century against the background of the centuries which have gone into the making of "our unhappy divisions" we have the deepest grounds for thankfulness and hope. Out of the prayers and work of those adventurous beginnings a movement for unity has been born which has penetrated every part of the world and practically every Christian communion. The fact that over two hundred delegates have already been chosen to represent the Churches at the second World Conference, scheduled to meet in 1937, is an indication of the interest and confidence which the movement has won.

IMMEDIATE URGENCY OF UNITY

We cannot be blind to the difficulties which face the movement in the days immediately ahead of us. While the urgency of Christian unity is forced home upon us by the renewed study of the scandal of division in the foreign mission field, by the acute problems of our fellow-Christians in Germany in dealing with a state which sets no limits to its claims, and by the relative weakness of a divided Church in the face of world-wide secularism, the movement for unity is threatened with internal difficulties. The most obvious and superficial of these is the financial problem. When giving of every sort is curtailed and directed primarily to urgent human needs for food and shelter, and the resources of every Church are strained to maintain their missionary work at a minimum, it is inevitable that a movement of "advance," such as this, must suffer. At the same time it is plain that the essential condition for progress in the movement is face-to-face contact and much written communication between the representatives of the Churches of the world. These require correspondence, printing, travel, and secretarial assistance, all of which cost money. We earnestly hope that our Church may do its share in maintaining the essential structure of the organization which it has had so large a share in creating.

CHALLENGE TO LONG-SIGHTED VISION

Deeper than the financial problem is that of building up the spiritual support which is essential to the vitality of the movement. To quote Canon Hodgson, recently on the faculty of our General Seminary and now general secretary of the movement, "If the work is to bear its full fruit, it must be known about, understood, and supported by the membership of the Church at large. Every practising Christian must be taught to take an interest in Church unity, to care about it, to pray about it, and to follow with enthusiasm whatever efforts are being made to promote it." The first World Conference was carried in considerable measure on the tide of interest in world affairs and of hopes for world reconstruction which followed the World War. We face now a mood of despair, even cynicism, and a pressure to shrink our interests to local concerns, which directly challenge the large and long-sighted vision that alone can sustain our work for Church unity. The times test our readiness to be true to the great leader whom God raised up among us, Bishop Brent, who, alike in his devotion to the world mission of the Church and to the cause

of reunion, conformed his life and mind to the largeness of God's purpose.

RELATION TO OTHER MOVEMENTS

A less fundamental, but important, question which will face the Faith and Order Movement in the years immediately before us is its relation to other international movements in which the Churches of Christendom are working together. To name only one of these, the Universal Christian Council for Life and Work (the "Stockholm Movement") is concerned with the study of ways in which the different Churches can work together for the social and economic welfare of mankind without compromising their principles. It is notable that the study of these seemingly quite "practical" questions has led to the serious consideration of just such underlying theological issues as the Faith and Order Movement has made central.

Two principles must guide us in working out the solution of this relationship. On the one hand, economy of funds and effort demands that there be the fullest possible coöperation wherever the interests of these movements coincide. On the other hand, the genius of the Faith and Order Movement, as one which aims to wrestle with fundamental questions of truth and principle apart from the urgency of expedient action, must be conserved.

RELATION TO OTHER JOINT COMMISSIONS

Because of the intimate inter-relation of all movements for unity, and in the interests of economy and coherent study, it seems desirable that closer relations and possibly complete identity should be established between the Commission on Faith and Order and the Commission for Conference with similar commissions from the Methodist, Presbyterian, and Lutheran Churches, etc.

THE SECOND WORLD CONFERENCE

THE FIRST WORLD CONFERENCE in 1927, by bringing together so representative a gathering in the interests of mutual understanding and common study, marked a great turning of the tide in the relations of the divided Churches, and the reports of the Conference are a testimony to the broad areas of common ground which give the sure foundation for further progress. But just because the first Conference was controlled by the will to search out every point of common thought and practice and to avoid decisive considerations, it passed over many important differences and did not search out the roots of misunderstanding. The replies of the Churches to the Lausanne Reports¹ indicated their desire to pursue more thoroughly the study of these questions, and accordingly the Continuation Committee has called a second World Conference to meet in Lausanne in August, 1937.

The Churches were asked to appoint immediately their representatives to the Conference in order that they might take part in framing the program under the general subject, The Church in the Purpose of God. Ten places were assigned to the Episcopal Church—the maximum number, since it is hoped to keep the membership of the Conference below 500. Accordingly, after wide consultation and careful deliberation, your Commission elected the following representatives who have all accepted:

THE MOST REV. JAMES DEWOLF PERRY, D.D.
THE RT. REV. WILLIAM T. MANNING, D.D.
THE RT. REV. EDWARD L. PARSONS, D.D.
THE RT. REV. H. ST. GEORGE TUCKER, D.D.
THE REV. CHARLES CLINGMAN, D.D.
THE REV. ANGUS DUN, B.D.

¹ Student Christian Movement Press, London, and Macmillan, New York, 1934.

THE REV. FRANK GAVIN, Th.D.
 THE REV. HOWARD C. ROBBINS, D.D.
 MR. CLIFFORD P. MOREHOUSE
 PRES. KENNETH C. M. SILLS, LL.D.

COÖPERATION WITH THE CONTINUATION COMMITTEE

Your Commission has given full coöperation to the Continuation Committee in other ways, as well. Six of our members serve on that Committee, and at the last meeting, in 1931, before financial conditions made it necessary for a time to discontinue an annual meeting, there were seven members in attendance. The Rev. Dr. Gavin is a member of the Committee of Theologians, and shared in the studies that were published in 1932 in a volume entitled *The Doctrine of Grace*. The Rev. Mr. Tomkins is the Committee's Associate Secretary for America. The Hon. Alanson B. Houghton succeeded the late Mr. George Zabriskie as treasurer of the Committee.

NEW OFFICERS OF THE MOVEMENT

In 1932, the Continuation Committee found it necessary to appoint a theological secretary to oversee that side of the work, and chose the Rev. Leonard Hodgson, D.D., now Canon of Winchester Cathedral, England, who from 1925 to 1931 was professor of Apologetics at the General Theological Seminary, New York City. Shortly thereafter, Mr. Ralph W. Brown having resigned as general secretary because of the financial stringency, those duties also were assumed for the present by Canon Hodgson. The office of the Committee therefore is now at Cheney Court, Winchester, England. An American office is also maintained at 111 Fifth avenue, New York City, but the direction of the work is centered at Winchester. The Archbishop of York continues to be the active and able chairman.

THE WORK OF THE EPISCOPAL COMMISSION

Turning to the work of our own Commission, as distinguished from its coöperation with the world-wide organization, there have been six meetings held since the General Convention met in 1931. Several changes in membership have taken place. Four members who had served from the first appointment of the Commission in 1910 have been lost by death: Mr. George Zabriskie, whose devoted services as treasurer during that whole period will be gratefully remembered; the Rev. Francis J. Hall, D.D., whose keen power of analysis and irenic spirit contributed so much to the Lausanne Conference; and Mr. Samuel Mather and Mr. Robert C. Pruyn, who, as laymen, upheld the work by generous gifts. The Rt. Rev. Reginald H. Weller, D.D., also an original member of the Commission, has resigned on account of impaired health. The resignation of Mr. John Nicholas Brown has been regretfully accepted.

