

The **WITNESS**

CHICAGO, ILL., OCTOBER 19, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE RECOVERY SPIRIT has not yet influenced the payment of missionary pledges if the receipts of the National Council are a true index, according to a statement just issued by the treasurer, Dr. Franklin. One-twelfth of all diocesan expectations for 1933 is \$125,000, yet the Council received but \$59,440 during September. Another \$100,000 therefore had to be borrowed in order to make missionary payments, making the total borrowings from the banks \$375,000. A great effort is called for by dioceses, parishes and individuals in these last few weeks of the year in order that the financial stability of the missionary work of the Church may be maintained.

MINNESOTA IS PROVING that laymen will back the Church Program once they become familiar with the needs. Last spring a new plan was launched there; laymen were called together and the work of the Church presented, and the needs stated. Those present were asked to underwrite definite pledges in addition to those they had already made. They were then urged to interest others in the work, failure to do so meaning that they had the pledge to pay themselves. The results have been gratifying, not so much from the standpoint of the amount of money received but from the amount of interest shown in the plan and the effectiveness of the work of some of the laymen in interesting others who have been indifferent to the Church Program. Thus one layman pledged \$50 in addition to his regular gift. The other day the bishop coadjutor received checks from him amounting to \$80, subscribed by five men who formerly had been indifferent. Lack of knowledge rather than lack of loyalty is the cause of indifference among laymen according to the findings in Minnesota.

MARY VAN KLEECK, Churchwoman, vice-president of the Church League for Industrial Democracy and director of industrial studies of the Russell Sage Foundation, has her fingers crossed as far as the National Recovery Act is concerned. In a press interview recently she declared that there had been no actual improvement in conditions, that the worker was suffering both as a worker and a consumer under the act, and, even more important, that the seeds of Fascism are being sown by it. The statement, coming as it does from such a leading authority on industry, is significant.

JESUS THE LIGHT OF THE WORLD is the title of a new book by the Rev. Frederick F. Kramer, for many years the warden of Seabury Divinity School. He has taken the four Gospels and, using the words of the King James version has told the story in the form of a modern biography, without adding any words of his own except in the introductory notes of each chapter where he gives the historic setting necessary to an understanding of that particular chapter. We have often felt that if the most interesting biography ever written was told in four separate installments, written by different men, broken up into numbered verses, few would have the patience to wade through the maze. It will be a joy to the layman, intent on following the life of Jesus, to have before him the Gospel story in a readable form without the bias which inevitably creeps in when the author tells the story in his own language. The introductory notes are helpful in getting the historic setting necessary to understand the narrative. Then, supplied with this information, the reader has before him the life of our Lord collated from the four Gospels in chronological order, so that he who runs may read. It adds also to the charm of the narrative that there is an absence of foot notes and references which are helpful to the scholar but distracting to the average reader. Dr. Kramer has saved the reader the necessity of reading the Gospels without knowing the sequence of events as they occurred and without knowing the historic setting in which the events happened.

THE EXECUTIVE COMMITTEE of the Universal Christian Council of Life and Work has just finished one of the most important Church conferences since the war. It was held at Novi Sad, on the Danube between Budapest and Belgrade, with forty delegates present representing every section of Christianity except Rome. The new German church organization sent five official representatives fully authorized and charged to present the point of view of German Christianity under the Hitler regime. Other delegates were equally authorized to make clear that unless the Council made a vigorous protest against what they called "the evil things that are taking place in Germany" their churches would withdraw. There was much oratory for the first few days, with the German representatives exonerating not only the church in Germany but the state as well. Private conferences

were held to see if a solution might be found. Gradually a new spirit emerged and finally a resolution was passed in which the Stockholm Statement of Church cooperation was reaffirmed as the basis of continued cooperation. At the same time it expressed the anxiety occasioned in all lands by the ruthless persecution of the Jews, as well as by the complete denial of freedom of thought and conscience in Germany under the Hitler government. The resolution was adopted unanimously

with but one German refraining from voting. The Bishop of Chichester, as chairman of the meeting, was charged to send a letter to Bishop Mueller at Berlin informing him of the action. The resolution makes possible the continuance of the united work, and at the same time supports the German Church minority which is standing against the enslavement of the church by the state. It remains to be seen of course what action church officials at Berlin will take.

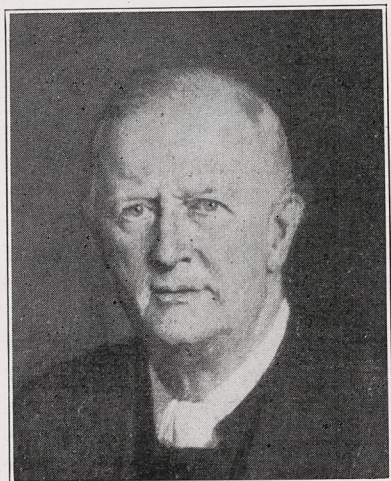
WHY READ THE BIBLE?

By

ENDICOTT PEABODY

Headmaster of Groton School

THAT sounds like one of the many "why" questions that are being asked in earnest today. The statement of the Psalmist "We have heard with our ears, O God, our fathers have told us what thou hast



Endicott Peabody

done in their time of old," may have been adequate for earlier days but not for today. Neither are we satisfied with the answer, "Because it has been done." There might be the further question, "Is it done?" Statistics give us two points on this, first that the Bible has been translated into a greater number of languages than any book has ever been, second that there is a great-

er number of people than ever reading and studying the Bible today. In our Church Schools we read or hear read portions of the Bible every day. It may be that we do not do as much reading of it by ourselves as we might otherwise do but through the year we have an opportunity of listening to a greater portion of the Bible.

Why read it? Not long ago I met a distinguished doctor who told me that whenever he travelled he carried in his trunk a copy of Shakespeare and a copy of the Bible. They are the two outstanding pieces of English literature, the one of poetry, the other of prose. Our Bible was, happily for us, translated at a time when English was at its best. Another volume of almost equal value is our book of Common Prayer. Together they provide us with the best possible form of expression. Witness Ruskin's lucid English and the great monument of form as well as matter which is found in Lincoln's Speech at Gettysburg. Both these men were imbued with the style as well as the contents of the Bible. This friend of mine

so devoted to the Bible did not open it at random and expect to discover on the page before him definite instructions for his life. That has been done with the Bible and with other books as well. In the Middle Ages the works of Virgil were consulted in the same random fashion. That method of using the Scriptures was passing in my friend's time. It has now become, we trust, practically obsolete. He did not find there a guide to his science. He knew that the authors of the various books were acquainted with the science of the times in which they wrote and nothing more, and so when the theory of evolution was propounded he found in it nothing to upset his faith. He was familiar perhaps with the adage, "The Bible teaches us not how the heavens go but how to go to Heaven."

