

The **WITNESS**

CHICAGO, ILL., OCTOBER 26, 1933



JULIAN D. HAMLIN
Hits Out at Catholic Congress

SCHOOLS OF THE CHURCH

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City

For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut
Affiliation with Yale University
Address DEAN W. P. LADD
86 Sachem Street

1832 HANNAH MORE ACADEMY 1933

The Maryland Diocesan School for Girls, in the country, fifteen miles from Baltimore. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding

Address: Principal,
LAURA FOWLER, A.B.,
Box L, Reisterstown, Md.

ALL SAINTS' COLLEGE Vicksburg, Mississippi

An Episcopal school for girls. Accredited high school and Junior College. Music, Art, Expression. Sports, riding and swimming. For catalogue, address

Mary Leslie Newton, M.A., Dean

CARSON LONG

MAKER OF MEN

How to learn, how to labor, how to live. Military—Accredited. Keen minds, great hearts, strong bodies. Among the best at moderate cost. Home-like, successful. Rates \$500.00. Easy payments. You'll like Carson Long. New Bloomfield, Pa.

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

HOLDERNESS

In the beautiful White Mountains. College Preparatory and General courses for boys. Fully accredited. All sports, including riding. Two hundred acres of woods. Individual instruction and home atmosphere. New fire-proof building, accommodating 40 resident students.

Rev. Edric A. Weld, Rector,
Box W. Plymouth, N. H.

Wykeham Rise

Washington, Connecticut

A country school for girls
College preparatory and general
courses

FANNY E. DAVIES,
Head Mistress

St. Katharine's School

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalogue.

SISTER SUPERIOR
927 Tremont Ave., Davenport, Ia.

NURSING CHILDREN'S HOSPITAL

in New York. Sisters of St. Mary (Episcopal) 405 W. 34th Street. Accredited School of Nursing, three years. Major subject children. Adult, maternity and public health nursing in affiliated hospitals. Single rooms. Full maintenance. Write for booklet.

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Elementary Grades, Progressive Methods Used. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary College preparatory and general courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalogue address THE SISTER SUPERIOR.

BECKFORD SCHOOL

EDINBURG, VIRGINIA

A school for younger boys. Second grade through Junior High School. On modern farm in Shenandoah Valley. Limited enrolment. Fifty dollars monthly.

EDMUND BURKE WHELAN, Headmaster

CHATHAM HALL

A Church School in
Southern Virginia
for Girls

Rev. Edmund J. Lee, D.D.
Rector

Chatham Virginia

SAINT JAMES SCHOOL

Washington County, Maryland

Diocesan School for Boys

The Mother of Church Schools
on the English Plan

Dr. Adrian H. Onderdonk
Headmaster

St. Catherine's School

An Episcopal Country School in attractive suburb of historical Richmond. Graduates yearly enter colleges requiring board examinations and those accepting certificates. Art, Music. Riding and other outdoor activities, the year round. Write for circular. Address:

Louisa De Berniere Bacot, Headmistress
Westhampton, Richmond, Virginia

CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the Cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

SAINT AGNES CHURCH SCHOOL FOR GIRLS

New fire proof building ideally situated in 33 acres of the best residential section outside the city of Albany, New York. Excellent college preparatory record. Moderate price. Sports of all kinds.

Miss Blanche Pittman, M.A.
Loudonville Road, Albany, N. Y.

SOMERSET HILLS

Far Hills - New Jersey

Boys from 7 to 17 years.

All Sports, Including Horsemanship and Fencing. Unusual record for Scholastic Achievement.

REV. J. H. S. FAIR,
Director

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Stanton, Va.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDIGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

Vol. XVIII No. 8

OCTOBER 26, 1933

Five Cents a Copy

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 CHARGE is often made that Anglo-Catholics here in the American Church have concerned themselves entirely with Catholic thought and ceremonial to the neglect of practice. It possibly has been a fair charge in the past but, if the address by the Rev. Julian Hamlin before the Catholic Congress now in session in Philadelphia is indicative of any considerable body of opinion within the movement, we may expect a marked change in emphasis in the years ahead. Highlights from his address are published in this issue of THE WITNESS, lack of space unfortunately making it impossible for us to print the entire address. As Dr. Hamlin points out, the great names of the Catholic revival in England have been those of men who were keenly alive to the inequalities of social and economic life. In the American Church, however, it can fairly be said that the pioneers in Christian social thinking and action have been, in the main, men and women more closely identified with Protestantism. With the times calling for Christian revolutionary thought and action, the Anglo-Catholic movement in America is to be congratulated on having within its fold men like Dr. Hamlin, Dr. Gavin, Dr. Bell and others who are thoroughly aware of the social implications of Catholic theology. May their lead be followed.

THE GULLIBILITY of Americans is the theme of this little story. We have no doubt that you will read the entire story in your newspapers before this editorial reaches you, since the information that we stumbled upon quite accidentally has been placed in their hands. Last week the New York newspapers ran full column stories about the National Laymen's Back-to-Church Movement. The project was pictured as a grand affair indeed, to be launched with a great mass meeting with a radio hook-up, at which such distinguished gentlemen as the mayor of New York, the governor of New Jersey and others were to exhort us all to return to our churches. There was to be a concert by the New York city band, loaned for the occasion, a star of the Metropolitan Opera Company was to lend his silver voice to the occasion, and a carrier pigeon was to carry the good tidings to the governor of California. Following this auspicious start the United States was to be plastered with billboard signs urging us all to return to worship, stickers were to be distributed for us to paste on the backs of our letters, newspapers and magazines were to carry full page advertisements, and the radios of the country were to blare day and night on the theme. Endorsing the movement was listed the names of Cardinal Hayes of New York; the bishop of the Methodist Church in

New York; several distinguished Rabbis; Mr. George Gordon Battle, eminent layman; Bishop Francis of our Church; Mrs. Franklin D. Roosevelt; the moderator of the Congregational Church; Dr. Parkes Cadman; the president of the Southern Baptist Convention; Senators Wagner and Copeland of New York and no less than eighteen state governors scattered throughout the country.

The genius behind the movement is "Dr." A. M. Young. He made one bad mistake. He asked Mr. Edward L. Wertheim, the head of the Sterling Advertising Agency, known to us since he handles the advertising of the Church Pension Fund, to handle the publicity. Mr. Wertheim is a business man and naturally would be delighted to be identified with such a large and laudable undertaking. But he was wise enough to know that the matter should be investigated a bit before committing himself to it. Would that others had been as smart. His investigation revealed that "Dr." Young had been discharged by the Volunteers of America, where he had been employed as a solicitor of funds, under circumstances which hardly recommended him, to put it mildly. His doctorate was "conferred" upon him by an institution of the Pillar of Fire Church. He was at one time an organizer for the Ku Klux Klan. At another time in his career he has solicited funds for himself from Baptist clergymen, presenting himself as a down-and-outer. THE WITNESS got in touch with several of those endorsing the movement and always received the same explanation. A gentleman had called, explained the undertaking with its extensive and grand set-up, presented an imposing list of sponsors, and urged them to lend the influence of their names to the enterprise. "With such a distinguished group behind it I thought of course it was all right," was the explanation always given. A representative of THE WITNESS called at "Dr." Young's office and found him filled with enthusiasm. He told of the large amount of advertising that was to appear in the Church press and even sent our representative to Mr. Wertheim to get copy. He then suggested that we might be of service ourselves to the movement. It seems that Bishop Manning was remaining aloft. As an Episcopal weekly, couldn't we do something to line him up?

There you have it. You can write your own moral. Ours is that you should not lend your name to an enterprise you know nothing about merely on the strength of a list of distinguished names, since they are, apparently, not hard to get, as this story abundantly proves. In other words, be cautious, like Bishop Manning.

THE RESPONSIBILITY OF THE COMMUNITY

Highlights of a Catholic Congress Address

By

JULIAN D. HAMLIN

Rector of the Church of the Advent, Boston

THE Incarnation, and not the Passion, is the true axis of Christian thought. It is not unkind to the Oxford Fathers to say that they could not be expected to realize the implications of what they were beginning to accomplish. Even the sacramental message of the Catholic religion was not the main theme of their teaching however much they believed in it, and they did. It was the restoration of Catholic thought which they were concerned with, even more than the restoration of Catholic ceremonial and Catholic practice.

