

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 21, 1933

The Big Job

by

WILLIAM SCARLETT

Bishop of Missouri

OUR main business as ministers of Christ is to lead men nearer to God, to clear the path as far as possible for spiritual experience, to show them how to find that resource of religion which gives life its deepest meaning, its richest color, its driving incentive. In pursuing this end we shall find, of course, that there are endless ethical implications in this life of the Spirit which will thrust us out into the social problems of our day, make us endeavor to lift "the clogs and weights which prevent the soul from using its wings," force us to declare war on many factors in our social environment which cut across, deny and thwart the values of the Spirit. But always it remains our chief concern to make men conscious of the Spirit of God moving in their lives, and sensitive and responsive to His presence.

MESSAGE OF THE WEEK

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THE OFFICE OF A DEACONESS

By

THOMAS JENKINS

The Bishop of Nevada

INVENTION and the rise of the industrial age not only demanded the service of women and girls in industry but released them from some of the domestic tasks which had held them to the home for many centuries. True, in some countries, long before this, women and girls had taken their share in agricultural activities while carrying on the care of the home and the bearing of children. The home was the centre and sphere of their interest and occupation. Whether we should speak of their emancipation depends upon the regard you have for the home as a basic unit in society. That a radical change came into the lives of women there can be no doubt, and though extremes may have been reached in some aspects of their changed life, yet we can but believe that the net result has been a change of perspective in the regard which the world in general puts upon their services.

With the development of democratic principles in society, further privileges and responsibilities have come to her and she has met them with unanticipated success. In business, in society, in government, in a thousand ways, she has demonstrated her ability as an active, integral part of our civilization. She has rights, and today she claims them as right.

But she cannot abrogate her natural functions as a woman, a wife, a mother and the trainer of the world's children. "The hand that rocks the cradle rules the world." Nor does she desire to do so. If in our age the pendulum seems at times to swing to the opposite extreme, it will right itself in due time. If women are the equal of men in the sight of God, then why should they not be in the sight of men? But they have functions which differentiate them from men and which men cannot perform. And whatever their "emancipation" may mean socially it cannot destroy the pattern in which God made them. The world goes on and our attitudes change in the process. Conditions which were but a short time ago unfamiliar, have become commonplace and we acquiesce; we all live in a

changed world and we cannot, if we would, turn the hands of the clock back.

IN THIS changed world, women are fulfilling a task in the spheres of education and human welfare which men could not possibly perform. Society would be poor indeed without such service. It is massive in its proportions, and entails strain and patient endurance of which men have not shown themselves capable, or at least willing to undertake. It is, as I believe, part of God's plan for the welfare of society as a whole. And if we believe that the Holy Spirit is working not only in the Church but outside its present bounds, albeit the more effectively and on a wider scale because of the Church, then we must be ready to acknowledge and to grant that the progress which we witness is under His guidance and for the greater good of the whole human family.

In the sphere of religion, women have ever held a large place. The long line of women saints testifies to that. From the inception of the Christian movement, their devotion, loyalty, and ministrations have enriched life incalculably. From the tomb on Easter morning to this very hour, they have been first whenever and wherever they have been allowed. It is true, our Lord did not choose any women as members of the Apostolate, but He recognized their value in a hundred other ways. It is also true that the Church has never admitted them to the governing orders of the ministry, yet what of it? Behold, to what services they have been admitted. Think of the vocations which the Church has opened to them, or which the Christian movement has discovered for them—vocations which men could not possibly enter. What of the vast work of sisterhoods and nursing orders, monumental in their works of mercy, and beyond the powers of men?

If service is the test of life-purpose, then surely women have not fallen short in their contributions. God is working His purpose out and He uses women

as well as men as His agents. "To make the world good it requires both men and women as well as God."

BUT in the official ministries of the Church, women do have a place. The order of Deaconess is well nigh coeval with the origin of the Church itself. If the orders of priest and deacon are Apostolic, so is that of the Deaconess. St. Paul, writing to the Romans, says: "I commend unto you Phebe, our sister, who is a diakonon of the church that is at Cenchrae." Bishop Lightfoot says: "As I read my New Testament, the female diaconate is as definite an institution as the male diaconate." And Professor Mason writes: "There is no reasonable doubt that women were admitted freely to this order." And by the end of the first century, they were known widely throughout the Church. For a thousand years their office continued in the Eastern part of the Church. The Council of Nicea, which gave us our Creed, recognized them as an order in the Church. For 700 years, they were continued in the Western part of the Church; and then for reasons which we cannot enter into here, the order seems to have been suspended. In the English Church, probably due to the influence of the Oxford Movement, the order was restored in 1862. Today in England there are 300 women in this office with ten diocesan training schools. And in 1889 the American Church restored the order under the authority of General Convention. In the forty years since its restoration, several training schools have been established; and today

there are 224 Deaconesses serving in 52 dioceses and districts of the Church. I am happy to bear my testimony to the effective service they render in the missionary work of the Church in this district of Nevada. May their number greatly increase.

The last Lambeth Conference declared by resolution that "The Order of Deaconess is for women the one and only Order of Ministry which has the stamp of Apostolic approval, and is for women the only Order of Ministry which we can recommend that our Branch of the Catholic Church should recognize and use."

In the words of our own Canon: "The duty of a deaconess is to teach and especially to assist the minister in the preparation of candidates for Baptism and Confirmation; to assist in the Administration of Holy Baptism by virtue of her office and in the absence of priest or deacon to baptize infants; to conduct the Choir office; to lead in prayer and when licensed by the Bishop, to instruct and preach except in the service of Holy Communion; to care for the sick, the afflicted and the poor and to labor in all ways for the extension of Christ's Church."

This, surely, is an office in the Church which many women with a vocation for it might covet. And I believe that with more adequate training, which is now provided, and with the promise of that recognition which is their due, and, with ample provision made for their employment in health and care in sickness and age, their number will largely increase.

RELIGION AND THE SOCIAL ORDER

By

R. B. MOWAT

Professor of History in the University of Bristol, England

IF HUMAN life is to continue upon this earth with any sort of civilization, it is necessary that there should be social order. Every Church holds this view, but it is not the monopoly of the Churches. There was social order in the ancient world, in the Greek cities, and in the Roman Empire. It is not certain that the Christian religion, when it was adopted throughout the Empire, increased the orderliness of Imperial society. There is no doubt, however, that when the Roman Empire declined and at last collapsed before the insurgent barbarians, it was the Christian Church and its organization which preserved the fabric of a decent social order. In the horrible centuries called the Dark Ages, something of law and letters and morality continued to exist in the minds of religious men, their churches and infrequent schools. The following centuries, called the Middle Ages, were times of incessant war, cruel lusts, darkness and dirt, yet rising here and there to heights of spiritual grandeur of which the cathedrals and parish churches are an abiding expression.