To fill the vacancy left by the death of Mr. Zabriskie, the Commission elected, as treasurer, Dr. Robert S. Barrett. Six new members have been added:

THE RT. REV. H. ST. GEORGE TUCKER, D.D.
 THE REV. STANLEY BROWN-SERMAN.
 THE REV. ANGUS DUN.
 THE REV. FRANK GAVIN, Th.D.
 THE REV. DANIEL A. MCGREGOR, Ph.D.
 MR. GEORGE M. BLOCK.

With the purpose of carrying on more actively the work of study and conference begun at Lausanne, the Commission has appointed a standing Committee on Study and Conference. The members are the Rev. Howard C. Robbins, chairman, the Rt. Rev. Philip M. Rhineland, the Rt. Rev. H. St. George Tucker, the Rev. Stanley Brown-Serman, the Rev. Angus' Dun, the Rev. H. E. W. Fosbroke, the Rev. Frank Gavin, the Rev. Daniel A. McGregor, and the Rev. Floyd W. Tomkins. This committee has held several meetings and is taking part in the preliminary work of developing the program for 1937.

FINANCIAL REPORT

Examination of the treasurer's report will show that the Commission has contributed \$7,000 toward the support of the

work of the Continuation Committee. The greater part of the other expenditures were also for the purpose of assisting that Committee, being necessary expenses in securing gifts from individuals to supplement the official contributions from the Churches. Through these efforts, and the omission of many desirable activities, the Committee was able to survive the financial difficulties which in 1932 and 1933 threatened its existence. Its budget has been reduced to one-half the normal amount. It is essential that the annual contribution from the Episcopal Church shall be maintained in order that the work may be carried forward effectively.

RECOMMENDATIONS

Your Commission recommends the following resolutions² for adoption by the General Convention:

1. RESOLVED: That the Commission on Faith and Order be continued, with power to elect additional members.
2. RESOLVED: That the Commission on Faith and Order be instructed to confer with such other Joint Commissions of the General Convention as are concerned with Christian reunion, with a view to unifying their work.
3. RESOLVED: That the sum of \$2,000 per annum for three years be added to the budget for the work of the Commission.

² The resolutions, with the exception of Number 3, were adopted by General Convention.

Evangelism

(Continued from page 584)

sion on Evangelism to continue the work of that Commission during the next three years.

And Be It Further Resolved: That the proposed budget of the National Commission on Evangelism for 1935 amounting to \$7,850 be referred to the Joint Committee on Budget and Program with the request that \$4,500 thereof be paid by the National Council and with the assurance that the balance needed will be met by additional voluntary contributions and that the budget for the remaining triennium in similar amount be agreed upon jointly by the National Council and the National Commission on Evangelism.

The additional resolution on the work of the National Commission on Evangelism was passed by both Houses:

Resolved: That the National Commission on Evangelism be urged to continue its efforts in the establishment of prayer groups, within this Church, and its endeavor to encourage the more general use of retreats and quiet days for clergy and laity.

Evil

IF YOU LIKE TO APPLY the name of Evil to all such minor plagues of life as a headache, or the loss of a pleasure, or the unkindness of a friend, nobody will contradict you: but I venture to advise you to keep this word for great occasions. Do not be put off with Shakespeare's phrase about a soul of goodness in things evil: keep the word for that soul of badness, outside things good, which we recognize in experience, but find utterly unintelligible. The wonder of evil, if you limit yourself to wondering, leads you to the grave where Faith and Hope and Charity are buried side by side, without so much as a head-stone over them; it is that way madness lies. Evil has one thing, and no more, to say to us: Will you fight? Oh, the ugly bully, so much bigger and stronger than we are, the great beast. In the name of God, off with your coat, and up with your fists. Of course, he will beat you, the brute: still, you may get home on him, once or twice. You may? No, you will. Then, wash the blood off your face, and give thanks to heaven as best you can; and fight him again. See, even the wonder of evil is not so mad as it looks. From the beginning of our world, it has challenged men, after the provoking method of Goliath of Gath. To sit wondering at evil, as a matter of contemplative thought, is sheer stupidity, and worse. To fight is the very act and presence of God. And I am told, on good authority, that they who make a habit of it do, in the long run, score.

—Stephen Paget.

The Work of Deaconesses

The Report of the Joint Commission to the Recent General Convention

SINCE THE LAST General Convention your Commission has held three meetings, making fourteen in all since its first appointment by the General Convention of 1919. Certain changes have been made in the personnel of the Commission. The following members have been added: the Bishop of Vermont, the Rev. Thomas A. Sparks, Miss Ethel Springer, Deaconess Elizabeth Chappell, Deaconess Edith Adams, and Mrs. Goodrich Fenner. At its first meeting, the Rev. Dr. E. J. Randall was elected secretary to fill the vacancy caused by the lamented death of the Rev. Dr. Carroll M. Davis. After rendering valuable service, Dr. Randall was obliged by illness to resign the office of secretary early in 1934 and the Rev. Dr. George L. Richardson was chosen to fill the vacancy.

Your Commission has continued to study the whole subject of women's work in the Church and the relation of it to the order of deaconesses, and is increasingly convinced of the value and importance of the order and its usefulness in many fields of activity. There are over 200 deaconesses connected with the American Church and they serve in many dioceses and missionary jurisdictions both domestic and foreign. They are at work in parish schools, hospitals, and other institutions, some in service among the poor of great cities while others are isolated in remote missionary stations where the responsibility they carry is equalled only by the sacrifices and hardships they are called upon to bear. If the story of the achievements of these faithful women, their loving ministry and whole-hearted devotion could be gathered in the pages of this report, it would constitute one of the most inspiring chapters in the history of the American Church. This of course is not possible. Most of the tale must remain unrecorded, known only to the few who are closest to them and to the Lord whom they serve.

It must be a matter of concern to the Church that this wide and useful service receives such scanty recognition, at least in a material sense. Not only are the deaconesses the lowest salaried of the Church's workers, a distinction which they accept with unselfish cheerfulness, but what is more urgently to be considered, they are still without any adequate pension system. A deaconess who has given her life entirely to the Church's work may come to old age or to ill health and find herself with no resources, dependent on the charity of family and friends. This is not a situation which the Church ought to permit with equanimity. It is somewhat encouraging to report that the efforts of the deaconesses themselves in raising the Deaconess Retiring Fund to the amount of \$50,000 have been successful and the income of the fund is now available. It is obvious, however, that this can only relieve the necessity of a few of the most urgent cases. If the Church is unwilling to undertake the task of providing adequate pensions for its deaconesses officially, then surely its members are bound to lend a hearty support to the only agency now in existence that in any way supplies this need, and your Commission bespeaks from the whole Church an interest in the fund, and appeals for gifts by which it may be built up.

At the General Convention of 1931 the Canon of Deaconesses—Canon 24—was amended by the omission of the words "unmarried or widowed" from Section 1. This change was proposed without the knowledge of the National Conference of Deaconesses, and since that time a considerable feeling has been manifested among them against the change. Last year they were requested by the Executive Committee of the Conference to express their views on the matter and out of 148 who did so, 129 were in favor of restoring the words to the canon, with only seventeen voting against this and two who were in doubt. The reasons given indicate that the deaconesses have no thought of requiring celibacy, even by implication, as a condition of membership in the order but rather that their experience shows that

the work of a deaconess is so exacting that it cannot be reconciled with the responsibilities and claims of marriage. In other words, it is not and cannot be a part-time job but involves the dedication of one who undertakes it to that single vocation, laying aside all other concerns and occupations. Your Commission feels that this conviction on the part of those who are actually engaged in the work—a conviction expressed by sixty-one per cent of all the deaconesses in the Church—should have weight with General Convention. We therefore propose an amendment to the canon restoring the words "unmarried or widowed" to their original position. It may be added that they were placed there by the Rev. Dr. William R. Huntington at the General Convention of 1889 when the canon was originally passed.

