

The **WITNESS**

CHICAGO, ILL., OCTOBER 5, 1933

OUR OPPORTUNITY

By

FRED INGLEY

Bishop Coadjutor of Colorado

THIS winter will be for the Church a winter of great anxiety because the material resources of our people are so meager; but this winter will also present one of our greatest opportunities, because the Church has spiritual gifts to impart which never were needed more than now. Our strength and power to help one another in these days of change and confusion lie in our grasp on those things which are unchanging and eternal. Men and women who have a firm hold on things eternal do not crack. They are able to meet any emergency. The world has come to question the value of the Church because of its feeling that we Church people are chiefly interested in the maintenance of the Church for its own sake. Our loyalty and devotion may therefore best be expressed: first, by cultivating spiritual values; and second, by sharing with one another the world-wide vision of service put before us by our Divine Master.

MESSAGE OF THE WEEK

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THE WITNESS

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ONE OF THE IMPORTANT MATTERS presumably to come before the House of Bishops when they meet this fall is the selection of an assistant to the Presiding Bishop, to succeed the late Bishop Burleson, if indeed the bishops have the authority to make the choice. There is no canon to cover it at the present time, though there is one in preparation by the commission on the status of the Presiding Bishop, which will doubtless be acted upon by the next General Convention. At the last Convention, pending the report of this commission, the Presiding Bishop was permitted to nominate an assistant, who was then elected to the office by both Houses. Joint action would therefore seem necessary for election to this office. If this is so then of course it will have to wait until next fall. Meanwhile if the Presiding Bishop must have an assistant, which many question in view of the present shortage of funds, might not he appoint a bishop as vice-president to the National Council, an office also held by Bishop Burleson, who could also be made permanent head of the department of domestic missions, an office likewise vacant? He could then give such time as is essential to duties passed on to him by the Presiding Bishop. Such action would be canonical and would effect a real economy by the elimination of a high salaried position, certainly an important consideration in view of the alarming statement issued last week by the finance department of the National Council. Such action, which certainly would win popular favor, could be dispatched with speed by having the appointment ready for National Council confirmation at their meeting next week.

THE CHURCH POPULATION is apparently among the first to feel the effects of returning confidence and firmer business conditions, if the August report of the Church Life Insurance Corporation is indicative of a general condition in the Church. The report showed an increase in new insurance written in August of 115.6 per cent over August of last year. Premium income was also up 13.6 per cent over last August and annuity contracts jumped 44.4 per cent. Old line companies are still 1.8 per cent below their level of last August for straight life insurance. It is an enviable report and certainly the wisdom of establishing this subsidiary of the Church Pension Fund, extending and broadening its work, has been

amply justified by the support given it and the growth it has enjoyed through a very trying period. Its recent very great strides forward could not have been made had not its foundation been secure and its function a real one in the Church.

IN RESPONSE to NRA authorities, urging the use of outside speakers in Episcopal churches throughout the diocese of Alabama, Bishop McDowell responded as follows: "I trust our people will meet all reasonable requirements of the government in the present crisis, but the Church should not become a propaganda agency, as our experience in the world war has shown us. The clergy are, of course, at perfect liberty to make whatever reference to NRA they deem fit, but as ecclesiastical authority I do not authorize special speakers in the churches." In our opinion Bishop McDowell has taken the only position a Bishop of the Church can take and we hope others may follow his lead in dealing with NRA authorities. Government officials seem determined to turn the churches into ballyhoo agencies for their program, and, what's more, have been fairly successful in doing so. Not only is this true among the Protestant Churches but with Roman Catholics as well, though one would naturally suppose that the latter would have a keener sense of the proper relationship of Church and State.

JAMES THAYER ADDISON, professor of missions at Cambridge Seminary, recently presented an appraisal of the report of the Laymen's Foreign Missions Inquiry in a Boston daily. The views of these fifteen lay men and women are important, he insists, but "they will not result in a sudden revolution that will bring in ideal conditions in a few years. Nor will they result in the sudden collapse of an immense going concern, a movement nearly co-extensive with Christianity and on which Christianity depends for its vitality." In other words, says Dr. Addison, there is no justification for getting either rattled or indignant. "There is no excuse for a pugnacious lineup of laymen versus missionaries or of liberals versus conservatives. The inquiry was intended to produce light, not heat. It calls for calm intelligent study." And in this process the first job is to distinguish general principles from technical details, says the professor. He points out that the Commission, in the

first part of their report, failed to make central what is the essence of both Catholic and evangelical Christianity—the Incarnation of Christ as the supreme act of God in human history and the aim of missions as the joyful proclamation of that act. The Commissioners were so weak in their theology, in the opinion of many, that little attention has been given to their practical recommendations. Dr. Addison urges a careful study of the practical aspects of the report.

Among the recommendations of the Commission which he considers immediately practicable are the reorganizing and revitalizing of religious education, extending the area of Church federation and organic union, energizing the search for competent personnel

and providing more thorough training for missionaries. Dr. Addison would reject the proposal for a single missionary organization in this country to replace the present separate church boards, while he feels that the establishment of international centers in the Orient for philosophical research and religious conference should be prepared for very slowly. He closed his interesting appraisal by urging prompt and vigorous action. As he points out many of the recommendations contained in the Report have been made over and over again by missionary leaders. These should be acted upon immediately. "Talk without action is enervating and demoralizing," is one of Dr. Addison's terse and wise remarks.

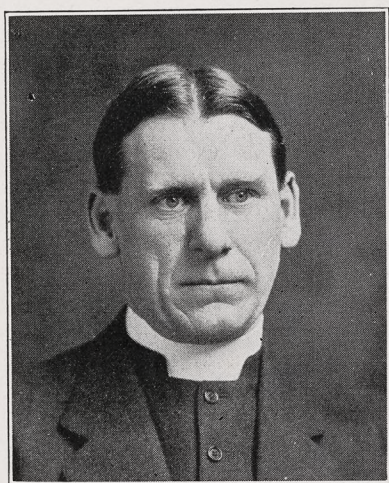
WHY BELIEVE IN GOD?

By

SAMUEL S. DRURY

Rector of St. Paul's School

SPIRITUAL things, as we know, are spiritually discerned. When the talkative woman of Samaria would involve Our Lord in a sectarian discussion, He plunged the whole interview into the depths of unplumbed conviction.



SAMUEL S. DRURY

God is a spirit, and all who would approach Him must do so as themselves spirits, and as humble adherents of what is so. Belief in God is the greatest continuing adventure in the soul's career. Though that belief may be unprovable in the ordinary sense, we need for our mental self-respect reasons, other than emotional views suggested

by comfort or by fear. Many a man's creed is the half-conscious self-construction of his mind against the baffling anxieties of a mysterious world. He finds that the concept of God can be an opiate to thought. He accepts one big improbability in order to silence a throng of teasing uncertainties. And besides, he finds it pleasant to join in chants of affirmation. The sense of fear also erects its fortresses of creed. "Almost everyone," says Clough, "when age, disease or sorrow strike him, inclines to think there is a God, or something very like him." Though mystery rightly begets speculation, we should hold any creed suspect that rises as a sort of insurance system against fear of the future, fear of punishment, fear of the dark. But let no one negate the dignity of the soul. Man is a credal being apart from comfort and from fear.