Western Europe was a cultural and spiritual unity, though not of a very high standard, in the Middle

Ages; it had at any rate the opportunity of fashioning Europe and a great part of mankind to a peaceful, orderly, and free existence. The mediæval Church, however, suffering from the inner sickness which attacks all institutions, could not reform itself rapidly enough to meet the demands of the Age; so the Reformation came and shattered the unity of Latin Europe, never to be recovered, at least for hundreds of years. There followed long years of desolating wars of religion before an age of toleration was reached towards the end of the seventeenth century.

A RESULT of the Reformation has been the establishing of national Churches in all the countries of Europe and the offshoots of Europe which adopted the Protestant faith. National Churches share in the common defect of nationalism, and experience great difficulty in co-operating, even in a joint responsibility like the duty of supporting Western civilization. In the World War the Protestant Churches, owing to their national positions, spoke with varying voices or with no voice at all; the only religious body which was

in a position to make an authoritative criticism of the breakdown of world order was the Roman Catholic Church, a duty which Pope Benedict XV. faced and carried out in pronouncements of undeniable vigour. The Reformed Churches, however, have now a spirit of co-operation and a common organization for expressing it; and it may be that in some later time their alliance may be able to arrange a *modus vivendi* with the Roman Church.

For all Christian Churches have an inescapable responsibility for the preservation of the social order. The Christian religion grew up in the later centuries of classical culture. It is part and parcel of Western civilization, which was developed around the Mediterranean and comes from Greek, Hebrew, and Latin sources. Western civilization has made a unique achievement; it has produced the free yet disciplined individual, capable of owning property and increasing it, of having a family and leading it, of pursuing learning, literature, philosophy, religion, through the exercise of his own unfettered mind, yet without anarchy. This social order, apparently so habitual, solid and firm, is actually maintained by a tiny margin; beyond the margin is another social order, where instead of freedom is servitude, instead of intellect is prejudice, instead of morality is instinct. In the last century and a half revolutions, formerly purely political, have tended to become attacks on the existing social order; and at the same time, inevitably, they have tended to attack the Christian religion.

IT IS easy enough to point out deficiencies in the present social order, that is, in Western civilization. Science has conquered nature, and filled the world with all manner of plenty. Never before has mankind had offered to it, almost forced upon it, the means for a nobler life—food and clothes and books and schools, and the products of every sort of technical or liberal art—in such abundance. And yet man, who has conquered Nature, has not conquered his stupid self. He allows unemployment and want to desolate a world, though he knows all the time what is wrong and how to right it. Will-power has broken down, and even a simple decision to wipe away reparations or to lower half a dozen international tariffs cannot be taken without reserves.

If the Christian Churches have any superiority to secular bodies it should be in will-power. A Church is an organ of persuasion. It recognizes imperative duties, an everlasting yea, and an everlasting nay. Yet Western civilization, which is avowedly Christian, has at present no will; and a society just across the frontier, avowedly not sympathetic to the Christian religion, is firm-willed, purposeful, united. If Western civilization, the social order under which Europe has been the lamp of the world, collapses, it will be not through external assault, but from inner decay. It will disintegrate through lack of will-power to take the steps which it knows to be right. The Christian Churches, as organs of will-power and part and parcel of Western civilization, have the opportunity of all the Ages now waiting at their door.

Let's Know

By

BISHOP WILSON

STATIONS OF THE CROSS

I WAS asked one day to explain what is meant by the Stations of the Cross—origin, significance, use etc. It is rather an interesting story. As early as the third and fourth centuries pilgrims used to go to Palestine to visit the Holy Places. During the Middle Ages many such pilgrimages were made every year, the pilgrims pausing at many points of sacred association to offer appropriate devotions. Turkish interference with these pious travellers precipitated the Crusades which lasted for a matter of some two hundred years. After the collapse of the crusading movement, the cloud of Turkish domination settled over all of the Near East and by the end of the Middle Ages these pilgrimages were exceedingly difficult.

Whereupon a substitute came into vogue. In the fifteenth and sixteenth centuries reproductions of the Holy Places were set up in different parts of Europe. For instance a Dominican Friary in Cordova built a series of little chapels containing painted representations of the principal scenes in our Lord's passion. Then in 1520 the indulgence system was associated with this devotional exercise and its popularity began to spread. In that year Leo X granted indulgences to worshippers who made the round of seven stations in Antwerp called the Seven Dolours of our Lady. Such indulgences have been repeated and extended many times since then. Stations began to be erected in church buildings everywhere, being sculptured or painted pictures of certain scenes on the way to Calvary.

At first the number of stations and the scenes represented varied considerably. At different times and in different places the number ran all the way from eleven to thirty-seven but gradually it was regulated to a fixed number of fourteen. These are as follows: 1—Christ condemned to death; 2—the cross is laid upon Him; 3—His first fall; 4—He meets His mother, St. Mary; 5—Simon of Cyrene is made to bear the cross; 6—His face is wiped by Veronica; 7—His second fall; 8—He meets the women of Jerusalem; 9—His third fall; 10—He is stripped of His garments; 11—His crucifixion; 12—His death on the cross; 13—His body is taken down from the cross; 14—His body is laid in the tomb.

The Way of the Cross is an act of devotion making use of the Stations. It may be done either privately or as a congregational service. An individual moves from station to station, pausing at each one for a brief meditation on the subject commemorated in the picture and offering a few prayers. In case it is a public service the congregation remains in the pews and the officiating priest makes the pilgrimage offering the prayers for all. Sometimes hymns are sung during the progress of the procession.

Stations of the Cross are sometimes seen in our Episcopal churches. Of course the use of them has nothing whatever to do with papal indulgences. Pic-

tures of similar scenes find their places naturally in all sorts of devotional manuals and it is difficult to see where any objection could be raised to the devotional use of the same scenes on the interior walls of our churches. A pilgrimage in miniature along the Road to Calvary would not hurt anybody in the course of a Lenten season.