Your Commission reports also a proposed amendment to substitute for Section 2, a section on the duty of a deaconess, which brings the statement more into conformity with that adopted by the Church of England in its convocations. It seems to your Commission desirable that so far as possible the usage in this matter should agree throughout the Anglican communion.

Your Commission further proposes an amendment to Section 11—Canon 24—referring to changing the words "canonically resident," which technically can apply only to the three orders of bishops, priests, and deacons, to read instead, "to which she is attached under this canon."

RESOLUTIONS (WHICH WERE ADOPTED):

1. RESOLVED: The House of Deputies concurring, That Section 1, Canon 24, be amended by inserting the words "unmarried or widowed" after the word "fitness" so that the section will read: "A woman of devout character and approved fitness, unmarried or widowed, may be admitted a deaconess," etc.
2. RESOLVED: The House of Deputies concurring, That Section 2, Canon 24, be amended by substituting therefor the following:
 - (a) The duty of a deaconess is to assist in the work of the parish, mission or institution to which she may be appointed, under the direction of the rector or priest in charge; or if there be none such to perform such functions as may be directly entrusted to her by her Bishop.
 - (b) The following are the chief functions which may be entrusted to a deaconess:
 1. To care for the sick, the afflicted, and the poor;
 2. To give instruction in the Christian Faith;
 3. Under the rector or the priest in charge, to prepare candidates for Baptism and for Confirmation;
 4. To assist at the administration of Holy Baptism and in the absence of the priest or deacon to baptize infants;
 5. Under the rector or priest in charge to organize, superintend, and carry out the Church's work among women and children;
 6. With the approval of the Bishop and the incumbent, to read Morning and Evening Prayer and the Litany in Church or Chapel in the absence of the Minister (excepting such portions as are reserved for the Priest); and when licensed by the Bishop to give instruction or deliver addresses at such services;
 7. To organize and carry on social work; and in colleges and schools, to have a responsible part in the education of women and children, and to promote the welfare of women students.
3. RESOLVED: The House of Deputies concurring, That Section 11, Canon 24, be amended by substituting for the words "canonically resident" in lines 9 and 21, the words "to which she is attached under this canon."

Books of the Day

Rev. William H. Dunphy
Editor



THE FARTHER SHORE. Edited by Nathaniel Edward Griffin and Lawrence Hunt. With a foreword by Alfred North Whitehead, Houghton Mifflin Co. 1934. Pp. 285. \$3.00.

WHAT IS on the farther shore? What has become of my fathers? What will become of me? All these have been questions which humankind have asked themselves and each other in all recorded times. The query has not been confined to any particular group. All men have wondered. When all the trappings of a contemporary situation have been stripped away from fundamental human situations so that they stand out with clarity we can see that men have not changed so much. And their thinking about fundamental human problems is often very similar, though thousands of years may separate the thinkers. This truth stands out in this anthology of world opinion on the immortality of the soul. The editors have selected excerpts from the writings of 51 philosophers, poets, scientists, and theologians. They carry the reader all the way from the Song of the Egyptian Minstrel and the Book of the Dead down to Lodge and Theodore Roosevelt. The selection is based upon the representative character of the opinion expressed, the importance of the persons quoted, and the beauty of the literary expression. It is a complete survey of the beliefs of the civilized world about the future life.

MEDITATIONS ON THE REVELATION OF ST. JOHN. By G. P. Trevelyan. Oxford University Press. 1934. Pp. 65. \$1.35.

GROWING INTEREST in the practice of prayer is one of the most hopeful symptoms to be observed in the life of the Church today. That the ability to practise well this most helpful and inspiring religious activity has been greatly weakened by lack of competent direction and habitual effort few who are in a position to know will deny. And it seems obvious that other religious activities and attitudes have lacked vitality by reason of the feebleness of the prayer life of both the clergy and the laity. The Book of Revelation has been anything but revealing to most people. This present volume of meditations on the Apocalypse is not only self-illuminating but casts a bright light upon the nature of contemporary problems and upon the way which leads to their solution. The Apocalypse is shown to sum up the message of the Bible from Genesis to Jude and to expose the things which must come hereafter in the final application of Christian principles to creation. The whole book of Revelation is treated comprehensively in 53 meditations which are constructed to make the practise of meditation possible for all. The contents are rich in materials for mental prayer.

THE REFORMATION IN ENGLAND. By G. Constant. Sheed & Ward. 1934. Pp. 352. \$4.00.

ANGLICANS are very sensitive to whatever is written about or said about the reign of Henry the Eighth, especially that which emanates from Roman Catholic or Protestant sources. They have reason to be sensitive. It has seemed well nigh impossible for anyone to treat the subject with any degree of objectivity and it must be admitted that even Anglicans themselves have not escaped the curse of special pleading in their exposition of this difficult period in Church history. There are too many thought patterns and emotional responses which cluster around the very name of Henry. M. Constant, a French scholar of fine reputation for careful work, seems to have approached his subject comparatively free from these blinding predispositions and prejudices. He has an immense knowledge of general Church history and a real mastery of English source material, all of which has been worked into a most readable history. His main thesis is that the Reformation in England was political rather than religious and had little effect upon doctrine or wor-

ship. He proceeds with sureness through the intricate details of the divorce proceedings, the acts of the Reformation Parliament, and the Declaration of Royal Supremacy. There is an excellent chapter on the suppression of the monasteries. The three major parties within the English Church are then treated in turn. Naturally his sympathy and admiration goes out to those who with Fisher, More, and Pole, were able to vision the many struggles and tensions which would inevitably grow out of the schism. Most Anglicans will take issue with the author in his supposition that the desire of the moderate party to retain Catholic doctrine and worship was forever frustrated in the reign of Edward the Sixth.

MAKERS OF CHRISTIANITY. By Shirley Jackson Case. Henry Holt & Co. 1934. Pp. 256. \$2.00.

A SKETCH of the first eight Christian centuries is made herein by Prof. Case. The story of the Church from Jesus to Charlemagne is told from the Liberal Protestant point of view. The method used is biographical. Of course this adds life to the story and the author has accomplished the difficult task of relating the movements and events to the lives of the persons he has chosen to personify the life and thought and feeling of the times. It is evident that Prof. Case has a philosophy of history or rather a philosophy of Church history which presupposes that the course of the Church is determined from age to age by the social, political, and economic environment in which it may happen to find itself. It would seem to be somewhat opportunist. The men seem to be shaped by the age rather than the age by the men.

A CHRISTIAN YEAR. By George P. Headley. Macmillan. 1934. Pp. 254. \$2.00.

AS THE AUTHOR OBSERVES, nonconformist and non-liturgical fellowships are coming to view the use of the Christian year with more favor. They have restored some of the major feasts and tend to adopt more and more of the calendar. But if this reinterpretation of the calendar in the terms of the philosophical positions and the Biblical scholarship which commend themselves to present-day Christian leaders is a measure of what the movement means, one is led to think that no use of Saints' Days or of liturgical epistles and gospels can compensate for the vagueness of the faith which is to be expressed by them.

AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT. By W. O. E. Oesterley and Theodore H. Robinson. Macmillan. 1934. Pp. 472. \$4.00.