Each time we say the Creed, we assert that the universe is friendly. The statement *I believe in God* for us includes the being and the benevolence of God. To believe that a Supreme Being exists is a statement of philosophy. To believe in the reliability, even the affectionate paternity of that Being, is a statement of religion. *O God, thou art my God* is faith's coalescence of the mystery. It declares belief in the existence of a Supreme Being, and then by a startling addition personalizes and domesticates the soul's relation with that fact. Our inquiry, *Why believe in God*, concerns the conclusion of thought and the adventure of faith.

All serious persons at once realize the primacy of our problem. Belief in God is the pivotal topic of all thought. We are restless until we have found a broad, rational basis for our daily acts of heart and hand. No subject is so consoling, so nourishing to pilgrims on this planet, as a devout consideration of the being and the nature of God. As a fact we are restless without this stabilization. Until we can formulate a statement which seems at least to ourselves reasonable, our religion seems, confessedly to ourselves, superficial. The pilgrim believer should never content himself with so shilly-shally a credal position that he fears the results of light, and dares not approach to the realms of reality, lest in the brightness of verity he loses his God. The way and the life emanate from the truth. The only program for Christian disciples, therefore, must be a complete confidence in truth. The nearer, the dearer; the clearer, the surer. God, to be God, must be able to withstand every scrutiny and envelope every negative.

There are three assumptions unconsciously used by ourselves and familiar to philosophy,—the self, the world and God. These are the material on which thought rests and from which it works. In a sense the existence of the world and God seem less certain than the existence of ourselves. By certain or real, we mean real as object apart from, and independent

of, the perceiving subject. The self is the center of our realm. The being of myself can hardly be certain to another thinking subject. This has suggested the conclusion that the Being of God as primal thinker is necessary to the existence of man and a sphere of activity where minds may operate. A three-fold, and not a sole or dual, reality seems forced upon us. It is impossible to conceive of one of these three realities apart from another, or two other, realities. Religious teachers have adopted this three-fold assumption, without arguing as to the being of a creative Person, a created being, and a sphere of action or a world. In the Christian Gospel, for example, we find good news about the nature of God and the resources of man, but no stress whatever is laid on the thatness or the reality of either. The Gospel assumes the existence of God, and man, and the world.

PROOF of God's existence is difficult. Some would declare that proof impossible. It is a case of *I knew why, until you asked me why*. Before stating reasons for the belief, pause a moment to revive your spirit by the way. Difficulty of proof can never mean non-existence of the to-be-proved. Nay, that difficulty may be inevitable on grounds natural, and beneficial on grounds moral. The equipment of the thinker and the means of transmitting belief break down, go on strike, in attempting to locate an Infinite Being. The finite can describe only by approximations what an Infinite Being would be. An includer cannot be depicted by the included. Difficulty of proof is even beneficial. To be certain in a mathematical sense might cheapen the solemn value of our faithful claim. Believing where we cannot prove exhibits more fibre of mentality and affection than being beaten into assent by overpowering facts. If at high noon every day superhuman sounds proclaimed from the zenith the Nicene Creed, man would first be astonished, and next heed those revelations as little as factory whistles and bells. God, who is a Spirit, approaches man as such; and as such is approached by man.

When I ask myself why I believe in God, and why I persist in making a statement which is unprovable in the finite sense, and which, although it stabilizes, is also so dislocating; and which, although it consoles, is also morally stinging, I discern four areas of pressure, which constantly contribute to the believing mind.

(a) The visible world, whether by the starry heavens or the violet at my feet, suggests the thought of a Creator. Creation not as an age-long process in which perfectly adjusted objects are coincidences, but creation as the work of a Being which I must roughly describe as a person, a mentality at once super-human and like our own—this notion at every facet of the visible world is inescapable. For the given world is factual. It is silly to be so baffled for an explanation of the how that we forget the fact to be explained. It is like pouring out the baby with the bath water. Above you whirl the starry spheres. At your feet blooms the violet. They are there, and they must be explained. The science of knowledge is apt to lead us down an alley, while the thing we are trying to know,

the object which creates the mental tension, smiles at us enigmatically. Its existence is as real as the fine-spun discussion of how and why. The objects of the world constantly urge upon me the conviction of a creating Subject.

(b) Two things, said a philosopher, convinced him of the being of God: The starry heavens above and the moral law within. The sense of *ought*, the unremitting soul-drive for something better, the moral drama every day proceeding within every breast, these are so insistent that we have ceased to grasp their evidential value. The indelible and incessant qualities of a Better nourish the conviction that outside of our world, yet infiltrating it now with values, is a larger life, a personal righteousness, a Best.

(c) Belief in God is further stimulated by the confessions of the saints. What earth's noblest pilgrims affirm must appeal weightily to us humbler folk. We all believe in many things which we have never experienced. The noblest of earth's denizens, even Our Saviour, never verbally demonstrated the existence of what was manifestly the energizing center of His life. Had He believed proof of God's being, possible to man, or beneficial for man, would He not have undertaken it? Such proof is not part of His Gospel. Knowing what was in man, the limits and the law of our minds, something sealed the lips of the Revealer. Yet the fact that Jesus Christ absolutely believed in an almighty and loving Personality, whose nature He distilled into the fairly adequate word *Father*, further nourishes my conviction. I cannot take Christ as my moral Leader without making Him my philosophical Guide as well. His ethics and His philosophy are all of a piece. His thought is as consistent as His career. The sermon on the Mount rests squarely on the love and the loveliness of God.

(d) Rising from these three as a sort of atmospheric resultant of study and experience, derived in laboratory as well as at altar, from reverie as well as from research, picked up you might say unconsciously from the street corner, in gardens or from books or in day dreams, there accumulates the conviction that I am observed! It is not so much a great Taskmaster's eye that I cannot avoid, as an enveloping, sympathizing Somebody who, having fashioned me, is responsible for me. To such an inescapable Creator I am, therefore, bound to be responsible. A thought which you cannot shake off, you must assume to be as real as the mind which would perhaps like to shake it off. If I cannot think myself free from the thought of God or the world, I had best rationally base my being on belief in the actuality of God and the world. Many times I disbelieve in one or another proof of God's existence, but the thing I cannot escape from or disprove is an accumulated baffling persuasion, which somehow undergirds and transcends all the proofs.

"RELIGION is betting your life that there is a God". This statement by Donald Hankey is often and properly quoted. There is a striking passage in one of Kant's Critiques where the same simile of betting your all is used. We reach a point where something

by the thinker must be done, for no man can effectively exist as a philosophical hobo. We must live somewhere and maintain something. While the sense of uncertainty is often with us, the pressure of probability is with us too, and prevails. A risk must be taken. All we are and care for and hope to be, must be staked on the wager that a benevolent Being in whom we live and move and have our being exists.