WE MAKE a mistake indeed in speaking of the Bible as "a book." It is rather a collection of books written by various men in widely different epochs and therefore naturally differing among themselves in value. Some day these books will be published in separate volumes. An effort towards this indeed is being made today. We shall realize more readily then the differences in the nature of the contents of the Bible.

Here we find first of all the history of a people who were endowed with a genius for religion, the story of men of great faith who were certain that they were chosen by God to lead their people in the different generations. Here is depicted the development of the idea of God from a tribal deity of the earliest Jewish records, through the great Prophets who declared to men in exalted language the justice and righteousness of their God, up to the care of a loving God revealed in his Son, who told men when they asked the nature of this Father, "He that hath seen me hath seen the Father."

We find in the Bible the highest poetry of religion which we so wisely read month by month, and the mysticism of the seer who finds God everywhere. "If I climb up into Heaven, Thou art there, if I go down to Hell, thou art there also; if I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall Thy hand lead me, and Thy right

hand shall hold me. If I say, Peradventure the darkness shall cover me; then shall my night be turned to day."

AS TIME goes on we shall discover in the Bible outstanding sayings which will enable us to meet the experiences of life. In times of stress and perhaps of agony we shall recall the splendid assurance of the prophet, "The eternal God is our refuge and underneath are the everlasting arms." For confidence and vigor in our lives we shall listen to the reassuring words "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary and shall walk and not faint." We shall be able immediately, or it may be gradually, to eliminate fear from our hearts as we read the words which one who was dying declared to be the greatest in the Bible, "Fear not, only believe." We shall be inspired by and adopt for ourselves that which Jesus told us to be the inner motive of his life, "For their sakes I sanctify myself." Comfort and

confidence and courage and consecration, these are some of the outstanding messages of the books of Scripture. The effect of reading the books and becoming acquainted with their contents tells upon the character. "My nature is subdued into the thing it works in like a dyer's hand." We may hope to become imbued with the principles of Jesus whose text book was the Old Testament and with those of the Apostles of whom it was said that the people "took note of them that they had been with Jesus." They had said to him at the beginning and the question is a natural one for us to ask, "Lord to whom shall we go? Thou hast the words of Eternal Life." He had gathered the words from his people's books and from his personal knowledge of his Father of whose presence he was always aware. This it is in which the power of the Bible lies, that it "enables men to practice the presence of God." "When we put ourselves into the spirit of the Bible and look with the vision which the Bible gives us we see God as we cannot see Him otherwise."

THE PRAYER BOOK: ITS PURPOSE

By

BISHOP JOHNSON

IT WAS the aim of those who compiled the Prayer Book to gather up the accumulated treasures of the past in such a manner as to meet the needs of the present and to do away with practices which substituted superstition for truth. They desired to return to the worship of the primitive Church and to do so in the language of the people, so that there should be the same kind of devotion as that which animated the early Christians before their worship had become Latinized.

This primitive worship was described in the *Didache*, which was written about 100 A. D., and in the works of Justin Martyr who wrote about 150 A. D. In the *Didache* we have the following description of their worship, "On the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions that your sacrifice may be pure." In this paragraph you will find the essentials of common prayer. Justin Martyr in his description of Christian worship in the second century writes, "We offer up prayers for all men. Then there is brought to the president a loaf of bread and a cup of mixed wine and water. He takes it and offers praise and glory to the Father of all through the name of the Son and of the Holy Spirit and returns thanks to God. When he has finished the people answer 'Amen'. This food is called the Eucharist which no one may receive except those who believe in the truth of our doctrines and who also have been baptized for the remission of sins, and who live according to the commandments of Christ."

These records which came down to us from the past describe something that is both vital and orderly. The emphasis is upon participation in a sacrificial

meal in which all take part and in which personal religion has a conspicuous place. It is a common worship based upon the allegiance of those who have been baptized and who "live according to the commandments of Christ". It does not fit into a system in which worship is mechanical, nor does it indicate one in which sentimentality replaces a sacramental relation to Christ. It involves participation by the humblest worshipper and also a regular order of faith and worship to which the disciple must conform. It was a desire to return to this standard of simplicity without destroying dignity which animated the compilers of the Prayer Book.

There are two notes in public worship which need to be conserved. They are called the objective and the subjective. The objective note is that which stresses the majesty of God as in the *Te Deum* or the *Gloria*. The subjective note is that which emphasizes the religious feeling of the worshipper and the comfort which he experiences in worship. This distinction can be illustrated by certain hymns. For example the familiar hymn "Holy, Holy, Holy, Lord God Almighty", deals with the glory of God for which we adore Him; while the hymn "Just as I Am" deals with the emotions of the worshipper.

A religion which confined itself to the objective solely tends to become mechanical. It was characteristic of Mediaeval worship in which the whole emphasis was upon a dramatic recognition of God's majesty and in which the individual worshipper was of small account. Protestantism swung over to the opposite extreme and exaggerated the spiritual sensations of the worshipper at the expense of the majesty of God. In Mediaeval worship the important factor

was conformity to the external order without much personal participation therein; whereas in Puritan services the important factor was the spiritual experience of the individual with very little recognition of the Majesty of God.

It was the aim of the Prayer Book to give expression to worship in such a way as to avoid the merely mechanistic on the one hand and the solely sentimental on the other.

In the middle ages the individual counted for little; a peasant's life was cheap; the human side of Christ in his attitude toward the little man was ignored. Everything was on a majestic scale. The cathedral, high mass, the ecclesiastic, royalty were exalted. The treatment of the common man was negligible. In the Puritan reaction all this was changed. They defaced the cathedral, deleted high mass, expelled the ecclesiastic and beheaded the king. The Anglican Reformation strove to retain the dignity of the office with consideration for the common man. The Book of Common Prayer did not destroy reverent worship in its effort to permit the man in the pew to have his share in the service. It was an effort to preserve the balance between the objective and the subjective in public worship. It restored the laity to their legitimate place in the services of the Church.

It is a curious thing however that even to this day the laity are prone to identify the clergy with the Church. When we read the expression "the Church has failed," it means that the clergy have failed, but if in General Convention one was to intimate that the clergy were the Church we would hear a most vehement protest from the laity. For better or worse, in the Anglican Communion, the laity and the clergy compose the Church with equal privileges and also equal responsibilities. In the middle ages the clergy were the Church; under the rule of Cromwell the laity were the Church, but with us the Church is composed of priests and laymen.

It is most difficult to realize this. It is so easy to seek privileges without assuming responsibilities. We cannot have the one without incurring the other. It is because our position is such a difficult one that the results are so often unsatisfactory. In our efforts to achieve a high ideal we are apt to fail in its realization, but such is the ideal. Anyone who is trained in the use of the Prayer Book will realize that there is plenty of opportunity for him to adapt his personal needs to the language of the service without intruding his ego to be seen and heard of men. It is wonderfully suited to incorporate, in one service, public worship of a dignified character with private prayer of an intense reality.