BIBLE STUDENTS are offered a fine critical study of the literature of the Old Testament which strikes a happy mean between the exhaustive treatment of Driver and the works of Gray and McFadyen which are restricted in size to conform to a uniform series. The ground usually covered in a critical study is covered but there is perhaps a greater stress laid upon the historical background of the individual books and the importance of reference to the Septuagint. It is unusual in an omnibus study to find such an individual approach to the prophets. The collaborators have followed the method of the best writers who have specialized on certain prophets. There is a splendid chapter on the metrical structure of the Old Testament literature which deserves attention. All Old Testament problems have not been dealt with because of the manifest impossibility of including in one volume material which could only be exhaustively handled in many volumes.

CHRIST AND THE THIRD WISE MAN. By John Oxenham. Longmans. 1934. Pp. 185. \$2.00.

A CONVINCING and moving short life of Christ is presented as from the point of view of the third wise man, Caspar. A tale of extraordinary beauty is unfolded of this wise man's experience of Christ from His birth, through His boyhood and young manhood, to His active ministry, Passion, and Resurrection, and culminating in His extension to the world in the lives of His followers. It is a spiritual experience to look at our Lord in the days of His flesh through the eyes of this truly wise man. This is a book of rare beauty and truth which raises and answers many troublesome questions. Answers them as naturally as they must have been answered at first by the very presence of Jesus.

NEWS OF THE CHURCH



Wide World Photo.

SEABURY CONSECRATION ANNIVERSARY OBSERVED

The Bishop of Aberdeen and Orkney is shown above on the left with Judge Samuel Seabury, descendant of the first American bishop, center, and Bishop Manning of New York on the right. The photo was taken at the Cathedral of St. John the Divine, New York City, after the services the morning of October 28th, when the 150th anniversary of Bishop Seabury's consecration was observed.

Post-Convention Dinner in Diocese of Chicago

CHICAGO—The inspiration of General Convention will be the basis of a diocesan gathering November 15th, when the Church Club gives a post-General Convention dinner at the Hotel Sherman. The St. James' centennial also will be a subject of the gathering.

The Rev. Dr. Duncan H. Browne, rector of St. James'; the Rev. Dr. George H. Thomas, dean of the Chicago delegation to General Convention; Angus S. Hibbard, lay deputy, and Bishop Stewart of Chicago will be the speakers.

Milwaukee Dean Installed

MILWAUKEE—The Very Rev. Henry W. Roth was installed as dean of All Saints' Cathedral November 4th by Bishop Ivins of Milwaukee. The Rev. M. M. Day, rector of Christ Church, Whitefish Bay, Milwaukee, was the preacher.

10 New State Flags Received for Cathedral by Bishop of Washington

WASHINGTON, D. C.—Ten new state flags were received formally by Bishop Freeman of Washington on October 28th. They will be hung with 30 others in the triforium galleries of the Cathedral. The states represented when the flags were received at a special service were Alabama, Kentucky, Louisiana, Illinois, New Hampshire, New Mexico, Oklahoma, Nebraska, Utah, and Pennsylvania.

Dr. Bryan Installed as Head of College of William and Mary

WILLIAMSBURG, VA.—Dr. John Stewart Bryan has been inaugurated as president of the College of William and Mary. He is a prominent Churchman, and for many years a member of the House of Deputies. Greetings were sent to him by the House on the occasion of his inauguration during the recent General Convention.

Bishop of Aberdeen at N. Y. Cathedral

Preaches on the Heritage of the Church in America; Visits Bishop Seabury's Parish

NEW YORK—The Bishop of Aberdeen and Orkney, the Rt. Rev. Dr. Frederic Llewellyn Deane, preached in the Cathedral of St. John the Divine on Sunday morning, October 28th, on The Heritage of the Church in America. He said in part:

"When our Scottish bishops consecrated your first Bishop, they saw the right thing and did it. Scotland will always be proud of that. The Scottish Church did what the English Church would not, dared not, do. The act woke England to a view of a worldwide Anglican communion, bound together by the Catholic Faith and the Catholic way of worship. From that hour on November 14, 1784, dates a new order. You drew your episcopate from the purest source in the world 150 years ago. Those Scottish bishops were scholars and saints, great men never to be forgotten.

"We have a letter in Aberdeen, written by Bishop Seabury. In it he speaks of a 'free, valid, pure, and wholly ecclesiastical episcopacy.' That is what you have in this great Church, in this great nation. You demand nothing not open to every religious body in a free state. So did your first Bishop."

AT BISHOP SEABURY'S OLD PARISH

The Bishop of Aberdeen and Orkney preached in St. Paul's Church, Eastchester, Mount Vernon, on All Saints' Day, following Evensong. St. Paul's had this privilege because Bishop Seabury, as a priest, was rector of St. Paul's from 1767 to 1779. The present rector is the Rev. W. Harold Weigle.

Mrs. Deane attended the service with Mrs. Samuel Seabury. The Bishop and Mrs. Deane are guests of Judge and Mrs. Seabury during their stay in New York. Judge Seabury is a descendant of Bishop Seabury.

Erie Receives \$1,000 Bequest

ERIE, PA.—The diocese of Erie has received a bequest of \$1,000, which will constitute the Miss Sarah A. Reed Fund in accordance with the terms of her will to be administered for the benefit of diocesan missions.

Primate to Broadcast Christmas Message

NEW YORK—The Presiding Bishop will again broadcast a Christmas Message, speaking from Providence, R. I., at 10 A.M., E. S. T., December 23d.

This is his third annual Christmas broadcast in the Episcopal Church of the Air series.

New Canvass Plan Launched in Michigan

Nearly 1,000 Canvassers Visit
Families Connected With Parishes
of Detroit Area

DETROIT—As the climax to an educational program instituted by the diocesan field department last spring, most of the parishes and missions of the metropolitan Detroit area have followed a new departure by launching, on November 4th, a simultaneous Every Member Canvass to be concluded on November 14th. Nearly 1,000 canvassers are visiting every family connected with the parishes and missions involved, presenting the needs of the parish, diocese, and general Church, and receiving pledges for the Church's work in 1935.

In addition to the work done by the diocesan field department, of which Fred H. Blackwood of St. Matthias' Church is chairman, a group of laymen representative of nearly every parish and mission in the region developed itself almost spontaneously last fall, and, under the department's auspices has met regularly for a discussion of problems common to all laymen and particularly those who are responsible for the financing of the Church and its enterprises.

During the early days of October, practically every parish and mission in the diocese was represented in a series of 12 regional conferences for clergy, vestrymen, and chairmen and members of the canvassing committees. At these conferences, led by Bishop Page of Michigan, Charles O. Ford, executive secretary, and Mr. Blackwood, there were presented for discussion subjects directly bearing on the task.

The method of carrying on the Canvass has been modified to meet the varying conditions in each parish. In a number of churches the personal visitation has been preceded by a dinner or meeting at which some pledges were secured. On November 4th in most parishes there was a corporate Communion for the members of the committees, at a morning service, and the teams made the canvass in the afternoon.

Sister Conducts Missions

SAVANNAH, GA.—The Secret of Answered Prayer was the subject of the mission recently held at St. John's Church, the Rev. C. C. J. Carpenter, rector, and at St. Michael and All Angels' Church, the Rev. Joseph Burton, rector, by Sister Esther-Carlotta, S.R.