Worship or Entertainment

By

BISHOP JOHNSON

WORSHIP is a corporate act. In order to be effective it needs the cooperation of all the worshippers in a common service. We kneel when we pray, stand when we praise and sit to be instructed. It spoils the effect if you squat when you should kneel, lounge when you should stand and wriggle when you sit. If you are a worshipper and not a bystander merge your ego in the corporate act. When you enter a pew if you are a spectator you will plant yourself next to the aisle and make everybody crawl on you. If you are a worshipper you will go to the extreme end of the pew where you will not be interrupted in your devotions. If you love the Church and desire to promote its worship you will prefer to sit in the front half of the Church. The practice of sitting far back because you prefer to do so often causes strangers who are not familiar with the service to sit in the front seats where they are naturally embarrassed and uncomfortable. What you do or do not do depends largely upon your attitude toward the Church. If you are there to promote the atmosphere of worship you will observe these simple rules. If you are there merely to be entertained you will carry the practices of the theater into the Church service, only strangely enough in the theater you are apt to prefer the front seats. I wonder why the difference?

Another thing that I think Church people should consider. The Church is their Father's house. Certainly if one feels this he ought to observe the courtesies of the home and extend to strangers a cordial smile and a welcoming greeting. One can hardly visualize a gentleman who would not offer a seat to a visitor in his own house. Surely it is equally difficult to imagine a Christian who would not offer his seat to a stranger in God's house. After all it is a question of manners and in a way they are as important as morals. It would be considered as bad to eat with one's knife as it would be to break one of the ten commandments and there is a reason for it too, for manners are the outward expression of kindness and courtesy. Bad manners in Church is bad religion. Unless kindness and courtesy are characteristics of a congregation the salt has lost its savour and becomes offensive instead of helpful. Anyone who can be discourteous in Church has failed to catch the ABC of their religion, and the humbler the person the greater the obligation to be kindly. Here the rich and the poor are to meet together in a family life. Surely one ought to go to Church and to be of the Church in this spirit.

Casual Comment

By

BERNARD IDDINGS BELL

"IF YOU ever think a bishop's life a bed of roses," writes a diocesan to me, "remember that roses have thorns." He then tells me a sad story. A prominent parish was vacant in his diocese, a key parish. He had long conferences with the vestry and finally supposed that a very competent man was to be called, a man known for his faithfulness, skill as a pastor, wise understanding and industry. Instead the other day the vestry informed the bishop that they must have the Reverend Mr. Thinswete, of whom the bishop had never even heard. He looked the gentleman up and found him a hopelessly unfit man for such a post. Why must he be called? Because the senior warden's maiden sister of uncertain age met him last summer—up Mt. Desert way—and wants him to become her rector. And she and her brother and two cousins say they will withdraw their contributions unless Mr. Thinswete comes. And between them they give one-sixth the parish income.

Poor bishop, he needs a man in that parish who can be trusted. Poor parish, it is filled with common folk who need skilled pastoring. Poor Mr. Thinswete, compelled to dance attendance on the senior warden's sister.

If this were an isolated case it would not matter much. But every bishop knows that it is more common than not for parishes to choose rectors in some such manner as that. If a parson in this Church of ours desires promotion let him spend most of his time cultivating social contacts. If he does not it will not matter a great deal how good he may be, or how competent. He will not be apt to get preferment. And that happens to be one reason why young men of parts and honesty hesitate to enter our ministry. A good many people feel like my own father, himself a vestryman, who deprecated my decision to become a priest. "I hate," said he, "to see you in a profession where your advancement will depend upon your willingness to be a clinging parasite." I thought then that it was language bitter in exaggeration; but for twenty years I have watched my fellow-priests' careers. Climbers get ahead, and many by pure chance; but it is rare to find appointments made on the basis of ascertained merit. And the bishops, one and all, tell me the same thing.

My father was wrong, of course, in seeking to deter his son from priesthood, but he was no fool.

THE STORY OF THE CHURCH

By BISHOP JOHNSON

The series of articles, appearing recently in *The Witness*, is now available in book form; large type; standard book page size; substantial paper binding.

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WITNESS BOOKS

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Chicago

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Toyohiko Kagawa, founder of the Kingdom of God movement in Japan, has withdrawn his cooperation with the movement since, in his opinion, the various churches cooperating in it have failed to enlarge their social vision. He is now to devote himself entirely to various institutions doing social work, which he believes to be an inalienable part of any true Kingdom of God program. In other words the man whom many consider the greatest of present day Christians, for the sake of his convictions, feels compelled to go along without organized Christianity. At the recent session of the Federation of Christian Missions in Japan Mr. Kagawa stated that reactionary nationalism has set in the world over so that a Christian internationalist would soon have to choose between compromise and jail.

* * *

Other Groupers Come Upon the Scene

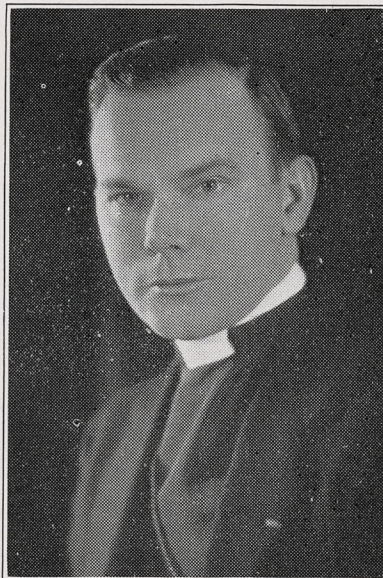
Apparently we are soon to see rival Groupers. In any case there is now in Canada the Rev. F. C. Raynor, Methodist parson of England, who is heading up a Group Movement which is not of the Buchmanite variety. In speaking before a group of ministers in Toronto recently he stated that there were several types of the same thing in England, each having about the same standing. There was the followers of Frank Buchman, who call themselves the Oxford Groups; the followers of Dr. Russell Maltby, known as the Cambridge Groups; there was a group of liberal evangelical Anglicans, and still another group that called themselves merely the Groups. All of which, I presume, was to be expected.

* * *

A Message from the Treasurer

Under the heading of "A Cent a Week" the following message from the treasurer of the National Council, Dr. Lewis B. Franklin, is passed on to you:

"If each of the one million three hundred thousand communicants of the Church had sent to the Church Missions House one cent each week from July 1st to September 1st the total would have been more than the \$98,554 received through the dioceses during that period. Your National Council is operating this year on a budget reduced from \$4,225,000 as authorized by General Convention to \$2,898,961. Our monthly appropriations are about \$240,000 and the dioceses reported that they expected



WILLIAM BLACKSHEAR
Accepts Work in Texas

to pay at the rate of about \$125,000 per month. During July and August they paid at the rate of \$50,000 per month. As a result of this shrinkage in receipts we are now borrowing from the banks \$275,000.