It is this combination of public worship with private prayer which is the charm of the Prayer Book. One does not have to parade his private life in order to express his personal devotion to God. Sometimes we get discouraged because the results of such an ideal are unsatisfactory. That is characteristic of every high ideal and is no reason for lowering our standards. If we were to scrap music because there are so few real musicians we would lose the great works of the masters.

I am willing to concede that the stupidity of men

rather than the failure of the Church is responsible for our meager statistics and results. The Church sets before us a high ideal, but to attain it requires great effort. If we are unwilling to accept the discipline we are sure to fail in our objective. Our inertia, indifference and insincerity are the causes of our failure; all the more tragic because of the possibilities in our inheritance.

Next week: Its Contents.

Let's Know

By

BISHOP WILSON

JOHN SOBIESKI

I HAVE just been reading an account of a great celebration held in Vienna last summer commemorating the deliverance of that city two-and-a-half centuries ago from Moslem invasion. At that time one man held the fate of Christian Europe in his hands. The name of John Sobieski is too little known in this part of the world as one of the striking heroes of an earlier time.

Moslem efforts to conquer Europe by no means ceased with the termination of the Crusading period. The Turks were a constant threat to eastern Europe and battles were frequent especially along the borders of the old kingdom of Poland. In the seventeenth century the Turks held most of Hungary and were always eager to extend their sovereignty. The Hungarians were in a difficult position, alternating under the yoke of the Turks or the Austrians according to the fluctuating fortunes of war. There were many Protestants in Hungary at that time who were persecuted vigorously whenever the Austrians were in the saddle. Then when the Turks gained the mastery all the Christians suffered. With the Hungarians it was a choice between two evils. The situation was a constant threat to Christian Europe and Louis XIV of France played with it mercilessly in his schemes to hold down the power of Austria.

In the last half of the seventh century Hungarian discontent with the cruelties of the Austrian government reached a boiling point. In 1677 Count Tekeli escaped from prison and started a revolt in behalf of Hungary. He appealed to Louis XIV of France and between them they embarked on the dangerous course of calling in the Turks. The danger was that the Turks would not be satisfied with taking upper Hungary from Austria but would exploit the situation for the further conquest of Europe—a project which they had never relinquished. This peril became imminent when a huge Turkish army of some three hundred thousand men advanced to the gates of Vienna and laid siege to the city. Christian Europe was seriously threatened.

Emperor Leopold of Austria was in no position to offer effective resistance. Neither was anyone else. In sheer despair a frantic appeal was made to John Sobieski, king of Poland, who had already battled the Turks so vigorously in his own country that his very name brought terror to their ranks. Vienna was garrisoned by eleven thousand men. Sobieski hurriedly

gathered twenty thousand more and set out to its relief. Here and there he picked up reinforcements until he had seventy thousand under his command, making the odds about four to one against him. Over difficult, mountainous country he launched his attack upon the besiegers, going into the battle himself at the head of his troops. The very audacity of his movement bewildered the Turks. It was on Sept. 12, 1683, that he routed the Turks completely, thereby frustrating the last effort of the Moslems for the conquest of Christendom.

In reporting his victory he paraphrased the famous message of Julius Caesar thus—"We came, we saw, God conquered." No wonder Vienna remembers John Sobieski with gratitude. In Christian annals he ranks with Charles Martel.

Casual Comments

By

BERNARD IDDINGS BELL

SOUND common sense about inter-communion at the altar between those of various Christian bodies engaged in common work for Christ was evident in a statement in the official program of the Student Movement conference which met at Swanwick in England this summer. The conference welcomed over 800 young people, of every religious body, for a discussion of problems connected with Christian work by youth in the modern world. If some of our Americans who are bent apparently on making a divisive issue out of Christ's sacrament, with certain schism in the Episcopal Church sure to follow therefrom, would ponder the wisdom of these British young men and women it could do us no harm. The statement said:

"This service (the Holy Communion) is a Sacrament of the Christian Church, though its fellowship is, in a particular sense, part of the life of the Church. It therefore follows that it is not permissible for the Movement to hold services of Holy Communion. It is, however, its privilege to give facilities to ministers and clergy of any branch of the Church for the announcement and arrangement of such services. If the officiating minister or priest wishes to extend an invitation to members of other denominations, it is still fitting for the Movement to give these facilities, but in such an event a new situation arises with regard to the nature of any announcement. A service of open Communion presupposes a certain theory of Church order, and in this matter there are wide differences of opinion within the Church. The Movement ardently desires unity and seeks in study and practice to promote it, as is evidenced by the richness of its fellowship both in this country and in the whole world through its affiliation to the World's Student Christian Federation. This interdenominational and interconfessional character of the Movement, however, implies the desire to encourage the growth in Churchmanship of the individual member. In the event, therefore, of a service of open Communion being announced, there should be added the following statement: (1) That no member of the

Movement is under any obligation to communicate against the dictates of his conscience, or the custom of his Church. In this connection it should be remembered that, according to the general usage of the Anglican Church, and the rule of the Roman and Orthodox Churches, their members should receive Communion only from ministers of their own Church. (2) That any who feel hesitant may very properly attend without communicating."

Just Souls

By

C. RUSSELL MOODEY

NOTHING riles me more than a distant nod. I see somebody I feel I know rather well and greet him copiously. I try to make him realize that I am sending all I have out to him in the form of a gracious salutation, and all I get in return is a stiff bow or an icy stare. Now there are people who are naturally aloof and cold, and their nod is to them what a friendly smile is to me. I must take this into consideration and not be too critical. But allowing for this type of fellow I find many others whose "air of indifference" is very irksome. I wonder if they are not confusing "eminence" with "imminence?" They would be eminent but they cannot for social reasons afford to be imminent. They might lose their prestige! In other words, exalted rank and station must be protected against the assaults of engaging friendliness, coming from those who in the eyes of the world are not quite their social equal. So these fellows strut about like peacocks in the community, and with great effort manage to keep their distance even though they are but a few feet away. Incidentally my heart goes out to them in their foolish discriminations, and I am hopeful that the day is nigh at hand when their nod is turned into a gracious and generous greeting.

Can a man be haughty and holy? To see some of our so-called Christians trying to couple piety and "uppishness" one might think so. But be not deceived—these people are as far from the true Christ attitudes as the poles are apart! There is no place in the Christian kingdom and Christian etiquette for "the distant nod." It has been my experience to check on the habits of some of these victims of the superiority complex, and I have found that they are not only nodding to humanity but also to Christ. Maybe they are trying to follow out the old idea as found in the Old Testament which held that the eminent and preeminent Jehovah could not be imminent. If so, we forgive them, and at the same time we remind them that they are disciples of a sociable God and of a Christ who sat with publicans. It is high time for the supercilious to "defrost" and become holy and humble men of heart ready to cast upon their fellowmen not the look of disdain but of distinction, namely, a gracious greeting and a contagious smile. This I firmly believe is the Christ salutation and the Christ way of meeting people.

