

# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 9, 1933



EDMUND J. LEE  
*Writes About Missions*

# 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  
Affiliated 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.

## HOLDERNESSE

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 IDDINGS BELL  
JOHN RATHBONE OLIVER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

Vol. XVIII No. 10

NOVEMBER 9, 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.

ENGLAND AT THE MOMENT is having a time with the Groupers, just as Canada did a year ago and to a less degree the United States. The Groupers, in case you are not familiar with the term, are those followers of the Rev. Frank Buchman who have been known at various times as Buchmanites, The First Century Christian Fellowships, The Oxford Groups, and more recently merely the Groupers. They have descended upon London, several hundred strong, for the avowed purpose of converting the city. The Archbishop of Canterbury received a hundred or so of them last month and gave them his blessing; the Lord Mayor presided at a meeting at the Mansion House to hear the experiences of several of the members, and the Bishop of London held a special service for them in St. Paul's Cathedral, a very grand affair indeed, at which 500 men and women were "commissioned," and exhorted by Dr. Foss Westcott, bishop of Calcutta, to go out and challenge London. This they proceeded to do though with doubtful success according to newspaper accounts. Crowds they do have, but the largest of them, according to the Daily Mail, are "complete and tragic failures with the audiences apathetic, cold and bored to weariness by their protestations."

THE LONDON TIMES treats The Group Movement editorially following the meeting at the Mansion House. "Certainly the triviality of the experiences shared at yesterday's meeting, the vagueness of the speakers about the new vision they claim to have received, the refusal to meet criticisms offered in a helpful spirit, are not likely to convince the historic Christian bodies that they have much to learn from Dr. Buchman's methods. Surely the world has not had to wait for Dr. Buchman to find a cure for boredom? Surely a cocktail party is not the abyss of wickedness that one speaker seemed to suggest?"

"That good has followed in its wake is undeniable; consciences have been quickened, old fires of devotion relit, and sinners converted. But a recognition of the good done must not be allowed to obscure the evil mixed with it. And how could evil fail to arise in a movement two of whose chief principles are 'sharing' and 'guidance'? It would be astonishing if that hawking around of past sins which goes under the name of sharing should not frequently produce spiritual pride in the sharer and besmirch the minds of those with whom they are shared. It would be incredible if the bulk of the 'guidance' received in 'quiet times' should not consist of submerged thoughts and desires. Most of what is put forward as guidance received in these

periods of relaxed attention is so trivial that it would be impious to ascribe it to the promptings of God. The Groups have certainly done Christians a good service by reminding them to expect guidance from God and to be prepared to act upon it. But the way in which we are to expect God normally to guide us is surely through the mind which He has implanted in us for the purpose. It must be the most serious charge against the Groups that they encourage their members to shirk the discipline of thought in favour of impulses received from they know not where.

"The truth is that the Group Movement is a contemporary expression of a recurrent phenomenon in the history of the Church, and to remember that fact is the surest way to reach the right judgment about it. Most Christians would perhaps prefer not to make a judgment at all, but the Groups are so aggressive in their evangelism—so unwisely aggressive in many cases—that indifference is difficult if not impossible. Time and time again in the story of Christianity the historian sees just such an outburst of religious fervor as we have seen in the Group Movement, and almost invariably accompanied by a claim to reproduce the purity of the first century. Such a student may be pardoned for doubting that these revivals do any permanent good. It seems to be one of the fundamental laws of religious emotion that conversion and backsliding shall be equal and opposite. Surely the simile of the little leaven that leaveneth the whole lump is much more after the mind of Christ than the volcanic eruptions which have so often passed for Christian evangelism. The Group Movement has all the marks of these historic revivals, with new names for old—'changing' for 'conversion', 'sharing' for 'confession'—and an improved technique based on modern psychology and American business methods. The parallel is exact down to the transience of results.

"But in one respect the Groups have not been true to type. The old revivalists generally aimed at the poor and needy, but the Groups have shown an unmistakable and unhealthy preference for the 'changing' of high placed lives—and that remains true as a general indictment notwithstanding instances of work among the less favourably stationed. The 'houseparty', which plays such a large part in Group evangelism, is directly borrowed from Society. Conformably Group teams travel in luxury and stay at the best hotels. This is said to be done on 'faith and prayer', a dangerous substitute for industry and forethought. These facts will show that the apprehensions of critics of the Groups

have no small foundation. But criticism is a long way removed from open hostility, and every one should be careful to say or do nothing that might induce the Group Movement to end as so many past revivals have ended—in the setting up of a new religious communion. That would be disastrous, and it is a very real danger. It is greatly to be hoped that the Groups will see that there is nothing of value in their own movement that cannot be obtained within historic Christianity. If schism comes about, the responsibility must primarily fall on the Groups themselves, and no one can do more than they to avert that calamity. As a beginning in self-criticism they might drop the use of

the word 'Oxford' to describe their movement. Dr. Buchman began his work in the United States twelve years before he took it to Oxford. When he did extend his movement to England, Cambridge, not Oxford, was the first scene of his operations. And it has been calculated that even today the Groups cannot count more than 200 adherents in the University of Oxford. In no sense of the word do the Groups constitute an Oxford movement. Granted that the Group leaders did not originate this usage, which is distasteful to the majority of Oxford men, they have not discouraged it, and they have doubtless found its advertising value immense."

## WHY MISSIONS?

By

EDMUND J. LEE

*Rector of Chatham Hall*

CONFUCIUS said that in starting any discussion the first and most important thing was to define terms. This is good advice and we should, therefore, ask ourselves what we mean by missions. My own answer to this question would be that of a young missionary to the late Bishop Johnson of Los Angeles. Bishop Johnson asked this young man why he was going to China and what was his message. His reply was in the words of Saint Paul. "This is the message, that God was in Christ reconciling the world unto Himself not reckoning unto them their trespasses and having committed unto us the word of reconciliation. We are ambassadors, therefore, in behalf of Christ." This, I submit, is the answer. The mission of Christians is to be ambassadors of Christ and their message is that of the Incarnate God offering forgiveness and seeking fellowship with his children. Every true Christian is bound to deliver this message to every one who does not know it, and to do this, not prefactorily, nor offensively, but simply, gladly, compellingly. The Church, as organized in churches, is bound to undertake this mission on the wide scale of humanity. The mission boards are the foreign offices of the Church, accrediting and dispatching ambassadors of Christ to all the world.

We are now prepared to give our answers to the question Why Missions? The first of these is because this is the command of Christ and the law of the Church's life. There is no doubt of this being Christ's command. No Christian will deny it. This should be sufficient in itself. It is equally true that this is the law of the Church's life. The Church is the body of Christ animated and energized by His spirit and charged with His mission. The mission of Christ, His life and death were for all mankind. The Church draws power from the Head for the fulfillment of this universal mission. When she narrows and circumscribes this mission, she distorts her message, her vitality ebbs and she languishes in a lack-lustre life, devoid of power.

Another reason is the immensity of the world's need. We do not realize this need, or have grown callous to it. These masses of humanity, now at our doors, are crying for a more abundant life. They struggle helplessly against the forces of corruption and "man's inhumanity to man." We are far from perfect in our own country. Corruption and inhumanity are not unknown here. But imagine the following incident taking place in America. A few years ago a steam passenger launch on the Yangtse River, some twenty miles below my city, burst its boiler. Scalding steam immediately enveloped the decks and penetrated the cabins. The passengers, in agony, leaped into the water. None of them could swim. The Chinese boats in the neighborhood hastened to the scene, to rescue—you doubtless think—the poor wretches struggling in the water. But no, you are wrong, these boats occupied themselves in picking up the boxes and bundles floating on the water and let the passengers drown.

