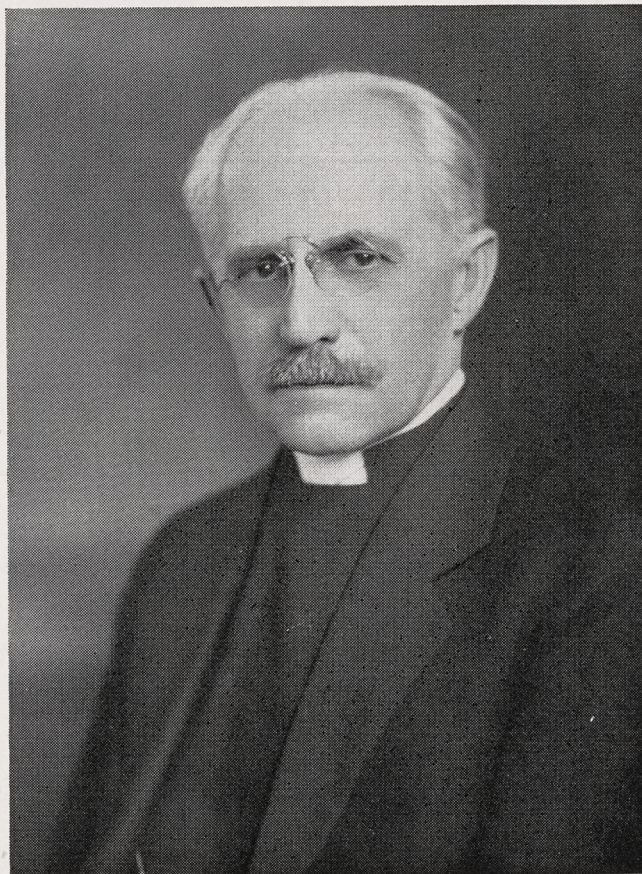


The **WITNESS**

CHICAGO, ILL., OCTOBER 12, 1933



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THE WITNESS

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ACCORDING TO A STUDY made for the promotional executives of a number of churches, the total contributions to Protestant churches in the United States in 1932 was \$378,000,000, representing a drop of forty per cent below the giving of 1929 when approximately \$581,000,000 was donated. The secretaries take courage from the fact that the giving to the churches declined less than the income of the nation, which fell off fifty-four per cent during the depression years. This advantage however was set over against the fact that the churches have always had a small share of the national income, about one per cent, and the further fact that the churches shared little, if at all, in the marked growth of national income during the boom years prior to the depression. The moral of the story is that we should all treat our church better than we do.

NO INTERVENTION IN CUBA was the earnest plea of Bishop Hulse, our Bishop there, made in an address delivered last week at a noon-day chapel service at the Church Missions House. He declared that the present government of Cuba was a good one, "composed of honest, well-meaning, educated men, men of high ideals, desiring the welfare of the Cuban people. I think that we must sympathize with most of the planks of their platform, and I want to plead that we give them a chance to work out of their own troubles. Let there be no intervention on the part of the United States." Bishop Hulse went even further by declaring that the United States ought to give the present Cuban government unofficial help. He also declared that the Church has a great opportunity in the present situation. "The Anglican Communion has been training people for freedom for many centuries. The whole effect of our worship and teaching is to lead people in the ways of ordered freedom; liberty that is restrained by law."

THOSE WHO HAVE USED Dean Maurice Clarke's *Worship Services for Kindergarten and Primary Children* in their church schools will be delighted with *Adventures in Church Worship* (Morehouse: "Teachers' Book"—\$1.00; "Pupils' Book"—cloth, 70c, paper, 50c) which Dr. Clarke has written for children of the sixth grade. This is the first of the new courses, now being written and experimentally used under the supervision of the National Department of Religious Education, to appear in print.

The course is designed to teach the meaning not only of worship but of our Christian faith. Dean Clarke's first principle is that the experience of worship should always precede instruction about worship. Consequently, the manuals are so written that, with a good teacher, each class becomes not merely a period when the teacher expounds but rather a joint enterprise when pupil and teacher alike endeavor to discover and to share some of the deeper experiences of religion. The pupils' manual is a collection of stories grouped under the different adventures entered into by the class, and is designed for reading at home. This obviates one constant difficulty of the church school teacher, namely, that of the pupils' forgetting to bring their manuals to class. The teachers' manual consists of very explicit directions to the teacher in regard to the purpose and method to be used in each session.