NATIONAL COUNCIL HEARS PRESIDING BISHOP ON ORIENT

By W. B. SPOFFORD

An enthusiastically received statement on the state of the Church in the Orient by Presiding Bishop Perry; the appointment of the Rev. Theodore O. Wedel, professor at Carleton College, as secretary of college work of the department of religious education, and preliminary approval to an operating budget for 1934 were the high lights of the meeting of the National Council, held in New York October 11th and 12th. The meeting was attended by 21 out of a possible 25 members, which gives the Council a Mel Ott batting average for this particular session.

* * *

Bishop Perry Delivers Great Report

Bishop Perry delivered a report on his recent trip to the Oriental mission fields which gave a detailed picture of the work of the Church in the Philippines, China and Japan and concluded with eight definite recommendations which, if favorably acted upon, will go a long way toward modernizing our missionary enterprise. Upon motion of Bishop Francis, and seconded by Mr. Harper Sibley — "enthusiastically," he said, which is significant since he was a member of the commission that produced the Laymen's Report—it was voted to bring the report out as a pamphlet, so you will be able to secure the address from National Headquarters soon. The theme of Bishop Perry's remarks were that the Church in China and the Church in Japan have grown up. "Our thoughts," he said, "too easily linger in the pioneer period where individual bishops and mission priests, sustained and directed by the home base, constituted the Church on a distant frontier. That time has passed, as has the paternal period when every motion of the Church which we had fostered needed to be watched and controlled. It is now full grown. The bishops and others who are guiding its course and shaping its destinies still require our support; but in the application of resources to constantly changing conditions, they require also a full measure of discretion."

Bishop Perry spoke of the Church in China as being already autonomous "and is to be treated not as a child under our direction, but as a sister Church in our communion whose policies we should take into full account in all our missionary plans, whose legislation we must respect as of equal standing with our own, and whose intellectual and spir-

itual leadership in the person of gifted and highly educated priests and laymen we shall do well to consider when we appoint new missionaries."

He concluded with definite recommendations, all based on a recognition of this fact: 1. Reduction in the number of evangelistic workers, and the removal of items in the budget providing for such positions. 2. Chinese and Japanese appointees to take the places of missionaries who have reached the retiring age. 3. Our missionaries to be designated as supervisors and administrators. 4. Teachers in educational institutions to be appointed by the head of the institutions upon nomination of the bishop. 5. Annual diminution of appropriations for maintenance of Church boarding schools of secondary grade, the decrease to be covered by increase in tuition, with an allowance in the budget for scholarships. 6. Withdrawal of appropriations for maintenance of any day school which in the judgment of the bishop and his council of advice has ceased to function adequately as a source of Christian teaching and center of Christian worship. 7. Maintenance of mission hospitals on at least their present scale, with appropriations to be diminished annually. 8. Monthly payments of appropriations for each missionary district to be made in a lump sum for distribution by authorities in the field.

I do not pretend to know much about missions but unless I am greatly mistaken this statement by Bishop Perry is the most significant utterance on missions that has been made for years, and it is sure to have far-reaching effects. What's more, it is certainly a most adequate answer to those of us who said last spring that the Presiding Bishop ought to stay at home.

* * *

New Secretary for College Work

Mr. Wedel, the new secretary for college work, is the professor of biography at Carleton College in Minnesota and is to take up the work the first of February, upon which date the Rev. Thomas Wright, who has been very efficient as acting secretary, is to retire from the job. Mr. Wedel we will know more about presently, and have been promised a photograph so that you may all see what he looks like. Meanwhile it is perhaps sufficient to say that in the opinion of those responsible for the appointment he is a top-notch in every respect. It is Doctor Wedel, incidentally, and not Mister, and the Doctor stands for Ph.D., which, it was pointed out to me by one who knows about such things, means much more than D.D.

The Budget for 1934

As for finances the Council gave preliminary approval to the operating budget for 1934, subject to modification as to details which will be made in consultation with bishops in the field. It is expected that the total budget will be slightly below the amount of appropriations now in effect for 1933. However—very important—it was pointed out that because of the exhaustion of reserves from old balances and undesignated legacies, and the prospect of reduced income from investments, the sum of cash needed from the Church to meet this slightly reduced budget for 1934 will be 25 per cent in excess of what the dioceses are giving this year. The dioceses promised at the beginning of this year to give \$1,490,000, which is a sum about half what they gave in the year 1930. Twenty-five per cent more than a million and a half will have to be given in 1934 if the work is to go on as at present.

* * *

Mortgage Expert Is Appointed

Mr. Richard P. Kent, mortgage expert, Churchman, and of a family that has contributed much to the life of the Church, has been engaged to take charge of the Council's investments in real estate mortgages, which total about four million dollars. It seems that the insurance department of the state of New York is taking over the companies through whom our guaranteed mortgages were purchased with a view to liquidation. Hence the need of special attention at this time.

* * *

Provinces Apparently Don't Function

The secretary of the Council reported that, in accordance with the canon, the president of each province was sent in May a statement of appropriations now in effect in the dioceses in their several provinces, with the request for comments and suggestions. There were replies from only provinces 6 and 8.

* * *

Matter of Exchange Is Bothersome

Paying missionaries is becoming increasingly difficult because of the fluctuation in currency exchange. Last February the Council decided to pay missionaries in China in Chinese currency. The reasons: it minimized fluctuations and it saved the Council money. The missionaries, however, did not like the idea and asked, through their bishops, to be again paid in American currency (American gold, they said, not aware apparently that Mr. Roosevelt has said "No, no" to that). The matter has been studied by the finance department. So they are to be paid for the

balance of this year in Chinese money, with the department recommending the return to payment in American currency in 1934. Meanwhile the bishops in the field are to determine if the missionaries will accept a further ten per cent cut, the bishops themselves already having volunteered to do so.

* * *

No Vice-President Appointed

Bishop Perry announced to the Council that he was exercising great care in selecting the man, or men, to fill the two vacancies, that of first vice-president and executive secretary of domestic missions, and that he had no announcement to make at this time.

* * *

More Work for Dr. Franklin

Lewis B. Franklin, vice-president and treasurer, was placed in charge of domestic missions temporarily and is also to carry forward the evaluation work begun by Bishop Burleson.

* * *

New Member of the Council

Mr. Thomas Fleming, Jr., senior warden of St. James Church, South Pasadena, California, was elected a member of the National Council.

* * *

New Missionaries Appointed

There were eleven new appointments to the mission fields, three of them doctors, one each for China, Liberia and Japan. In addition there were a number of temporary appointments.

* * *

Committee to Study Temperance

Bishop Perry was authorized to appoint a committee "with large powers" to report on the relationship of the Church to temperance, now that the 18th amendment is on the way out. The work to be done is under the direction of the department of social service.

* * *

Religion at the World's Fair

Bishop Stewart reported on the success of the Hall of Religion at the World's Fair, with 75,000 Church men and women having already signed the book in our exhibition space. All bills paid too, with Bishop Stewart so successful in raising funds that the Council spent less than they expected to.