But the Catholic religion had implications which they hardly realized. When the Movement was suppressed in Oxford, it burst into life in the dark places of the slums. It brought the message of the Incarnation to the wounded hearts and souls of those oppressed people of England who were suffering because of the inequalities of an economic and social order, which they did not understand, and whose injustices the eyes of men and women of the day were not keen enough to perceive.

It is well that we should remember that the great names of the Movement all through its history, were the names of men who in their day and generation were keenly alive to human needs, to the terrible inequalities of social and economic life, to the sufferings of the poor and oppressed; the Pollock brothers of Birmingham, Mackonachie and Dolling, Stanton, Stewart Headlam, and Scott Holland, Charles Marson, Studdert Kennedy and Charles Gore, and all the bishops and priests who according to their courage "followed in their train." They are the names of men who had a cast-iron determination to apply that religion to society, to interpret life in terms of the Poor Man of Nazareth and His Church, and to make no compromise with the powers of evil, or with spiritual wickedness in high places.

If the doctrine of the Incarnation be the axis of Christian thought, where is its focal point? Is it not the great Reality that impels us to fall upon our knees in the midst of the Creed, and again before the priest leaves the Altar at the end of the last Gospel. "God was made man." "The Word was made flesh and dwelt among us." That is what we begin with, and with that message we go back to a sorrow-stricken world. If He was made man,—why? Man is a curious animal, and it is this divine curiosity, given to us by God, that is the background of every advance that humanity has made. Why was God Made Man? S. Anselm wrote a book about it, "Cur Deus Homo?" But the Church has given us the answer in the Creed: God was "made man for us men and for our salvation." The fact that He was made man, is the center of Catholic Thought, and the reason why He was made man is the motive of Catholic action. It was all for us. For us He came. For us He lived. For us He died, and

rose again. For us He ever liveth to make intercession. But we do not stop there. For us the Church exists. All that the Church does is for man. Every sacrament is for man, to heal him, to restore him, and to make him one with God, and having done that, to make him one with the brethren. There is more dynamite in that message than there is in the message of any secular social order.

Let us then for a moment look at the world. The Catholic religion is losing ground every moment in Spain, where the Church owned over one-fourth of the land, and was the worst Landlord in the country. We have before our eyes the picture of a devout Roman Catholic in the Presidential Palace in Madrid having to fight against his own Church because he is so keen about changing for the better the world in which he lives.

The Church is all but dead in Mexico, where she was given over to ignorance, superstition, and reaction.

In Germany the voice of prophecy has been silenced, and Protestant Christianity has become unrecognizable as Christianity at all, because it is the mere tool of a dictator who has defied every principle which our religion stands for. And even the Holy Father himself has approved a Concordat whereby the Roman Church only exists there on condition that she say nothing against the State. Priesthood goes on, to be sure, but prophecy signs a contract with Satan.

How sad it is to realize how often in her history the Church has forgotten why she is here—yes, why Her Lord came and why she is here—"For us men and for our salvation."

Sacramentalism is a mystery, but it is also a reality. Sacramentalism means that matter, and the created world of matter, must be used, not to destroy spirit, not to wreck idealism, not to enslave man, but to free him, that he may pursue the divine quest unhampered, that God may touch him, and bring him into a new relation with his brother.

Let us consider what this means. It means that sacramentalism lives in a world of thought where the machine must be used not to enslave man, but to free him. It must not be used to exploit him. It must not be used to destroy his spirit or his creative activity. It must belong to God and man; which is only another way of saying that it must belong to Jesus Christ, for He is both. Sacramentalism has too often meant merely heated arguments about two sacraments or seven; heated metaphysical discussions about the nature of the Real Presence; groups of clergy sitting up all night in heated arguments about where the Gloria in Excelsis should be said, while the world passes on its way, and we with the stupendous Gospel have been living with spiritual dynamite in our cupboard, and no thoughtful realization of how it can be applied to the world. We

have been living in a world where men were made for machines, where machines have been used to destroy the human spirit, where grain elevators have been full of bread, and men and women have been starving.

The next time you go to Mass, think what is happening. Think Who is there, and why you are there. Think of the person who is kneeling beside you when you are receiving the Blessed Sacrament, and realize how the Blessed Sacrament in its stupendous truth gives the lie to all that. It is so true, so powerful, so real, so mysterious, that when you realize that truth, the world about you suddenly looks ridiculous. Matter is here to be the channel of the spirit. The worst materialists of the world are not really those who believe in the economic interpretation of history, but those who do not know that the material things of this world are not here to be destroyed or to be misused. They are here to be used for the glory of God and the welfare of His children. We have blessed bread at the altar, but we have not blessed it in the grain elevators. Every starving man and woman should remind us of that, should make us want to make the Mass more real.

Let us then for a moment look at the Anglican Communion. The Church of England is awakening to the day in which it lives, with astonishing rapidity. The determination to apply the Gospel to the world in which we live, is dawning in people's souls from Archbishop down to the poorest priest in England. The slums are being destroyed and rebuilt with clean wholesome homes. The great social movements are being fearlessly proclaimed. But when we come back to America, the picture sometimes seems discouraging beyond endurance. Here, even far more than in England, ever since our birth as a national Church we seem to have been the respectable Communion of the privileged classes. Many a row between Catholic and Protestant, within the borders of the Episcopal Church, has no rhyme or reason in the realm of theology, but can only be understood from the vantage point of economics. Parish after parish has permitted dictatorships; the mill-owner in a New England town; the banker, whose business is more important than his religion; even the bishop, in whose eyes and mind the apportionment looms so large that it seems to have displaced the Gospel. But the truth is mighty, and it can no more perish in this world than can He who said "I am the Truth."

Let me close with a true story, a true story but a sad one. Last winter, before the election, a group of priests and laity, who were enlightened enough to be interested in social problems, were called to one of our great cities to see if the Episcopal Church had very much to say on social problems. I was not there, but I have been hearing about it and thinking about it ever since. At one point during the conference these gentlemen sat and listened to a former cabinet officer of the United States, and a layman of the Church, who kept saying, "We must say nothing to disturb confidence." Confidence in what? one wonders. In bankers? That has almost departed from the American mind. Confidence in the social order? That was shaken to its foundations. One hears these things, and listens

to these stories, and then looks back over the centuries to that strange and wondrous figure, who through that marvelous ministry of three years did nothing but disturb confidence,—the confidence of the world in itself, the confidence of the Scribes and Pharisees in themselves, the confidence of a predatory government in itself. And then one thinks of the early Church, the persecuted Church, that went out and shook the confidence of an Empire in itself, and got thrown to the lions for doing it. If we have eyes, we can see the world before us today. We can see the great steel corporations the world over, in Germany, in France, in England, yes, in America, too, preparing for the next war, paying the Hitlers to organize movements to crucify Christ anew in His own people. All summer long we had the sorry picture of the great munitions corporations lobbying at Geneva, in the interests of Hitler, Japan, War. The British Armstrong Vickers Corporation was fighting England's own representatives at the League of Nations. All the Kruegers are not dethroned yet, nor the Insulls in prison. Is this the Church's business or not? Shall she be silent? Shall the Church of the future fall into the great betrayal, or shall she, on the other hand, be willing to die that she may live with that Master who steadfastly set His face like a flint to go up to Jerusalem?

"For us men and for our salvation" He was made man. "For us men and for our salvation" He came and lived and died. "For us men and for our salvation" we are fed with that super-substantial Bread that came down from heaven by Him who fed the multitudes in His day, and Who has never turned His back upon them since. We are here to do His work that the world may be won for Him; and that work, that message, that Church, those Sacraments, must not be divorced from the life of a world that hungers for justice. Love without justice is not love at all, for it does not reach down far enough to tear out sin by the roots.