THE CHURCH EXISTS first and last to develop personal religion. So states the Rev. Lyman P. Powell, the rector of St. Margaret's in the Bronx, New York, in his stimulating and thoughtful new book, *The Better Part*, (Bobbs Merrill, \$1.50). But if one gets an idea from that statement that Dr. Powell stands for a pious quietism the reading of this book will soon put him straight. To this energetic rector, who is, incidentally, one of the really gifted writers of the Church, personal religion means carrying the Christ into every phase of human life. There are chapters in the book on missions, on faith healing, upon which Dr. Powell is an authority, upon the Group (Buchmanite) Movement, and upon the ever present Social Gospel. It is a worthwhile book, written boldly, and stirringly. What's more it is entertaining, which is high praise for a religious book.

THE NATIONAL RECOVERY ACT does not embody the full social ideal of Christianity, according to a statement just issued by the Federal Council of Churches, but nevertheless the government is now endeavoring to establish on grounds of economic stability and progress the very things the churches have been advocating for years on spiritual and humanitarian grounds. The statement declares that the wider spread of purchasing power which the government is attempting to bring about "is the be-

ginning of a material basis for that abundant life which Christianity seeks for every human being." While disclaiming any intention of passing judgment upon the technical aspects of the program, the executive committee of the Council gave hearty recognition to the fact that the program is in keeping with Christian teaching in implying "the practicability of a more cooperative economic order, socially controlled for the common good and a willingness to relinquish special privilege and power." Among the concrete measures in the recovery program which are singled out as meriting special appreciation from the standpoint of the churches are the abolition of child labor, the recognition of the right of labor to bargain collectively, the attempt to secure justice for the rural population and the formulation of codes of fair dealing in the various

industries. The message concludes with the statement that:

"We do not suggest that the national recovery program embodies the full social ideal of Christianity, or that the success of the program would leave no desirable social goals unattained. The Christian conscience can be satisfied with nothing less than the complete substitution of motives of mutual helpfulness and goodwill for the motive of private gain, and the removal of the handicaps which our economic order now inflicts upon large numbers of our people, particularly in certain occupational and racial groups. But we would call the attention of the members of our churches to the fact that the recovery program aims a vigorous blow at some of the more grievous types of exploitation and injustice."

THE PRAYER BOOK: ITS CAREER

By
BISHOP JOHNSON

IF IT is true that everything worthwhile is tried in the furnace of adversity then the English Prayer Book has stood the test. It has been violently opposed by those who deprecated any change from the previous order and it has been attacked with similar force by those desiring changes more drastic than it contained. Let us note in the first place that there was no such theological upheaval in England at the time of the Reformation as occurred on the Continent. England's objection to the papacy was more economic than theological, more political than ecclesiastical. For centuries the English parliament had wrestled with this economic problem. The amount of bullion that was shipped annually from England to Rome was enormous and as there was no balance of trade it represented a dead loss to her currency. Thousands of pounds were sent out of England to satisfy the greed and rapacity of the Roman hierarchy, not only in Peters pence and annates but also in fat livings held by Italians who gave nothing in return. Moreover the Latin hierarchy insisted on its right to thwart the crown in secular matters as well as those pertaining to the Church. It was the intolerable abuses of Rome which made possible the Reformation in England rather than any deep longing for any change in the order of services.

The fact that Henry cut loose from the Pope over his divorce gave the political leaders of England the chance to correct certain vicious practices which had persisted for centuries. But it was not until after Henry's death that the public worship of the Church could be altered. It was during the reign of the boy King, Edward VI, that his protectors took the opportunity of substituting an English Prayer Book for the Latin Service books. It is true that these protectors were also robbers, but the majority of the people preferred being robbed by the English to being plundered by Italians. At least the money did not go out

of the realm and also it was not taken from the currency of the day.

It is difficult to find any great spiritual desire on the part of either Pope or crown in the controversy, but out of the contention came the Book of Common Prayer which was the product of those who had a care for the sheep rather than for the wool and the mutton.

It was not the intention of the divines, to whom the labor of compiling the Prayer Book was entrusted, to change or alter the faith or worship, but rather to use the language of the people in a service which could be readily followed and which would conform to the ancient worship of the Church without the accretions of the Middle Ages.