"Let us make a real effort this month to secure the payment of pledges which were neglected during the Summer. Unpaid pledges tend to keep people from Church attendance. Let us also ask all Treasurers to remit before the end of the month all missionary funds in their hands."

* * *

New Chaplain at St. Stephen's College

The Rev. M. L. Yates, for fifteen years the rector of Christ Church, Cooperstown, diocese of Albany, has been appointed the new chaplain of St. Stephen's College. He is forty-three years old and is a graduate of Columbia. He succeeds the Rev. K. O. Crosby who resigned last spring with Dr. Bernard Iddings Bell. Mr. Crosby is now the headmaster of Howe School. As a part of the economy program of the college the chaplain's stipend has been reduced from \$5000 to \$1800.

* * *

Suggest Research Bureau for Orient

The fifth installment of supplementary material extending the report recently made by the Laymen's Foreign Missions Inquiry, dealing with the findings of the research staffs in Japan, was made public last week by Albert L. Scott, chairman of the organization.

The report states that both the Japanese and missionaries agree on two principles, that American money should be given for specific purposes rather than for long-time general

subsidies, and that the control and expenditures of gifts should be entrusted to responsible Japanese agencies without missionary interference.

It is also urged in the report that a research bureau or institute be set up in Tokio, independent of but closely related to Christian bodies on the one hand and to government and academic agencies on the other. In addition to undertaking studies under its own auspices, the bureau would collate and interpret for the Christian public in both Japan and the West the most valuable studies conducted and data gathered by other Japanese agencies of research.

* * *

Laymen Discuss Taxes of Churches

The question as to whether or not Church property should be taxed was the subject of lively discussion at a conference of Unitarian laymen who met last week-end at Petersham, Mass. The taxing of all church property was advocated by many as a logical expression of the separation of Church and State. It is significant in this regard that the report on taxation submitted to the authorities of New York City by Mr. Samuel Untermyer pointed to the fact that there is millions of dollars worth of income producing property held by the churches of the city that is tax-exempt. With the pressure for additional tax revenue so acute there is real probability that the churches will soon have to face the matter. The Institute of Social and Religious Research in a recent report placed the value of Church property in the United States at seven billion dollars, which is one third more than the value of public school property in the country. They also state that the annual expenditures of the churches rose in the ten years from 1916 to 1926 from \$329,000,000 to \$817,000,000, an increase which was 50% more rapid than the growth of the nation's total income.

* * *

Sees Church as Lackey of the State

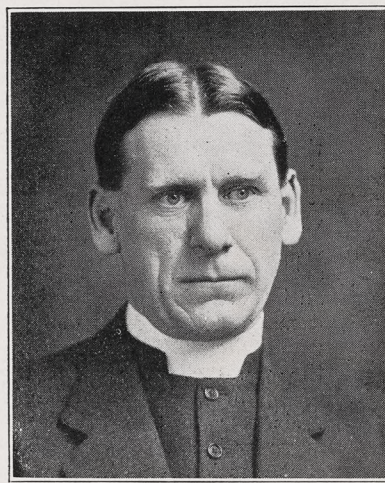
The Church has surrendered its heritage of spiritual leadership and has become the lackey of the state, declared the Rev. Charles W. Robinson, formerly rector at Bronxville, N. Y., in a sermon preached last Sunday at the Cathedral of St. John the Divine in New York. And a very good sermon it was too; which means of course that I agreed pretty thoroughly with everything he said. The job of the Church, he said, is not to be the overlord or the servant of the state, but to be its guide and critic. He illustrated his thesis by referring to the way the Church did become the servant of the state during the war, and by the way the Church



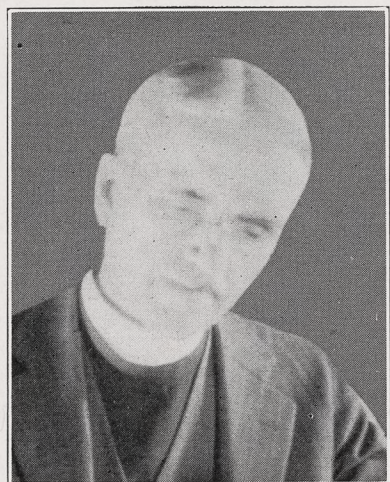
Bishop Johnson



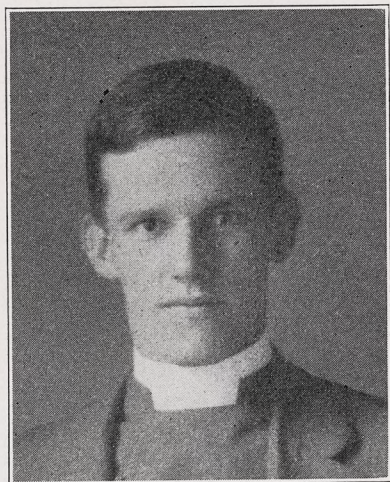
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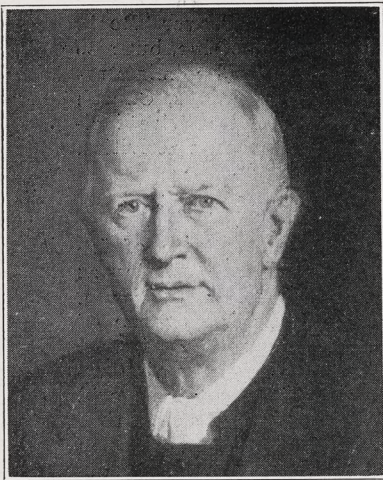
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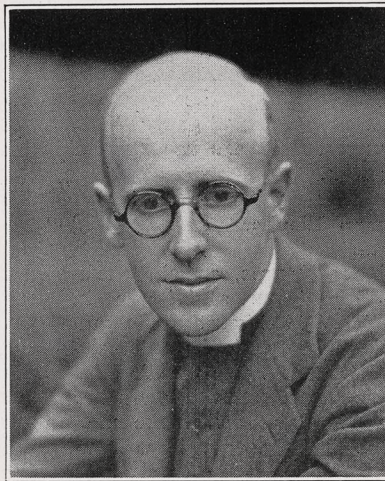
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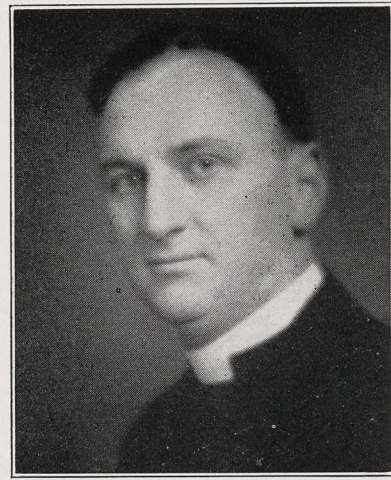
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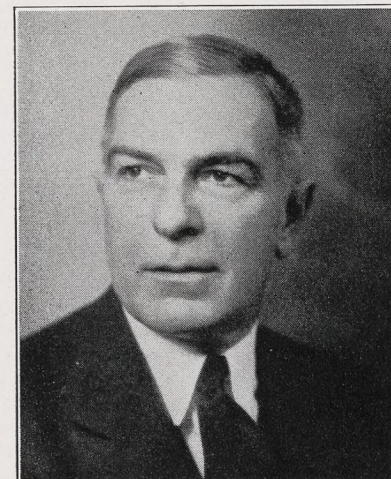
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"has constantly indorsed the economic program of the state no matter what that program happened to be."