Such incidents could be multiplied. One of the greatest apologetics for Christianity is the effect on the human heart when, as Saint Paul says, the love of God is shed abroad through the spirit of Christ. A medical missionary just returned from China says there is a noticeable increase there in public sympathy for suffering. This is one of the fruits of Christian missions.

OUR third reason is that only a missionary Church can possibly meet the tremendous demands made on it by the needs of the present day. The world is groping in semi-darkness. The Church of Christ can alone find the way out; and we are not doing it because we are losing our sense of mission and with it our touch with the source of illumination and power. A Church without missions is a Church without a mission. This means a Church without power which "cumbers the ground".

Many other reasons could be given. I will add one more. This is that foreign missions have been a great

and conspicuous success—but here I must beg leave to make a digression.

Perhaps we should not attempt to answer the question "Why Missions" and ignore the report of the Laymen's Commission, "Re-Thinking Missions". I must frankly confess it would be difficult to justify missions as there rethought. There is much that is beautiful and true in that volume, much that is of value to mission boards and mission workers. The effect of it, however, on the general public, with the widespread publicity which they have insisted upon, has been, in my judgment, injurious in the extreme. In a report just received from one of the great mission hospitals in Shanghai we find the statement that last year their work suffered two serious injuries; the one, the Japanese attack on Shanghai; the other the visit of the Laymen's Commission. The report goes on to say "It is hard to tell which did us the most harm".

The natural effect of "Re-Thinking Missions" on the American public is to discredit missionaries and destroy faith in the value of their work. I heard one of the commission speak a few months ago. She took pains to say that in all the fields they visited, there were some missionaries that measured up to the standard of what they thought the missionary should be. The impression given was that perhaps one in a hundred was of this type. This is very good so far as the one hundredth is concerned, but what of the ninety-nine? If only one in a hundred are worthy, the man in the pew will say that the missionary enterprise is a gigantic mistake and no longer deserves support.

This would be a great error and a great injustice. I know, personally, hundreds of missionaries and lived among them nearly twenty-five years. I believe it would be a just estimate of them to say that there is a small group at the top, of great gifts and saintly lives—super-missionaries. There is also a small group at the bottom with infirmities of mind, character or disposition, which destroy the effectiveness of their work. These are the mistakes of our mission boards. The great mass of missionaries—shall we say nine-tenths of them—come between. They are men and women of gifts, not extraordinary, but definitely above the average; men and women, adequately trained, with humility of spirit, a deep sympathy for the people for whom they are working, a vital experience of Christianity as a life and power, and the willingness to sacrifice themselves to the limit to make it known. In other words, they are the kind of people we may consider the apostles to have been, except they are not "unlearned and ignorant."

Furthermore, they are the best that have offered for this service. We might have—probably should have—called our missionaries, individually, from successful work at home, as men are called to other positions. The missionary call, however, has been broadcasted these past years, all have heard it, and the missionaries in the field are the best of those who have felt the inner call and have offered themselves.

There are two chief objections to the conception of religion presented and the program advocated in "Re-Thinking Missions". The first of these is that its dy-

namic would be utterly inadequate to overcome the inertia of a non-Christian civilization. You find in this volume little mention of Christ, hardly any mention of the Holy Spirit. There is in it little sense of religion as power. There is nothing of the spirit of Saint Paul's victorious slogan "I am not ashamed of the gospel of Christ for it is the power of God unto salvation". Christianity so presented and propagated would make no impression on the non-Christian world, except as a good-will gesture, like Lindbergh's flight to South America.

THE other chief objection is that the program advocated will make no compelling appeal to the Church at home. It cuts the nerve of missionary enthusiasm. A plan religiously so vague, a message so indefinite, the absence of the note of urgency and the sense of power would be fatal. There is no inspiration in this, no appeal to faith and sacrifice. It would leave the Church cold and missions would die out in the countries of their birth.

All this is taking place now. There is a subtle virus working in the Church and its effect is showing in waning interest, diminished contributions, continued deficits. It also shows in the lack of enthusiasm for the missionary call. A report just received from a missionary secretary tells that the appeal for missionaries at theological seminaries is falling on deaf ears, and that while our young men have many excuses they are simply "not prepared to offer themselves."

This is not due to the depression. In China, the China Inland Mission, the poorest of all missions in material things, with no definite Church constituency behind it, in these last two years has sent two hundred missionaries to the field, while our missions are crying in vain for reenforcements. It is not due to the depression—or only in part. It is due chiefly, we must believe, to the fact that the Church is losing its sense of mission. One factor causing this, in my judgment is the Report of the Laymen's Commission. This is one of the many wounds that Christ has received "in the house of His friends."

And it is all so unnecessary. The facts justify faith and enthusiasm. In spite of diminished support and timorous backing, the Church in the mission field is making splendid progress. One does not hear there the note of discouragement. During the thirty-three years of this century in spite of poor instruments and faulty methods, the progress of the Church in the mission field constitutes one of the brightest pages in her history. In numerical growth, progress toward self-support, development of native leadership, the willingness to sacrifice. The leavening of social and political life—all the things by which the progress of the Kingdom may be judged, the record of these years is one of which the Church may be humbly proud and grateful.

Our answer then to the question "Why Missions?" should be because of the command of Christ; because of the world's great need which nothing else can relieve; because they have been splendidly successful and because without them, the Church will die, Christianity be discredited and the world fall under the power of evil.

# THE PRAYER BOOK: MORNING PRAYER

By  
BISHOP JOHNSON

IN ADDITION to their attendance at the Eucharist it was the custom of the early Christians to assemble for common prayer and for instruction in the faith at stated times. At a very early date these services were known as Matins and Vespers. As time went on other offices were added and, following the Jewish custom, they were said at regular hours by those living in community life. These offices were Prime (the 1st hour), Terce (the 3rd hour), Sext (the 6th hour), None (the 9th hour), vespers and compline. They constituted the regular worship of those who lived in monasteries and also of devout laymen who practiced what was known as the religious life. It was the aim of those who composed our Prayer Book to unite these offices in two public services which were to be recited daily. It was a return to the practice of the primitive Church and was a part of the plan to take the laity into more intimate partnership with the clergy in public worship. More than anything else this practice of daily worship has given to the English parish churches an atmosphere of spiritual devotion and reverence, and has raised up a nucleus of devout people who act as a leavening influence in the community. There are those who have minimized the value of these daily offices in their anxiety to emphasize the value of the Eucharist in Christian worship, but their value lies in the fact that they supplement the Communion office in a most conspicuous manner.

It is difficult for the ordinary layman to live exclusively in the superlative and it does not detract from the superlative that he also participates in the positive and comparative. Private prayer is the positive duty of Christians; common prayer is a high privilege and these form the steps which lead to a proper appreciation of the superlative. So Morning and Evening Prayer furnish a particular privilege to the ordinary Christian and a helpful aid to the devout.

In these offices one recites the psalter each month and in the lessons one listens to the outstanding chapters of Holy Scripture throughout the year. In addition to this one engages in corporate prayer for blessings upon the Church and the nation and for all conditions of men. While the number in any one place who avail themselves of this opportunity is not large, yet the aggregate of those who participate is considerable. These offices follow a well developed theme which culminates in the recitation of the Apostles' Creed. Beginning with a verse of Holy Scripture which is the keynote for the particular service, one kneels and confesses his sins, receives the assurance of pardon and then joins in the recitation of the Lord's Prayer. This is the introduction to the service. Then beginning with the Old Testament Psalter and lesson, one follows through the New Testament to the recitation of the Creed which is the climax of the story. Then kneeling down one joins in prayer and supplication for our daily needs. The Canticles taken from ancient sources follow each reading of Holy Scripture.