* * *

Report a Large Legacy

Eighty thousand dollars was willed to the Council by Miss Ella Russell of New York, to be divided among certain missionary districts: \$15,000 each for South Dakota, Alaska, China and Japan, for buildings; \$10,-

000 each to Honolulu and Liberia to be used as the Council thinks best. Bishop Roberts has already been authorized to spend \$3500 for a barn at the Hare School and a like sum for a rectory.

* * *

Debate Meeting in Executive Session

There was considerable debate as to whether the National Council should meet in executive session. It prompted one gentleman to remark that the reason always advanced for meeting behind closed doors was so as not to let any cat out of the bag, but in all the sessions he had sat through he had not seen so much as a kitten. They finally decided to have a half day at each meeting with the public excluded.

* * *

Meeting of Auxiliary Officers

The quiet day of prayer on November 11th was the focus of immediate interest at the meeting of the executive board of the Woman's Auxiliary held at the Church Missions House on October 6-9. Reports indicated deep interest and careful planning on the part of people in all parts of the country, and indeed abroad as well, to make this day a great spiritual reality. Renewed emphasis on the spiritual value of the United Thank Offering was brought out in the board's discussion, and Mrs. Henry Hill Pierce of New York, also reported various methods of increasing interest in the Offering during this last year of the triennium. The committee sent a message to Geneva urging action on the part of the Disarmament Conference, now in session, and another committee expressed deep distress over the increase in the number of lynchings in the United States.

Dr. Lewis B. Franklin, the Rev. C. Rankin Barnes and the Rev. G. Warfield Hobbs, executives of the National Council, addressed the committee at their first day's session, and at a later meeting Dr. John W. Wood, executive of foreign missions, spoke of his trip to the Orient this summer and of the work of the Church there. A distinguished and interesting visitor to address the meeting was Dr. Yi-Fang Wu, president of Ginling College, Nanking.

Plans for the meeting at General Convention next October occupied the final session. Miss Elizabeth Matthews of Glendale, Ohio, was nominated as presiding officer for the General Convention meetings. The election to the office takes place when the Auxiliary meets next fall. Miss Rebekah Hibbard of Pasadena, Calif., was elected chairman of the executive board, to succeed Mrs. Blair Roberts.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When I was in England two years ago I was invited to Manchester to address a mass meeting held under Church auspices to discuss the relationship of the Church to the present economic situation. The meeting had been arranged by two clergymen of Manchester, the Rev. W. G. Peck and the Rev. Mr. Watts. It was held in a large public hall, jammed with working class people including not a few of the extreme left in economic thinking. Dr. Peck was the chairman of the meeting. Father Watts, as he is affectionately known among the workers of the city, was not present. I naturally inquired for him and was informed that he was under arrest for having taken part that day in an unemployment demonstration in which there had been a procession which he had led, flanked on his right by the Union Jack and on his left by the Red Flag. Half way through the meeting a gentleman took his place on the platform, clad in knickers and a red tie. He was later introduced to me as Father Watts. I have attended a good many Church meetings in my day where industrial matters have been considered. At most of them an effort has been made to persuade the workers and their leaders to attend. But invariably they have stayed away since they have little if any confidence in Church leadership on such matters. This meeting in Manchester was a notable exception. The workers were there in droves, and they were there because they had confidence in these two parsons. And if you don't think this is a tribute to a couple of preachers you just try getting radicals to attend a church meeting yourself.

The Rev. W. G. Peck, one of these gentlemen, is arriving in New York this week, primarily to deliver a series of lectures at the Seabury-Western Theological Seminary in Chicago. I imagine most of you are familiar with his books, "The Divine Society" and "The Divine Revolution." If not you should be for they are top-notchers. The late Rev. Charles Lathrop used to buy copies of "The Divine Society" dozens at a time and distribute them among his friends whom he felt needed conversion.

In addition to lecturing at Chicago, Dr. Peck is to lecture at the College of Preachers in Washington, is to preach at the Cathedral of St. John the Divine and at Grace Church, New York, and is to address supper meetings of the Church League for Industrial Democracy in New York

and Boston. The New York supper meeting is to be held on November 17th. The public is invited to this, details about which may be secured from the headquarters of the League at 154 Nassau Street, New York. The date of the Boston meeting I do not know at the moment but again information may be had by writing the League's New York office.

* * *

Bishop Perry in Albany

Presiding Bishop Perry is to be the headliner at the fiftieth anniversary celebration of the Auxiliary of the diocese of Albany, to be held October 25th and 26th. He is to preach the sermon at the opening service at the Cathedral.

* * *

Chicago Starts Bishop's Pence

Twenty thousand attractive little containers with labels bearing the insignia of the Bishop's Pence went forward from Chicago headquarters this week to mark formally the launching of this new and novel program in the interests of the Church in the diocese of Chicago. The containers or cans were sent to every Church family with a folder telling what the Pence plan is, how it works and asking each family to share in the joint undertaking.

* * *

Northwest Synod Meets in Nebraska

The synod of the province of the Northwest met at St. Mark's Pro-cathedral, Hastings, Nebraska, with the largest attendance ever to attend one of their meetings. On the first day the bishops met to review the askings of the missionary bishops and aided dioceses, all of which were later approached by the synod. A joint session of the synod and the Auxiliary met with Bishop Schmuck of Wyoming, Mr. James E. Whitney, executive secretary of Western Nebraska, the Rev. C. Rankin Barnes of the national social service department, Miss Mabel Lee Cooper and the Rev. Thomas H. Wright, acting secretary of college work, presenting their respective fields of work. The Rev. A. E. Knickerbocker of Minneapolis, Council member, urged loyalty to the work of the national Church, and Dean Dagwell of Denver, also a Council member, spoke on the function of the Council and the individual's relation to it. Bishop Keeler of Minnesota spoke on "The Relation of a bishop to college work," and the Rev. LeRoy Burroughs, Ames, Iowa, told the brethren just what the work of a college chaplain is.

The high spot of the affair was a service at which Bishop Perry was

the preacher before a congregation that jammed the cathedral.

An important bit of business was the discussion of the work done in the province among the deaf under the direction of the Rev. Homer Grace. The province now has assumed full responsibility for this work, thus relieving the National Council of their share. Bishop Ingle of Colorado, president of the province, presided at all business meetings.

* * *

Berkeley Divinity School Opens

Berkeley Divinity School opened on September 26th with an increased enrollment and with twelve dioceses represented. Bishop Brewster preached at the first Wednesday Evensong, Bishop Budlong took the first Sunday celebration and Bishop Roots visited the school on October 5th and told of the work of the Church in China.