During the six years of young Edward's reign this work was completed and, while in the second Prayer Book of Edward's reign more drastic changes were made, this Prayer Book was never used due to the fact that Edward died and Mary brought back the former Roman use and burned both bishops and Prayer Books in her zeal to restore the Latin order. In the providence of God Mary reigned but five years during which many of the prominent reformers fled to Europe where they imbibed the virus of the Continental reformation. When Elizabeth ascended the throne these exiles returned and she was confronted with a kingdom which like ancient Gaul was "divided into three parts." First, there were the reactionaries who desired the Latin use. Second, there were the Puritans who desired the license of the Continental reformation. Finally, there were the Anglicans who favored moderation and the Prayer Book of Edward. It was a difficult situation and fought with much peril to the crown. It assumed grave proportions when the Spanish Armada endeavored to restore England to papal control. To meet the situation it was determined to restore the second Prayer Book of Edward VI with some slight changes.

Mary's reign had so sickened Englishmen that out of 9400 clergy, less than 200 refused to accept the new order of worship and "during the first ten years of Elizabeth's reign men of all minds went to their parish churches without doubt or scruple." But this equilibrium could not be maintained and soon the spirit of schism manifested itself, dividing the realm into the three parties mentioned above. As a result of too much legal force on the one hand and too much contact with the continental reformers on the other, in about fifty years after the death of Elizabeth, the King and the Archbishop of Canterbury were both beheaded and the Puritans treated the Prayer Book with the same violence that the Romanist Mary had treated it before. For ten years, the use of the Prayer Book was forbidden and those who attempted to use it were severely punished.

It was the second time that the Prayer Book was tried in the furnace of adversity, but again the English people returned to it eagerly after the decade under "the rule of the Saints," as Cromwell's adherents were prone to regard themselves. With some slight changes in the period succeeding the Commonwealth,

the Prayer Book has remained as the treasury of devotion for those English speaking people who found the services of both Rome and Geneva equally lacking in satisfying the desire to worship God in corporate worship.

When the Prayer Book was compiled it was intended to meet the need of those who had been accustomed to the Latin use. When it was revised it was hoped it would meet the need of the Puritan group as well as the Romanist faction. But neither the Roman nor Puritan regarded it kindly. Each in turn strove to suppress it but without success so that today we find it a book of devotion in which high and low Churchmen can satisfy their needs and bestow upon it great admiration and affection. It has succeeded in preserving the essentials at the same time permitting such liberty in non-essentials as to satisfy all parties in the Church, except those whose desire for change in the interest of partisan prejudice is ever paramount, and who are eager to force their own views upon their contemporaries.

Next Week: Its Purpose

WHY BELIEVE IN JESUS?

By

ALBERT H. LUCAS

Headmaster of St. Albans School

NO ONE ever asked me that question before. Being a parson perhaps other people were afraid of a dogmatic answer. Too frequently the central figure of Christianity has been taught formally and people

have become prejudiced to ex-cathedra pronouncements. Anyway it's a tremendous question—a question of the ages, and of the hour. Why believe in Jesus? He has been more written about than any other person. His biographies have been more widely read than any other biographies. He appears to be more appealing, more loved, more imitated, more studied, more thought about, more talked about, than anyone else. Yet none of these assertions in themselves would produce a single convert. We must look further for proof worthy of a complete

surrender to Him, and we shall find a reason for such devotion by observing what He did and how He did it.

What Jesus did was to produce a new vision of humanity and a key to life. He made God understandable. God's ways had to be interpreted by human standards and Jesus' way was God's. Of course if Jesus isn't the divine reflection of God, then we are chasing a rainbow, superb but nebulous.

After all Christianity means following Christ. It's a life, not a rule. All the trouble comes from a silly idea that we have wrapped Him up in man-made red tape, sometimes called rubrics, but it's equally silly to try to play the game of life without observing the rules, and you can't conduct a treasure hunt without clues either, so the doctrines and rubrics of Christianity are just rules and clues of the way. Jesus said, "I am the Way" but He also furnished His followers with one certain clue to the life—the Church.

Among Jesus' early followers were men of great patriotic zeal—men who yearned for the day when their little country might become a power in the world instead of a land decimated and crushed by foreign invasion. John the Baptist taught these men to look to Jesus as their champion, but in a restricted sense. Jesus' task was to broaden their conception to include the vision of a champion of all people and, having done so, to set up an universal Kingdom, spiritual not ma-



Albert H. Lucas

must look further for proof worthy of a complete

terial in character. What a task! He had to dispell their illusions first and by a platform which to them was never clearly understood. How He did it in the face of their old world provincialism and monotheism, you know. He beat the Imperial Roman Government, the most powerful influence in the world of his day. He openly and deliberately attacked the national and political set-up. He scorned their local ambitions and so completely frustrated their ambiguous conceptions and smug complacencies that Roman politicians and Jewish zealots united, for the once, to do away with Him. His comeback was like no other—astounding, incomprehensible. The power behind such accomplishment was not human.