I am not much of a psychologist, either personal or social, but I know what an escapist is: an escapist is one who tries to avoid the ugly facts of the world in which he lives. It is much easier and simpler to forget the tragedies of the world in which you live; you will be happier if you do, but you will not be like Christ. You will be the kind of a person who is trying to get to Heaven without stopping at Calvary. You may get a happy religion but it will get you no further than a houseparty at the Waldorf-Astoria. If you really look at this world it will break your heart; so was His heart broken on the Tree. But if you stand by Him while He suffers today in His poor; if you stand by Him who is the Lord of the Catholic Church—you will know that that Church has a social mission and in the fulfillment of it lies the hope of the world. We cannot understand the spiritual situation unless we realize that if we desert the poor today, we are not only deserting them, not only deserting their Saint, but we are deserting their Saviour.

Will ye betray the Mission of your Master,
The Poor Man Who once hanged upon a Tree?
To do so would not only betray Francis,
But stab Him Who once died for you and me.

THE PRAYER BOOK: ITS CONTENTS

By
BISHOP JOHNSON

THE purpose of the Book of Common Prayer as set forth in the Preface thereto is: "to do that which according to the best understanding of the Church might most tend to the preservation of peace and unity; the procuring of reverence; the exciting of piety and devotion in the worship of God, and finally the cutting off occasion of cavil or quarrel against her liturgy."

The continuous use of the Prayer Book for nearly four hundred years, with only little alteration in its forms of worship, speak volumes for its stability and also its adaptability to the needs of different people and different classes of society in different times. Time is the great tester of values and the Prayer Book has stood the test of time. It is so far as I know unique in the fact that it contains services for all needs in the spiritual life. No other historic Church is similarly blessed. It avoids the florid language of sentimental emotionalism on the one side and it prevents the eccentricities of excessive individualism on the other. We can go into Church and engage in personal intimacy with our Heavenly Father without intruding our own personality into the common worship, "to be seen of men." The criticism that one cannot put his heart into a printed prayer is not only contrary to the experience of those who have used it as a life long book of devotion, but it is also confirmed by the fact that we can sing printed hymns without losing our sense of intimate touch with God.

The most satisfactory experience in my long ministry is not to be found in the size of the congregations which have listened to my preaching, but rather in the family life of those who have made the Prayer Book their manual of devotion and have unconsciously absorbed into their characters the stability and self control which enables them to meet the shocks incidental to family life and which have wrecked so many American homes. It is seldom, where both husband and wife are faithful attendants at public worship of the Church and where they consecrate their children to God's service, that it is necessary to appeal to the divorce court as the only way out. It may be that those who engage in extempore worship display greater zeal and are more articulate in their religious efforts, but the Christian life is one of dimensions, and while zeal may correspond to its length, charity is needed for its breadth and reverence for its depth and height, and we need to have all these dimensions.

The contents of the Prayer Book may be briefly enumerated by reference to its title pages:

FIRST TITLE PAGE

Morning and Evening Prayer together with Prayers and Thanksgivings, the Litany, and a Penitential Office. These services are for the use of worshippers who come together to participate in common prayer and include the four divisions of prayer.

1. Confession of sin, without which we are in no condition to come into God's presence at all.
2. Adoration as found in the Te Deum and Psalms.
3. Petition and intercession in which we pray for our daily needs.
4. Thanksgiving with which we appropriately conclude the service.

SECOND TITLE PAGE

The Holy Communion with the Collects, Epistles and Gospels. Here we join with all Christendom in the ancient liturgy of that service which Christ enjoined and which His disciples have faithfully perpetrated.

THIRD TITLE PAGE

The Ministration of Holy Baptism together with The Offices of Instruction, The Order of Confirmation, The Solemnization of Matrimony, The Thanksgiving after Child Birth, The Visitation of the Sick, The Communion of the Sick, The Burial of the Dead. Here we follow the various episodes of our earthly life from the cradle to the grave and ask God to sanctify these vital incidents in the family history. One cannot emphasize too strongly the value of thus consecrating these family events as they successively occur.

FOURTH TITLE PAGE

The Psalter. In the Psalms we read the spiritual experiences of those who pioneered in seeking God and into them we read the corresponding aspirations of our own little lives, thus giving to our religion that sense of permanence and continuity which is the greatest antidote for cheap vulgarity of so much that is modern and sentimental.

FIFTH TITLE PAGE

The Ordinal being the Form of Making, Ordaining and Consecrating Bishops, Priests and Deacons together with the Form of Consecration of a Church and an office of institution of Ministers. Here we have the official side of the Church's life, bound up as it ought to be with the ordinary spiritual life of the Church. It binds together the clergy and laity as the two services from which come the oil by which the candles of life are lighted. It corrects the Mediaeval ordinal which made the office of priest or bishop in some way apart from the lives of ordinary folk. It is true that men are set apart for the sacred ministry and as such they are worthy of reverence, but they are not to be apart from their spiritual children in their daily lives.

SIXTH TITLE PAGE

A Catechism. This is the official setting forth of those things which a Christian ought to know and to believe for his soul's health.

SEVENTH TITLE PAGE

Family Prayer. The home is closely identified with the household of faith, and while the habits of the day are such that family prayer is difficult, the Church sets

it forth as the ideal of a Christian home. I am not sure but that the neglect of this counsel of the Church is responsible for the loss of that sanctity of the home which men have loved long since and lost awhile.

There is another Title Page, *Articles of Religion*, which in the judgment of the writer were included in the Prayer Book as a piece of historical background rather than an element in our everyday life. They preserve for our consideration, if we care to investigate, the fundamental opposition which attended the production of the Prayer Book in the Sixteenth century and which today hinders the unity of Christ's Church in England and America. It represents the code of that day and was an effort to include Calvinists in the household of faith without conceding to them the extreme and radical dogmas upon which they insisted as the price of their inclusion. The thirty-nine articles failed to satisfy the Puritans and I am afraid

they fail to edify us, but there were those in the General Convention who claimed that they loved them and, while some of us did not admire their taste, we did not have the heart to deprive them of their beloved articles.

Pardon me if the recitation of these title pages have been tedious or the restating of the obvious. It is true that they are available to everyone who owns a Prayer Book, but perhaps the fact that you are familiar with them may be the very reason why you should look upon them carefully and consecutively, so that they will cease to be merely obvious and may have a meaning which you need to absorb. They certainly give one a bird's eye view of the Church's provision for all of our spiritual needs, a fact which we will appreciate in proportion as we assimilate all that the Prayer Book implies.

Next week: The Holy Communion

WHY WORSHIP?

By

CHARLES HERBERT YOUNG

WE LEARN from the observation and study of nature that wherever organs exist capable of performing any function of life we may expect to see that function exercised. If we discover in any organism a heart, lungs, eyes and ears we expect to see that organism enjoying the circulation of blood or of some life-supporting fluid, breathing, seeing, hearing the sounds of nature. The most casual study of a human being reveals him possessed of a body with its physical organs, a mind with which he thinks and reasons, and a soul with which he is able to love his fellow beings and his God and to pour out his whole being in the worship of God.

We know that worship is natural to man and that man was created with such powers that he is able to offer worship to God. It is because God made man capable of knowing and loving and serving Him that, as Saint Augustine says, man's soul is eagerly, incessantly seeking rest and peace, but it can find rest only as it finds rest in God.

Although we do find these natural powers and the organs for their exercise within ourselves, we must not make the mistake of thinking we can generate within ourselves the spiritual force to approach God and fully to do His will. We do find the impulse to come to God born within our souls. We respond to it. But to carry it through growth to perfection we need the grace of God, which He abundantly supplies.

We do not have a high opinion of or admiration for a man who is deliberately lazy and refuses to take the exercise or to learn to play the games which will develop his body, and which every virile person enjoys. If through some accident or illness it is impossible for him, we have pity for him. But otherwise, we merely set him aside as peculiar. Much the same attitude pre-

vails toward the person with good intellectual powers, who is too vacillating or too slothful to cultivate them. So there is a growing recognition in the minds of thoughtful people that the man who is not making use of every opportunity to develop and strengthen his spiritual life is missing an opportunity given him by God for making himself all that God intended him to be. Men with a broad, wholesome outlook on life do not wish to become onesided and incomplete.