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Message of Greeting to President Roosevelt

ATLANTIC CITY—A message of greeting to President Roosevelt, voted early during General Convention, was telegraphed to him by the Presiding Bishop and the Rev. Dr. ZeB. T. Phillips, president of the House of Deputies. The text follows:

"My Dear Mr. President:

"The members of the General Convention of the Protestant Episcopal Church assembled in Atlantic City have asked the Presiding Bishop and the president of the House of Deputies to convey to you their greetings and the assurance of their prayer for God's guidance in the administration of your high office, and for His blessing upon your every effort to lead the people of the United States into the ways of prosperity and peace."

74 Organizations Participate in New York Masonic Service

NEW YORK—The annual Masonic Square Club Memorial Service was held at the Chapel of the Intercession in Trinity parish, the evening of October 28th. Bishop Roberts of South Dakota was the special preacher. The Very Rev. Dr. Milo H. Gates, of the Cathedral of St. John the Divine, read the lessons; the vicar of the Intercession, the Rev. Dr. Wallace J. Gardner, gave an address of welcome. Miles A. Hoyt, past president of the asso-

ciation, called the roll of departed members; and taps were sounded by the bugler. Seventy-four affiliated organizations took part in the parade and the service.

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ST. PAUL'S, St. Paul, Minn.
HOLY TRINITY, New York City

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Great Enthusiasm at Missionary Luncheon of Woman's Auxiliary; 25 Bishops Present

NEW YORK—Great enthusiasm was displayed at the third triennial missionary luncheon of the Woman's Auxiliary of the diocese of New York when Bishop Manning of New York, welcoming the missionary guests to the diocese, said that he was going to tell them a secret.

"This diocese pledged \$175,000 in 1934 to the cause of missions," he said. "We cut this to \$150,000 for 1935. My secret is that I am asking the diocese to reconsider this pledge, and, instead of the indicated decrease of \$25,000, increase the amount by that sum. This will make our pledge for 1935 \$200,000. I do not know how we are going to raise it. But I believe that we can. I am calling together all the committees concerned; I hope they will assent. One thing I am sure of: the Woman's Auxiliary will help to the utmost. This pledge will show in a practical way our genuine interest in missions and our firm belief that the Church of Christ is a missionary Church."

FR. WILLIAMS EXTENDS WELCOME

The Rev. Dr. G. M. Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, in the immediate neighborhood, was on the program to welcome the missionaries to Times Square. He said that we had no parishes in New York, in the geographical sense, but that he did indeed welcome missionaries to the region, which was pagan. St. Mary's, he said, bore its witness by its presence in the neighborhood.

Bishop Littell of Honolulu, decorated with a lei, responded for the missionaries. He said that he had been asked to say "Aloha" in all the different languages spoken in the Hawaiian Islands. There were too many, he declared. But he would mention some of the good things for which he felt the letters of the word stood. Among these were: "After long time overseas here again"; "Allow us to express our heartfelt appreciation." Bishop Littell went on to say that "Aloha," which means "welcome," is a word used and understood by all races and peoples in the Islands. "It is a great binding word," he said.

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CENTRAL STUDIOS

22 S. North Carolina Ave.
Atlantic City, N. J.

25 BISHOPS PRESENT

There were 25 bishops at the luncheon and 679 persons in all. In 1928, at the first triennial missionary luncheon, 252 were present; in 1931, at the second, 410. Mrs. Earl Harding was chairman at all three. Among the guests were the Bishop of Aberdeen and Orkney and Mrs. Deane; Mrs. James Roosevelt, the mother of the President, and Judge Samuel Seabury.

REPORT ON WORK

After the luncheon, the following made addresses on the work made possible in their districts by the New York Woman's Auxiliary: Bishop Reifsnider, Suffragan of North Tokyo; Bishop Thomas of Southern Brazil; Fr. S. C. Hughson of the Order of the Holy Cross, speaking for Bishop Campbell of Liberia; Miss Esther Brown, United Thank Offering worker in the provinces of Sewanee and the Southwest; Bishop Hulse of Cuba; Bishop Roots of Hankow; Bishop Roberts of South Dakota; Bishop Creighton, Suffragan of Long Island; Bishop Remington of Eastern Oregon; and Bishop Salinas y Velasco, newly elected Bishop of Mexico.

Bishop Salinas spoke chiefly about Hooker School. He said that Mexico owed much to it. "And I owe to it my sweet wife," he concluded. After the resultant applause, the chairman asked Signora Salinas to come to the platform. Escorted by her husband, she went, and made a brief speech. This was easily the climax of the missionary speeches. Signora Salinas is an extremely attractive woman, and a good speaker. Other bishops present were Bishop Jenkins of Nevada, Bishop Huntington of Anking, Bishop Mosher of the Philippine Islands, Bishop Carson of Haiti, and Bishop Nichols of Kyoto.

The Bishop of Aberdeen and Orkney said a few words on missions. Bishop Remington concluded the meeting with a stirring call to loyalty, and the benediction.

A Christmas Gift Suggestion

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A Religious Book Club Selection. \$2.00

Christianity as History and Faith

by Arthur Cushman McGiffert
edited by A. C. McGiffert, Jr.

Not only an interpretation of the Christian religion forcibly and frankly presented, but also the expression of Dr. McGiffert's personal faith rigidly excluded from his historical works, and here expressed in clear and inspiring style. \$2.50

Jesus and the Word

by D. Rudolf Bultmann

An authority in the field of the New Testament and one of the leaders of the "Barthian School" focuses his attention on the purpose of Jesus rather than his personality, and its implication for men today. The book represents an entirely new point of view. \$2.00

About People

by Herbert Gray

A frank consideration of the most intimate spiritual and emotional problems of men and women. \$1.75

Beyond Fundamentalism and Modernism

The Gospel of God

by Dr. George W. Richards

"It is a definitely Christian book, with the right sort of insistence on the reality of God and the independence of his action."
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God at Work

A Study of the Supernatural

by William Adams Brown

"A vital interpretation of the meaning of the Christian faith and of the life of faith in sainthood."—The Advance. \$2.50

CHARLES SCRIBNER'S SONS

Oldest Chicago Church Observes 100th Year

St. James' Parish Celebration Attracts Much Attention; President Sends Message

CHICAGO—St. James' Church is bringing to a close a series of events which have marked the centennial of Chicago's oldest Episcopal Church parish.

The centennial has attracted more than local note. President Roosevelt sent a message to the parish in which he declared:

"I congratulate St. James' parish, Chicago, upon having rounded out 100 years of service to Church and community. It is a real milestone of progress when a church in the middle west reaches the century mark. For 100 years ago that section was just coming to life as a part of the nation; the division into states had been, in fact, only partially accomplished. . . . I rejoice in this centennial and trust its celebration will see St. James' Church launched upon an even greater period of service and consecrated effort for the Master."

The centennial began September 30th with Bishop Beecher of Western Nebraska as the first of a series of special preachers. Others in succession have been: Bishop Chauncey B. Brewster (retired), of Connecticut; the Rev. Philip M. Kerridge, rector of St. James' Church, New London, Conn., after which St. James', Chicago, was named and which gave the local parish its first rector; the Rev. Raymond C. Knox, chaplain of Columbia University, New York; Bishop Larned, Suffragan of Long Island, and Bishop Stewart of Chicago, who closed the series November 4th.

Combined with the special Sunday morning services has been a series of festival evensong services which have embraced some of the leading Church musicians of the country.

Speaking to a large congregation last Sunday afternoon, Dr. Dudley Buck paid tribute to the place which St. James' Church holds in the musical world. He termed Dr. Leo Sowerby, present organist and choirmaster at St. James', one of the great modern composers. Personal incidents

of his own father's career, especially while he was organist at St. James', were recalled by Dr. Buck.