WHAT made Him what He is? Certainly His inheritance, not the story of His birth. Those who knew Him first probably never learned the circumstances concerning His coming until after His crucifixion, if then. It would be stupid, therefore, to emphasize anything but the qualities that produced His leadership. One of the attributes that specially endeared Him to His early followers was His capacity for friendship. That's a quality we understand and greatly admire. He loved people intensely and His friendship for them became their religion, a fellowship in His name. Of course there were many intervening steps to link friendship and worship but friendship was the first. He personified it, and it was a direct gift of God.

Jesus supreme yet unaffected confidence in Himself unconsciously drew many to Him. Friendship demands confidence of a sort but seldom does it seek a controlling influence. Too many of us want to be leaders to run the risk of thwarting our ambitions by succumbing to the mastery of another. We seek instead kindred spirits. But here was a man who was selfless yet possessing powers, physical, mental and spiritual, beyond our understanding. Although He was complete master of Himself, He never took advantage of his potentialities. His ability to take punishment on the cross won for Him a perfect tribute from a veteran Roman soldier. The soldier, callous to suffering, watched with growing amazement His fortitude and was heard to say, "Truly this was the Son of God." Even one of those crucified beside Him forgot his own suffering sufficiently to be confounded by Jesus' incomparable self control—"Lord, remember me —" Both soldier and thief saw in Him a man that was a God. There were many other dauntless acts—at Gethsemane, in the Temple, on the way to Calvary, which made converts from bystanders through their spontaneous admiration for His heroism. St. Simon of Cyrene was not the least of these.

The painted-window Christ has outraged our conception of His physical perfection. In attempting to symbolize His spiritual qualities, painted windows have destroyed His manliness. He unquestionably possessed a superb physique to support His indomitable will and fearless courage. But the test of perfect manhood is not dependent upon being able "to take it." It is to be

found rather in unostentatious power. That was why He won men's confidence and affection. They could not turn Him down. His human makeup was compelling yet He was, according to Himself, the Son of God. If Christians are to follow His example they must exhibit more of His unwavering perseverance, more of His explosive righteousness and more of His contempt for obstacles—even death.

We learn by the eye as well as by the ear. Jesus used both methods to interpret life. We parsons do too much preaching and not enough teaching. Jesus rarely preached. He taught primarily by story and He led men to draw their own conclusions. That was it—He led by personifying His teaching. Furthermore He used symbols to set forth principles that even the simple mind could grasp. He left it to His hearers to try out these principles. Jesus must mightily appeal to scientists of today for His principle is their practice and it is this very quality that makes His teaching so universally accepted. His statements are applicable to every evolutionary development and no generation has been able to improve upon His plain spoken truths. Bishop Fiske has written of Him, "Every age has found its highest ideals embodied in Christ. He has been the perfect truth to ages of philosophic thought; the highest example to an age of discipline; the quickener of the dead letter to an age of ecclesiastical reform; the example of service to our own practical age; the awakener of conscience to a generation which faces the social problem; the hope of those who seek peace for the world."

JESUS taught "Thy Kingdom come, Thy will be done on earth, As it is in heaven." That petition in His prayer has far wider implication than many of us suspect. It is the prayer behind His Social Gospel. Too often "Thy Kingdom come" connotes a misty but pious ejaculation partly reminiscent that "things aren't what they used to be"; partly hopeful for better days to come but nothing very definite. The Church teaches it to mean "mutual forbearance, fairness and good will." It is reasonable to maintain He meant just that. He went about doing good but He also went about championing righteousness. Even John the Baptist foresaw that element and furnished a background for it. Jesus practically initiated His ministry by taking up the cudgels of His forerunner. He was never more indignant, more outraged than when He discovered the false use to which the Temple inclosure had been put by profiteers. He called them thieves. A whip He considered none to good for them. His frequent attacks upon the Pharisees fanned their growing resentment into a flame of hate and fear, specifically, His charge that they were running a racket on "widows' houses." He told no more potent parables than those of Lazarus and the Good Samaritan. On the other hand He was not a "class man" or He would not have tried so hard to win the Rich Young Man. His conception of righteousness He made clear in His summary of the Law—that was His picture of the way

to bring in the Kingdom. Bishop Fiske further writes that the strength of Jesus' social gospel lies largely in the fact that "he declined to advocate specific reforms; he did something better, he set forth principles which made reform inevitable. Had he been a legislator dealing specifically with local conditions of his own day, his teaching would have been of little value when that day had passed. His method was different, it was to create the sense of individual responsibility." The social order is the problem of the hour and the Golden Rule is, as it ever has been, the key to the solution and Jesus is the hub around which all social progress must revolve.