LONG before he can shape his thoughts or exercise his reason the child feels his dependence upon his mother and his father. He has perfect confidence that they can protect him from every danger and that they will supply his every want. That gives him a feeling of complete security. But his greatest happiness is found in doing for them little acts of love to which his heart prompts him. Every father knows how his heart beats with joy when his little daughter runs to meet him at the gate upon his return from work, and with a rapturous kiss places a rose in his buttonhole, as she cuddles down on his shoulder with the assurance, "O daddy I do love you." It was the father's rose, which she had plucked from his garden, but it was the finest gift she could have made. It was her love for her father and her complete trust in him that sent her so eagerly into his arms with the gift of her love. The father's heart beats high and accepts it with reciprocating love as their souls are welded together in a still more tender bond.

The native instinct of dependence makes it most natural for the child to enter into his personal, private prayers with full confidence and love. For the adult Christian there is a still more tender tie drawing him to God and holding him in its firm embrace. By His In-

carnation the Saviour took our human nature into union with His divine nature. He has bound us to Himself in an eternal bond; and then as His perfect obedience to His Father, through His humiliation. His suffering, His death and His glorious resurrection and ascension, enable Him to present in unceasing intercession before the throne of grace our human nature glorified through union with Him. We have the strongest possible power drawing us more closely to Him.

Since His Ascension Jesus is no longer visible to our human senses. It is in full accord with the method of His Incarnation that until He returns again in visible form, He should be represented by institutions and symbols which He has appointed. Just before He left the world to ascend to the glory of heaven, He committed to the Apostles, and through them, to the Church, the privilege and responsibility of witnessing for Him. "Ye shall be my witnesses." The Church through its ministry and through its individual members must truly and loyally represent Him to Whom it bears witness. And this it does not only in the development of character and in the conduct and the personal lives of the people, but especially in its sacredotal worship, when it pleads before the throne of grace the sacrifice of the death of Christ, and offers to God the glorified Body and Blood of the ascended Saviour. The command of our Lord, "Do this," and the continuous, universal practice of the Church, indicate to us that neither the individual members nor the Church as a whole can neglect this highest act of public worship **without** serious disloyalty to our Lord and great loss spiritually to itself.

CHILDREN, and adults as well (unless and until their lives are blinded by the glare and hardened by the disillusionment of the world), have a natural desire to tell God their love and to offer Him their adoration. The worship of the Church, and especially the Holy Communion, makes an appeal which meets and satisfies the longing of the soul to declare its love and to pay its homage to God.

We know that we are so imperfect in ourselves and that our gifts are so inadequate that nothing we can offer of our own is worthy of Him. But God does not leave us in such a plight. Not only does God require from us an offering in worship that is worthy of His majesty and love; but He provides it Himself and places it in our hands ready to be used. See how wonderfully and tenderly God does this.

When, in the fulness of time, it was impossible for man to find a sacrifice great enough and good enough to take away the sins of the world, God came to man's help and Himself provided the sacrifice through the Incarnation of His blessed Son. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Thus by the incarnation, the death, the resurrection, the ascension and the eternal intercession of the Son of God the way was found by the love of God for taking away the sins of the world.

And then, the night in which He was betrayed, the Saviour Himself appointed the method and the means by which it became possible for men to plead perpetually the memorial of His sacrifice. Man may now unite with angels and archangels and all the company of heaven in offering before the throne of grace in the services of the Church on earth the ceaseless, glorious worship of the Lamb of God.

This is the high and holy privilege of God's children. Born in this world, descendants of Adam, inheritors of sin, sickness and death, we are through baptism born again into the second Adam, members of Christ, children of God and inheritors of the Kingdom of Heaven. As children of God, members of His Family, we use this world and its experiences as a training school. Through the precepts and teaching of the Church, through the struggles against temptation, overcome by God's grace through the sacraments, we are nurtured and strengthened for our spiritual life. As the climax of all our Christian experiences, the most sacred of our privileges, God calls us to take part in the holiest act of Christian worship, the offering of the Blessed Eucharist, wherein we plead the Sacrifice our Saviour instituted on Maundy Thursday night, when He took the bread and the cup and commanded us to "Do this in remembrance of Me."

BEFORE you go on a journey to a foreign land you will read and study and learn all you can about it, so as to be able to enter into its life and the better to appreciate its institutions. If you were expecting to be presented at court, or to meet the dignitaries of some great organization, you would try to make yourself familiar with their procedure before you left home.

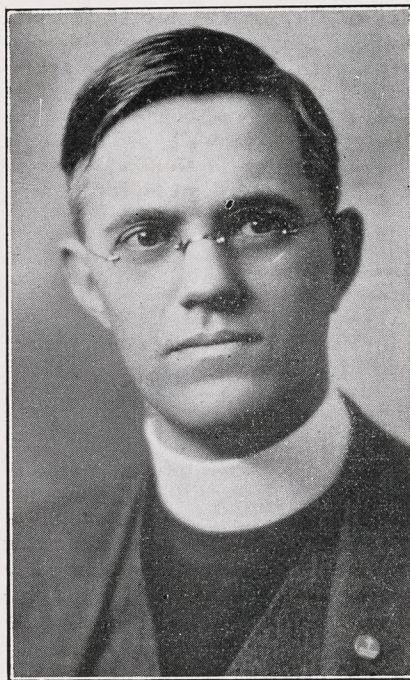
One of these days, in the not very far distant future, you will be entering into a glorious country. You will meet face to face the King of kings and the throngs of the blessed around His Throne. He is offering to you now and here the opportunity of learning the language of that heavenly country and becoming familiar with its customs and standards of life. You can learn and practice them day by day while you are still here. Aside from the spiritual joy you will receive yourself by the practice of this life in the present world, one of the chief benefits and the permanent values of this worship is that it is your preparation for the higher life to which God has called you, to which you are looking forward so eagerly, for which this world is God's training school. Just how far you will be able to travel on the way is being determined now by the decisions you make and the character you build in the exercise and the use of your spiritual privileges. Do not make the mistake of thinking your future has been all arranged for you. It has not. God has offered you the privilege of preparation. But you must take advantage of your opportunity. You must use God's grace in the building of your character. You must show forth His glory as you enter into the highest, holiest worship of which a human soul is capable. These, and much besides, are part of the value of worship to which God calls us and the exercise of which He so richly blesses.

BOOKS PRESENT THE NEW AND THE OLD ABOUT INDUSTRY

By GARDINER M. DAY

A year ago, when Dr. Harry F. Ward, professor of social ethics of the Union Theological Seminary, received the usual sabbatical leave, he decided to spend the entire year studying the social incentives in the Soviet Union, and the result of his study has been published by Scribners in a volume entitled *In Place of Profit* (\$2.50). His study is devoted especially to the shift of incentive from the old capitalistic forms to the new socialistic forms, the ways by which the Soviet enables the mass of workers to express their initiative, the way in which the party works with and controls the government, the method by which the communist leaders are bringing about "the cultural revolution" and unifying it into the common purpose of building toward an organic society, and finally, in his last section, he makes a study of the philosophy and ideals which motivate the good communist. Dr. Ward finds that in the Soviet Union "The creative desires are being exalted over the possessive appetites by abolishing the possibility of acquisition, limiting ownership to purely personal property, and opening to the initiative of the masses such engrossing tasks that success in achieving social ends becomes more important than personal rewards. The initiative thus created is being guided by a discipline which both represses the ego and enlarges the social self. The urge for unity is being made stronger than the disintegrating tendencies in society by carrying through a cultural revolution that gradually lifts the whole population toward a common level of intelligence and aesthetic appreciation and unites it in pursuit of common ends. . . . In place of that struggle of the soul for union with the infinite which leads to withdrawal from the world they put a struggle of the person for unity with the social whole in whose creation he thus participates." Although no cosmic philosophy has yet been worked out by the communist thinkers, nevertheless Dr. Ward says that students of philosophy are already beginning to speak of looking "for cosmic support for communist endeavor."