Do you not see how our soul's affairs immediately become domesticated and routinized? Nor should you resent those words. The soul must not float. It must climb. The soul is an entity, not a ghost. We are to lift up our hearts, not let them float. Belief sacramentalizes the inward and spiritual into the outward and visible. For the sacramental fact of life works both ways. Belief in God enables the soul to objectify faith into practice. Day by day we may fashion a spiritual life which colors all affairs, on the assumption that the God and Father of Our Lord Jesus Christ is our God and Father, too. Thus theoretical theology becomes bed-side religion. An active connection is established between a knowing and a knowable God, and my home, my task, my church activity, my altar, my destiny. Henceforth we may rationally dwell in the near distance of truth. Light years and

almost intolerable speculations of eternity need not disturb us. When a man has settled with himself the conviction that God, a real Person, has for an inscrutable purpose placed multitudes of real persons in a real world, it is that man's business to interpret his life as a pilgrimage of co-creative activity in communion with One who gives him means of grace to carry on and go forward.

"God is everywhere, but unless we look for him somewhere, we shall find him nowhere." It is reverent to believe in the acute localization of God. It is not minimizing the Deity to believe that we shall find his vitality available for us in a particular place and at a particular time. Such a conviction is not a cozy fiction. It is consistent with the belief that God is a Spirit and that we are spirits whose perfection lies in stepping from the natural to the supernatural, as from one room to another, and realizing ourselves in the reality of truth, of beauty and of goodness. Thus our prayers, our daily routine of worship, our reverent delight in sacramental grace, our absolutions are all beautifully natural acts, indispensable to a soul who is making the mysterious assertion that this is a real world in which real souls and a benevolent God exist.

THE PRAYER BOOK: ITS ORIGIN

First Article of a Series by

BISHOP JOHNSON

FOR ten generations the members of the Anglican Church have used the Book of Common Prayer in their worship. No other branch of the Catholic Church has enjoyed the privilege of such an aid to devotion. It has been the companion of each successive episode in the lives of us all. When I was a babe I was christened with the office of Holy Baptism. As a child I learned the catechism from its pages; I followed the order of Morning and Evening Prayer. When I arrived at the age of maturity I was confirmed with the office of Confirmation and made my communions guided by the liturgy contained therein. When I married the service was taken from the same book. Out of its pages I was ordained deacon, priest and bishop. When ill the service for the sick was brought to my bedside and when I die the last words said over me will be read from its sacred pages.

About four-fifths of the Prayer Book is selected from Holy Scripture, arranged with reference to the Christian year. It has been the standard for Christian living to those who have been privileged to enjoy its ministrations and to be trained in its use. In my judgment the Book of Common Prayer was the greatest achievement of the Reformation, for in it was preserved the best traditions of the Church, without the questionable accretions of mediaeval superstition and without the barren devastation of the continental reformers.

Previous to the creation of the Prayer Book the

laity had no adequate compendium of public worship. The clergy had breviaries and missals and pontificals, but outside of very inadequate manuals the laity had nothing by which most of them could take part in public worship. No other branch of the Catholic Church has ever produced anything to compare with our Prayer Book. It has opened to the laity of the Anglican Church a participation in public worship in which they form an integral part, not merely as observers but as participants.

No one can use the Prayer Book year after year without absorbing the faith and the order of the Christian life. Moreover it bears witness from generation to generation as to the essentials of faith and worship. It is quite possible that here and there a priest of the Church may deny the faith in the pulpit, but the persistent testimony of the words of the Prayer Book continue long after the individual denials have been forgotten. No matter what winds of doctrine or cross currents of opinion may beat upon the ship, the Prayer Book acts as a rudder by which the ship is steered to its ultimate destination. Amid all the popular fads which have afflicted the faith during the past three hundred and fifty years, the Prayer Book has not altered either the faith or practice of the Church. It has been the stabilizing element in the history of the Anglican Communion, containing all that is essential and permitting the widest liberty in those things which are not essential. It has been the

source of order and beauty and devotion amid the religious chaos which has surrounded the Church. The persistent testimony to the faith which it received has been unaffected by the storms which have raged about it. It is the same yesterday, today and tomorrow.

As a manual of Christian practice it is a constant reminder of our baptismal vows and woos us back to its orderly procedure when perhaps we have wandered from its paths of pleasantness. It would seem therefore worth while to study its construction and to observe the structure of its various parts.

As we have already noted it was composed to take the place of the complicated service books which preceded it under the dictation of the ecclesiastical hierarchy which controlled the Church prior to its compilation. Of these service books it was aptly said in the original preface that it took more time to find the places than it did to read the service when the places were found. What were the service books in use in England prior to 1549 and before the invention of the printing press made possible a book of common prayer? First of all there was a Missal or Mass Book which contained the office of Holy Communion in Latin so that few of the laity could follow it. It was not intended that they should. Then there was the Breviary used by the monks and the priests in reciting the services appointed for the canonical hours, but available to few of the laity. Then there were the primers for the use of such laymen as could read. They contained the creed, the Lord's Prayer, the Ten Commandments, the seven sacraments of grace, the two great commandments and similar fundamentals. Besides these there was the gradual which contained the chants to be sung by the choir; the hymnal; the antiphoner, containing the introits and antiphons; the manual, which contained the occasional offices such as baptism, marriage and burial services, and the pontifical for the use of bishops in ordinations and consecrations.

One can readily understand that with a laity of whom only a small proportion could read at all there would be very little part that they would have in the services of the Church. In a very real sense the clergy were the sole performers and the laity looked on.

With the invention of printing and the increase of learning, it was time for a new order in which the laity could have a larger share in worship and in legislation. It was time for someone to take the lead in creating a service book for the man in the pew as well as the priest at the altar. Fortunately the construction of such a book was undertaken by one who was not only favorable to the new learning but a master of the English tongue. Whatever may be said against Thomas Cranmer as to his courage and character, it does not affect his liturgical genius or his sympathetic understanding of the urgent need. So far as his character is concerned both he and his royal master were products of the religion in which they had been trained. They were fairly representative of the faults of the system in which they were reared. Whether they changed their personal habits is not the

vital question. Rather it is whether what they started was along the line of improvement.

We cannot evaluate great movements in terms of the habits of their promoters, but rather in the wisdom of their promotion. They were no worse than their contemporaries and I am inclined to think that, with all his faults, Cranmer had more virtues than the ecclesiastics who surrounded him, and that Henry VIII was no worse than Alexander Borgia, the pope who preceded him in time. It was not an era of saintly ecclesiastics, which was a real reason why a change was necessary.

God uses such instruments as are at hand when He directs a movement. So far as Henry VIII and the Prayer Book are concerned the Litany is the only office therein which dates from Henry's reign. All the rest of it originated in the time of Edward VI. Henry did not change his spots when he broke with the papacy. In my opinion Henry was a normal Roman Catholic before his divorce and an abnormal Roman Catholic when he died. Cranmer, however, wanted to be different and, while he lacked the courage to act in Henry's reign, yet he kept his head so long as Henry lived and lost it when Mary succeeded Edward.

They were all products of their age but the Prayer Book was the beginning of a new era in the history of the Catholic Church. The reformers in England used the materials which they had and out of them created the instrument which survived. Unlike the continental reformers they did not come to destroy that which preceded but, like their Master, the Anglican divines fulfilled that which had gone before.