In pointing out that the present idea of justice held by both Church and State is pagan and vindictive he said that the gospel idea is not to give a man what he deserves, but to give him what he needs to reclaim him to society.

"Jesus' idea of justice was to give a man what he needs and not what he apparently deserves," he said. "And so the laborers in the vineyards, even though some of them worked but one hour, received the full pay because they needed it to feed their wives and children. Jesus refused to arbitrate between the two brothers who were quarreling about the inheritance in the case where one was cheating the other, but he gave them what they needed, the advice, beware of covetousness.

"In other words, the religion of Jesus is one of love interpreted practically. A tremendous harm is done by preaching an ideal religion such as the Sermon on the Mount and not practicing it. And actually practicing it cannot be done until the Church returns to the mind of Jesus regarding war, international peace, food sufficient for all and justice that makes for rehabilitation as a member of God's family.

"Many of the things we have been practicing have been a counterfeit religion. They are not the religion of Jesus. His religion would tear out by the roots many of our existing Church conditions."

* * *

Death of Michigan Clergyman

The Rev. Charles O'Meara, retired priest of the diocese of Michigan, and rector emeritus of Trinity, Munroe, died on September 3rd after an illness of several weeks. He was born in Ontario in 1847 and came to this country in 1889 where he served several parishes, most of them in Ohio.

* * *

William M. Brown at Brotherhood Convention

A stir was created at the convention of the Brotherhood of St. Andrew, held last week in Chicago, when William Montgomery Brown, deposed bishop of Arkansas, attended the corporate communion service held at St. James Church, and received the Holy Communion. It was pointed out later by Church officials that whereas Bishop Brown was deposed he was not excommunicated.

Bishop Rogers of Ohio was the speaker at the convention banquet in place of Presiding Bishop Perry who was prevented from attending.

He spoke of the Laymen's Missionary Report as "one of the most

wholesome things of recent years", predicted that the Japanese Church would soon be independent of us, and expressed the belief that times were getting better so that the Church should launch a great advance movement along all fronts. Mr. Leon Palmer, secretary of the Brotherhood, reported continued growth during the past two years in spite of the depression.

* * *

New Woman Worker in Michigan

Miss Grace Dennis, a field worker of the Department of Missions in the Diocese of Michigan, has begun work in the Lapeer Field, where she will assist the Rev. Walter B. Williamson of Flint and the Rev. Luther B. Moore of Romeo with the missions under their charge. Miss Dennis is a member of the Church of the Messiah, Detroit, and was formerly engaged in parish work in St. George's Church, Detroit. The diocese employs six women Field Workers in various mission fields, under the jurisdiction of the Ven. Leonard P. Hagger. Their activities include the organization of Church schools and women's work, young people's programs, parish calling, and general parish assistance.

* * *

Plans Completed for Oxford Celebration

Plans have been completed for the service to be held at the Chicago Stadium on September 29th when the Oxford Centenary will be celebrated. Approximately 12,000 tickets have already been issued. Bishop Sturtevant of Fond du Lac is to participate in the service, assisting Bishop Stewart. The preacher is to be Bishop Manning of New York. A choir of 2,000 voices is expected.

* * *

Forty-Fourth Year of Training School

The Church Training School of the diocese of Pennsylvania, located at 708 Spruce Street, Philadelphia, will open for its forty-fourth year on October 4, 1933. The school has trained over two hundred women for the distant mission fields and as many more for service in the United States. About one-third of its graduates have become deaconesses. The faculty includes a number of the leading clergymen of the diocese. The warden of the school is the Ven. James F. Bullitt; the chaplain is the Rev. Edward M. Jefferys; the director of curriculum is the Rev. Frederick E. Seymour who has been actively connected with the educational work of the National Council. Bishop Taft, who is ex officio the president of the corporation, was for twenty-five years a member of the school faculty. The dean, Miss Ethel M. Springer, who came to the school in

1931, has had extended experience in the fields of social service and child welfare. The training course includes not only thorough instruction in the Bible, Prayer Book, Church history and doctrine, but also courses in the practical administration of parish organizations, Church schools and the social service incidental to parish or diocesan activities.

* * *

World Faith Congress Speaker Fears Fascism

The Rev. James A. Crain of Indianapolis, speaking last Tuesday at the World Faith Congress in Chicago, said that nationalism is now one of the great challenges to Christianity. "Fascism in both Italy and Germany," he said, "confront the world with an authoritarian state that makes demands of religion which Christianity cannot give without surrendering its soul. In both nations religious authorities have bent for the time being before the storm."

* * *

Brooklyn Rector Returns to Texas

The Rev. William Blackshear, who created quite a fuss in New York a few years ago by announcing that Negroes were excluded from St. Matthew's, Brooklyn, where he was rector, has resigned the rectorship to accept work in Texas. Referring to the stand he took four years ago, Mr. Blackshear stated to reporters the other day that he still considers his position the correct one. "My policy", he said, "of encouraging the segregation of the Negro saved the church. It was not race prejudice that inspired my decision; it was the firm belief that segregation would help both the Negro and the white churches". The South, according to Mr. Blackshear, can teach the North a great deal about the handling of the Negro question.