Dr. Ward's volume is almost 500 pages in length. It is filled with plenty of source material. His assertions are plentifully backed up by quotations from communist documents and by a mass of personal experience and observation. The book is a good antidote for the writ-



ROBERT E. GRIBBIN
Is Now a Bishop-Elect

ings of such men as Will Durant, who go into Russia for a few weeks and then think they can speak with authority.

If anyone feels that Dr. Ward has exaggerated the significance of the profit motive in our society and among Christian business men, he need only read *God's Gold* (Harcourt Brace & Company: \$3.50), which is the life of John D. Rockefeller, written by John T. Flynn. This is not merely a very complete biography of the aged multi-millionaire, but owing to Rockefeller's significance and wide influence in the creation of the Standard Oil and other large corporations, is a history of the commercial life of the last three quarters of a century. John D., Sr. is of particular interest to religious people because his one and only interest outside of business, during his entire life, was the Baptist Church. Further, Mr. Rockefeller felt himself to be God's special ambassador because, to quote his own words, "God gave me my money." Flynn bends over backwards to be fair to the Rockefeller family but no biographer could be a historian and at the same time overlook the hypocrisy of his hero's life. It is difficult to understand a man who not only can go to church with regularity and take pride in being an officer within the church and teaching a young men's Bible class, but at the same time write his hearty congratulations to Henry C. Frick when the latter shocked the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Church of St. Alban the Martyr, located in the center of a working class district of East Hamilton, Ohio, recently held a Holy Communion Celebration for the coming of a new social order. In announcing the service the rector of the parish, the Rev. H. T. Collier, issued the following statement: "We cannot believe the present order of things with abundance and luxury at the one end and starvation and want at the other can possibly be God's will. It is not enough for us to work and pray for our brothers and sisters who are being denied the right to earn an honest living and to have a fair share of their Heavenly Father's gifts. We must work and pray for the abolition or change of the social order that makes such suffering and injustice possible. I urge you all to join in the offering of the Holy Sacrifice for the coming of a new social order in which the inequalities and injustices of the present order will find no place."

Later when he was charged with bringing "politics" into the Church he stated: "I think we should be able to take everything into our Church—politics included." He explained that seventy per cent of his parishioners were unemployed and that he did not propose to sit feebly by and make no protest against such a state of affairs.

More power to the Rev. H. T. Collier; may his tribe increase.

* * *

Robert E. Gribbin Elected Bishop

The Rev. Robert E. Gribbin, rector of St. Paul's, Winston-Salem, was elected bishop of Western North Carolina at a special convention of the diocese on October 17th. He was elected on the third ballot, others showing strength being the Rev. Charles Clingman of Birmingham, Ala., and the Rev. W. G. Clark of Charlotte.

* * *

The Organizer Resigns

The gentleman behind the Back-to-Church Movement, Dr. A. M. Young, mentioned in the editorial in this issue, has just resigned we learn at press time.

* * *

Celebrations in West Missouri

A service celebrating the Oxford Movement was held in Kansas City on October 24th; Rev. A. L. du Domaine officiated; Rev. Edwin W. Merrill preached; Bishop Spencer

participated, together with many of the diocesan clergy. A quiet day was observed by the clergy of the diocese on the 25th at the residence of Bishop Spencer. It marked the 3rd anniversary of his consecration.

* * *

W. G. Peck to Speak in Baltimore

A luncheon meeting in honor of W. G. Peck, rector of St. John's, Manchester, England, is to be held in Baltimore on October 30th. Details may be had from Miss Elizabeth Gilman, 513 Park Avenue, Baltimore. The Boston meeting for Dr. Peck is to be held on November 22nd; details from the Rev. Julian Hamlin, 28 Brimmer Street. Both meetings, as well as the one in New York on November 17th, are under the auspices of the Church League for Industrial Democracy.

* * *

Convention in North Dakota

The largest attendance for many years is the report of the convocation of North Dakota, held at Jamestown on October 8-10. Bishop Bartlett reported the opening up of a great deal of new work, with things generally in a flourishing condition in spite of a curtailed budget.

* * *

Colored Workers Meet in Newark

The 10th annual conference of Church workers among Colored People in the 1st and 2nd provinces met in the diocese of Newark from October 3rd to the 6th. Bishops Lloyd, Gilbert and Washburn took part in the opening service, along with twelve Negro priests and five white priests. The Rev. Frank L. Brown of Rochester, N. Y. preached. Presiding Bishop Perry was present at the closing service.

* * *

Quiet Day in Eau Claire

The Rev. Fred Tyner of Minneapolis conducted the annual quiet day for the clergy of Eau Claire on October 4th. On the evening before the clergy of the diocese met with Bishop Wilson and the field department to make plans for the canvass.

* * *

Virginia Young People Meet

A social service conference for young people of the diocese of Southwestern Virginia is being held over this coming week end at Covington. Among those to speak are Bishop Jett, the Rev. C. Rankin Barnes and a number of the diocesan clergy.

* * *

Annual Conference of Negro Clergy

The Negro clergy of the 6th and 7th provinces held a conference at

Kansas City on October 10-12, with Bishop Demby presiding. Resolutions were passed expressing appreciation of the fact that "the first Negro bishop was elected from the 7th province as well as the only Negro deputies to General Convention." Plans were made for a summer school next year.

* * *

Richard Preston Goes to Worcester

The Rev. Richard Preston, Newton, Mass., has accepted the rectorship of All Saints, Worcester, Mass.

* * *

Young People Meet in East Carolina

There were over 200 delegates at the convention of the Young People's Service League of the diocese of East Carolina, meeting October 13-15 in Wilmington. It was a NRA convention—New Religious Adventure.

* * *

Pacific Coast Clergyman Resigns

The Rev. John A. Cleland has resigned as rector of St. Paul's, Oregon City, diocese of Oregon, on account of illness. Bishop Sumner has placed him in charge of Calvary, Seaside, where it is hoped he will regain his health. The Rev. A. J. Mockford, formerly general missionary of Sacramento, is to succeed Mr. Cleland at Oregon City.

* * *

Montgomery to Entertain Synod

The synod of the province of Sewanee, and the meeting of the Auxiliary of the province, is to be entertained at Montgomery, Alabama on November 21-23. Bishop Mikell is the president of the synod and Mrs. James R. Cain of Columbia of the Auxiliary. The speakers are to be Presiding Bishop Perry, Bishop Gailor of Tennessee and Bishop Morris of Louisiana. Services are to be held at St. John's with all the churches in the city sharing in the entertainment.

* * *

Michigan Young People Meet in Detroit

The annual convention of the Young People's Fellowship of the diocese of Michigan was held at St. Columba's, Detroit, October 20-22, with Bishop Page giving the address the first evening, followed by a reception and a dance. The Rev. W. H. Aulenbach, assistant at Christ Church, Bloomfield Hills, delivered the keynote address the following morning after which the young people divided into discussion groups. Brief address at the luncheon, recreation in the afternoon; banquet in the evening with an address by the

Rev. L. M. Hirshson of Maumee, Ohio, followed by two one-act plays presented by the young people of St. Paul's Memorial Church, Detroit. The corporate communion closed the convention, with the sermon by the Rev. Otey R. Berkeley, host of the convention.

* * *

Many Turn Out for Parish Dinner

Sixty-five men out of a possible seventy attended a men's fellowship dinner at St. Philip's, Easthampton, Mass., the evening of October 11th. Of the five who were absent, two were elderly and the other three were fortunate enough to have jobs. The speaker was the Rev. George Taylor of St. Paul's, Albany, N. Y. This same parish reports the largest Church school in years. The Rev. T. F. Cooper is the rector of the parish.

* * *

St. Hilda Guild Exhibits

St. Hilda Guild is showing work at so many exhibitions this fall that they have decided not to hold their usual annual exhibition of vestments, linen and ecclesiastical art at their studios in New York. Among the places where they are showing their products this fall are the Catholic Congress, the ecclesiastical art exhibit in Boston and the H. de Young memorial exhibition in San Francisco.