The whole service comprizes a well balanced plan of worship and instruction which is in itself a liberal education. It is well for us to note the Church's use of Holy Scripture. No other Christians receive so much of it. About four-fifths of these offices involve the use of the Bible. The psalms, nearly all the canticles and the lessons are taken from the word of God and the prayers are often couched in scriptural language. No one can frequent these services without a comprehensive knowledge of the Bible. It is well for us to consider each portion of the service in its relation to our participation therein. Worship consists properly of five parts each of which has its due emphasis. Confession of sin in the general confession; adoration in the Canticles, petition, intercession and thanksgiving in the prayers make a complete offering to God of all that we have to give. It is a well rounded service which makes for all the dimensions of the Christian life. It is not surprising that those who become used to this service feel the lack of proportion when they attend services of an extempore character. After all it is this sense of proportion which makes for Christian culture. In this service also we learn the proper relation of the Old Testament to the New and to our present era. The Old Testament becomes the pedagogue who leads us to Christ and it is not to be taken as the equivalent of the Gospels. We learn that there is a biological growth in religion as in nature; that out of crude beginnings we grow into the measure of the stature of Christ. To some people it is a source of doubt that much which appears in the New Testament is to be found not only in the religion of the Jews but in the religions of Asia as well.

As has been well stated by a recent writer, it depends upon your attitude as to your reaction when you find Jews and Buddhists anticipating the religion of the Master. If you are looking backward and not forward you will make your comparisons as though the Old and New Testament were on the same level. But if you are looking forward (as the Prayer Book does) to an adequate purpose and a fitting climax then you will discover that all ancient religions alike are groping toward an ideal which the Christian finds in Christ. And so, like the biologist, the disciple observes indications of the species long before the species arrives at its full stature. To one man looking backward it seems as though Christ were no wiser than the prophets before Him; to the other looking forward to an adequate goal it is all a process of life in which men pass from the crude to the more complete and Christ is one who sums up all that has gone before in His perfect manhood.

So in the psalter and the lessons we are not looking at a finished edifice but are following its construction. We do not consider Jephthah and Samson on the same level as St. John and St. Paul, any more than we would look upon a crude savage as upon the same plane as a cultured gentleman. It is this progressive devel-

opment which the sequence of Scripture in these offices illustrates. That is why a Churchman is so seldom a fundamentalist, who looks at Holy Scripture without this perspective which the Prayer Book gives as it terminates in the recital of the Creed, where we state our faith in the incarnate Lord as the end toward which all revelation proceeds.

We firmly believe that in this time of widespread depression the recital of Morning and Evening Prayer in the parish Church would prove a tonic of disciplined faith and hope to those who would be exercised thereby. It would have a tendency to focus our attention upon those spiritual treasures which once appropriated can never be taken away, and which if neglected leave us cold in the loss of our material possessions. As St. Paul says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?" Such faith and love can be attained only as we accept the discipline of prayer and meditation as set forth in the offices of the Church.

*Next Week: The Sacramental Offices.*

## Casual Comments

By

BERNARD IDDINGS BELL

A GENTLEMAN here in Providence told me something yesterday which is not without interest to those who have responsibility for the Church's work in university communities. He said that a short time ago St. Barnabas' Church, Oxford, held a festival and asked, among others, Prebendary Mackaye, vicar of All Saints, Margaret Street, London, to speak. It was a natural choice for, during the past twenty years, Father Mackaye's preaching has drawn round All Saints the intellectual best of the British capital. On this occasion, addressing that Oxford Congregation, Mackaye said that St. Barnabas had been, in his own undergraduate days, a Godsend and the preserver of his religion. The great thing about it, he remembered with thanks, was that he could go there when and as he wished for worship confident that he would not be asked to do anything and that the vicar would not call on him unless he did himself specifically request it.

That reminded me of three students, myself one, in the Kappa Sigma House at the University of Chicago a quarter of a century ago, roundly cursing an eager clergyman who used to call too often, usually with desire that we join something, read something, or help in his parish Church. We were busy with studies and student activities, and engrossed in the job of growing up. The dear man we considered a ghastly bore. He meant well, but he did not understand. But we all loved the parson from the parish on the other side of the campus. He let us alone, but well we knew that when we wished it we were welcome in his study and before his altar.

All three of those lads are parsons today. It was the second priest who led them on, because he did not seek to lead at all.

## Let's Know

By

BISHOP WILSON

### ALTAR RAILS

A LETTER comes asking a question—"Might we not have a history of the Altar Rail? I read some time ago that it was supposed to have been first introduced by Archbishop Laud as a protection of the Altar against the lawlessness and irreverence of the Puritans."

It may well be that the altar rail took on an added importance as a protection against irreverence in the time of Puritan zeal but it can scarcely be said to have been introduced at that time. Something of the sort goes far back into the early centuries. One writer in the ninth century says that Pope Sergius II constructed at St. John Lateran an "ambitus altaris" larger than that which had been there before. It may be a question as to how closely similar this was to what we now call an altar rail but pictures of those medieval days often show some sort of enclosure about the altar.

Then there was the "cancelli" which was some kind of open work in wood, iron or stone, a screen or grating separating the choir from the nave of the Church or the choir from the sanctuary. St. Ambrose in the fourth century is said to have excluded the emperors from the sanctuary to a place just outside the rails enclosing it. There are other references in early writings of a similar nature.

At the present time the altar rail serves a three-fold purpose. It is still a protection to the altar; it is also the place where communicants kneel to receive the Holy Communion; and in the construction of a Church building it has also a symbolical significance. The interior of the Church is usually divided into three main parts—the nave, where the congregation is seated, the chancel, where the choir is generally placed, and the sanctuary which surrounds the altar. Right through all of them runs the center aisle which symbolizes the Way of Life. This aisle begins at the back of the building and goes straight up to the altar, indicating that the Church endeavors to keep the Way of Life always open from its beginning right up to God. The nave of the Church represents life in this world; the chancel signifies life in Paradise; and the sanctuary is symbolical of the immediate and final Presence of God. The Christian pilgrim pursues his way through this world (the nave), then ascends into Paradise (the chancel) through the gate of death (the rood screen or the rood beam) and finally ascends further into heaven and God's immediate Presence (the sanctuary). But before entering the last he is confronted with the bar of judgment (the altar rail). Across that bar he extends his hands in search of God's mercy, represented to us in the Sacrament of the Holy Communion.

Altar rails today are of wood, stone or metal—sometimes a combination. They are often decorated with carving, scroll-work or mosaic. They ought to be two-and-a-half feet high for the convenience of communicants. Generally they are built straight across the chancel but sometimes they are curved around the altar.

## EXCELLENT BOOKS PRESENTED FOR STUDY GROUPS

By GARDINER M. DAY

"The sermon on the Mount was a revolutionary pronouncement. It is still revolutionary if taken seriously. No other deliverance on record offers such a challenge to the ideals that motivate Western civilization." It is James H. Franklin speaking and he is broadcasting this kind of plain truth telling by means of the Woman's Auxiliary study book for the coming year, entitled, *The Never Failing Light*. It is published by the Missionary Education Movement and sells for .60 in paper and \$1. in cloth. I believe it is the most direct fact facing and at the same time the most readable and inspiring volume that the Auxiliary has chosen for study in several years.

Soft soap is not for sale in these six chapters, but Dr. Franklin, after frankly acknowledging that man is ethically unprepared for modern life boldly attacks the challenges of modern secularism, nationalism, paganism, and communism from the standpoint of a modern minded Christian. A fine feature of the book is the large number of individual practical examples of what a few real Christians are doing in the face of these challenges which the author gives at some length. Few can read the thrilling story of the Japanese Christian, Kagawa, and not be moved by the fact that in addition to all his magnificent work for Christ in teaching, preaching, writing, conducting services and organizing strikes, he and Mrs. Kagawa have given away over \$100,000 in royalties from his books and limited their own family budget to \$40. What a Christian challenge that is!