* * *

Connecticut Clergyman Dies

The Rev. Charles L. Adams, rector of St. Mark's, New Canaan, Connecticut, died at his summer home in New Hampshire on the 11th of a heart attack. He had been in ill health for three years.

* * *

Consider Statue on War Front

The president of Chile is considering a proposal made by the Catholic Youth Congress that a statue of Christ be erected on the lofty Morro Hill at Arica to commemorate peace between Peru and Chile. The hill is near the boundary line between the two countries and was the scene of fierce fighting during the war in 1879. Chile and Argentina now have a huge statute of Christ in the Andes Mountains which bears the inscription: "Sooner shall these mountains

crumble into dust than the peoples of Argentina and Chile break the peace which at the feet of Christ the Redeemer they have sworn to maintain."

* * *

Death Takes American Catholic Bishop

Frederic E. J. Lloyd, known as the primate of the American Catholic Church and as an archbishop, died on September 11th in his 74th year. Dr. Lloyd was ordained a priest in the Church of England in 1882, after which he did missionary work in Labrador. He came to the United States in 1893 and was rector of several Episcopal Churches, and, if I am not greatly mistaken, was elected a bishop, though the election was never ratified. He then became a bishop of the American Catholic Church, though his orders were never recognized by us or the old Catholics of Europe nor has the church over which he presided as primate any congregations to speak of. It was just one more of the several so-called Old Catholic Churches about which you can get information from the department of ecclesiastical relations of the National Council if you are sufficiently interested.

* * *

Trade Unionists Attend Church

The trade unionists of Little Rock, Arkansas, attended Christ Church on Labor Sunday, upon invitation of the vestry and rector of the parish. The church was well filled with workers, the lesson was read by the secretary of the state Federation of Labor and the sermon, an appropriate one for the occasion, was preached by the Rev. W. P. Witsell, rector. The service was widely commented upon both in the daily press of Little Rock and the labor press of the state, with labor leaders as well as the rank and file of the workers being highly appreciative of the honor paid them.

* * *

New Rectory in Montana

A new rectory is being built for the Church of the Holy Spirit, Missoula, Montana, which according to reports will be the envy of most rector's wives. Two stories and basement, nine rooms, garage attached, lavatory on the first floor, two baths on the second, finishings in mahogany downstairs, with the kitchen and four bedrooms finished in enamel. It is to have conditioned heating of the most modern type, with forced warm and cold air maintaining an even temperature at the proper humidity throughout the year, all automatically controlled. It may be a bit mean to point out the fact, but while this handsome building is under construction the records reveal that out of assessments and apportionments to-

talling \$1,178 for the year 1933 the parish had paid but \$494.25 up to August first. Well there is five months left to pay the balance—maybe the parish will double it as a thank offering for such a beautiful rectory.

* * *

Church Willed Large Sum

Zion Church, Greene, diocese of Central New York, was recently willed \$72,000 by Mrs. Mary E. Blodgett of New York City; \$50,000 to be added to the endowment and \$15,000 for a new organ. It is said that Mrs. Blodgett, who died in her 93rd year, gave over three million dollars to various Episcopal churches

and institutions during her lifetime. She was the only child of Mr. and Mrs. John H. Sherwood who lived in Greene until 1849 when they moved to New York.

* * *

Assistant at Bridgeport Parish

The Rev. Ralph D. Read, diocese of Connecticut, has accepted a call to be the assistant at St. John's, Bridgeport, Connecticut.

* * *

New York Rector Leads a Retreat

The Rev. Granville Williams, rector of St. Mary the Virgin, New York, conducted an Ember Week retreat for the clergy of the metro-

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politan district of New York, from September 19th through the 22nd, at the retreat house at Bernardsville, New Jersey.

* * *

Quincy Teachers Hold Conference

The first diocesan convention of the Church school teachers and leaders of the diocese of Quincy was held at Knoxville, Illinois, September 3 and 4. It was a small gathering but those in charge feel that it was most successful so that a much larger one is planned for another year.

* * *

Death of Minnesota Priest

The Rev. Arthur Chard, retired priest of Minnesota, died on September 2 at his home in Cannon Falls. He had served in several parishes in the diocese of Minnesota, and in Iowa, Kansas and North Dakota. The last 25 years of his ministry was as rector at Hastings from which he retired last year because of illness.

* * *

Prayer Book Cross Service at San Francisco

The famous Prayer Book Cross service was held at Golden Gate Park, San Francisco, on September 17th. The Prayer Book Cross is a memorial of the historic service held on the shore of Drake's Bay by Francis Fletcher, priest of the Church of England, over three hundred years ago.

* * *

Rector and Wife Killed in Crash

The Rev. Francis P. Keicher, vicar of St. George and Holy Innocents, Indianapolis, died in the City hospital last Sunday as a result of injuries received in an automobile accident on Friday. Within 24 hours his wife, also injured, died.

* * *

Bishop's Secretary Marries

Mary Bowen Craighill, daughter of the Rev. Francis H. Craighill, and secretary to her grandfather, Bishop

Reese of Georgia, was married August 28th to Dr. Conrad Kinyoun, director of the municipal laboratory at Savannah. She is to continue as the Bishop's secretary.

* * *

Baptist Organ for Episcopal Church

St. Peter's, Talladega, Alabama, where the Rev. Joe Harvey is the rector, has just installed a big 598 pipe organ which they purchased from the Baptist Church of that city. The dedication service was on September 10th, when there was a program by Mr. Carleton B. Chapman, rising young organist of that part of the country.

* * *

Bishop Johnson to Conduct Mission

Bishop Irving P. Johnson of Colorado, editor, is to conduct a preaching mission at St. Mark's, Frankford, Philadelphia, from October 15th through the 22nd.

* * *

Labor Sunday Service at Gary Parish

Special Labor Sunday service was held at Christ Church, Gary, Indiana, with hundreds of labor leaders attending in a body since the annual convention of the Indiana State Federation of Labor was meeting in the city at the time. There was an impressive procession of the workers from the Labor Temple to the church. The sermon was preached by the rector, the Rev. James Foster.