* * *

Parish Adopts a Five Year Plan

Taking a leaf out of Russia, Christ Church, Little Rock, Arkansas, has adopted a five year plan, looking forward to the centennial celebration of the organization of the parish in 1939. The program is to be launched next spring when Bishop Gailor of Tennessee will be the preacher. The details of the program, dealing largely with spiritual building, will be in charge of various committees. The parish also announces that Bishop Bratton of Mississippi is to be the Holy Week guest preacher in 1934.

* * *

Chicago to Entertain the Bishops

The House of Bishops will be entertained in Chicago on November 6th by the Church Club of Chicago. The speakers are to be Presiding Bishop Perry, Bishop Roots of China and Bishop Stewart of Chicago.

* * *

Bishop Taitt Installs Student Vestry

Bishop Taitt of Pennsylvania instituted a student vestry at a special vesper service at the University of Pennsylvania on October 15th, held in the chapel of the Philadelphia

Divinity School. Assisting him in the service; Dean Bartlett of the divinity school; the Rev. Arthur F. McKenny, Episcopal student pastor; the Rev. John R. Hart, who originated the student vestry idea when he was the student chaplain. There are fourteen members of the vestry, four of them being girls. In addition to the student vestry there is a group of advisors consisting of ten alumni of the university.

* * *

Synod Discusses

Task of the Church

One of the most interesting sessions at the synod of the mid-west, which met at South Bend, Indiana, October 17-19, was the dinner on the evening of the 18th when Bishop Hobson of Southern Ohio led a round table discussion on "The office of the Church in the present crisis."

* * *

Visit Nine Institutions Each Sunday

The clergy on the staff of the Detroit City Mission travel over 100 miles each Sunday to visit nine institutions where unfortunate inmates need spiritual and material assistance. The headquarters of the Mission is Old Mariners' Church where the superintendent, the Rev. George Backhurst holds a service each Sunday morning with an average attendance of 400 men.

* * *

Another Philadelphia Rector Instituted

They are going in for the institution of new rectors on a big scale this fall in Philadelphia. The latest to be instituted was the Rev. Alexander M. Keedwell who was instituted rector of the Good Shepherd, Kensington, on October 17th. He is the second rector of that parish, succeeding the late Rev. John A. Goodfellow who died last February in his 87th year after having established the record of the longest rectorship ever held by a priest of our Church. Mr. Keedwell comes to the parish from the Good Shepherd, Rosemont, having formerly been the rector at Brockport, N. Y.

* * *

October Big Month for Anniversaries

The month of October, during the past forty years, has seen the consecration of more bishops than any month but January. The twenty-six bishops who observe their anniversaries this month, with the day of the month and the year of their consecrations, are as follows:

October 2, Casady, 1927; 4, Moore, 1917, and Taitt, 1929, 5, Lawrence, 1893; 7, Coley, 1924; 12, Stevens, 1920; 13, Ferris, 1920; 14, Cook, 1920; Sherrill, 1930, and Washburn, 1932; 15, Penick, 1922; 16, Goodwin, 1930; 18, Davies, 1911,

and Maxon 1922; 20, Lloyd, 1909, and McDowell, 1922; 21, Stearly, 1915; 23, Longley, 1912; 24, Oldham, 1922; 28, Brewster, C. B., 1897, Rhinelander, 1911, Wise, 1916, Gilbert, 1930 and Spencer, 1930; 30, McElwain, 1912; 31, Quin, 1918.

* * *

Bishop Johnson

Preaches Missions

Bishop Johnson, editor and bishop of Colorado, is preaching a mission this week at St. John's Cynwyd, Philadelphia. The week before he preached a mission at St. Mark's, Frankford.

* * *

Bishop Brown

Consecrates a Church

Bishop Wyatt Brown of Harrisburg consecrated Trinity Church, Jersey Shore, Pa., on October 5th, the first that he has consecrated since he became a bishop. The occasion marked the 30th anniversary of the founding of the parish.

* * *

Imagine—a Report of Balanced Budgets

There was cheering at the Church Missions House the other day when the Rev. Robert W. Patton, head of the American Church Institute for Negroes, reported that the Institute and the nine schools it conducts closed their year with balanced budgets. Said Secretary Patton:

"It was evident to us last January that unless about \$40,000 more could somehow be squeezed out of our authorized school budgets and about an equal amount secured in money, not then in prospect, our school deficits would, by July 1st,

total about \$80,000. This was almost appalling after having faced and eliminated, during the previous year, prospective deficits totalling around \$100,000. But the thing has been done. I scarcely know how, except to say that by keeping unfalteringly at it, here a little and there a little, it came, and that we are probably in a better position than any other school system, public or private, in the entire country. There is only one minor modification to be made in the above statement. In several cases the final audit of the schools has been delayed, but we know the state of affairs sufficiently well to be sure that the funds are in hand to pay any outstanding bills."

* * *

Plan Pilgrimage to England

A pilgrimage of American Church men and women to England next summer, is being planned by the National Federation of Church Club. The president, Mr. John Allen of Chicago, is now in England completing arrangements. The object of the party is to bring about a closer feeling of unity between English and American lay people. It is figured that the clergy of the two countries get together rather frequently for pow-wows, but that the laity have fewer opportunities.

* * *

Chicago Parish Celebrates

Old Calvary, greybeard of Chicago west side churches, has just concluded a two weeks celebration of its 65th anniversary. The Rev. Jo-

NOW.....

The Presiding Bishop's Report of His Visit to the Orient

- ¶ Bishop Perry's statement concerning Missions of the Church in its Oriental fields may be had for the asking.
- ¶ No document of similar nature has ever been offered to the Church, for no Presiding Bishop has ever made a personal survey of work in these fields.
- ¶ Its importance cannot be over-stated. It should be read by every member of the Church, presenting, as it does, Bishop Perry's own findings after his personal study, face to face with work and workers in the Philippines, China and Japan. It will inspire worker and giver in the Every Member Canvass.
- ¶ The pamphlet is free. Single copies may be ordered by individuals. Quantity orders for group distribution may be placed by rectors, Woman's Auxiliary officers, Church organizations, or by dioceses and missionary districts. The edition will be large, but the demand will be equally large.

Order at once from

THE BOOK STORE

Church Missions House, 281 Fourth Avenue, New York

seph Higgins is the pastor of the church, which is under the jurisdiction of the Rev. David Gibson of the Cathedral Shelter. It was closed for two years because of finances but has made real progress during the past year.

* * *

Miss Brent Speaks in Albany

Miss Helen C. Brent, new president of the Girls' Friendly Society, was the speaker at the annual dinner of the society in the diocese of Albany, held on October 15th. The dinner was preceded by a service at the cathedral when the sermon was preached by Dean C. S. Lewis. Two hundred delegates attended.

* * *

Clergy Hear About the N R A

Dr. Herbert J. Tily, in charge of the administration of the N R A in Philadelphia, was the speaker at the meeting of the clergy of that city on Monday last. Dr. Tily is a communicant of St. John's, Cynwyd.

* * *

Tennessee Does Help the Deputies

Apropos of remarks made here recently to the effect that it might help in getting representatives of all economic levels to General Convention

as deputies if their expenses were shared, word comes from Tennessee that that diocese have, for the past four General Conventions, shared expenses of all its delegates, clerical and lay.

* * *


Petition Before House of Bishops

The rector, the Rev. Paul Roberts, and seven laymen of Grace Church, Colorado Springs, have submitted the following petition to the House of Bishops:

WHEREAS, there are now, and have been for some years past, various Christian congregations, or groups of congregations, of widely

differing backgrounds and experiences, who are desirous of establishing closer contacts with the Episcopal Church, or who desire actual affiliation with or supervision from the Episcopal Church, and,

WHEREAS, there are at present apparently no Canons of the Church



**CLARK'S "UNITYPE"
COPPER CHURCH
BULLETIN BOARDS**

THE UNITYPE SYSTEM OF CHURCH PUBLICITY
COMBINES ELEGANCE AND REFINEMENT
WITH EFFECTIVE DISPLAY.