What an argument for belief in Jesus! He's incalculable! I've only hit some few high spots—His job, His friendship, His influence, His confidence and courage, His teaching and example. Without Him religion's no go. He's inevitably the Way in every happy pilgrimage because you cannot subject Him to human limitations, and sooner or later you'll discover He is your truest friend and confident.

Some years ago the Rev. Frederic C. Lauderburn wrote "The Life of a Man" at a time when Mr. A. A. Milne was first enjoying the popularity he deserves. This poem says all I have tried to say, and so much better, I'm passing it on to you to make up for what otherwise must appear so palpably inadequate.

- | | |
|--|--|
| <p>1.
 <i>Jesus was a baby
 In Bethlehem's stall.
 He played with the straw
 And the sunlight on the
 wall.
 He never was an old man,
 A dull man,
 A dry man;
 But I daresay He loved
 them,
 For He loves us all.</i></p> | <p>4.
 <i>Jesus was a wanderer
 In Galilee's ways,
 His friends followed after
 With laughter and
 praise.
 He never was a somber
 man,
 A grim man,
 A prim man;
 But I think that He bore
 with them,
 For He bears with us all.</i></p> |
| <p>2.
 <i>Jesus was a boy
 In Nazareth fields.
 He played with the wild
 things
 The hedge-row yields.
 He never was a gloomy
 man,
 A crusty man,
 A musty man;
 But I think that He smiled
 at them,
 For He smiles on us all.</i></p> | <p>5.
 <i>Jesus was a stranger
 In the dark city street.
 He trod upon danger
 With dauntless feet.
 He never was a tame man,
 An easy man,
 A coward man;
 But I'm certain He could
 change them,
 For He changes us all.</i></p> |
| <p>3
 <i>Jesus was a carpenter
 In the fragrant shop.
 He would carve a wooden
 plow
 Or a small boy's top.
 He never was a rich man,
 A landed man,
 A bonded man;
 But I'm sure that He pitied
 them,
 For He pities us all.</i></p> | <p>6.
 <i>Jesus was an outcast
 Upon the gallows tree.
 Failure came and death
 came
 But little care He.
 He always was the true
 man,
 The valiant man,
 The God-man;
 And I know He's the best
 friend
 For you and for me.</i></p> |

General Convention

An Editorial by
BISHOP JOHNSON

I HAVE read Dr. Bell's appraisal of General Convention which appeared in our September 28th issue and if the sole purpose in the gathering of the clan were legislation I would be inclined to agree that it is not very inspiring. But fortunately passing canons is the least of the divine mercies and so there are far more vital reasons for making General Convention what he calls a "regular jamboree" rather than a "solemn assembly".

The real value of our triennial meetings is to be found in fellowship and worship and jollity. It brings together those with a common purpose and a common ideal and out of it grows the harvest of personal relations. When I recall the forty years of my ministry, one of the most precious joys is to be found in the contacts which I have made in the eight General Conventions which I have attended. My regret is that so many of the clergy and laity never have enjoyed the privilege. Moreover it is a safety valve in which many an explosion has been prevented by permitting the excess steam to evaporate in harmless discussion. It is marvelous how many serious issues that have threatened the peace of the Church have ended in mutual understanding and sympathetic forbearance because they have been talked out. Most people depend upon the movies and the broadcasting of crime for their thrills, and the cost of General Convention is trivial beside the amount that is expended by the same people in less inspiring ways.

It would be impossible for the Church to have any real corporate life without some fellowship beyond that of the parish and diocese which ends in parochialism. Because the Church from 1800 to 1850 was parochially minded we lost our opportunity to get rightly started in the great midwest. We do not get our visions from academic lectures or parish meetings but from a vivid realization of the work that the Church is doing in all the world.

It is the leaven which infiltrates rather than the canons which dominate that gives value to General Convention, and the more colorful it is the more effective the leaven. Yeast has that property of effervescence which is indigenous to it if it is good yeast. Religion as a whole is far too solemn to catch the imagination of youth.