* * *

How About a Pair of Pants

I have received a communication from my friend, Louis Francis Budenz, labor leader, who is now organizing workers along the Mississippi. It is a pathetic story: "There is grave danger that I will not be allowed to walk in the streets shortly since I haven't a decent pair of

pants. Certainly I cannot go into a newspaper office or into the homes of my bourgeois friends. I hope you will see to it that the important job of organizing the workers in this part

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of the country is not held up for lack of a pair of trousers." So if any of you have a cast-off suit that you want to give to the labor cause it might be sent to Brother Budenz. He is about five feet six and weighs around 145 pounds I should judge. And if two of you should be inspired at the same time to send him clothing no great harm would be done for I gather from his letter that there are others with him whose clothes are in a like condition. He is a live-wire labor leader who deserves all the help you can give him, either in the form of clothing or cash. His address is Room 522 Granite Building, 406 Market Street, Saint Louis, Missouri. Budenz is the young man who was to have lectured at the Wesley Conference this year but was prevented from coming the last minute because a deputy sheriff in Ohio threw him in jail for making a speech in the public square. Budenz and deputy sheriffs are like that. Wrap up that suit and send it along to him.

* * *

English Canon to Lecture at Berkeley

The Rev. Albert E. Baker, canon of York Minster, is to be the special English lecturer at Berkeley Divinity School from January to April of next year. He is the author of several books, his latest being "Christianity and Science in the 20th Century" which has received high praise in England. The subject of his teaching at Berkeley will be the philosophy of religion and the history of Christian ethics. He will be available for a certain amount of outside lecturing and preaching. Those who desire his services should write Dean W. P. Ladd, New Haven, Connecticut.

* * *

Country Church Observes 140th Anniversary

The 140th anniversary of Trinity Church, Ashland, N. Y., was observed on September 1st. The parish was organized in the house of John Tuttle at a meeting called by Philander Chase, missionary; the same home in which he who afterwards became Bishop Tuttle was born. The Rev. John G. Duncan is the present rector.

* * *

Parochial Missions for Connecticut

The diocese of Connecticut is getting ready to hold an hundred parochial missions between Thanksgiving and Christmas, especially to help reassure Church members who feel the impact of our naturalistic modern world and its thinking, and to reinterest in vital religion the people who go to Church on Easter and no other time. A conference preliminary to this was held September 12-14 at Trinity College, when 140 priests were made welcome by Presi-



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dent Ogilby. Incidentally, he entertained by going to the tower of the new chapel frequently and playing good tunes on the carillon. The three bishops of the diocese were present. The speakers at the conference were Professor Wilbur Urban of Yale, the Rev. Russell Bowie of Grace Church, New York, and Father Hughson of the Order of the Holy Cross.

* * *

Clergy Conference at Bethlehem

A conference of the clergy of the diocese of Bethlehem was held at Vosberg, Pa., on September 11-13 to discuss the fall campaign. The Rev. John Irwin represented the National Council; the Rev. Donald Aldrich of the Ascension, New York, gave three addresses on prayer; Bishop Sterrett conducted conferences on Rethinking Mission and Archdeacon Walter discussed diocesan missions and Church schools.

* * *

Churchmen's Club and Convocation Meet

The Churchmen's Club of Northern New York was held on September 12th at St. Philip's, Norwood, N. Y., on the evening of the autumn convocation of the rural deanery of Ogdenburg. The speakers were Bishop Oldham and the Rev. Eric Tasman of the National Council.

* * *

Rector Issues a Loyalty Code

The Rev. Edmund H. Gibson, rector of Trinity, Galveston, Texas, has issued a "Loyalty Code for Churches" which has received the endorsement of all sorts of important people, including Presiding Bishop Perry, Bishop Quin, Roman Catholic Bishop Byrne of Galveston, Rabbi Henry Cohen of Galveston, and Episcopal Bishops Abbott, Freeman, Moore and Seaman, to name but a few. The idea behind it is to inaugurate a mobilization of spiritual forces to run parallel with the effort toward economic recovery that is now being made. Mr. Gibson therefore suggests a code for the churches as follows:

"1. For a period of six months all ministers, priests, and rabbis, in their preaching and teaching, shall set forth and emphasize the exemplary life of (Jesus Christ for Christians, or other great religious leaders for Non-Christians) and the living ideals of their faiths, interpreting and applying the same to the solving of the practical problems of the life of the world today.

"2. It shall be the duty of all ministers, priests and rabbis to send forth a sincere and urgent call to all persons committed to their pastoral care to make greater use of the Churches for private and public

prayer, meditation, and worship. A nation on its knees acknowledging God's supremacy and goodness is the first step in a national moral and spiritual recovery. Churches should be kept open seven days in the week, with services at convenient hours for all.

"3. In every parish, mission, congregation, and religious group the laity, men and women, shall organize in a systematic endeavor to uphold, foster, and practice the moral and spiritual virtues of honesty, fidelity, purity, charity and love."

Christianity Brings Joy To Life

"A jolly life for everyone" is the social doctrine of Anglo-Catholics according to the Rev. Bernard Iddings Bell, if his sermon, preached recently at St. Mary the Virgin's, New York, was correctly reported.

"If this concept of fun for all were adopted it would knock our present ridiculous social system into a cocked hat and then it would knock bolshevism into the hat on top of it," Dr. Bell declared. "It is because the Anglo-Catholic Church wants people

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Sundays: Holy Communion, 8 a. m.
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Summer Services
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m.
Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m. Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

to have a good time that it takes the social position it does. That is why it opposes the crowding of people in slums and regards avarice as the worst of all sins."

* * *

Must Build According To God's Plans

The first task of business men is so to construct the economic order as to provide worthwhile work for every one, the Rev. Dr. Joseph Buchanan Bernardin said in his sermon recently at All Angels' Church, New York. "We live in a world that has gotten out of shape and out of gear and not at all as God had planned," he said. "We are not trying to fashion a new world on a blank page, but to reconstruct this world as God would have it."

* * *

Chinese Students Study Communism

Innumerable conferences have been held this summer in China, many under Church auspices, and many more under the joint auspices of the Y.M. and the Y.W.C.A. At all of them the chief topic of discussion was communism, with the conference at Kuling, under the chairmanship of Bishop Roots, dealing definitely with the challenge of

communism to Christianity. Chinese students, it is pointed out by missionaries, while not entirely indifferent to religion are nevertheless indifferent to the Church as an organization. In this respect they are perhaps not unlike students the world over. However these numerous conferences, where the utmost freedom of expression is allowed, are doing at least something to convince them that the Church is aware of the need for social and economic change.

* * *

Rector Deplores Mass Thinking

About the nearest many of us get to real human suffering is a committee meeting, the Rev. J. Herbert Smith, associate rector of Calvary, New York, said in his sermon recently.