The choir on Sunday night was composed of alumni of St. James' choir. The group included veterans of 40 and 50 years ago.

Present also at the service were three former assistants at St. James': the Rev. Dr. John Henry Hopkins, who gave the benediction; the Rev. Frank R. Myers, now of St. Timothy's Church, and the Rev. F. L. Gratiot, now of the Church of Our Saviour. Each was presented with a copy of *The History of St. James' Church*, published in connection with the centennial.

This week also brought the reception which the women of St. James' tendered to the rector, the Rev. Dr. Duncan H. Browne, and Mrs. Browne.

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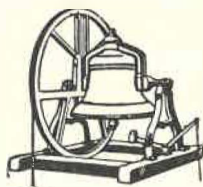
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Dr. Keller on Program at College of Preachers

WASHINGTON, D. C.—Dr. William Keller, diocesan chairman of the department of social service, Southern Ohio, and director of the Cincinnati Summer School, will conduct a conference at the College of Preachers here from November 21st to 28th. Dr. Keller is recognized as a social welfare expert and his annual summer schools have become noted throughout the Church.



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Cambridge Lectures Given by Professors

Series, Sponsored by Diocese of
Massachusetts, Will Continue
Through November

BOSTON—The Cambridge Lectures, sponsored by the diocese of Massachusetts, began the evening of November 5th, and will continue on successive Monday evenings throughout the month.

This is the third year in succession that lecture courses have been placed without charge before the membership of the Church, and that professors of the Episcopal Theological School have given their services.

The courses are given in two centers in order that they may be far-reaching and the attendance inclusive: in the Cambridge Theological School, the Very Rev. Dr. H. B. Washburn is giving the series on English Church History, and the Rev. Dr. William H. P. Hatch is giving the alternative course, St. Paul's View of Christ; in New Bedford, the Rev. James A. Muller gives The Worship of the Church. Each lecture is an hour in length; at its close comes a short chapel service with a meditation given in one instance by the Rev. Charles L. Taylor, Jr., and in the other by the Rev. Forrest Lee Nicol.

500 Attend Sunday School Convention in Washington

WASHINGTON, D. C.—Over 500 teachers and clergymen attended the recent Sunday school convention held at the Church of the Epiphany, Washington, under the auspices of the diocesan department of religious education, the Rev. William R. Moody, chairman.

Canadian Archbishop, Dr. Stringer, Succumbs

Colorful Figure in Missionary Life, Known
as "Bishop Who Ate His Boots"

WINNIPEG, MANITOBA—The Church throughout Canada mourns the sudden death October 30th of the Most Rev. I. O. Stringer, D.D., Archbishop of Rupert's Land.

On his way to Holy Trinity parish hall where he was to take part in a meeting, he was seen by the choir boys assembled on the steps to falter as he approached along the busy street and then to collapse. He was carried into the hall where he expired before medical aid reached him.

Dr. Stringer has been a colorful figure in Canadian missionary life and will go down in history as "the Bishop who ate his boots."

Accompanied by C. J. Johnson, in 1909, he set out on what proved to be the most perilous of all his journeys. On October 1st of that year when more than a week on the trail, the two realized they were lost.

Fifteen days later found them with two rifle cartridges left and their last square of chocolate gone. Lack of food and forced marches had weakened them considerably. The following day they feasted on a supper of toasted rawhide sealskin boots. An entry in his diary found them to be "palatable." Toasted sealskin boot was the fare the following day, and on the third day only the boot soles were left.

The next day the diary records: "Boots, soles and tops, toasted. The last we had. Very tired. Hands sore. Tied up Mr. Johnson's finger."

Shortly after, they heard children's voices and saw a house a mile in the distance. Bishop Stringer's six-foot frame had been reduced by 50 pounds in 21 days.

Immediately on graduation in 1892 he volunteered for work in the Western

Arctic. With his wife as his sole helper on the lonely Herschel Island, 1,000 miles removed from the nearest white settlement, he ministered to the souls and bodies of his flock.

In 1905 he was consecrated Bishop of Selkirk (now Yukon), and in 1931 translated to Rupert's Land.

The death of Dr. Stringer following so closely on that of Dr. Worrell leaves only two Canadian provinces with metropolitans, Ontario and British Columbia.

Now Ready. A reprint of the cartoon, "What Every Vestryman Knows," which appeared in the October 22d issue of The Living Church General Convention Daily.

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This is the text of the sermon preached by Bishop Manning on Sunday, October 21st, in Atlantic City, at the service in commemoration of the consecration of Samuel Seabury at Aberdeen, Scotland, in 1784, as the First Bishop of the Church in America.

Price, 10 cts.

Bishop Manning's Sermon preached at the meeting of the General Synod at Montreal.

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DEPARTMENT OF PUBLICITY

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Dr. Fleming Criticizes General Convention

New York Rector Says Trinity Church Proposes Taking Lead in Helping Bring System Change

NEW YORK—The Rev. Dr. F. S. Fleming, rector of Trinity parish, startled his congregation October 28th when he declared in his sermon that there was plenty of discussion at General Convention, but no debate.

"It was a convention," he said, "not a council. There was a quantity of talk on many subjects, but no constructive suggestions. People came totally unprepared to consider even the matters which they knew were to come up, much less other, unexpected questions. Everyone had a pleasant, friendly time; but little, if anything, was done. Even when action was formally taken, no machinery, or inadequate machinery, was set up to take care of it."

Dr. Fleming was a deputy from the diocese of New York. He deplored the fact that about half of the members of the House of Deputies are necessarily new.

"Thus, several days must elapse before they are sufficiently organized and informed to act," he said. "The House of Bishops is somewhat better off. But we have no real leadership. General Convention cannot lead. Leadership must be personalized. We need the Archbishop we failed to get. And we need emphasis on spiritual things. There is too much consideration of resolutions regarding social and economic matters. These are not the main concern of the Church.

"We did practically nothing at General Convention. How can the Church act, through this unwieldy body, meeting only once in three years? We must have a revision of our system. Trinity Church proposes to take the lead in helping to bring it about. The only justification for General Convention, as now we have it, is fellowship. But that is not the purpose, and should not be the purpose, of a legislative body. It meets to act, to further the knowledge and the work of the Church."

Dr. Fleming was in favor of dropping the word "Protestant" from the name of the Church. "We discussed it for four hours," he said, "and then did nothing. This was typical of General Convention."

Albany Clergy Conduct Meetings

ALBANY—A series of 11 group meetings in the interest of missions, two each in the rural deaneries of Albany, Mohawk, Ogdensburg, and Susquehanna, and three in the rural deanery of Troy, were held October 22d to November 2d, under the auspices of the field department. The speakers were from the diocesan clergy.



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- Full Report of the Woman's Auxiliary Triennial;
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Recovery Activities Under Way in Church

Missionary Speakers Making Tour of Nation; Forward Movement Authorized by Convention

NEW YORK—Two notable but unconnected recovery activities are under way. The first is a nation-wide tour of missionary speakers from General Convention who during the month of November will address more than 300 gatherings in an effort to revive interest in the world responsibility of the Church.

This tour, while following adjournment at Atlantic City, was planned months ago by the Field Department of the National Council and is designed to insure increased success for the Every Member Canvass this fall. Encouraging reports have come from the early meetings held under the auspices of the visiting missionaries. More than 3,000 persons attended the first five of these meetings and the collections, which are expected to bear the whole cost of the enterprise, have thus far been encouragingly large.