In his opening address to the students Dean Ladd spoke of the importance of country church work. "The economic revolution through which we are passing," he said, "will presently give our people far more leisure than they have had in the past. How shall they use this leisure? The organization of recreation and the promotion of popular musical and literary education is one of the most important social tasks with which we are confronted. The clergy must do their part. They can co-operate with libraries, schools, and social agencies of all sorts, and accomplish much in all our communities, but particularly in the country. It is just as possible today as it was in the old New England for the clergyman to be the best informed, best educated, most intelligent person in the village, and thus to exercise a perfectly natural as well as a profound influence on his community. How can anyone with a knowledge of the history of the Christian Church say that these cultural tasks are not its proper function? One thinks, for example, of the work accomplished in Anglo-Saxon England by the missionaries from Rome, or in Ireland by those extraordinary Irish monks. Both England and Ireland in the sixth century were savage lands. But the Church in a few years built up among these people such schools and centers of learning that by the seventh century the English and Irish monks were the finest scholars in Europe, sought out by all who wanted a thorough grounding in the culture and philosophy of the age.

"What is true of country districts is of course true of every sort of community. But I have spoken particularly of the country because,

though there may presently be an excess of clergy seeking prosperous urban fields, there is always an opening in the country for men who love their work enough to live simply. And if the Church is to some extent elbowed out of the cities, finds its expensive buildings, music, and social service activities fall to the ground in a great economic collapse, as may well happen, it may then perhaps make a new start along simpler lines. One can imagine a time when regeneration may come to the city church out of the country, as of old salvation came to Jerusalem from Galilee."

* * *

Religious Education in North Carolina

Diocesan departments of religious education are often mere names, but that is not true in the diocese of North Carolina. On Oct. 5 the department held an all day meeting in Greensboro. Not only were many valuable reports received, but definite plans were made for college work, especially as regards developing it among the Negro colleges, for publicity in the diocesan paper, for institutes of teacher training, for the Young People's Service League, and for the camps for next summer. The chairman of the department is the Rev. John L. Jackson.

* * *

Canadian Bishop on Peace

The Rt. Rev. John C. Farthing, Bishop of Montreal, will preach in the Cathedral of All Saints, Albany, N. Y., Sunday morning, November 12. In view of the previous day being Armistice Day, Bishop Farthing has chosen as his topic, "The Warfare for Peace."

* * *

Student Work in Florida

The Rev. Merritt F. Williams is now in residence at Weed Hall, University of Florida, administering to the three hundred boys of the two Florida dioceses now attending the college. At the State College for Women at Tallahassee, Miss Kathleen Platt is the new student secretary. She is located in the fine new Ruge Hall where she is serving the 200 or more Church girls attending the college. The banquet for Episcopal girls who are freshmen at the college was held on October 12th with Bishop Juhan and Bishop Wing both there to give addresses.

* * *

Canvass Plans in Florida

A clergy conference for Florida was held on the 5th and 6th at the Diocesan House, Jacksonville, with Bishop Juhan as leader. On the 19th a laymen's conference is to be held at the Good Shepherd for those of

the Jacksonville area, at which there will be an address by a visitor, and shorter addresses by local clergy on the problems and opportunities of the mission field. Similar meetings are to be held at St. Augustine, Pensacola, Tallahassee, Apalachicola and Gainesville.

* * *

Bishop's Wife Speaks in Albany

Mrs. Edward M. Cross, wife of the bishop of Spokane, was the speaker at the annual luncheon of the Woman's Auxiliary, held on October 3rd at St. Andrew's Church, Albany. She told of the work of the district of Spokane and of the larger missionary responsibilities of the Church. There were 125 women of the parish present.

* * *

Clergy Meet in Alabama

The Rev. B. H. Reinheimer, executive secretary of the national field department and the Rev. E. R. Dyer, missionary to China, were the speakers at the annual clergy conference of Alabama, held at Grand View late in September. In addition to addressing the clergy Dr. Reinheimer conducted a round table conference for laymen. The diocesan speakers were the Rev. P. M. McDonald of Montgomery, the Rev. J. M. Stoney, executive secretary of the diocese and the Rev. R. Bland Mitchell, chairman of the diocesan field department. Bishop McDowell presided at all sessions.

* * *

Missionary Conference at Grand Rapids

The united missionary conference is to meet in Grand Rapids, Michigan, October 19th and 20th, with all of the churches combining for several joint meetings, and with each denomination having conferences of their own. The speakers at our conferences are to be Bishop Roots of China and the Rev. Richard Trapnell of the field department, with Bishop McCormick as chairman. The speaker at the mass meeting is to be E. Stanley Jones.

* * *

Extend Indian Work in North Dakota

St. Sylvian's Mission at Dunseith, N. D., was transferred to our Church this fall by the National Indian Association who have sponsored and financed the work for five years. The mission includes a farm of 220 acres together with the church land of 80 acres which joins it. Bishop Bartlett has placed a practical farmer in charge, also licensing him as a lay-reader. He thus works the farm and reads the services, while his wife is the teacher for the Indian women and children. Labor on the farm is

furnished by the Indians who are paid in groceries and clothing. The mission serves a community of 250 people, and has a membership of 32 communicants and a Church school of 35 pupils. The policy is not only to carry on the fine work begun by the National Indian Association but to extend it in as far as finances will permit.

The Standing Rock Reservation was also transferred back to North Dakota by the district of South Dakota last fall. Here an effort is being made to cooperate with the government in the effort to adapt the Indians to present day life. Bishop Bartlett plans to put a nurse and a

social worker in this field with the mission home at Cannon Ball as the center. Incidentally sometime when you feel that you are a particularly generous person you might recall an Indian woman of North Dakota who recently made a thank-offering of five dollars because she was honored by being asked to help clean the church at Cannon Ball.

* * *

Pennsylvania Women Organize for Missions

A special diocesan missionary meeting of all the women's organizations of the diocese of Pennsylvania was held last Wednesday in Philadelphia to rally them to the mission-

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The approach of Thanksgiving and Christmas suggests that each parish should have a full complement of Hymnals and Prayer Books. The gift of a supply of books by some generous parishioner or by groups within the parish would form a suitable and lasting memorial of increasing spiritual value.

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ary work of the Church. The meeting is an outcome of the series of missionary meetings held throughout the diocese during the past two weeks. The leaders point out that the diocese of Pennsylvania, for a generation, has maintained a leadership in support of missionary work and they are determined that the record shall be maintained. The speakers at the meeting were Bishop Cross of Spokane, Bishop Taitt, the Rev. Charles H. Collett, general secretary of the field department, and the Rev. C. E. Snowden of Overbrook. Convocation meetings were held on Tuesday at three centers in the diocese, with Bishop Cross giving the principal address at each of them.

* * *

Missionary Meeting in Chicago

The Chicago Stadium is to be the scene of the missionary mass meeting in which all the denominations of the city are to combine on November 5th. Dr. E. Stanley Jones is to be the headliner. The mass meeting is a part of a five day conference on missions, with meetings held at various centers to be addressed by outstanding missionaries, including our own Bishop Roots.