"We train ourselves to think of the wounded masses and forget that there is such a thing as the wounded individual," he said. "By thinking in terms of the masses, instead of the individual in need, we pass by suffering humanity as they wait by the roadside for someone to minister to them. Thus cowardice, superficiality and mass thinking may cause us to neglect our needy fellow-men just as much as pure selfishness."

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IN PHILADELPHIA

CENTENARY OF THE CATHOLIC REVIVAL

Philadelphia, October 22-26, 1933

*A Celebration of the Beginnings of
the Oxford Movement*

Subject: "The Catholic Revival
and the Kingdom of God."

Honorary President: The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania.

Chairman: The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee.

Vice Chairman: Rev. Frederic S. Fleming, D.D., Rector of Trinity Church, N. Y. City.

Congress Preacher: The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church.

SPEAKERS and readers of papers at the Congress Sessions are the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania; Rev. William A. McClenthen, D.D., Rector Mt. Calvary, Baltimore; Rev. Frank Gavin, Ph.D., General Theological Seminary, N. Y. City; Rev. James O. S. Huntington, D.D., O.H.C., Holy Cross, West Park, N. Y.; Rev. Julian D. Hamlin, Rector Church of the Advent, Boston; Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass.; Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada; Wilbur M. Urban, Ph.D., Professor of Philosophy, Yale University; Rev. George D. Rosenthal, D.D., Vicar St. Agatha's, Birmingham, England; Rt. Rev. William T. Manning, D.D., Bishop of New York; Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Ralph Adams Cram, LL.D., N. Y. City.

Other speakers and preachers at meetings and services are the Rev. John Crocker, Student Chaplain at Princeton University; Rev. Joseph Patton McComas, D.D., Vicar of St. Paul's Chapel, N. Y. City; Rev. William B. Stoskopf, Rector of Church of the Ascension, Chicago; Rt. Rev. John Durham Wing, D.D., Bishop of Southern Florida; Rev. John Rathbone Oliver, M.D., of Baltimore.

Speakers at the Congress Dinner will be Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; Rev. Bernard Iddings Bell, D.D., Professor Robert K. Root of Princeton University, and the Mayor of Philadelphia.

Membership in the Congress, which includes subscription to the Congress Bulletin and admission to all services and sessions, is \$1.00. Apply to the Catholic Congress of the Episcopal Church, 94 Broadway, New Haven, Connecticut, P.O. Box 1861.

The Canvass of November, 1933 is the Horizon of Recovery for the Missionary and Parochial Life of the Church

*No Parish too small to be Canvassed
No Pledge too small to be Consecrated*

THE needs and the opportunities of the coming autumn justify the calling of a special meeting of the Vestry in every parish, and of the Field Department of every diocese.

The Field Department of the National Council is prepared for immediate co-operation with these leaders.

1. The members of the staff of the Field Department and the other officers of the National Council are available for conferences and addresses. Apply to the Corresponding Secretary, Field Department, Church Missions House.

2. The Speakers' Bureau is prepared to make the widest distribution possible of the bishops and other missionaries available from the foreign and domestic fields. Apply to the Speakers' Bureau, Field Department, Church Missions House.

3. The Department of Publicity is prepared to supply to parish and diocesan papers suitable missionary and promotional material. Autumn issues of News Notes and other releases will feature the preparation for the Canvass. Apply to the Department of Publicity, Church Missions House.

4. Handbooks and other literature of the Field Department as listed in this advertisement should be ordered early either through the diocesan headquarters or direct.

Program Literature—1933

EDUCATIONAL

- GENERAL CHURCH PROGRAM, 1932-1934, and TRIENNIAL REPORT, 1929-1931. (One book.) Free.
- HORIZONS. For clergy and other diocesan and parish leaders. No. 2172. Free.
- WHAT MATTERS IN MISSIONS? A reprint from The Christian Century. No. 958. Free.
- EARMARKED FOR THE KINGDOM. Containing the Budget Dollar and information on the Church's financial policy. For general distribution. No. 2166. Free.
- INCOME AND EXPENDITURES. For clergy and lay leaders. Bulletin No. 73. Free.
- WALL MAPS. (1) The Episcopal Church within the United States. (2) The Episcopal Church Around the World. Size 35"x53". Price 50 cents each.
- CHURCH ORGANIZATION CHARTS. (1) The National Council. (2) Typical Diocese. (3) Typical Parish. Size 34"x44". Price 35 cents each. Set of three, \$1.00.
- OUR EXPANDING CHURCH. Missionary motives, achievements, problems and opportunities. No. 2149. Price 25 cents.
- OUR HERITAGE. A presentation of the Domestic Missionary Work of the Church by Bishop Creighton. Price \$1.00.
- 1933-1934 MISSIONARY EDUCATION MOVEMENT LITERATURE: (1) THE NEVER FAILING LIGHT. Theme book on the subject of Christ and the Modern World. Cloth, \$1.00; paper, 60 cents. (2) LEADERS' MANUAL. Prepared by the Publications Committee of the National Council. Price 25 cents.

ORGANIZATION AND METHODS

- TWO-FOLD PLEDGE CARD. No. 2051. Free.
- IS YOUR PARISH WORTH SUPPORTING? For clergy, vestrymen and other parish leaders. No. 2171. Free.
- THE DIOCESAN FIELD DEPARTMENT. A handbook on diocesan organization for promoting the Church's Program. For bishops and diocesan field department leaders. No. 2161. Free.
- THE CONSERVATION OF SPIRITUAL RESOURCES THROUGH THE ANNUAL EVERY MEMBER CANVASS. A handbook for the preparation and conduct of the Canvass in a parish. Free to all diocesan and parish leaders. (Order through your diocesan headquarters.) No. 2162.
- THE CHURCHMAN GOES CANVASSING. Not for general distribution. Designed for information of rectors, parish chairmen and canvassers. (Order through your diocesan headquarters.) No. 2163. Free.
- VISITING. Suggestions for an Every Member Visitation or Visitation Mission. For clergy and parish leaders. No. 2168. Free.
- PURE RELIGION IS TO VISIT. The account of one parish which found that a visiting church is a happy church. For general distribution. No. 2170. Free.

THE EVERY MEMBER CANVASS 1933

Recommended dates:

Sunday, November 26th to Sunday, December 10th

THE FIELD DEPARTMENT OF THE NATIONAL COUNCIL

Church Missions House :: 281 Fourth Avenue :: New York, N. Y.