Strangely enough today both Romanist and Protestants fail to include their laity in the rendering of the service. It is the genius of the Anglican Church that she invites her laity to take part in the service. It is the Book of common prayer.

Next Week: The Prayer Book; Its Career.

Casual Comment

By

BERNARD IDDINGS BELL

BEFORE sailing back to America this summer, I went over to the Hague, where Holland is at its civilized best, especially to see again the extraordinary church which the Franciscans have built since the war, and dedicated to St. Paschal. I have never met an American who has seen it, which seems extraordinary, for it is probably the most interesting modern religious building in Europe.

It could not have been erected in any century but this. Under its wide and high brick roof, wholly unimpeded by pillars, is a great space, as in a modern mill. One almost listens for the hum of engines. In the windows are a succession of saints and prophets, mighty men, every one of whom looks able to do a hard day's work without complaint. The altars, sta-

tions of the cross, and other ornaments, are all of metal, executed in the best contemporary mode, with design simplified to essentials. Again the note is one of strength. People who live in the machine age designed and built this church, and greatest of them all has been the great Dutch artist, Brun, a convert to the Faith, and distinctly a citizen of the post-war world. All this mechanism is somehow spiritualized, lifted up and offered to Heaven. One sees that there is no necessary antagonism between today and God. I spent two hours in the place, happy as I have rarely been happy.

Somehow that Church of St. Paschal makes the pseudo-Gothic architecture, with which we Episcopalians (and other communions, too, for that matter) dot the country, seem more than a little ridiculous. At its usual worst it is awful rubbish, a sort of hotch-potch of modern club comfort and medieval yearnings. A fourteenth century Christian would laugh at it; a twentieth century man ought to do so. And even when our archaism is at its best, it still is archaism. The most beautiful building in America is probably the new nave of the Cathedral of St. John the Divine in New York. But, beautiful though it is, one can hardly help wondering what it has to do with the twentieth century. Some make excuse, saying that this wonderful nave transcends all time. But does really great church architecture ever do that *intentionally*? St. Sophia reflects the Byzantine spirit; Chartres the medieval spirit. They proved to be beyond their times; but they did not ignore those times.

Why not some really modern churches in America, transfigurations of the commonplace? But let it be remembered that the thing to be transfigured is not a club house, but a factory.

Let's Know

By

BISHOP WILSON

MOTHER CHURCH

A LITTLE while ago, in an article in this column, I spoke of the Prayer of St. Chrysostom as coming to us from "the Eastern branch of the Church which is really the mother of all Christendom". One of our readers has asked me to explain the quoted words a little more fully.

Pentecost or Whitsunday we call the birthday of the Church. It was on that day that the Holy Spirit moved the Church into action under the leadership of the apostles. This was about the year 33 A. D. and it happened in the city of Jerusalem. Therefore the Holy City is the true birth-place of the Church. From this point as a center the Church was extended, all other local churches being offshoots of the Mother Church in Jerusalem. St. James the Less, a relative of our Lord, was the recognized leader of the Church in the Holy City, what we would now call the Bishop of Jerusalem. When the Apostolic Council met there

about 50 A. D., it was St. James who presided and pronounced the final judgment in the name of the apostles, as recorded in Acts 15.

Meanwhile St. Peter had been travelling around in many places. He probably spent some time in Antioch since an old tradition credits him with founding the Church in that city. Other traditions indicate that St. Peter later went to Rome and finally died there. There is no direct historic evidence to show that St. Peter ever was in Rome but the traditions are very strong and it is generally conceded that he was there. However, any claim that Rome is the Mother Church of Christendom is chronologically indefensible. Such a claim rests on several assumptions: first, that St. Peter was the Prince of the Apostles by divine appointment; second, that he was the first bishop of Rome; third, that his earlier position as the first bishop of Antioch doesn't count.

For hundreds of years the Church continued its work in one united body. During that time there is no suggestion that anyone would even have thought of questioning the perfectly evident fact that Jerusalem was the Mother Church of them all. Other portions of the Church (such as Constantinople, Alexandria, or Rome) became more powerful and influential but that could not alter the plain fact of spiritual parentage. Just as a young girl may attain greater distinction than her mother but the family relationship cannot thereby be reversed.

As time went on, many things happened. During the Middle Ages the Moslems began their conquest of the Near East and for centuries the Eastern Church fought for its very existence while the Church in the West advanced under Roman domination. The point was reached where a split occurred between the two and for centuries the Eastern Church struggled under its alien oppressors. About a hundred years ago Greece regained independence and gradually the Eastern Orthodox countries have come out from under the Moslem cloud. The center of authority had shifted to Constantinople but it included within its ecclesiastical orbit the same Jerusalem Church which had never lost its historic integrity. Thus we find the whole of Christendom today still owing its family respects to the original Mother Church, dating from the day of Pentecost when the Holy Spirit established the family line. Other questions may be open to debate but simple honesty leaves no real doubt on that score.

THE STORY OF THE CHURCH

By BISHOP JOHNSON

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HANDBOOKS FOR YOUNG PEOPLE ARE RECOMMENDED

By GARDINER M. DAY

September is the month when rectors and directors of religious education are particularly concerned to find the best material for use in their Young People's Fellowship or any other young people's organization of which they may have oversight. Unfortunately, our church is singularly lacking in any literature especially adapted to the age of the members of most of our Young People's Fellowships, that is, between 17 and 25. Owing to the fact that some Protestant denominations have national young people's organizations like the Christian Endeavor or the Epworth League, those denominations have made a more definite effort to provide good, modern discussion material for use in their young people's groups.

The Congregational Church issues a monthly magazine for young people called *The Pilgrim Highroad*, which sells for \$1.25 (it is only \$1.00 when in the name of the church school). It is a large magazine. The first part of it is devoted to stories and articles of interest to youth, while the latter half contains not only material for Sunday school classes for each Sunday in the month, but discussion materials for the Young People's Fellowships for each Sunday in the month, prepared by Harry Thomas Stock. At the present time when economic and social problems are uppermost in the minds of both young and old, it is natural that Fellowship should desire guidance in discussing these subjects. The Methodist book concern issues a 15 cent pamphlet entitled *What Can We Do About Poverty and Wealth?* prepared by Roland Wolseley and John Irwin and designed for six weeks discussion of that subject. It is the best thing that I have seen for the late 'teen age, on this subject. It is one unit of the Methodist Church's "Every-day Adventures in Christian Living Series for Young People". There are some 21 pamphlets in this series, designed for discussions lasting from four to six weeks. Among the titles are such as: *What Does It Mean to be a Christian?*; *Pathways to Personality*; *Conflicting Standards*; *Worship*. The Judson Press, in its Youth and Christian Life Series, which is widely used in the Baptist Church, has a unit entitled *What Can We Do About the Depression?* (price 25c) prepared by Owen M. Geer and designed for a six weeks' discussion. This is also one unit among some 15 in the same series. It is along much the same

lines as the Methodist pamphlet but would adapt itself to use among more mature young people. It is double the size of the Methodist pamphlet and contains a great deal more solid source material and an excellent bibliography. I should suggest that if a leader were to use either of the pamphlets, it would be well for him to have a copy of the other.