FORWARD MOVEMENT

The second memorable activity is the Forward Movement. This has not been launched as yet. It was authorized by General Convention in resolutions adopted by both Houses. The resolutions resulted in the appointment of a Church-wide committee of bishops, presbyters, and laymen, 20 in all, headed by Bishop Hobson of Southern Ohio. Plans for the Forward Movement, it is expected, will be formulated in the near future. This effort reaches far beyond the Every Member Canvass and its results will be designed to effect advances in every development of Church life and work.

The appointment of Bishop Hobson as chairman was a natural outgrowth of the leadership assumed last summer by laymen of the diocese of Southern Ohio in originating and promoting the Every Man's Offering which already has produced nearly \$300,000 of missionary revenue and is not yet completed. At the invitation of the Presiding Bishop this movement in spirit will be continued.

The Forward Movement Committee, in which now is centered hope for definite recovery from the disastrous results of depression in the Church, is made up of the following:

The Bishops of New York, Texas, Spokane, Southern Ohio, and the Bishop Coadjutor of Newark.

The Rev. Drs. Kinsolving of Massachusetts, Hart of Washington, Tunks of Ohio, Block of Missouri, and Hodgkin of California.

Ralph Hollenbeck of Southern Ohio, Clifford P. Morehouse of Milwaukee, L. C. Williams of Virginia, Joseph Rushton of Chicago, Howard Seaman of Delaware, John Hartman of Harrisburg, Harvey Firestone, Jr., of Ohio, John Nicholas Brown of Rhode Island, Carl Johnson of Colorado, and Albert Crosby of Minnesota.

First Japanese Book of S.S.J.E. Published

TOKYO—The first Japanese book of the Society of St. John the Evangelist, *A Guide to the Church*, has been published.

The title page reads: "A Guide to the Church. Instructions based on 'A Catechism for Beginners,' by the Rev. John Cole McKim, D.D., by the Rev. Stephen H. Kimura, S.S.J.E. Published by the Society of St. John the Evangelist, Province of the Far East, 1934."

The first copy was presented to Dr. McKim, who was for many years a missionary in Japan.

Memorial Service for Dr. Norwood

NEW YORK—A congregation that filled St. Mark's-in-the-Bouwerie the afternoon

of October 28th paid affectionate tribute to the memory of the Rev. Dr. Robert Norwood in a memorial service compiled from his prose and verse. The service was prepared by the rector of St. Mark's, the Rev. Dr. W. Norman Guthrie. The choir-master of the parish, William A. Goldsworthy, had arranged many of the passages to music, which was beautifully rendered by a mixed quartette.

Assisting Dr. Guthrie in the service were: the Rev. Wilbur L. Caswell, of Yonkers; the Rev. Edward J. Cooper, of the Canal Zone; the Rev. Dr. Gustave A. Carstensen, of Long Island; the Rev. Dr. Darlington, rector of the Church of the Heavenly Rest; the Rev. Dr. Frank Gavin, of the General Theological Seminary; the Rev. Pascal Harrower, of Staten Island; the Rev. Dr. Artly Parson, of the Church Missions House; the Rev. Lester L. Riley, of Long Island, and the Rev. Robert G. Rogers, of Brooklyn.

Church Services

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Week-days, 7:30; Thursdays, 9 A.M.
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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, 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
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REV. GEORGE A. ROBERTSHAW
Sundays: 8, 10, 11 A.M., 4 P.M.

NEW YORK—Continued

Church of St. Mary the Virgin, New York

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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.
ORGAN RECITALS—Eight Wednesday evenings at 8:30, October 3 to November 21. Ramin, Lockwood, Fox, Weinrich, Biggs, Courboin, Christian, Cheney. No tickets required.

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.

† Necrology †

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

J. E. JOHNSON, PRIEST

PHILADELPHIA—The Rev. John Edgar Johnson, oldest clergyman in the diocese of Pennsylvania, died October 30th in his 93d year. Since 1922 he had been a guest at the Harrison Home of the Episcopal Hospital.

A native of New Hampshire, the Rev. Mr. Johnson attended Dartmouth College, where his scholastic career was interrupted by service in the Civil War. He enlisted with the New Hampshire Volunteers but received his college diploma in 1866.

After serving as a Unitarian minister for several years, he was ordained to the priesthood in 1873 and assigned to St. Paul's Church, Hoboken, N. J. He later served as pastor of the Church of St. John the Evangelist in this city and for a time was on the staff of Old Christ Church here. Prior to his retirement he was attached to the general missionary staff of the diocese.

DAVID B. OLIVER

PITTSBURGH, PA.—David B. Oliver, senior warden of All Saints' Church, Pittsburgh, died at his home October 21st.

Mr. Oliver was a patriarch of Pennsylvania education and a pioneer in the steel industry. "Uncle Davey," as he was affectionately known by thousands of school children on the north side, died nine days before his 100th birthday. Mr. Oliver was known as the "Father of Pittsburgh's Public Schools."

On December 31, 1861, Mr. Oliver was married to Rebecca Beall Cunningham, daughter of Dr. John Cunningham, of Wooster, Ohio. Two of their six surviving children, Charles and Miss Jessie Oliver, live here. Mrs. Charles L. Doyle and Henry Oliver live in Sewickley; Mrs. Charles S. Shoemaker, in Pittsburgh, and Mrs. John H. Ross, in Madison, N. J. He also leaves a sister, Mrs. Cadwallader Evans, of Los Angeles.

The funeral service was held from the Oliver home October 24th, conducted by Bishop Mann of Pittsburgh, assisted by the Rev. Walter J. Marshfield, rector of All Saints' Church. Interment was in Allegheny Cemetery, Pittsburgh.

ROBERT C. PRUYN

ALBANY—Robert C. Pruyn, a retired banker of national reputation, died at his home in Albany on October 29th, at the age of 87.

Mr. Pruyn was the son of Robert H. Pruyn, Minister to Japan, and served his father as secretary at the legation. He had a keen interest in the Orient where he traveled extensively at various times. Mr. Pruyn was graduated from Rutgers College in 1869 and was for 46 years president of the National Commercial Bank, from which he resigned in 1931.

The burial service was from St. Peter's

Church, of which Mr. Pruyn had been a vestryman, Bishop Ashton Oldham of Albany, and the Rev. Charles C. Harriman, rector, officiating.

Mr. Pruyn's life-time service to the Church included such positions as a trustee of the Church Pension Fund, deputy to various General Conventions, membership on innumerable diocesan and national financial boards, treasurer of numerous funds, a member of the committee on the New Hymnal, and financial advisor in many capacities.

MRS. W. R. SEWELL

PITTSSTON, PA.—Mrs. Eleanor Bryant Sewell, wife of the Rev. W. R. Sewell, rector of St. James' Church, Pittston, died October 16th. The funeral service was conducted by the Rev. Ralph A. Weatherly, rector of Grace Church, Kingston.

Mrs. Sewell had been ill for several years.

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RETREAT

NEW YORK CITY—A Retreat for the Associates of St. Margaret's Sisters, and other women, will be held at St. Christopher's Chapel, 211 Fulton St., New York City, November 17th. Anyone desiring to make the Retreat, please notify SISTER-IN-CHARGE. Conductor: Rev. Charles L. Gomph, Grace Church, Newark, N. J.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

Women Planning to Observe Quiet Day

Auxiliary Suggests Corporate Communion in Parishes on November 12th

NEW YORK—Preparations for the second annual Quiet Day for Prayer to be observed by the women of the Church indicate that many parishes are planning to observe the day, November 12th, in this manner.