W. L. CLARK COMPANY, Inc.
62 RIVERS & PATENT CO.
140 FIFTH ST. NEW YORK

FULLY ILLUSTRATED CATALOG ON REQUEST

Sell Christmas Greetings with Christian Sentiments

Christmas and Every-Day Cards with worthwhile sentiments, many combined with Bible Texts. Cards that are different—not found in stores. BOXED and UN-BOXED. Excellent profit, no investment necessary. Write early for free Catalog and attractive Sale Plans.

PEASE GREETING CARDS, Inc.
260 Laurel Street Dept. W. Buffalo, N. Y.

Christmas Greeting Cards For Clergymen's Use

Appropriate cards and folders with your name printed on, in quantities and at bargain prices you can afford to pay, the kind you want to send to all the members and friends of your church. Send for samples.

THE E. A. MILLER PRESS
45 Division Ave., S., Grand Rapids, Mich.

SPECIAL OFFER, 25% DISCOUNT, EXPIRES December first. Scholar's Attendance Cards and Parish Family Record. Samples and information free. C. Benj. Morgan, 427 N. Main St., Norwich, Conn.

GOTHIC VESTMENTS, GREEN, RED, VIOLET. \$50, five-piece sets. Ready to send on approval. St. Christopher's Guild, 23 Christopher St., N. Y.

WOODLEIGH FARMS, TOWANDA, I.A. owner trained nurse; every comfort; high class Christian home. Elderly, convalescents \$50 monthly. On L. V. R. R. and U. S. 6 Booklet.

PURE IRISH LINEN for all Church Uses at importers low prices. Qualities for Surplises from .75 to 1.80 per yard. Samples free. Discounts for large orders. Mary Fawcett Co., 812 Berkeley Avenue. Trenton, N. J.

ALTAR BREADS—Orders promptly filled Saint Mary's Convent, Kenosha, Wis.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES, Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplises \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook 50c. L. V. Mackrille. 11 W. Kirke St., Chevy Chase, Washington, D. C.

CONVALESCENT HOME

Convalescent home wants several old ladies, or semi-invalids, to care for. Apply to Miss Margaret C. Baker, R.N., Gordonsville, Va.

The Eagerly-awaited Statement of the Presiding Bishop Concerning Missions in the Orient Appears in the November

SPIRIT OF MISSIONS

DELIVERED to the National Council, it is a message for the whole Church, for every Churchman. A vital, stirring, inspiring picture of the Church at work in the Philippines, China and Japan. Bishop Perry analyzes searchingly the work being done, and reaches personal conclusions based upon his investigations face to face with work and workers.

For the first time in the history of the Church's missionary life, a Presiding Bishop has made a personal study, in the field, of missions in the Orient.

The Spirit of Missions for November carries the Presiding Bishop's own statement of his epoch-making survey. Read it.

Every number of *The Spirit of Missions*
Brings Something that you Need.

Published Monthly. \$1.00 a Year.

THE SPIRIT OF MISSIONS

Church Missions House, 281 Fourth Avenue, New York

J. WIPPELL & CO. LTD

will be pleased to submit designs and Estimates for

Embroidery · Wood Stone · Metal and Stained Glass

EXETER · Cathedral Yard
LONDON · 11, Tufton St. S.W.1
MANCHESTER · 32, Victoria Street
ENGLAND

M. P. MOLLER

PIPE ORGANS
Hagerstown Maryland

ST. HILDA GUILD, Inc.
131 E. 47th St., New York
CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY
Conferences with reference to the adornment of Churches.
Telephone EL-dorado 5-1058

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
Send for Illustrated Catalogue
Jacoby Art Glass Company
Dept. 47, 2700 St. Vincent Ave.,
St. Louis, Mo.

Edwin S. Gorham, Inc.
Publishers, Distributors of
Church Literature and Art.
Vestments, Candles, Altar Linens,
Communion Wafers and Vessels.
Prices subject to change without notice
Information on request.
18 West 45 Street, New York

J. & R. LAMB
STAINED GLASS MURALS
MOZAIC MARBLESTONE
CARVED WOOD METAL

under which these groups may affiliate with the Episcopal Church to secure episcopal supervision and be admitted to communicant fellowship without subscribing in full to the "doctrine, discipline, and worship" of the Episcopal Church.

NOW, THEREFORE, we the undersigned members of Grace Church and St. Stephen's Parish, Colorado Springs, Colorado, having studied with much diligence the Hale Memorial Sermon, delivered November 9, 1932, by the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire, believing that sermon to contain valuable suggestions for the solution of the problems involved, and believing that it is vitally important that definite constructive action be initiated immediately, respectfully petition the Right Reverend Fathers of the House of Bishops, at their meeting in Davenport, Iowa, on November 7, 8 and 9, 1933, to take such preliminary action as may be possible at once, and give consideration to the whole matter, looking to definite, decisive action at the next General Convention.

* * *

Bishop Oldham Presides at Disarmament Meeting

Bishop Ashton Oldham of Albany, presided at a meeting held in the interest of the World Disarmament Conference at the residence of Mr. and Mrs. William Gorham Rice in Albany on October 12. Officials and representatives of various educational and civic organizations attended the meeting, the speakers being Bishop Oldham and Dr. Rush Rhees, president of the University of Rochester. A cable message, asserting approval of the "Six-Point Program," was signed by the organizations represented and dispatched to Sir Arthur Henderson at Geneva.

* * *

Kentucky Celebrates Oxford Movement

The clergy of Louisville, Ky., united for a celebration of the Oxford Movement on the evening of October 11th, the service being at the Advent. Bishop Woodcock presided, and the speakers were the Rev. Harry S. Musson and Canon Robert J. Murphy.

* * *

The East and West United

The East and the West were united ecclesiastically, matrimonially and racially at Seattle recently when Mr. Elmer Cutts, secretary of the department of Oriental studies at the University of Washington and a communicant of Christ Church, was married at the Greek Orthodox Church to Miss Amelia Simatch, student and a native of Greece. Episcopal rector and Greek

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680

LONDON, ENGLAND

STAINED GLASS

Distributor:

PAUL S. BUCK

724 Fifth Ave., New York City



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND MARBLE · BRASS · SILVER
FABRICS + WINDOWS



WINDOWPHANIE

Permanent Art Glass effect for Churches, Rectories, Studios, School Rooms. Subdued sunlight, with beautiful color combinations, or plain. Inexpensive—sanitary—durable. Free sample on request.

T. W. MALZ11 East 14th St.
New York City

MENEELY BELL CO

TROY, N.Y. AND 20 BROADWAY, N.Y. CITY

BELLS

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities



Surplices, Cassocks, ETC.

For the Clergy and Choir
Altar Linens, Embroideries, Materials by the yard. Tailoring.

J. M. HALL, Inc.
174 Madison Ave.
(Suite 702-3-4)
(Bet. 33d & 34th Sts.)
New York



AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability

Correspondence Solicited

Orthodox pastor shared the service; there was the elaborate ring ceremony and the traditional procession of the Greek service, and the full number of attendants of the bride and groom in accordance with American custom.

* * *

School Offerings for Distress

The Kentucky board of religious education voted recently that, in view of the stringency of these times, the Advent offering of the Church schools of the diocese should not go to a diocesan project or building, as is customary, but should be turned over to the bishop's discretionary fund for use among the distressed clergy.

* * *

Called to Parish in Jacksonville

The Rev. Thomas E. Dudney, Kingsport, Tenn., has accepted the rectorship of the Good Shepherd, Jacksonville, Florida, succeeding the Rev. Charles A. Ashby. The parish is the largest in the diocese of Florida.

* * *

Archdeacon Has an Anniversary

Archdeacon Frederick G. Deis of Chicago celebrated the 25th anniversary of his ordination to the priesthood on October 11th.

* * *

Religious Leaders Confer on Fascism

Lessons that America can learn from the situation in Germany today, and the necessity for inter-group civic cooperation if democracy is to survive, will be the general themes for discussion at a seminar of Catholics, Jews and Protestants, to be held October 30 and 31 at Columbia University, New York.