The International Council of Religious Education has prepared a pamphlet entitled *Why Are There Rich and Poor?* published by the Association Press (price 15c). This pamphlet also would be better adapted to more mature young people, and its use would require a good deal more skill on the part of the leader than the others I have suggested. The Methodist and the Baptist pamphlets give the leader copious advice in the form of stage directions preceding each section.

Another pamphlet issued in a 15c paper cover by the Association Press, composed by a committee of twelve people engaged in young people's work and edited by Francis Henson, is entitled *Toward a New Economic Society*. This would also be of help to the leader of the discussion along these lines. The Pilgrim Press also publishes two pamphlets which will be found helpful, particularly by anyone confronting the task of starting a new Fellowship. They are both by Dr. Harry Stock. One is entitled *A Program Guide for Young People* (25c), designed to aid the president or advisor of a Fellowship in meeting many different kinds of problems which he will inevitably face. The other pamphlet is *A Year's Program for Young People*, and is exactly what its title says, each month being devoted to a special subject.

It was decided at the National Leaders Conference of Episcopal Young People which was held at Evanston last June that they would prepare a national handbook for young people in the near future. I certainly hope that they do, and they have some fine models to follow in the pamphlets mentioned above.

CLERGY CONFERENCE IN NEW YORK

The annual clergy conference for the diocese of New York is to be held at Lake Mahopac on the 18th and 19th. Those to give addresses are Bishop Manning; Bishop Sherrill of Massachusetts; Bishop Farthing of Montreal; Governor John G. Winant of New Hampshire, a grand sort of person who is sure to make a great hit; Mr. Will Spens of Cambridge University; the Rev. D. A. McGregor, head of religious education; the Rev. L. E. Sunderland, head of city missions in New York.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A group of Unitarian laymen recently met in conference and put religion on trial, very much after the manner of the mock trials of the communists. A jury was organized, judge appointed, lawyers selected to represent both sides, witness called. After several days the famous case of RELIGION VS. SOCIETY came to an end, and the verdict, greeted with applause by the multitude, was presented by the foreman of the jury.

It was a finding that skilfully honor the agreements and disagreements among the jurymen. It declared that, although religion had been found to be weak and had been "masqueraded in many forms which tended to undermine society," leniency should be shown the "defendant" as toward "any other accused party who by reason of enforced unemployment has not been able to do his full part."

In all fields covered by the discussion, however, religion has acted as a refining and elevating agent. "We find," said the jury, "that this agent has driven men to noble deeds, whether singly or in bands or in nations, and has been an unfailing stimulus to him to do away with things that were cruel and things that were bad and to try to substitute for those things better and better things, toward the time when religion shall be an effective urge toward a great, a wide human brotherhood—a commonwealth of mankind."

* * *

Church of England At Odds on Group Movement

According to an Associated Press story the Church of England is in danger of a split over the Oxford Groups Movement (Buchmanites). While the Archbishop of Canterbury is preparing to receive 500 young men and women at Lambeth Palace, to start them on what they call a "Trek for Christ," seeking converts to the movement, the Bishop of Durham and other influential Churchmen are attacking the whole business. The Bishop of Durham alleges scandals of "spiritual exhibitionism, seeming luxury and extravagance. The darkest shadow on the movement is the trail of moral and intellectual wrecks which its progress leaves behind." All of which is an interesting bit of news, though of course the Associated press errs, as does the secular press generally, in headlining a story as "Impending Split in the Church" whenever they

run across a difference of opinion in our midst.

* * *

Rector Takes Trip Around the World

The Rev. George E. Talmage, rector of Christ Church, Oyster Bay, N. Y., has left with Mrs. Talmage on a trip around the world. Dr. Talmage and Mrs. Talmage, formerly the secretary of the parish, were married last July. Their itinerary will include Amoy, China, where Dr. Talmage was born in 1865, his father being a missionary there. They will arrive in time to celebrate the eightieth birthday of Miss Katherine Talmage, his sister, who has been a missionary in Amoy for 59 years.

* * *

Death of Warden Of Trinity Parish

George Francis Crane, senior warden of Trinity Parish, New York, and until recently controller of the corporation of the parish, died on Saturday last in his 81st year. Toward the end of his service as controller Mr. Crane inaugurated a policy of setting aside annually one-third of the church corporation's total income, a sum totaling approximately a half million dollars. The downtown properties of the parish alone have an assessed valuation of about fifty millions of dollars.

* * *

Oxford Movement Celebrated in Oregon

The Oxford Movement is being celebrated this month in the diocese of Oregon, culminating with a mass meeting at St. Stephen's Cathedral, at which Dean Ramsey is to preach. Impetus has also been given in the diocese to the plan of "God's Pence," similar to the "Bishop's Pence" of the diocese of Chicago. You know the idea—a penny in the box every time you eat. Counts up fast if everyone does it.

* * *

Parish to Celebrate Centennial

St. Luke's, Georgetown, diocese of Pittsburgh, is to observe its centennial with a week of special services commencing October 15th. Bishop Mann is to be the special preacher on St. Luke's Day. The present edifice has been in continuous use for more than 75 years.

* * *

Chicago Leaders Meet In Conference

Seventy-five clergymen and fifty laymen of the diocese of Chicago went into a huddle on the 22nd of September to plan for the fall work. "We should not underestimate the difficulties which we face in our task as Christians today," said

Bishop Stewart in addressing the conference. "The hour calls for heroes when we consider the forces which oppose the Kingdom of God. Nations are arrayed against nations; peoples against peoples; political and social forces against each other, all in the final analysis struggling against the Kingdom. The greatest internationalism today is Christianity, with the future of the universe depending upon the degree to which men follow Christ". The Rev. A. M. Sherman, educational secretary of missions of the National Council, told the brethren that China's greatest need is spiritual, not economic. He also stated that the Christian Church is the one great hope of maintaining friendly relations between China and Japan; a statement which tempts me to make comment, in view of the known pro-Japanese attitude of the Bishop of Shanghai and the statement of the Presiding Bishop before the Church Club of Chicago, on his return from the Orient, that the Japanese were merely carrying on "a job of policing" in China, and that "the Chinese were not adverse to this." I'd like to quote the report of the League of Nations on that subject but maybe I had better pass it up for the time being. Perhaps later I can get one of my Chinese friends to do so. However just to keep my own record clear I do want to shout out aloud "Hokum" on that "Church is the one great hope stuff", unless possibly our leaders feel that the way to maintain "friendly relations" between the two nations is to sell out China to the Japanese. But to get back to the Chicago conference, it was a successful affair, with the Rev. Charles Collett, general secretary of the Council, speaking on the Program, and the Rev. Edwin J. Randall, boss of the city missions in Chicago, telling of the work the diocese is doing in fifty institutions.

* * *

Rector Resigns In Pittsburgh

The Rev. Waldo Amost, for seven years the rector of St. Peter's, Pittsburgh, has resigned because of ill health.