Let us have our General Conventions as jolly as we can make them, and let us realize at the start that legislation is of minor importance when compared with the value of corporate fellowship. When the General Convention met in Denver it cost us something but it was worth the price in the effect it had upon the community in which it met. When policemen and cab drivers and bell boys tell you what a fine group of people composed the General Convention you take heart in the faith that we do produce those whom the common people appreciate.

If we did not have General Convention in which to celebrate I shudder at the ingrowing loneliness of

those who are expected to be leaders in the Church and yet who must get their inspiration from somewhere other than their own cisterns. Such water is apt to grow insipid.

Let's Know

By

BISHOP WILSON

WHAT DOES IT MEAN?

EVERY now and then someone asks me questions as to the meaning of certain terms in common use around the Church. Perhaps it may not be out of place to note some of them and their significance.

Aumbrye—this is a recess in which are placed the sacred vessels of the Holy Eucharist for safe keeping. It is usually built in the wall of the Sanctuary in the Church near the South End of the altar (right-hand side looking toward the altar).

Canon of the Eucharist. This refers to the prayer of Consecration in the Communion Service. The word means "rule" and is that part of the service which is to be followed with exact care.

Rochet—the long white garment worn by bishops, usually with very full sleeves. It is a special form of the surplice.

Chimere—the garment worn by bishops over the rochet, usually of silk or satin and black, purple, or red in color.

Paten—the metal plate on which the Breads are placed in the Holy Eucharist. It is of silver or gold to match the chalice. These two are the sacred vessels.

Ciborium—a vessel shaped like a chalice but with a cover surmounted by a cross. This also is for the Breads in the Holy Eucharist and is generally used when a large number of communicants are receiving the Sacrament—too many for the flat paten.

Corporal—a square, white linen cloth which is spread on the altar under the sacred vessels during a celebration of the Holy Eucharist.

Burse—a flat, square pocket made with two pieces of cardboard hinged together and covered with silk according to the color of the season. It is a container for the corporal and other linens.

Pall—a smaller square of cardboard or other stiff material, covered with linen on both sides, placed over the chalice for protection.

Purificator—a square napkin of linen used by the priest for cleansing the sacred vessels. It is folded over the chalice and an extra one carried in the burse.

Lavabo—refers to the bowl which receives the water poured over the hands of the priest before he consecrates the bread and wine.

Dossal—a drape which often hangs at the back of and above the altar.

Gradual—a psalm or sometimes a hymn or anthem which is sung between the reading of the Epistle and the Gospel in the Communion Service.

Morse—the clasp or buckle to hold together the folds of a cope on the breast of the wearer.

Orphreys—bands of gold or of embroidery affixed to vestments.

Retable—steeped elevations (one, two, or three) rising from the back of the altar on which are placed the altar cross, vases, and candle sticks. Also called gradines.

Sacristy—the room just off the chancel of the Church where vestments are kept and where preparations are made for the services. Sometimes called a "vestry".

Casual Comments

By

BERNARD IDDINGS BELL

TWO years ago, on Transfiguration Day, I was offered an altar at Little St. Mary's in Cambridge, England. The vicar assured me that someone would be there to serve. I arrived early, vested, and started my devotions. Some one came in behind me. I supposed it was some parish lad come to be acolyte, and continued my prayers. The time came for the service and I turned around. My server was the distinguished and scholarly layman, the Master of Corpus Christi College, Mr. Will Spens, vice-chancellor (i.e. president) of Cambridge University. And after the sacrifice was offered and communions were made, we walked down Trumpington Street together, he wheeling his bicycle beside him.

I remember at the time it occurred to me that it might, just possibly, improve American education if a few of our university presidents were humble enough to ride bicycles and to serve at low mass.

This same Will Spens, master of Corpus, vice-chancellor of Cambridge, commander of the British Empire, mathematician, philosopher, lay theologian, war-time expert in British commerce and, many say, one of the most efficient administrators English universities have ever known, comes to America expressly to speak, representing English Anglo-Catholics, at the Centenary Catholic Congress in Philadelphia, October 22-26. His subject will be "Authority in the Kingdom of God."