* * *

Church Dean Debates Scientist

Something new in the way of debates was held last Wednesday evening at Northwestern University when the dean of the Western Seminary, Frederick Grant, staged a debate with Professor Max Otto of the University of Wisconsin, a philosopher. God and science are irreconcilable opposites and cannot be harmonized, insisted the philosopher. His argument, he said, was based on the unity and discipline of the scientific method in contrast with alleged ambiguities of theology. Belief in God, he said, is based on two general trends: belief in the dead, impersonal god of Spinoza and belief in a God who is an enlarged human being. Dean Grant, on the other hand, asserted that science can accept God and pointed to declarations of Prof. Einstein as

evidence of this fact. "Religion or faith in God," said the dean, "is not based upon a series of rational inductions but upon an immediate experience of the divine. An expanding universe such as ours, certainly must have known some initial point at which the process began; perhaps several successive points of origin. Further, a universe that is destined to run down like a clock must have had a beginning, when the clock was wound up and the first pendulum-stroke began releas-

ing its pentup energy. Call that 'creation' or not, it is very near to the old doctrine and it certainly implies a cause of some kind."

* * *

Florida Clergy Hold Conference

With a 100% turn-out of the clergy, the annual fall clergy conference of the diocese of Florida was held at Jacksonville Beach on October 5th and 6th. The sessions started with Bishop Juhan asking each one to tell in a frank and in-

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.; 6:30 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.

formal manner what he felt to be the problems, the encouragements and the opportunities of his particular field. The only layman present was Judge Walter S. Criswell, a leading layman of the diocese, who reported on the recent efforts made in the diocese to raise funds to complete the budget. Others to address the conference were the Rev. Newton Middleton of Jacksonville who spoke on prayer; the Rev. Ambler Blackford of Jacksonville on preaching and the Rev. Francis Wakefield of Palatka on the mechanics of an every member canvass.

* * *

Baltimore Church School Opens

The boys' school of St. Paul's parish, Baltimore, opened its 85th year this fall with a registration of 75 boys, the largest in the history of the institution. Mr. George S.

Hamilton, formerly master at the Episcopal High School in Virginia, is the headmaster.

* * *

Special Convention in Olympia

A special convention of the diocese of Olympia has been called for November 3rd, to meet in Seattle, to consider problems of diocesan finance and the adoption of a program for 1934.

* * *

Famous Speakers at Boston Forum

Harry F. Ward will address the Ford Hall forum, Boston, Oct. 29th on "Can Capitalism Save Itself?" On Nov. 5 Scott Nearing will speak on "The Outlook for the American Middle Class." Other November and December speakers are Sherwood Eddy, Mrs. Sinclair Lewis, Sir Norman Angell and Raymond Robins.

The winter months will bring Mordecai Kaplan, Maurice Hindus, Michael Williams, Rachel Crowdy, Harry A. Overstreet, John Haynes Holmes and others.

* * *

Appointment in Chicago

The Rev. Robert Giffin, Sycamore, diocese of Chicago, has been appointed to the Incarnation, Chicago, succeeding the Rev. Holland L. Church, now the rector of St. Ann's, Morrison. The Rev. James G. Jones has been placed in charge of St. Joseph's, West Pullman and All Saints', Roseland.

* * *

Georgia Auxiliary Has Retreat

A retreat for the Auxiliary of the diocese of Georgia was held at St. Simon's Island, October 10-13.

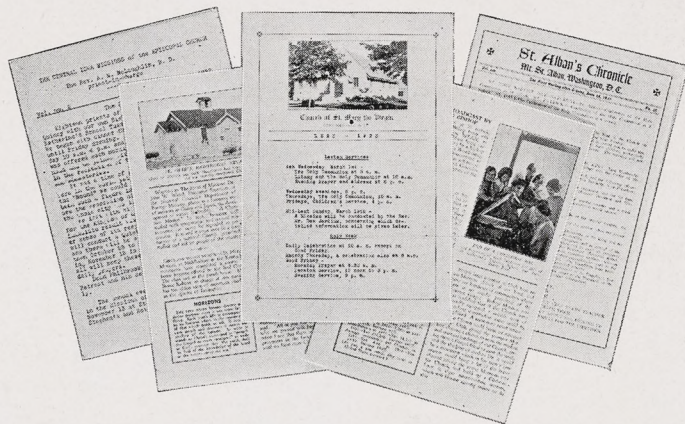
BOOK REVIEW

(Continued from page 9)

country by ruthlessly having the striking iron workers at Homestead shot down or, when the country was still standing in horror at the brutality of the "Ludlow Massacre" on the Rockefeller properties in Colorado, can refuse to give his own workers on his private estates a holiday on Labor Day, rationalizing that "instead of spending money on amusements my employees will have an opportunity of adding to their savings." Meanwhile, the church as well as other institutions was receiving millions of dollars from this pious Croseus.

Flynn endeavors to explain his hero's hypocrisy by observing that Rockefeller was brought up largely on the ethics of the Old Testament and that he applied the Old Testament ethics, apparently not realizing that this was sub-Christianity. Despite the fact that he was a Baptist, this explanation cannot but make the whole question of the value of the Old Testament lesson in our morning and evening services recur to the thoughtful mind. "This religion of the Old Testament," writes Flynn, "has held up to us a selfish, pitiless Deity. It is not hard to believe that one who follows the Old Testament faithfully, believes it, honors it, reveres it, will be implicated almost of necessity in a low order of ethics and will have all the emphasis of spiritual life transferred from the substance of religion and humanity to its dramatic forms."

Few people will probably want to read over 500 pages about John D.'s rise to fame, but the book is well indexed and divided according to subject matter in short sections, so that anyone interested in the bearing of Christian ethics on the famous business man can readily pick out the sections of ethical significance.



NOW - Every Parish and Mission Can Afford a Parish Paper

No longer is a Parish Paper a luxury. It is a necessary tool, available for the use of every parish and mission, small or large. The

Partly Printed Parish Paper

costs but fifty cents a hundred, postpaid, and is published for weekly or for monthly use. Two pages of general Church and missionary information, and pictures, and two pages blank, to be printed or mimeographed with parish news and the rector's personal messages to his people.

Highly commended by bishops and rectors, and used in hundreds of parishes and missions throughout the Church.

Samples and full information mailed promptly upon request to

DEPARTMENT OF PUBLICITY
The National Council

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

WELCOME

to the Annual Meeting of the

ANGLO CATHOLIC CONGRESS

WON'T you call on us at our main store, 1726 Chestnut Street, while you are in Philadelphia and visit our Religious department and the Old and Rare Book Room. We would be glad to have you as our guest.

Be sure to visit our display at the Bellevue Stratford Hotel. You will be interested in the religious books which we have there of unusual historical value.

We have, for instance, a copy of the FIRST AMERICAN LECTERN PRAYER BOOK. It is the first Folio Book of Common Prayer to be read at the Altar of the Protestant Episcopal Church printed in America. The volume was published "By Direction of the General Convention, by Hugh Gaine at the Bible, Hanover Square." Gaine was America's foremost printer at the time, and his imprint alone is being widely collected by students of fine typography. It is interesting to know that this book has been bound from one piece of calf which is most unusual. It would be difficult to find any item of more unusual real American interest anywhere.

There is also a copy of the very FIRST AMERICAN PRAYER BOOK WITH THE MUSIC on display. It was printed in Philadelphia in 1786, as revised and proposed for the use of the Protestant Episcopal Church, at a Convention of the Church in the States of New York, New Jersey, Pennsylvania, etc. It was printed by Hall and Sellers, and sold for the benefit of Sundry Corporations and Societies, instituted for the support of the Widows and Children of the Deceased Clergymen. An exceedingly rare prayer book.

To complete this American collection we have a copy of THE SECOND BIBLE PRINTED IN AMERICA (By Isaac Collins). The title page of the Concordance carries the date 1790. It is the first bible printed in America for home and church use. The only bible to precede this is the Aiken Bible of 1781 (generally called the Revolutionary Bible).

There are other equally interesting volumes on display.

GEORGE W. JACOBS & COMPANY
1726 CHESTNUT STREET . . PHILADELPHIA, PENNSYLVANIA