* * *

Delaware Young People Have Conference

Seventy young people of the diocese of Delaware met in conference recently at Middletown. Bishop Cook was the headliner, his subject being first given to me as "Can the Sermon on the Mount". My first impression was that the Bishop was indulging in slang and was proposing to tell them that the Sermon on the Mount had been pretty well "canned" in recent years.

However a check up revealed that his subject was "Can the Sermon on the Mount Work Today", the young folks dividing up after this keynote to discuss the family, vocation, social ideals and industry. It was a highly successful conference.

* * *

Institute Rector In Philadelphia

The Rev. Edmund H. Carhart Jr. was instituted rector of St. Mark's, Frankford, Philadelphia, on September 24th by Bishop Taitt, with a large number of the diocesan clergy in the chancel. The parish is the largest in the northeast section of the city, with a communicant list of approximately 1400.

* * *

Bishop Francis has An Anniversary

The 34th anniversary of the consecration of Bishop Francis of Indianapolis was observed on September 21st at St. Stephen's, New Harmony, Indiana, when the Rev. C. E. Howe was ordained to the priesthood.

* * *

Called to Parish In New York

The Rev. Walter P. Doty has been called as rector of St. John's, located in Greenwich Village, New York City. Mr. Doty, a graduate of the Divinity School of the Pacific, has held several commissions with the United States Navy, is a member of the Sons of the American Revolution and the society of Mayflower Descendants. He succeeds the Rev. John Wade who died in February.

* * *

Special Sermons at Pittsburgh Cathedral

Bishop Mann has announced a special series of sermons for the Sunday evenings during October at Trinity Cathedral, Pittsburgh. The subjects are "How the Church Came to America", "Its Organizations as a National Communion", "The Growth of the Church", "The Place of the Church in America" and "The Church's Creed".

* * *

Justification for The Montana Rectory

Recently an item appeared here reporting the building of a very elegant rectory at Missoula, Montana; mahogany finishings, conditioned heat and everything exceedingly grand—so grand in fact that I suggested that a less ornate affair should do, with the saving thus effected being better used elsewhere. I now receive a letter from that diocese informing me that the parish has been without a rectory for 18 years, "though during that period we have contributed in va-

rious ways toward the building of rectories and churches elsewhere. Moreover the parish has, in recent years, paid all its assessments in full, diocesan and general. For a number of years small sums of money have been earned by parish societies for a rectory. This fund now stands at \$4,000. By borrowing \$8,000 at a small rate of interest we will be paying some \$200 less a year in interest than we have been paying for a rented house. For the present there will be no drive for funds. No monies will be taken from the regular offerings, which are below our budgeted needs, and certainly no funds will go into this building designated for missionary purposes. Missoula is a university town, with 200 Episcopalian students, and this rectory will be the only centre where contacts may be made with them. In a certain sense this student work is missionary, yet we have never asked the National Council for help, though we are aware of the fact that there are some college centres, contacting fewer students than Missoula, that get a nice slice of the pie. This is the price Montana pays for being a diocese". All of which seems to call for an apology from me, which is herewith given. Maybe it was envy over that conditioned heat.

* * *

Bishops to Visit Chicago

Plans have been formulated for entertaining members of the House of Bishops in Chicago on November 6th on their way to Davenport where they are to meet the following day. The Presiding Bishop and Bishop Roots have been invited to be the speakers at a dinner that evening.

* * *

Bishop Sumner Entertains The Bishops

The house of bishops of the province of the Pacific met on September 7th in Portland, Oregon, as guests of Bishop Sumner, with all present but Bishops Stevens and Gooden of Los Angeles. Budgets, diocesan and missionary, and problems facing the Church, were the subjects discussed.

* * *

Hartford Parish Has an Anniversary

The 90th anniversary of the founding of St. James, West Hartford, Conn., and the 80th anniversary of the consecration of the present church, is to be observed on October 15th. A feature of the celebration will be the dedication of the new pews with which the church has been equipped during the summer. A fellowship supper is to be held on the 18th which is to be followed by entertainment and a discussion by the parish of plans for

the coming year. The Rev. G. G. Guinness is the present rector of the parish. Incidentally the rector and vestry of this parish are so thoroughly sold on the value of the Church press that for a couple of years they have been having a copy of THE WITNESS mailed to every family in the parish each week. Naturally we think that a grand idea.

* * *

St. Agnes School Has Large Enrollment

St. Agnes, the diocesan school for girls in Albany, opened on September 20th with an increased enrollment. Bishop Oldham presided at

the opening exercises, emphasizing education and character as the primary aims of this old Church school in his address.

"It is not lack of ability, but of morals", Bishop Oldham said, "that accounts largely for the world's present plight; and no greater contribution can be made to the country by any institution than to produce men and women of upright character. Important as book learning is, and all the other school activities, they are only means to an end, namely, the building up of the right kind of character. This is our chief aim, and in proportion as we succeed shall we serve best both our

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* * *

Ralph Hayden Goes To Pittsfield

The Rev. Ralph H. Hayden, St. Thomas', Camden, Maine, has accepted a call to the rectorship of St. Stephen's, Pittsfield, Mass., succeeding the late Rev. George H. Heyn.

* * *

Old Mission Is To be Reopened

After having been closed for 12 years the old St. Andrew's Mission, Mannington, W. Va., is now being renovated and will be reopened for services next week. The step is taken as part of the missionary program of Christ Church, Fairmont, which has taken over the mission and made the Rev. Robert H. Gamble, assistant at Christ Church, the vicar. The building is colonial in architecture and every effort is being made to preserve this distinctive feature in overhauling and redecorating.

* * *

Indians Attend Church

A picturesque Indian Prayer service was held on September 24th at St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker is in charge, attended by the representatives of ten Indian tribes.

* * *

Clergy of Atlanta Have Conference

The Rev. G. W. Gasque, the Incarnation, Atlanta, was the host at a dinner for the clergy of the city on September 18th to discuss the every member canvass. Bishop McKell was present, as was also the Rev. Thomas Duck, veteran missionary of North Georgia and the Rev. C. B. Wilmer, former rector of St.

Luke's. As soon as the diocesan finance committee announces the budget for 1934 it is planned to call a joint meeting of all the vestries in the city to work up a bit of enthusiasm for it.

* * *

Parish House of North Dakota Church

Plans have been made for a parish house at St. John's, Dickinson, N. D., which is the center of a large rural area and the seat of one of the state normal schools.

* * *

Women Workers Meet In Michigan

The women field workers of the department of missions of the diocese of Michigan met at the Girls' Friendly House at Pine Lake from September 19 to the 21st for a conference led by Archdeacon Hagger. The Archdeacon thinks that one of the weaknesses of rural church work is the lack of training for Sunday school work, so he gave a course of five lectures for teachers of small schools. Miss Elizabeth Matthews of Glendale, Ohio, was the principal speaker at a conference of the Auxiliary, held at the same place, Bishop Page also attended this conference.

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Mid-West Synod to Meet at South Bend

The place of the Church under present economic conditions will be discussed at the synod of the province of the Mid-west, to meet at South Bend, Indiana, October 17th and 18th. Bishop Wilson of Eau

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Claire is to be the synod preacher and Bishop Hobson of Southern Ohio is to speak at the banquet. Others on the program are Bishop Gray, provincial president; Archdeacon Patterson of Ohio; the Rev. L. B. Whittemore, provincial chairman of religious education; Rev. Almon R. Pepper, social service chairman and Rev. Edwin Randall of the diocese of Chicago.