* * *

Mountaineers Make First Visit to the City

Twenty-two men and women from the Big Sandy Valley in Kentucky, among them a number who never before have strayed from their mountains, visited Lexington last Sunday for a confirmation service that was held at the Cathedral. They were shown the city, had a grand luncheon served to them, and attended the service in the afternoon, after which they packed into the cars and started their pilgrimage back to their mountain homes. The party was arranged by Bishop Abbott and the Rev. Cyril Leitch, missionary.

* * *

Anniversaries in Bethlehem

St. Paul's, Montrose, Pa., where the Rev. Wallace Goodfellow is rector, celebrated its 100th anniversary on October 7th. Parish dinner,

and the following morning a confirmation service and an anniversary sermon by Bishop Sterrett. Calvary, Tamaqua, is to observe its 80th anniversary on the 29th. Trinity, West Pittston, celebrated its 50th on October 1st, with Bishop Sterrett and the Rev. Dr. Flinchbaugh of Wilkes-Barre as speakers.

* * *

Seabury-Western Opens at Evanston

The opening of the combined Seabury and Western Seminaries took place last week at Evanston. Sixty-five students have registered for the year.

* * *

Convocation in Central New York

Bishop Fiske was the chief speaker at the 200th session of the second district convocation, diocese of Central New York, held at Utica. He urged meditation, prayer and worship in order to build strong character. Among others to address the meetings were Bishop Coley and the Rev. Hollis Smith, missionary to China. A report indicated that the corporate parochial communion held throughout the diocese recently had increased attendance on that day by nearly 100 per cent.

* * *

Minneapolis Parish Willed Large Sum

Mrs. Ida Campbell Ramsey, who died during the summer, left to St. Paul's, Minneapolis, \$50,000, the income to be used either for current expenses or, should the vestry so desire, the principal may be used for a new church.

* * *

DuBose School Has a Celebration

The Rev. W. H. DuBose was the speaker on September 24th at the DuBose School, Monteagle, Tennessee, when they celebrated the 12th

anniversary of the founding. He was likewise the speaker on the opening day twelve years ago. He declared that the school had been justified by the quality of the men it had prepared for the ministry. Over a hundred of its students are now in orders and are serving so acceptably that even in these times less than 5% are unemployed. The service was a memorial to the late William Sterling Claiborne, founder of the school.

* * *

Keeping It Within the Family

Christ Church, Macon, Georgia recently celebrated a homecoming day

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and during the day Bishop Mikell held a Baptism at which there were present four generations, the child, father, grandfather and great-grandfather. Stranger still, the three persons who stood sponsor for the baby the Bishop baptized were the same three persons who had stood sponsor for the baby's great-grandfather.

**Young People Meet
at North Adams**

The Young People's Fellowship of the diocese of Western Massachusetts held their annual conference on October 6-8, the sessions being held at North Adams and at Williamstown. There was a banquet and dance the first evening and the following morning discussion groups on the various fields of service. The leaders were the Rev. Samuel Sutcliffe of New Britain, Conn., the Rev. John Suter Jr. of New York and the Rev. Gardiner M. Day. In the afternoon the 150 boys and girls were the guests of Williams College at a football game. In the evening there was a preparation service for the service the next morning, and on Sunday the conference closed with a big service at which Dr. Suter was the preacher.

**Double Anniversary
at Lewistown, Montana**

St. James, Lewistown, Montana, celebrated a double anniversary on October 1st and 2nd, the twenty-first anniversary of the parish and the twenty-first anniversary of the rectorship of the Rev. George Hirst. The Rev. Henry Daniels, dean of the cathedral at Helena, was the preacher at the anniversary service. The following day there was a party for the rector at which Bishop Fox and Bishop Faber made addresses.

**Boys Take the
Place of the Girls**

The Church Hall at Valley City, North Dakota, which has provided a home for girl students attending the State Teachers College for many years, has now been turned into a dormitory for young men. There are twenty-five boys in residence, and fifteen had to be turned away. Coach J. H. Morrison of the college is in charge and is seeking to make it a real center for the boys attending the college.

**Kenyon College
Has Opening**

The 110th year of Kenyon College opened on September 21st with a chapel service at which President Peirce spoke. There are 202 students registered this year, an increase of 30 over last year. There are 83 boys in the freshmen class. Dr. Clarence J. Gould, recently of

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Western Reserve University, has come into residence as the newly elected dean of Kenyon.

* * *

Accept Call to Charles Town

The Rev. John W. Gummere, at Washington Cathedral, has accepted the rectorship of Zion Church, Charles Town, West Virginia.

* * *

New York Parish Receives Gift

St. Paul's, Oxford, New York, has received \$1,000 from the will of the late Charles W. Brown, for many years a communicant of the parish.

* * *

New England Synod in Providence

The synod of the province of New England met in Providence on October 17th and 18th. Presiding Bishop Perry and Mrs. Perry entertained the bishops at luncheon on the 18th. More about it all next week—the synod is still in session as I write these bits.

* * *

To Welcome Bishop and Bride

A reception in honor of Bishop Bennett, assisting in the diocese of Rhode Island, and Mrs. Bennett, married this summer, is to be held on October 26th at the home of Bishop and Mrs. Perry in Providence.

* * *

What About Your Leisure Time

The Rev. Robert Kreidler, rector of St. Luke's, Scranton, Pa., was headlined in the newspapers for a sermon preached last Sunday on leisure time. He declared that nations of the past had been killed off by the improper use of leisure, and that it is a problem that we must tackle at once in this machine age.

* * *

Bishop Ivins Addresses Catholic Club

Bishop Ivins of Milwaukee was the speaker at the meeting of the Catholic Club of Chicago which met on October 9th at St. Paul's, Kenwood. The Rev. George Thomas is the rector of the parish. The official news release also states that "the Rev. William B. Stofkopf, rector of the Ascension, is scheduled to be the officiant at the Benediction of the Blessed Sacrament." One can hardly imagine the Rev. George Thomas having that service in his parish, but such is the news as I received it from the diocesan headquarters.

* * *

Denounces War Before the Legion

Bishop Stewart of Chicago, speaking at the opening memorial service

of the national convention of the American Legion, let the boys know where he stood on war. "War once invited chivalry," he declared. "War today is indecent and revolting, a barbarous butchery by machines, manipulated by invisible executioners. It is not even fighting. It is indiscriminate slaughter. And there can be no victors. All are defeated. We have proved that. Nothing is decided. Civilization cuts its own throat." The Bishop spoke again that evening at the opening meeting

of the Sunday Evening Club and again reiterated his declarations and called upon Christian bodies to use every influence to make the Disarmament Conference, which is now in session, a success.

* * *

Dr. Darlington Also Concerned About Leisure

Here is still another sermon on the subject of leisure; this one by the Rev. Henry Darlington, rector of the Heavenly Rest, New York.

"The growing adoption of the five-

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City
Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
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., 4 p. m.
Daily: 12:20.