The leaflet issued for use on that day has been distributed through diocesan headquarters of the Woman's Auxiliary, many rectors as well as Auxiliary officers requesting copies.

The Auxiliary through its executive board has suggested that wherever possible there should be a corporate Communion of the women in parishes and missions at an early hour on November 12th, the Church remaining open all day for prayer.

It is hoped that all women will take part in this plan, not only those who attend regular meetings of the Auxiliary but all the women and older girls of the Church, including shut-ins, the isolated, and any temporarily debarred from services. The hope is to make it, as it was last year, a great effort of all the women of the Church, or any who wish to join with them, in a united act of prayer.

Brotherhood Leader to Conduct Series of Meetings in Chicago

CHICAGO—Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, is coming to the diocese of Chicago November 11th and 12th for a series of meetings with Church school and Brotherhood leaders. He will speak November 11th at Christ Church, Streator, in the morning, and in the afternoon will address the Southern Deanery Church School Institute at St. Andrew's Church, Farm Ridge, on the subject: "The Teacher Today and Religious Education." On November 12th, at 6 P.M., he will be the guest of honor and speaker at a joint meeting of the Junior and Senior Assemblies of the Brotherhood at All Saints' Church, Ravenswood.

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Olney, Philadelphia, Rector Observes 35th Anniversary

PHILADELPHIA—An interesting event in connection with St. Alban's Church, Olney, Philadelphia, will be the Solemn Mass of Thanksgiving November 11th, commemorating the 35th anniversary of the ordination to the priesthood of the rector, the Rev. Archibald Campbell Knowles, and also the 35th anniversary of his charge of St. Alban's.

Bishop Ivins of Milwaukee will be the preacher at the Mass.

Olney 35 years ago was practically farm land in the midst of which stood the first little Church of St. Alban's. Now Olney is a most attractive suburb of the city and the new St. Alban's is one of the most lovely churches in the country. It is a little stronghold of Catholic Faith and Practice.

It is unusual that a priest spends his entire ministry in one place, refusing "calls" elsewhere in order to develop a little mission into a strong parish, and during this time also engaging in much literary work and building his beautiful parish church. Many persons will know Fr. Knowles from his book, *The Practice of Religion*, that has so much helped the Anglo-Catholic cause.

Bryn Mawr Services

BRYN MAWR, PA.—The Bryn Mawr League of Bryn Mawr College is sponsoring Sunday evening services in the music room of Goodhart Hall at 7:30 P.M. The Rev. Dr. John W. Suter, Jr., rector of the Church of the Epiphany, New York City, will be the speaker November 11th and 18th. There will be a Christmas Carol service December 16th in the auditorium of Goodhart Hall, with an address by Bishop Creighton, Suffragan of Long Island.

COLLEGES AND SCHOOLS FOR GIRLS

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Müller's Resignation Seen in Near Future

Ousted Bishops of Bavaria and Württemberg, Foes of Reichsbishop, Resume Their Duties

BERLIN—The resignation of Reichsbishop Müller, storm center of Nazi Church policies, and the target of Protestant opposition, is expected in the near future.

Bishop Meiser of Bavaria and Bishop Wurm of Württemberg have resumed the functions from which they were ousted two weeks ago by Dr. August Jaeger in the name of the Reichsbishop. Since then Dr. Jaeger, civil administrator, has lost his office.

Chancellor Hitler is not expected to receive the Reichsbishop formally until after Nazi leaders have conferred with leaders of the opposition.

Course in Georgia Parish

SAVANNAH, GA.—Mrs. J. W. Griffith, executive secretary of the diocesan department of religious education, recently gave a course on The Educational Program of the Parish at St. Paul's Church.

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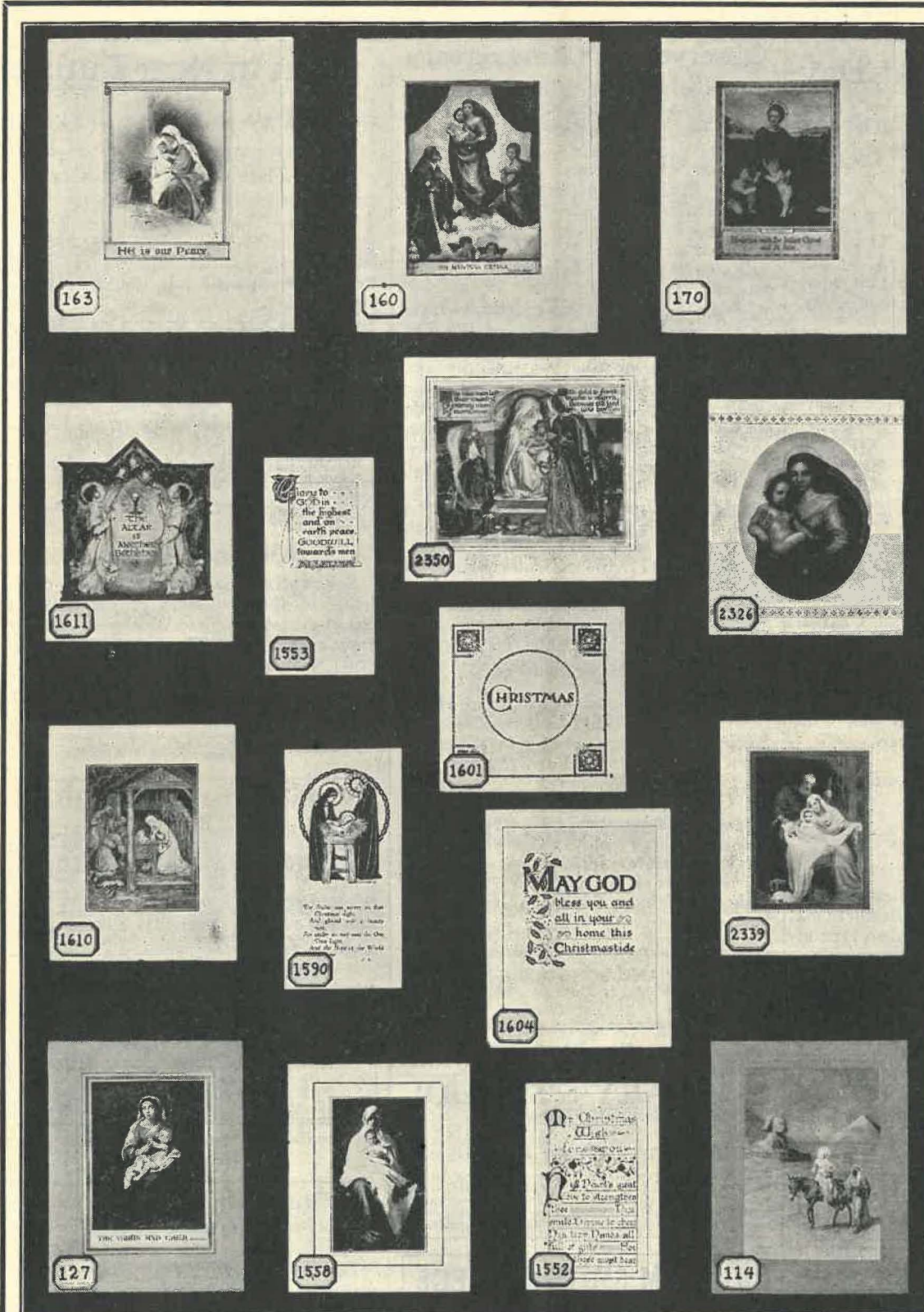
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