* * *

Scranton Parish Cares For the Needy

The Summer Home of St. Luke's, Scranton, Pa., which recently closed its 41st year, entertained 454 guests this summer; 159 mothers and 295 children being cared for, each for a period of ten days.

* * *

Retreats in Nevada

Bishop Jenkins is conducting retreats for the workers in Nevada this month; the first for women workers and the second for the clergy. They are being held at Hawthorne.

* * *

Clergyman Heads Military School

The Rev. Harry Lee Virden has accepted the position of rector and commandant of Peacock Military Academy in Dallas, Texas.

* * *

Michigan Auxiliary Meets in Detroit

The first fall meeting of the Michigan Auxiliary was held on September 25th at the Ascension, Detroit, with Bishop Page addressing the group on parish problems.

* * *

Institute Rector of Holy Trinity, Philadelphia

The Rev. Howard Weir was instituted rector of Holy Trinity, Philadelphia, on October 1st by Bishop Taitt, with the Rev. Howard C. Robbins preaching.

* * *

We Also Got a Letter

The Christian Century, with justifiable pride, reports having the post office deliver a letter to them which was addressed, "To the editor, the magazine that writes on theology too and has the largest circulation, New York City, U. S. A." We think we have that stopped. One was delivered to us the other day addressed, "The Church, New York". What's more it contained a check for twenty-five dollars. Unfortunately the letter made it clear that it was not for us so we had to return the cash.

* * *

Preach on Boston Common

The Rev. Sherrill B. Smith of the Good Shepherd, East Dedham,

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Mass., was the preacher last Sunday afternoon on Boston Common, under the auspices of the federation of churches. Following the address the Rev. George L. Paine conducted an open forum.

* * *

Death Takes Maryland Clergyman

The Rev. John G. Gantt of Maryland died on September 25th after a short illness. Dr. Gantt, for many years identified with the life of the diocese, was a member of the standing committee for a number of years and was a deputy to five General Conventions. He was 78 years of age.

* * *

Spencer Miller to Broadcast

Spencer Miller Jr., consultant on industrial relations for the National Council, is to have the next Episcopal Church broadcast at 10 A. M., October 22, eastern time. He is to talk on the significance of N. R. A. Mr. George W. Wickersham is to have the broadcast in November.

* * *

New Assistants at St. Thomas, New York

The Rev. Otis R. Rice and the Rev. John S. Willey have been appointed assistants at St. Thomas, New York City. Mr. Rice has been an assistant at Trinity, Boston. Mr. Willey, recently ordained, for the past seven years has been a lay reader at St. Mary's, Manhattanville, N. Y.

* * *

Regional Meeting in Paterson

A meeting in the interest of the Every Member Canvass was held on September 26th at St. Paul's, Paterson, New Jersey, attended by 126 clergymen and leading laymen. The speakers were Bishop Washburn and the treasurer of the National Council, Dr. Lewis B. Franklin. Mr. Walter Kidde, a National Council member, was chairman.

* * *

General Seminary Opens 116th Year

The 116th year of the General Seminary opened with 56 new entries, of whom 37 are juniors in regular standing and 7 are graduate students. The newcomers represent 29 dioceses and 35 colleges. The Rev. Daniel A. McGregor, now in residence with his family, is the new professor in Christian Apologetics. Dr. McGregor, as you of course know, is also the executive secretary of religious education of the National Council. William Brenton is giving a course on the theory, technique and practice of speech, with special reference to Bible reading and sermon delivery. Mr. Brenton,

if I am not mistaken, is a student at the General who has made quite a name for himself as a radio announcer. The Rev. J. G. Sherman and the Rev. T. P. Ferris, recent General graduates, are new Fellows.

* * *

Pelham Parish Has Anniversary

The 90th anniversary of Christ Church, Pelham, N. Y., is to be celebrated on October 15th. The Rev. J. McVickar Haight has been rector since 1918.

* * *

Y. P. F. of Western New York to Meet

A diocesan meeting of the Young People's Fellowship of Western New York is to be held in Buffalo on the 13th and 14th. The speakers will be the Rev. Albert Chambers, canon of the cathedral, who is the head of the young people's work in the diocese, Dean Hale of the cathedral and Bishop Davis.

* * *

British Harvest Festival to Be Observed

The British Harvest Festival is to be observed at St. Paul's Chapel, New York, on October 15th, when the Rev. Frederic S. Fleming, rector of Trinity, is to preach. On the 30th a service is to be held celebrating the 167th anniversary of the dedication of the chapel.

* * *

Dedicate New Cathedral at Atlanta

The opening service of the new Pro-cathedral of St. Philip, Atlanta, Ga., was held on September 11th with a colorful service. Crowds overflowed the building and sat in cars about the spacious grounds listening to the service which was broadcast. Bishop Mikell delivered the address in the afternoon and outlined the plans for the erection of a magnificent cathedral plant, with church, schools, clergy house and administration building. The site is a commanding one which can be seen for miles as traffic approaches it, being at a point where two leading thoroughfares merge. The Very Rev. Raimundo de Ovies has been the dean since 1928 and it has been his vision and determination that has been largely responsible for the new project.

* * *

Clergy Meet at Norfolk, Virginia

Bishop Thomson of Southern Virginia celebrated the 16th anniversary of his consecration on September 27th by addressing a meeting of the clergy in Norfolk on the Church's Program. Others who addressed the conference were the Rev. Taylor Willis, the Rev. Norman E. Taylor,

the Rev. J. K. M. Lee and the Rev. P. H. Sloan.

* * *

Bishop Manning Speaks in Chicago

Bishop Manning was the speaker at a great service held in the Stadium, Chicago, on September 29th to celebrate the Oxford Movement, with approximately 20,000 persons attending, including a choir of 2000 voices. He declared that the name Catholic belonged to no group in the Church since "every man who accepts the teaching of the Prayer Book as to the faith, the apostolic ministry and the sacraments, is a Catholic Churchman, though he is also a Protestant in the original sense of that word as protesting against departures from the Catholic faith as held and taught in the early days by the whole undivided Church throughout the world." Belief in an ever-present, personal Christ, belief in the Church as the Body of Christ, and an awakening to the full obligation to the social mission of the Church were urged upon this great gathering by the Bishop of New York. "The function of the Church is to bring in the reign of Christ," declared Bishop Manning, "and His reign is not reconcilable with war, or sweatshops, or economic injustice, or racial prejudice and persecutions, or with a blind and selfish nationalism."

* * *

Tells World Fellowship Baby Code Is Needed

Mrs. Margaret Sanger, speaking at the World Fellowship of Faiths at Chicago, stated that unless there was a code for babies there never would be permanent economic recovery. She asserted that billions were spent annually "in the bottomless pit of so-called charities to keep alive the delinquent, the defectives, the dangerous classes that—in all compassion—should never have been brought into the world."