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. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days: 12 M. Fridays, 5:15 p. 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, 6.
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.

day week," Dr. Darlington said, "has brought the American people face to face with a hard problem: the right use of leisure. Extra hours of time off may be used as an opportunity—for that is the dictionary definition of the word leisure—to do many cultural things, and thus be a real asset.

"But how many will use this new freedom to do something worth while, and how many are going just to squander their time? A misspent life is just as faulty as misspent money."

* * *

Speaks for Washington Cathedral

The Rev. Howard C. Robbins, formerly dean of the Cathedral of St. John the Divine, New York, was the speaker last Sunday evening at the home of Mrs. James Roosevelt, mother of the President, in behalf of Washington Cathedral.

* * *

Professor Directs Parish School

The Rev. Royden K. Yerkes, professor at the Philadelphia Divinity School, has been made the new director of the School of Religion at St. James, Philadelphia. He is to give part time to this work, meanwhile remaining on the faculty of the Divinity School.

* * *

Church to Have Two Pulpits

Here is a new one; St. Paul's Reformed Episcopal Church, Chicago, is to have two pulpits. One is for the pastor, and is to be devoted to theology. The other is to be occupied each Sunday by some well-known scientist. Two short sermons each Sunday, one on theology, the other on science, is the plan.

* * *

Church Workers Meet Federal Official

Mary Covell of Los Angeles, who is the wife of the Rev. David Covell, general secretary of the National Council, thought it would be a grand idea to have a flock of Church workers meet the federal emergency relief administrator of California, Mr. R. C. Branion. So she staged a party at a club, attended by 34 Episcopal Church social workers. Mr. Branion, by the way, spent two years at the Cambridge Seminary before the war, and there were two others present who were diverted from the ministry by the war, Mr. L. C. Edney of the California intelligence service bureau and Dr. E. T. Bird, an officer of the Los Angeles board of health. Bishop and Mrs. Stevens were on hand, as was also the Rev. Douglas Stewart of the diocesan social service commission. The others were Church men and women actively identified

with the official social service program of the city and county.

* * *

Minnesota Parish Burns a Mortgage

They burned a mortgage the other day at the Church of St. John in the Wilderness, White Bear Lake, Minnesota. It was no trifling mortgage either since it amounted to \$21,300. The mortgage was held by the estate of the late J. C. Fulton, Andrew Fulton and Mrs. Jane Fulton Murray and was cancelled by the heirs to the estate.

* * *

Synod Meets in Providence

Presiding Bishop Perry, Bishop Cross of Spokane and Bishop Brewster of Maine were speakers at a dinner which opened the synod of the province of New England in Providence on October 17th and 18th. Christian Leadership was the topic for the morning of the 18th, with the Rev. Julian Hamlin of Boston and

Mr. William H. Edwards of Providence, as speakers.

* * *

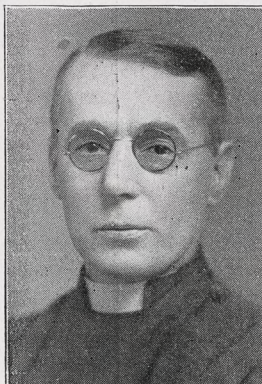
Philadelphia Church Has High and Low Services

St. James, Philadelphia, last Sunday inaugurated a plan of having both high and low services each Sunday, with the rector, the Rev. John Mockridge having a high celebration at 9:30 and the co-rector, the Rev. J. F. Newton, having the Morning Prayer service at eleven.

* * *

Sewanee Theological Seminary Opens

The Theological School of the University of the South, Sewanee, Tennessee, opened on St. Matthew's Day with twenty-nine students registered, representing fourteen dioceses. A new course on the rural ministry is being offered this year by Dean Wells. Bishop Kemerer of Duluth lectured at the school October 2-6, Bishop Gailor lectured the following week, and he is to be fol-



W. G. PECK

Distinguished English clergyman and author will be the guest speaker at dinner meetings in New York and Boston of the Church League for Industrial Democracy.

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lowed with lectures by Bishop Maxon and Bishop McDowell, thus continuing the policy of special lectures throughout the year by distinguished visitors.

Anniversaries at Indian Mission

Three noteworthy anniversaries were celebrated at Birch Coulee Indian Mission near Morton, Minnesota, recently. They were the 73rd anniversary of the first service held by Bishop Whipple at the Sioux Agency; the 34th anniversary of the ordination of Rev. Henry Whipple St. Clair, an Indian priest still working among his own people at Birch Coulee; and the 42nd anniversary of the ordination to the diaconate of the Rev. George H. Ten Broeck, priest in charge of the work at Birch Coulee.

Children Study Life of Christ

The Sunday School of the Church of the Heavenly Rest in New York, a leader in work and methods, opened last Sunday with the central theme for the year's work being "The Life and Personality of Jesus Christ." The little tots are to have stories about Jesus; the juniors will consider the life and teachings of Jesus to modern life; the high school department is to study "Jesus and the history and faith of the Church." The teaching staff of this school consists of men and women trained in modern pedagogy. The school opens each Sunday with a service in the church, with a talk by the rector of the parish, the Rev. Henry Darling-ton.

General Secretary in Northwest

The Rev. David Covell, general secretary of the National Council, was the preacher at Grace Church, Portland, Oregon, on October 8th, when the 24th anniversary of the parish was celebrated. The every member canvass got under way the following day, with canvass committees from other parishes visiting its meetings and studying its methods. In other words, Mr. Covell demonstrated at Grace Church how the job ought to be done.

Keble Exhibit at Catholic Congress

Keble College, Oxford, is to have an exhibit at the Catholic Congress this coming week in Philadelphia, showing, among other things, a number of John Keble's original manuscripts, his private communion set and a set of drawings of him by George Richmond. Keble College, as I presume you know, was founded with an idea of providing an Oxford

education to those short of funds. Operated on this basis the College now finds that it is short of funds itself so that an effort is being made to raise an endowment.

Bishop Jenkins in Bethlehem

Bishop Jenkins of Nevada is spending this week in the diocese of Bethlehem in the interest of the Church Program, speaking at Tawanda, Scranton, Wilkes-Barre, Pottsville, Lebanon and Reading.

Women Consider Social Service

The fall meeting of the Woman's Auxiliary of the diocese of Oregon was held at St. David's, Portland, on October 13th, when Miss Emma Du Bruille, head of the family relations bureau of the city, led a discussion

on the place of the Church in cooperating with relief agencies.

Conference on Religious Education

A conference on religious education was held at St. John's, Savannah, Ga., from October 2nd through the 6th, led by the Rev. Mortimer Glover of Christ Church, Macon. It was attended not only by the teachers in the school of St. John's but by many from other parishes.

Portland Church Has Harvest Festival

All Saints Church, Portland, Oregon, was decorated with wheat, oats, corn, fruit and vegetables on a recent Sunday for the annual harvest home festival service. The produce was later sent to the Church hospital of the city.



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