Another excellent study book is *Christianity and Industry in America* by Dr. Alva W. Taylor, professor of social ethics at Vanderbilt University (Friendship Press. \$1. cloth; .60 paper). Dr. Taylor brings to this study of our industrial world not only the knowledge of an expert and experienced sociologist and the ability to write clearly and vigorously, but also dynamic power of a Christ-driven personality. The chapter titles give a good idea of the contents: Christ and the World of Work, Labor's Progress, The Man, the Machine, and the Job, Wages, Hours, and the Life More Abundant, Women and Children in Industry and The Better Way.

*Our Economic Life in the Light of Christian Ideals* is a study book published toward the end of last year by the Association Press for the purpose of helping students both to understand the present economic sys-



ROBERT S. CHALMERS  
Writes New Study Book

tem and to discern more clearly the unchristian features of it. The book was prepared by a special committee for the department of research and education of the Federal Council of Churches. It is really a college text book and no attempt is made to lighten it by inspirational passages and examples from biography as in the two study books previously considered. Opening with a survey of the economic system as a whole, the maldistribution of wealth and the causes of the depression, it takes up chapter by chapter the situation of the industrial worker, the farmer, the investor, and the consumer. The second half of the book considers the motives developed by our economic order, the objectives essential for any true reconstruction, and finally various specific proposals for economic planning. A syllabus for guidance in using the book as the basis for group study as well as an admirable selected bibliography concludes the volume which I repeat is for a group that wish to study and not merely to entertain themselves under the guise of study.

The first of a new series of Church school lesson books has just been published by Morehouse (\$1.25). It is *Lessons on the Life of Our Lord Jesus Christ* by Robert S. Chalmers, the rector of Grace and St. Peter's Church, Baltimore. Instead of having the various grades in the school use different material, Dr. Chalmers believes that in a small school it is wiser to have all grades study the same subject. Consequently, each lesson of the present volume is adapted for use with children whose

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

An interesting discussion on the use of violence took place at the conference of the Fellowship of Reconciliation, held at Swarthmore, Pa., recently. There are those, as you doubtless know, who are pacifists when it comes to international wars waged by imperialist nations, but nevertheless feel that violence is justified in an effort to create a classless society. At this conference Professor Arthur L. Swift Jr. of Union Seminary stood against this position. "A holy war in behalf of the poor and downtrodden and for the creation of a classless society would result in the same old cry of 'a war to end war'." He declared that he would rather follow the road of a reconciling love in humility and weakness than walk in triumph on any other road.

On the other hand Professor Reinhold Niebuhr, also a Union Seminary professor, declared that he was a pacifist with qualifications. "I am opposed to continuing to be true to certain principles rather than to achieve social justice. No means or ends are absolute. Our task is to reduce violence to a minimum. There is no choice except between more violence and less violence. One cannot distinguish between violent and non-violent coercion in our social system. Killing is murder. Is the starvation of employees not murder also? It is better to have a bullet through you than to be starved." So, I take it, Dr. Niebuhr would let the bullets fly for a bit in order to rid the world once and for all of starvation.

Finally there was Dr. John Haynes Holmes, the brilliant New York preacher and pacifist, who said:

"The pacifist is a resistent who lifts his resistance to all the evil in the world from the physical to the moral and spiritual plane. Gandhi's policy of dying but not killing has been effective against soldiers, police, the British raj in India, and the British empire. My first tragic period was in 1914-18, when pacifism crumbled beneath our feet. Many of the best men caved in and yielded to the great outburst of violent coercion. Today is my second tragic period, when pacifism is crumbling in the face of the class war. Men like Einstein and Rolland are yielding to military coercion for the sake of their dreams. I am heartsick today because of the realism, casuistry, etc., which are prevalent. The sermon on the mount is repudiated on the ground that Jesus really did not mean what he said. Even if

Jesus had never lived, the principles of that sermon on the mount would be eternally true because of their own intrinsic validity. Circumstances do not alter cases: not the kaiser in 1914, nor Hitler today. The end does not justify the means. The capture of power by the use of mass force is the mere transfer of power. It really cannot solve the industrial problem. What we need is the elimination of power and the substitution of brotherhood on earth. Niebuhr is a combination of romanticism and realism. There is a higher realism, which is idealism. The spirit alone is reality. Pacifism is the triumph of a method, the application of spirit on the plane of realism."

Mr. Roger Baldwin, director of the American Civil Liberties Union, supported Dr. Niebuhr's position, declared that the choice before the world today was between systems both based upon violence, Fascism and Communism, and that there was far less violence in the latter. He concluded by declaring that "the ethics of Jesus are identical with those of communism."

\* \* \*

#### Still Telling of Her Cocktails

The young lady from England who thrilled American audiences, and probably made many of them quite envious, by relating her experiences at cocktail parties at Oxford University, is at it again, this time as a part of the large hoard of Buchmanites who are at present busy converting England. It is the same yarn about how she used to go to cocktail parties at Oxford and try to have a "good time," but when she gave her life to Jesus Christ and began living under His guidance she found that God had a plan which did away with boredom. Now every day for her was full of real fun and every day was a new thrill. The adventure of life was in passing on the message to other people.

Fun for her possibly, but what of her victims?

\* \* \*

#### Bishop Bennett Preaches Mission

As a part of the celebration of the 50th anniversary of St. Mark's, Riverside, R. I., Bishop Bennett preached a mission there from October 29th through November 5th. A parish dinner was held on the 8th and the celebration is to close with a service next Sunday at which the Rev. Appleton Lawrence is to be the preacher.

\* \* \*

#### George W. Wickersham to Broadcast

Mr. George W. Wickersham is to be the third in a series of broadcasts in the "Church of the Air", spon-

sored by the publicity department of the National Council. He is to speak on Sunday, November 26th, over the Columbia system. The December speaker is to be the Presiding Bishop, with a Christmas message on Christmas Eve. Mrs. John M. Glenn, president of the Church Mission of Help, is to be the January speaker.

\* \* \*

#### Mrs. Presiding Bishop Is a Speaker

Mrs. Perry, wife of the Presiding Bishop, last week delivered an address before a group of federated church women on her impressions of the Orient.

\* \* \*

#### Bishop Oldham Asks a Few Questions

Bishop Oldham of Albany, answering a letter from James W. Gerard, wartime ambassador to Germany, which asked him to subscribe to doctrines of the Committee for America Self-Contained, took a few healthy pokes at this new effort toward American Nationalism.

"The whole spirit of this movement," the Bishop wrote, "seems to be crass selfishness, which in my judgment is the cause of most of our present troubles. In brief, my conviction is that your movement can do nothing but harm; and, as a good American, as well as a lover of mankind, I am compelled to oppose it to the utmost of my ability."

Bishop Oldham frankly stated that he does *not believe* the first three principles set forth by the committee, namely, that "America's interests are basically different from those of other nations; that science has made America self-contained; that self-containment spells plenty for Americans." "On the contrary," the Bishop said, "it is my opinion that science has created an interdependent world and has increased the dependence of each nation upon the others." Self-containment, he said he felt would spell not plenty but poverty for America. He reminded the committee of the recent destruction of wheat, cotton and pigs, asking them to explain what "entangling alliances" prevented the distribution of this surplus among our people.

\* \* \*

#### House of Bishops Meeting in Davenport

The House of Bishops is now in session in Davenport, Iowa, meeting from the 7th through the 9th. Probably the primary matter being considered is the report of the Presiding Bishop on the mission work in the Orient. Then of course there are a flock of communications, petitions and memorials that have accumulated since they last met that will be considered. It is also stated

by the headquarters of the church in New York that Bishop Perry will announce the appointment of an Assessor to succeed the late Bishop Burleson. Another important matter to be considered is the report of a special committee on the placement of clergy, which aims at definite requirements in the selection of rectors to fill vacancies. It will all be reported in the next issue of THE WITNESS.