He is a very distinguished man and will be seen as such by the crowds of Churchmen at Philadelphia, by the faculty at Yale to whom he will lecture, and by those at Columbia who confer an honorary degree on him while he is here. I wish many might know him as a few of us do however—as a simple British gentleman who rides a bicycle and serves the altar now and then on week-day mornings, early.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Apparently everyone is planning to attend the Catholic Congress which meets in Philadelphia on the 22-26 of this month. At least there have been so many applications that it has been necessary to open a Congress office at the Bellevue Stratford in Philadelphia weeks in advance in order to take care of them. The program is as it was originally announced with one change. Mr. Will Spens, whom Dr. Bell tells you about in his column this week, is to speak in place of the Rev. George D. Rosenthal. Another new Congress feature this year is a meeting for young people to be held at the Bellevue Stratford on the afternoon of the 22nd, when the address will be by the Rev. John Crocker, student chaplain at Princeton.

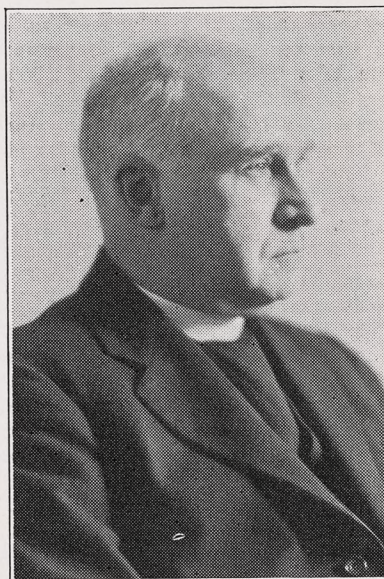
Aside from the sessions the big event is to be the Solemn Eucharist in the municipal auditorium on the morning of the 24th since it is planned to make this a day of pilgrimage for all those who are interested in the Catholic Revival and who can be present just one day. Special trains are to run, with the railroads offering special fares, all of which you can learn about by writing the Congress offices, either in Philadelphia or at 94 Broadway, New Haven. Since Dr. Alexander Cummins has already broadcast the information I hardly need to inform you that the Presiding Bishop is to preach at this service.

The dinner is to be the evening of the 25th, with Bishop Stewart of Chicago presiding and the Rev. Bernard Iddings Bell and Dean Root of Princeton speaking. The whole affair is going to be big, grand and glorious, with colorful processions of Sunday school children, acolytes, parochial guilds, all of which is told about in great detail in the Congress Bulletin which may be had without cost by writing the Congress office.

* * *

Plead for Real Disarmament

One thousand American citizens, including fifty Churchmen of eminence, have addressed messages to Arthur Henderson, president of the forthcoming World Disarmament Conference, pleading for real action and less talk about disarmament. These messages are an auxiliary feature to the thousand mass meetings held during the two weeks preceding the conference for the purpose of arousing public opinion in favor of drastic arms reduction. Among those sending a message was Bishop Old-



W. A. McCLELLENTHIEN
Catholic Congress Speaker

ham of Albany in which he stated that the fate of the world for at least a generation depends upon the outcome of the sessions.

* * *

Wants to Know If It Is News

The Rev. C. Randolph Mengers, rector of St. Matthias, Baltimore, inquires "is there any news in the fact that we were holding a preaching mission and the floor of the church caved in." It seems that the Rev. Walter Bentley, missionary, was explaining to the large audience the seating arrangements for the Ober-ramagau Passion Play—how the seats all sloped in order that everyone might see—when the seats in the church began to slope and slide about the floor. Whether anyone was dropped into the basement I do not learn from the letter, but I gather not since Mr. Mengers informs me that no one was hurt. Sort of a happy misfortune in any case I gather since the collapse means that they will now have to go ahead with their new church, for which they already have a nice piece of land. The rest of Mr. Bentley's mission was held in a neighborly Lutheran Church.

* * *

Wants a Few Heresy Trials

The Rev. Franklyn Cole Sherman, head of the American Guild of Health, preaching last Sunday in Grace Church, Cleveland, where he is rector, declared that the Church needed a few first class heresy trials.

"If we are wrong in Grace Church in our emphasis upon the sacramental life, in our preaching of the social gospel or in our stress upon the neglected principle of spiritual

healing, let me and those of the clergy and laity who agree with me be condemned in a heresy trial and excommunicated from the church," he added. "If we are right, enthusiastic support should come to us from the leaders as well as from the rank and file of clergymen and laymen."

"The trouble today is not with the Christianity of Jesus Christ; it is with the church. The most serious thing is the tragic lack of sincerity and fearlessness. We pass high-sounding resolutions in our conventions about the present un-Christian social order, and then in many parishes a clergyman's life is at stake if he dares to preach a social gospel."