"I propose a code for babies," she said. "A code so that each child brought into the world shall be assured a welcome; so that each child may help toward permanent recovery by coming into this complex realm with a heritage of health with a certainty of a happy home and proper nourishment to arm him for life's struggle."

The opening meeting of the Fellowship of Faiths was attended by approximately 2,000 people, representing some 100 sects and creeds. The speaker on this occasion was the Maharaja Gaekwar Sir Sayaju Rao, III, of Baroda, who delivered a lively address in which he asserted that organized religion needed debunking in order to make it effective in a modern world.

No Pledge Too Small to be Consecrated

A weekly pledge for the Missionary or Parochial work of the Church, however large or small, does not lose its identity.

As a gift for Missions passes through the parish, the diocese and Church Missions House, every officer involved attempts to preserve that identity in his mind and heart.

The Missionaries themselves through their letters and by their addresses when at home on furlough do everything they can to maintain that identity.

He who observed the gift of "two pence" guarantees that identity.

One person giving 10 cents every week \$5.20 per year	Runs Bishop Rowe's launch "The Pelican" for three days. Keeps a nurse working one week in Rio de Janeiro. Buys half the dried fish for one of Bishop Bentley's dogs. Provides three months' elementary education for a Chinese boy. Pays for sixteen copies of The Church Herald for the Blind.
One person giving 25 cents every week \$13.00 per year	Keeps a rural chapel open one week in Cuba. Gives hospitalization to a curably blind Chinese woman. Makes possible a kindergarten for two weeks in Japan. Pays the salary of a native nurse at Sagada for two weeks.
One person giving 50 cents every week \$26.00 per year	Supports a pupil one year at Ramsaur School, Pandemai, Liberia. Provides six months' wages for a Chinese office coolie. Pays fire insurance for a Church school in Puerto Rico. Keeps an Igorot boy six months at All Saints School, Bontoc.
One person giving one dollar every week \$52.00 per year	Supplies heat for three Church offices at Anking, China, one winter. Pays a missionary's summer rent in Santo Domingo. Provides two and one-half months' traveling expenses for a Philippine missionary.
One person giving two dollars every week or Ten persons in a parish giving 20 cents every week \$104.00 per year	Assures six months' salary for a Chinese priest. Supports the school at Alab, Bontoc, one year. Runs missionary motor boat at Soochow four months.
One person giving five dollars every week or Fifty persons in a parish giving 10 cents every week \$260.00 per year	Translates and publishes a religious book in Japan. Provides one year's education for the child of a missionary. Pays the salary of an Alaskan native catechist. Supports the "True Light Dispensary," Wuhu, one year.
One person giving ten dollars every week or Ten persons in a parish giving one dollar every week \$520.00 per year	Pays a nurse's salary one year in Alaska. Supports student hostel, Sendai, Japan, one year. Pays one year's salary of a native Brazilian priest. Gives Bishop Hulse salary for Cuban woman teacher.
One person giving 25 dollars every week or Fifty persons in a parish giving 50 cents every week \$1300.00 per year	Supplies full support for Japanese priest in Brazil. Maintains St. Timothy's Hospital, Cape Mount, one year. Operates Nurses' school, St. Elizabeth's Hospital, Shanghai one year. Gives one year in seminary to six Japanese candidates.

THE EVERY MEMBER CANVASS

Recommended dates:

Sunday, November 26 to Sunday, December 10.

The Field Department of the National Council, 281 Fourth Avenue, New York, N. Y.

BOOKS FOR MEMBERS AND LEADERS OF YOUNG PEOPLE'S ORGANIZATIONS

Books about the Young People Themselves
Subjects for Discussion Groups
Two Religious Plays and a Program



A New Book

THE AWAKENING OF St. Timothy's League

By the Rev.

WILLIAM A. LILLYCROP

with Foreword by the Rt. Rev. Thomas C. Darst, D.D.,
Bishop of East Carolina

This narrative, written in an informal way, tells of the awakening of both counsellor and members of St. Timothy's League from an indifferent and careless group to a group spiritually alive and alert, full of ideas for service, and working with real devotion for Church, Parish, and Community.

There is a message for all leaders and members of Young People's organizations who wish to be of real service to the Church.

Cloth, \$1.00

Boards, 60 cts.

Other Books

Youth and the Church

By **LEON C. PALMER**

\$1.85

Many a teacher and parent, perplexed by the queer-ness, whims, sulkiness, and emotional heights and depths of adolescent boys and girls will welcome the light given them in this book. Here, for their service, is the wise counsel of an expert in the direction of modern young people.

Believing Youth

By the Rev. **HOMER W. STARR**

\$1.25

What questions most perplex young people in regard to religion and ethics, and how these questions may be satisfactorily answered by the leader of discussion groups and by youth thinking together in the give-and-take of class discussion—problems such as these make up Dr. Starr's interesting account of successful experiments in creative religious teaching of young men and women.

For Discussion Groups

THE EPISCOPAL CHURCH: ITS MESSAGE FOR MEN OF TODAY Paper, 60 cts.; Cloth, \$1.00

By the Rev. **George P. Atwater**

It has a special appeal to organizations because it can be informally dramatized or read aloud.

THE ROMANCE OF THE BOOK OF COMMON PRAYER

By the Rev. **Francis G. Burgess**

\$1.50

There is nothing better to arouse interest in the Prayer Book as a great human document as well as a great book of prayers.

GOD'S PLAN

By the Rt. Rev. **Michael Furse, D.D.**

\$1.75

What is God like? What does God mean man to be? These and many other questions are answered.

THE VISION OF VICTORY

By the Rt. Rev. **Richard H. Nelson**

\$2.50

A simple and enlightening commentary on the Book of Revelation written especially for young people.

Two Plays

Youth's Quest for the Holy Grail

By the Rev. **E. HARVEY HERRING**

20cts.

Youth, unhappy and seeking to know the meaning of life, meets and talks with Life; then he meets Success, Experience, and Skepticism, who rob him of his cloak of dreams, of Love, and Faith in the Cross. Life shows him the vision of Galahad's Quest for the Holy Grail, and Youth, with the knights, the nuns and the world, sets out to "follow the Gleam." Helpful production, music, and costuming notes, and diagrams for grouping characters. Chancel production. 30 pages.

The Church Year

By **BESSIE M. SIMS**

15 cts.

This play, for Church schools and Young People's groups, makes a very colorful and instructive production. The nineteen characters are Mother Church, the Child, the Herald, and the Church Seasons and chief Holy Days. Ages range from 8 to 16 years, with one, Mother Church, preferably an older girl or young woman. Simple costumes; no scenery; simple properties. Chancel production. If possible a choir for singing the hymns. 13 pages.

A Program

Faith and Youth

This program is easily adapted for use with the Young People's Society. It is planned with a thorough understanding of modern young people and is a definite help to them in seeing the relation between the Episcopal Church and everyday life.

The material consists of: a Leader's Manual, Service Booklets, Material for Addresses, Enrolment Card and Forward Step Card, Announcement Poster, Prayer Card, and Celluloid *Faith and Youth* button.

The program calls for seven meetings, to be held in either afternoon or evening.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.