\* \* \*

#### Bishop of Georgia Has Anniversary

Bishop Reese of Georgia celebrated his 79th birthday on October 23rd.

\* \* \*

#### Student Does Mural Painting

A mural painting, representing Christ Triumphant has been placed over the altar of St. John's, Norman, Oklahoma, executed by Miss Olive Nuhfur, a student at the University of Oklahoma.

\* \* \*

#### Georgia Busy on the Canvass

It was reported at the meeting of the executive council of the diocese of Georgia, held October 26th and 27th, that budgets and quotas had been generally cut throughout the diocese, hoping thereby that parishes will be encouraged to meet the needs of the diocese and the general Church in the canvass this fall.

\* \* \*

#### Build New Church in Missouri

The corner stone of St. Luke's, Excelsior Springs, Missouri, is to be laid by Bishop Spencer on November 12th.

\* \* \*

#### The Bankers Let Out a Howl

The Investment Bankers Association met in convention at Hot Springs, Virginia, the last days in October and through their president, Frank M. Gordon of Chicago, let up a howl over the new securities act. It seems that the new law requires them to tell the truth about the bonds and stocks they sell and, to quote Mr. Gordon, "seems to conclude that makers and sellers of securities are presumptively corrupt." He harped on the old principle that the buyer must beware and "exercise caution and common sense." He fails to recognize, apparently, that had the investor exercised caution and common sense during the past decade or two most investment bankers would have long since been forced out of business for lack of customers. Mr. Gordon and his associates in the banking business would be showing more wisdom if they laid off, at least until the American people have time to

forget those things that are being revealed every morning in our newspapers as a result of the investigation into banking going on in Washington.

\* \* \*

#### **Meetings on Missions in New York**

The team of missionaries, headed by Dr. E. Stanley Jones and Bishop Roots, held forth in New York City last week, addressing large audiences. Dr. Jones declared that American missions in China have been guilty of political, ecclesiastical and intellectual imperialism in the past, but that it was of the dead past. Bishop Roots stressed the need for additional missionaries throughout the Orient.

\* \* \*

#### **The Indispensable Martin Luther**

In recognition of the 450th anniversary of Martin Luther's birth the Federal Council of Churches has issued a statement describing him as "one of the few really indispensable men in the history of human progress." They appealed to all Christians to "emulate his utter trust in God's grace, simple loyalty to Christ, passionate sincerity of conviction and courage and outspokenness in witnessing." They also lay emphasis upon Luther's contribution to Christian thinking through his insistence in "the free exercise of conscience."

\* \* \*

#### **W. G. Peck Speaks in Baltimore**

The Rev. W. G. Peck, English clergyman-author, in this country to deliver the Hale lectures at Seabury-Western Theological Seminary, addressed a luncheon meeting of the Church League for Industrial Democracy in Baltimore on Monday last. The previous week he lectured at the College of Preachers in Washington, preached at the Cathedral Sunday morning, and at the Baltimore Pro-Cathedral in the afternoon and at St. Michael and All Angels in the evening. He is to address a meeting of the C. L. I. D. in New York on November 17th and their Boston group on the 22nd. On November 19th he is to preach at the Cathedral and at Grace Church in New York, and on the 26th at the Advent, Boston.

\* \* \*

#### **Grace Church a Rash Adventure**

In his sermon last Sunday the Rev. W. Russell Bowie recalled that ninety years ago, when the present Grace Church was built in New York, it was located on the northern fringe of the city and was considered a rash adventure by many, who spoke of the church making a mistake in "building so far from the heart of

things." Today, of course, Grace Church is considered far down-town. When the church was built it was necessary to cut down the apple orchard that had been part of the Henry Brevoort farm. Incidentally the curve of Broadway at this point, which makes it possible to see Grace Church from City Hall Square, was due to the fact that Mr. Brevoort would not allow the road engineers to cut down the favorite tree on his farm. Dr. Bowie also spoke of the changes in worship and preaching. "They used to urge preachers to stick to the simple gospel and to remain silent about practical issues of modern life. To preach the full gospel involves the recognition that religion must enter into every phase of life. The church in Russia failed to see that, and in the rebirth of the nation it was flung aside as a useless thing. If the church in America is to live in this day of social change, it must do so by showing that it can furnish an ideal and a spiritual dynamic great enough to help our whole civilization forward through these vital readjustments which it is facing now."

\* \* \*

#### **Bishop Barnwell in Brooklyn**

Bishop Barnwell of Idaho is to preach at a service at St. Ann's, Brooklyn, the evening of November 22nd, with all the parishes of that section of the city joining. It is in behalf of the Church Program.

\* \* \*

#### **Celebrate Brotherhood Founding**

A service to commemorate the 50th anniversary of the founding of the Brotherhood of St. Andrew was held at the Redeemer, Brooklyn, on October 22nd, with Bishop Creighton preaching.

\* \* \*

#### **Deanery Meeting in Kansas**

The Rev. F. P. Houghton, general secretary of the field department, was the speaker at the dinner held in connection with the annual meeting of the southeast deanery of Kansas on October 22nd. In the afternoon a number of the clergy read papers on various aspects of Church work. There were over 100 delegates present.

\* \* \*

#### **Synod of the Southwest**

The synod of the southwest met at Houston, Texas, October 17-19, the bishops meeting alone the first day to discuss the placement of the clergy and appropriations of the National Council. The following day the various bishops present, twelve in all, gave accounts of the work in their dioceses and districts. The Rev. Tom Wright of "281" spoke on col-

lege work, as did also Bishop Wise of Kansas. There were also addresses on young people's work, with several youngsters addressing the synod. The missionary mass meeting was addressed by the Rev. Claude Sprouse, member of the Council from the province and Dr. John W. Wood.

\* \* \*

#### **Diocesan Dinner Held in Buffalo**

A dinner in the interest of the coming canvass and the Church Program was held at Trinity, Buffalo, on October 30th, with every parish and mission in the diocese represented. Recovery for parochial, diocesan and national work was urged by Bishop Davis and there was so much enthusiasm shown that everyone left feeling that it could and would be done.

\* \* \*

#### **Baltimore Rector Has Anniversary**

The Rev. W. A. McClenthen, rector of Calvary, Baltimore, is celebrating the 25th anniversary of his rectorship during the octave of All Saints. Reception, with a purse of cash, on November 6th.

\* \* \*

#### **Death Takes Michigan Rector**

The Rev. Hubert Cowley-Carroll, rector at Houghton, Michigan, was found dead in his garage on October 25th, death having been caused by carbon monoxide poisoning incurred while he was busy repairing his car.

\* \* \*

#### **Young People Meet at Mauch Chunk**

The young people of the convocation of Reading, diocese of Bethlehem, met with the two parishes of Mauch Chunk on October 27th. There were about one hundred present. The speakers at the banquet were the Rev. Howard W. Diller, dean of the convocation, and Arch-deacon Walter.

\* \* \*

#### **Degrees Conferred by Fraternal Order**

Fifteen young men were given the second and third degrees of the Knights of Saints John, fraternal society for men and boys of the Church, at St. Mary Magdalene, Newark, N. J., on October 27th.

\* \* \*

#### **Dr. Brine Dies Suddenly**

The Rev. Charles Brine, rector of Christ Church, Portsmouth, N. H., for the past thirty-seven years, died suddenly on October 29th in his 70th year. Christ Church has been the scene of several notable services, among them the peace service on the afternoon of the signing of the Russo-Japanese treaty in 1905,

attended by the entire Russian mission and a choir of Russian priests. Dr. Brine was a forceful preacher and a most devoted pastor. He has represented the diocese at General Convention and was for a time a member of the standing committee.

\* \* \*

#### Governor Winant Addresses Church Group

Governor John G. Winant, Churchman-governor of New Hampshire, declared before a large group of church people at a convention October 29th in his state, that the great problem before us at the moment is the proper use of leisure. "We need to build strong minds and bodies, but we need even more to build spiritual power in our people."

\* \* \*

#### Canon B. I. Bell In Washington

Canon Bernard I. Bell of Providence and the Rev. Z. Barney Phillips of the Epiphany, Washington, jointly held a conference at the College of Preachers on preaching in terms of modern thought, from November 2nd through the 9th. Dr. Bell preached at the Epiphany on the 5th and at the Cathedral that afternoon.

\* \* \*

#### Carillon for St. Paul's School

A carillon of 23 bells was dedicated at St. Paul's School, Concord, New Hampshire, on October 22nd.

\* \* \*

#### Dr. John W. Wood In Dallas

On Friday last Dr. John W. Wood, executive secretary of the department of foreign missions, visited the diocese of Dallas, speaking to the clergy and laity of the city at a luncheon meeting and the women of the diocese in the afternoon. That evening he spoke to a large group at Forth Worth.

\* \* \*

#### Memorial Tablet To Bishop Brent

A memorial tablet to Bishop Brent was dedicated last Sunday, November 5th, in St. Paul's Cathedral, Buffalo, the sermon being preached by the Rev. Remsen B. Ogilby, president of Trinity College and a life long friend of the late bishop. There were a large number of the clergy of the diocese present.

\* \* \*

#### A Mission Work In Tennessee

Nestling in its cove toward the southern end of the Cumberland plateau in eastern Tennessee and but a little way from Sewanee is the little town of Sherwood peopled with its sturdy stock of mountain folk. In Sherwood is Epiphany Mission with the Rev. G. W. Jones as priest in charge who speaks of his

mission as The Mission of Incomparable Opportunity. Within sound of the mission church bell are 1,800 souls of which 500 are children. More than 100 communicants, 200 baptized children, 100 active members of the Sunday School. The mission people, hemmed in by barren limestone hills, knew all there was to know about pre-depression poverty. And yet in pennies and dimes and quarters they make their offerings. They pay the priest \$30 a month. They have paid their diocese \$100 this year. The mission is blessed with helpful friends otherwise it could not function as at present. Food to the amount of \$225 has been distributed to families with hungry little children this year. The priest's salary has been brought up to a total figure of \$800 for the year. The sum of \$300 has been spent on improving the church giving employment to the unemployed. Used clothing sent to the mission has helped to clothe hundreds and is distributed without price where necessary. Many garments however are sold for a dime or a quarter or half dollar and without the revenue thus derived the mission could not have had a resident priest.

\* \* \*

#### Buffalo Parish Has Anniversary

St. Luke's, Buffalo, N. Y., observed its 76th anniversary last month with special services and with a parish dinner. Six of the original communicants of the parish were present. The Rev. Lewis E. Ward, rector at Jamestown, was the special preacher; the Rev. Henry Zwicker of Lockport was the speaker at the dinner.

\* \* \*

#### Western New York Celebrates Oxford Movement

The Oxford Movement was celebrated in the diocese of Western New York on October 22nd with services throughout the diocese.

\* \* \*

#### Parish Receives Substantial Gift

By the will of Miss Sarah J. Leaver, Concord, N. H., who died recently at the age of 92, St. Paul's Church, that city, received \$2000.

\* \* \*

#### Dr. Cummins Says We Are Protestant

Declaring that we are "Protestant in origin, Protestant in our Prayer Book, Protestant in our formularies, Protestant in our traditions, Protestant in our form of government," the seer of Poughkeepsie, the Rev. Alexander G. Cummins, in his sermon last Sunday, declared that the Eucharist held at the Catholic Congress, advertised in thanksgiving for the blessings of the Catholic revival, was in reality "a day of humiliation

## Announcing

### DR. FOSDICK'S NEW BOOK THE HOPE OF THE WORLD

By Harry Emerson Fosdick. Dr. Fosdick is for the first time publishing a volume of sermons and has selected twenty-five that are representative of his preaching. All of them have been delivered from the pulpit of the Riverside Church and broadcast over a network of fifty-three stations. Here Dr. Fosdick brings the vigor of liberal thought to the difficult problems of today. 240 pages. \$1.40

### THEISM AND THE SCIENTIFIC SPIRIT

By Walter M. Horton. The third and concluding book in Professor Horton's trilogy dealing with the modern approach to belief in God. \$2.00

### THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH

By Shirley Jackson Case. A dramatic account of the triumph of early Christianity over the political and economic life of the Mediterranean World. \$2.00

### THE FOUR GOSPELS A NEW TRANSLATION

By Charles C. Torrey. A fresh interpretation of the New Testament record of Christ's life in a new translation from the original Aramaic sources by the Yale Professor of Semitic languages. \$3.00

### THE SUPPLEMENTARY SERIES TO RE-THINKING MISSIONS

Now complete in seven volumes: I—India-Burma. II—China. III—Japan. IV—India-Burma. V—China. VI—Japan. VII—Home Base. Each \$1.50. The set, \$8.00.

### ELEVENTH CHILD

By Edna Geister. A delightful story of a boisterous fun-loving family of youngsters, by the author of "Ice-Breakers." \$1.50

### HUMANIZING RELIGION

By Charles Francis Potter. The first presentation of the Humanist Manifesto together with fourteen Humanist sermons. \$2.00

### SALVATION BY LAUGHTER

By Dudley Zuver. A study of religion and the sense of humor. \$2.00

### DORAN'S MINISTERS MANUAL—1934

The ninth annual issue of the original and most popular year book for preachers. \$2.00

### HARPERS' MONTHLY PULPIT

Volumes of sermons by outstanding preachers issued monthly. Each \$1.00

Sept.—Letters to God and the Devil  
By Edward Scribner Ames

Oct.—Suburban Christians  
By Roy L. Smith

Nov.—Paternoster Sheen  
By W. Douglas Mackenzie

Dec.—Men Wanted!  
By Bernard Iddings Bell

**HARPER & BROTHERS**  
Publishers New York

of the Protestant Episcopal Church." "The several bishops present," declared Dr. Cummins, "dressed in mass vestments together with the Presiding Bishop, Dr. Perry, in similar garb, by their presence and acts were guilty of malfeasance in office and deserving of the censure of all right-thinking members of the Protestant Episcopal Church. The question that confronts us is why do not these men, if honest, respond to the urge of their convictions and make their submission to Rome now. The Protestant Episcopal Church would be stronger and more useful without them."

\* \* \*

#### Young People Organize In Western New York

Bishop Davis of Western New York has appointed the Rev. Albert Chambers of the Cathedral, Buffalo, to be in charge of young people's work in the diocese. A conference was held recently and a young people's diocesan fellowship was organized. Representatives from this newly organized group accompanied Canon Chambers to the provincial meeting of the Y. P. F. which was held October 20-22 at the Ascension, Rochester.

\* \* \*

#### Nurses for Virginia Public Schools

The Rev. J. J. Posey, rector of the Negro congregation at Petersburg, Virginia, is attempting to secure employment for Negro nurses for the public schools for his race in the state, out of public funds. It is his idea that the nurses should be engaged to run weekly child welfare clinics under the supervision of the local health authorities, and also to visit in the homes.

\* \* \*

#### State Flags Presented To Washington Cathedral

The flags of fifteen states, the first of an ultimate group of 48 banners representing all the states, were presented to Washington Cathedral

during a colorful ceremony at the Cathedral last Sunday. Bishop Freeman received the flags and delivered the sermon following the presentation. The states represented are Colorado, Connecticut, Delaware, Florida, Minnesota, Mississippi, Missouri, New Jersey, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Vermont and Wisconsin. It is expected that additional state flags will be presented at a service next spring.

\* \* \*

#### Paying Postage In Dried Fish

If you run out of cash and want to mail a letter you might try handing the postmaster a dried fish. They do that in Alaska, according to the Rev. Henry H. Chapman, our missionary at Anvik. He tells of an Indian woman coming to the post-office there, which is under the management of the mission, with a package for mailing, the postage on which was 92 cents. She had no cash so she handed over a lot of dried salmon.

\* \* \*

#### Freshmen Welcomed By Bishops

Fifty freshmen of the Florida State College for Women gathered recently at Ruge Hall, the new Church student centre, and had a get-acquainted party. There were addresses by Bishop Wing and Bishop Juhan, and the president of the college, Dr. Edward Conradi, welcomed the students and commended the excellent work our Church is doing there under the direction of the newly appointed secretary, Miss Kathleen Platt.

\* \* \*

#### Provinces Do Function Says Secretary

In reporting the last meeting of the National Council we mentioned the fact that but two of the eight provinces had responded to a request for comments and suggestions in regard to appropriations. This brought a message from the Rev. Gardiner

### Heaton, Butler & Bayne

#### Stained Glass Artists

By appointment to the late  
KING EDWARD VII.

Stained Glass Windows  
Memorial Brasses, Etc.

Designs and Estimates


### Heaton, Butler & Bayne

(N. Y.) Ltd.,  
P. O. BOX 195

TOTTENVILLE NEW YORK

## FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 104, Fork Union, Virginia.

|  |  |
|--|--|
|  | <b>CLARK'S "UNITYPE"<br/>COPPER CHURCH<br/>BULLETIN BOARDS</b>   |
|  | <small>THE UNITYPE SYSTEM OF CHURCH PUBLICITY<br/>COMBINES ELEGANCE AND REFINEMENT<br/>WITH EFFECTIVE DISPLAY.</small>                     |
|  | <small>W. L. CLARK COMPANY, Inc.<br/>OFFICES &amp; PRINTING<br/>62 LAFAYETTE ST. NEW YORK<br/>FULLY ILLUSTRATED CATALOG ON REQUEST</small> |

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

**WOODLEIGH FARMS, TOWANDA, PA.,**  
owner trained nurse; every modern im-  
provement, equal to hotel equipment. Rates  
\$50. to \$100. monthly. On Highway U. S. 6,  
and Lehigh Valley R.R. Illustrated booklet.

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

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

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

#### HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Con-  
venient, 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 EMBROI-**  
deries, Altar and pulpit hangings, etc.  
Stoles from \$6.50. Burse, veil \$10 up. Sur-  
plices \$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.



CHRISTMAS CRËCHE

3 Figures \$5.50 up. Exquisitely Colored.

RELIGIOUS  
CHRISTMAS CARDS  
40 beautiful cards in color \$1.00

#### CHRISTMAS GIFT SUGGESTIONS

Statues, Crosses, Pictures,  
Books

PRAYER BOOKS AND  
HYMNALS

Bibles, Devotional Books.

#### THE ALTAR SERVICE

Write for circular W

#### REDDING & COMPANY

9 W. 23rd St., 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**  
STUDIOS  
NO. 325 SIXTH AVENUE, NEW YORK  
STAINED GLASS · MURALS  
MOSAIC · MARBLE · STONE  
CARVED WOOD · METAL  
ESTD 1857

L. Tucker, the efficient secretary of the province of Sewanee, informing us that there they have a commission on relations with the General Convention and the National Council, but that because of distances it has been impossible for this commission to meet this summer. A meeting is to be held November 20th in Montgomery, Alabama, at the time of the meeting of the provincial synod. Mr. Warren Kearny of New Orleans, a member, has assembled a large amount of data on the subject on which the Council requests information and it will be forwarded to headquarters in New York after this meeting. Dr. Tucker also takes us to task for using misleading headlines; "The caption is misleading in that it hints that the consideration of this statement is the main activity of a province. This province has a large variety of functions, all of which have been actively discharged during the past year in spite of the depression."

\* \* \*

#### Busy On Canvass In Central New York

Six clergymen of the diocese of Central New York are conducting conferences at strategic points for clergy and vestrymen on the Church Program, in preparation for the canvass.

\* \* \*

#### Bishop Sterrett Has Anniversary

Bishop Sterrett of Bethlehem is today celebrating the 10th anniversary of his consecration at St. Stephen's, Wilkes-Barre, Pa., where he was formerly rector. He confirmed a class there last Sunday, a reception in his honor being held the evening before.

\* \* \*

#### New York Parish Receives Fund

The sum of \$2,000 is given in trust to St. John's, Whitesboro, New York, by Mrs. Ida L. Wagner, communicant.

\* \* \*

#### Green Pastures Is a Text Book

Marc Connelly's famous play "Green Pastures" is being used as a text book in a course in religion being given to Episcopal Church students at the University of Florida by the student chaplain, the Rev. Merritt F. Williams. There are 45 students enrolled. Each session, held on Sunday morning, is preceded by a celebration, followed by a fellowship breakfast at Weed Hall, the student centre.

\* \* \*

#### A Drive for Church Attendance

One hundred and fifty people in church every Sunday is the goal of the attendance drive being conducted

### 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. MALZ**

11 East 14th St.  
New York City



### MENEELY BELL CO

TROY, N.Y. AND  
220 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

this month at St. James, West Hartford, Connecticut. According to the rector, the Rev. George G. Guinness, the average attendance during October, 1930, was 39; in 1931 it had jumped to 52; in 1932 the average reached 92, and this October it had gone to 122. He adds: "If the Episcopalians in West Hartford could be gotten out of their homes and into church on Sunday mornings, the church would not be large enough to hold them."

\* \* \*

#### Aged Rector Is Recovering

The Rev. Gardiner C. Turner, rector of St. John's, Mobile, Ala., for the past 47 years, is rapidly recovering from an emergency abdominal operation recently performed. The doctors report that, at the age of 82, Dr. Tucker has made a recovery unsurpassed even for a man of twenty years. "Such a fuss over nothing," declared Dr. Tucker. "Perfectly normal and as I expected, having placed myself in the good Lord's hands."

\* \* \*

#### Bishop Jenkins for the Old Codes

Writing in his breezy "Desert Churchman," Bishop Jenkins of Nevada says: "Some people seem daffy about an NRA code for Churchmen. Why, we have a code now far better than any that has been proposed. What proposal has been offered excelling the Hebrew and the Christian Commandments; the canon on the duties of laymen; the office of Instruction anent the duty of Church-going every Sunday; the rules re festival and fast; daily family prayer; open catechizing of children and bringing the same to confirmation? Nothing superfluous but enough for most of us." Right.

\* \* \*

#### Bishop-Elect Accepts

The Rev. Robert M. Gribbin, rector at Winston-Salem and recently elected bishop of Western North Carolina, has accepted the election, subject to confirmation.

\* \* \*

#### Social Workers Go to Church

Believing that the teaching of the Church is necessary to sustain social workers, the rector at Trenton, Michigan, the Rev. Lawrence E. Midworth, held a service for them on October 29th, attended by large numbers of social workers of the Wyandotte-Trenton branch of social service agencies.

\* \* \*

#### Sangreal Cross to the President

President Roosevelt has been awarded the cross of honor of the

Order of the Sangreal by the grand chapter of the organization, meeting on October 29th in Chicago. Awards of merit were awarded to Edwin Markham in the field of poetry; Emil Zoir of Sweden in the field of art, and the Rev. Herbert K. Denslow of the General Theological Seminary in the field of science.

\* \* \*

#### Diocesan Secretary Addresses Canadians

Mr. Charles O. Ford, executive secretary of the diocese of Michigan, was the speaker on November 2nd

before the men of the Walkerville Deanery, Canada, meeting at St. George's, Walkerville. He spoke on the relationship of the layman to the parish priest.

\* \* \*

#### The Good and Bad in Nevada

Bishop Jenkins points out that Nevada is unique in several ways: 1. It has the largest area of unemployed land in the country. 2. It has no street cars and but one stop-and-go traffic light system in the entire state. 3. It has the largest pelican

## 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.

rookery in the U. S. 4. Has a larger number of marriages and divorces to the population than any other state. 5. Is the only state with legalized gambling and six-weeks' divorce law.

\* \* \*

#### Bishop McDowell on the Scottsboro Case

Bishop McDowell of Alabama has this to say on the challenge to the Church of the famous Scottsboro Case, in an editorial in his diocesan paper:

"It has been a matter of some pride that in the last ten years race relations in Alabama were showing a most encouraging improvement. Criminal assault and mob violence seemed to be dying out. Our homicide rate, once the largest in the world, was steadily declining. Our Negroes were increasing in education, property and self-respect; their leaders were intelligent and conservative.

"The leaders of the Communist Movement, whose purpose is to break up the present world order by arraying classes and races against one another, had met with little success in the South. Suddenly on the obscure and drab Scottsboro Case they turned the eyes of the world, and by an audacious and malicious propaganda unequalled in our time they stirred again the dying embers of old hates and fears. The reasonable and orderly processes of our civilization were threatened by panic before this new and unscrupulous foe. The weak-minded were incited to crime and the mob spirit cried for vengeance.

"Our character is being put to a new acid test. Will the Negro throw away his old leadership under which he was attaining a stable place in American life, to run after this modern 'carpetbagger' with his glittering offer of communist salvation; or will his character and common sense restrain the excesses of the hot-headed and vicious and refuse to be lured from the leadership of his preachers and teachers?

"Will the white citizen yield to hysteria before the communist challenge and retrograde to the days of vigilante and mob, throwing away the advantages of his rational and well organized government and his Christian ethics; or will he calm the tense nerves and exaggerated fears, and strengthen the orderly processes of the law, that quick and even-handed justice may be done to all?

"And the acid test comes to the Christian Church. Has our religion gone deep enough to enable us to apply the teachings of Jesus to a difficult situation? In the face of the communist challenge do we remain Christian, or do we go down to meet them on their own pageant level? These people are out to de-

stroy the Church, the Family, the democratic State; shall we put our trust in Christ's weapons to preserve them, or shall we go in to outwit and outshoot Communism? Shall Communism succeed in making us lose our religion, or shall we show up their false claims, their shoddy fellowship of greed and hate, their slippery ethics, their earthy idealism, by practicing ourselves a braver, fairer, honester, kinder Christianity than we have of late?

"To fear the acid test of Communism would be to distrust our Christianity—nay, to distrust Christ Himself."

\* \* \*

#### Church School of the Air

A novelty in Church extension has been established in the diocese of Eau Claire with the establishment of a Church School of the Air, with the department of religious education of the diocese broadcasting each Sunday from 12:30 to 1 over station WTAQ.

\* \* \*

#### Daughters of the King Has Educational Committee

An educational committee was recently appointed by the Daughters of the King, with special responsibility for promoting the threefold educational project of the Order during the coming year. Mrs. Leon Palmer is the chairman. The threefold program consists of the use of the study course, "What it means to be a Christian;" a program for young people, and a program for the formation of parent-teacher classes in parishes. The National Commission on Evangelism and the Brotherhood of St. Andrew are cooperating with the Order in the project.

### Last Call

for the meetings of the  
**Church League For  
Industrial Democracy**

to be addressed by  
**REV. W. G. PECK**

*Distinguished English  
Clergyman and Author.*

**New York Dinner Meeting  
November 17th.**

**Boston Dinner Meeting  
November 22nd.**

**YOU ARE INVITED**

Details may be had by  
dropping a postal to

**CHURCH LEAGUE FOR  
INDUSTRIAL DEMOCRACY**

154 Nassau Street New York City

#### EXCELLENT BOOKS PRESENTED FOR STUDY GROUPS

(Continued from page 8)

ages vary from nine to sixteen. I believe this is an admirable idea for the small Church school as it enables the rector to coordinate the work with the Church school worship service. Dr. Chalmers also believes strongly in the catechetical method and prefaces each lesson with several questions and answers which he desires the pupil to learn by heart. While it is true as Dr. Chalmers notes in his preface that sufficient emphasis is not given nowadays to memory work, my belief is that the use of the catechetical method in the manner he suggests would both encourage the child's use of stereotype expression and deaden seriously any attempt on the part of the child to think for himself.



#### CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

#### CLERICAL SUITS

Hats, Rabats, Collars  
Specialists in Church vestments and Embroideries for a half a century.

#### COX SONS & VINING

131-133 E. 23rd St., New York

#### KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by

leading Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

#### In the Field of New Religious Drama Eldridge Presents

**DRAMATIZED SERMONETTES**, by Blanche Bayless. Six easy, short plays to be used either with the sermon or as separate plays. Price 50 cents.

**EFFECTIVE READINGS AND RECITATIONS FOR CHURCH AFFAIRS.** A much-needed book for churches by various authors. This book is Sacred—Philosophical—Humorous for both adults and children. Price 75 cents.

**SPECIAL DAY PANTOMIMES FOR CHURCH AND SUNDAY SCHOOL.** Fourteen songs with careful directions for pantomiming. For Christmas, Easter, Mother's Day, Children's Day, etc. Price 40 cents.

Send today for a big, free Catalog of Clean Plays and Entertainments, from "The House That Helps."

**ELDRIDGE ENTERTAINMENT HOUSE, INC.**

Franklin, Ohio, and Denver, Colo.

# Life Values and Money Budgets

Today serious-minded men and women are reconsidering their scale of life values. The distribution which they make of their income in the future will reflect this re-thinking. The Church urges all of its members to be of this number and to include in the process the determination of their Pledges for 1934.

The Table printed below will provide anyone with a simple form for testing the effect which the experiences of the last four years have made upon their judgment of values. Fill it out for your own consideration. You are not asked to submit it to anyone. It might be interesting to seal it in an envelope and place it among your important papers, marked "Open January 1, 1940."

|  | 1928  | 1933  | Your Plan<br>For 1934 |
|--|-------|-------|-----------------------|
| Income .....                                       | ..... | ..... | .....                 |
| Less Taxes .....                                   | ..... | ..... | .....                 |
| <i>Net Income</i> .....                            | ..... | ..... | .....                 |
| Disbursements:                                     |       |       |                       |
| (1) Shelter—the maintenance of<br>a domicile ..... | ..... | ..... | .....                 |
| (2) Food and medical care .....                    | ..... | ..... | .....                 |
| (3) Clothing and personal ap-<br>pearance .....    | ..... | ..... | .....                 |
| (4) Giving:  |       |       |                       |
| The Church .....                                   | ..... | ..... | .....                 |
| Other Objects .....                                | ..... | ..... | .....                 |
| (5) Education, Reading, Culture .....              | ..... | ..... | .....                 |
| (6) Savings, including Insurance .....             | ..... | ..... | .....                 |
| (7) Recreation, Luxuries .....                     | ..... | ..... | .....                 |
| <i>Total Spent</i> .....                           | ..... | ..... | .....                 |

Determine to Make a Pledge for Parochial Support  
and for Missionary Support in

**THE EVERY MEMBER CANVASS**

Sunday, November 26th to Sunday, December 10th

*No Parish Too Small to be Canvassed*

*No Pledge Too Small to be Consecrated*

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