* * *

Clergy Conference in Dallas

The Rev. Richard Trapnell, general secretary of the National Council, conducted a clergy conference at Dallas on September 18th in behalf of the Church's Program. This conference was followed by regional conferences on the same subject.

* * *

Bishop Freeman Celebrates Anniversary

Sixty clergymen of the diocese of Washington marched in the procession at a service held at the Epiphany, Washington, September 29th, to celebrate the tenth anniversary of the consecration of Bishop Freeman. There was a luncheon later with fully a hundred of the clergy present, and in the afternoon a large congregation assembled at the Cathedral to pay tribute to him.

* * *

Negro Churchmen Meet in Council

Negro Churchmen of the diocese of South Carolina held their 24th annual council at Sumter on the 22-24 of September, with Bishop Thomas celebrating and preaching at the opening service. The reports of the work were most encouraging.

* * *

Southwestern Virginia Clergy Meet

The annual conference of the clergy of Southwestern Virginia was held in Lexington, September 25-27th, with a discussion of missions having a large place in the program. The question as to whether or not laymen should be allowed to administer the chalice was also discussed. No conclusions were arrived at though it is likely that the next convention of the diocese will adopt a memorial on the subject to be presented to General Convention. The idea of course is that the rector of a parish should be allowed to appoint a layman to assist him at the communion service by administering

the chalice. Young people's work, the Auxiliary, the best methods to follow in conducting an every member canvass, were other matters discussed at this most enthusiastic conference.

* * *

War Produces the Best Hymns

Wars produce hymns. At least 27 of the 41 hymns in the New Hymnal that were composed since 1900 were published during the four years of the war, according to the Church Pension Fund, publishers of the hymnal.

* * *

Proposes Expenses For All Deputies

The Rev. Wilfred A. Munday, rector at Goodland, Kansas, apropos of the discussion here about democracy in General Conventions, comes forward with the suggestion that the expenses of all deputies be shared. He reminds us that it is the custom of many dioceses to at least share in the expenses of clerical delegates. (Yes, I know there is a split infinitive in the sentence but the professor of English at Wisconsin says that is all right from now on.) However the expenses of lay delegates never have been paid. "The consequence is that we must perforce elect laymen to represent us who can afford an expensive trip across the country, plus convention hotel rates, plus a month or more away from their work. Such men are bound to look at social problems from the capitalistic point of view. My suggestion is that we start an agitation to pay at least a part of the expenses of our lay delegates, even if we have to cut down on the clergy. Civic clubs, lodges and most other organizations do so. Why not the Church? I wonder what would happen if there could be injected into that staid and conservative body a good representation of 'white collar men' and industrial workers, providing of course that such could be found in the 'Protestant Respectable' Church to serve as delegates."

* * *

National Commission Is to Meet

The commission on the work of missionary districts and aided dioceses is to meet in Chicago November 1-4, on call of the Bishop of Delaware, chairman.

* * *

Philadelphia Clergy Hear Dr. Case

Miss Adelaide Case, professor at Columbia, was the leader at a group meeting of clergymen held in connection with the 63rd annual Church School Institute of the diocese of Pennsylvania, held at Holy Apostles on Monday last. Dr. Case was also

the speaker at the public meeting in the evening. Others who led groups were Miss Helen Washburn of Christ Church; Miss Hilda Schaul of St. Paul's, Chestnut Hill; Miss Jane Welte of the Mediator and Mrs. C. S. Rogers of St. Mary's, Ardmore. Bishop Taitt was the speaker at the supper.

* * *

Bishop Lawrence Has An Anniversary

The 40th anniversary of the consecration of Bishop Lawrence was observed on Thursday, October 5th, with a great service at the Cathedral that was attended by twelve bishops and fully 250 clergymen. There was also a testimonial meeting at Symphony Hall at which former president A. Lawrence Lowell of Harvard, President Ellen Pendleton of Wellesley, Presiding Bishop Perry and Bishop Lawrence were the speakers. The addresses were broadcast over two stations.

* * *

Missionary Mass Meetings in Boston

Three college presidents travelled a total of 20,000 miles in order to take part in the United Missionary Conference held in Boston on October 1 and 2. Dr. Charles R. Watson came from Cairo, Egypt; Dr. Herman Chen-En Liu came from Shanghai and Dr. Yi-Fang Wu came from Nanking. Then just to make it a record for distances travelled Dr. E. Stanley Jones and Miss Lillian Picken came from India and Bishop Roots from China. There was a great mass meeting at the Old South Church last Sunday afternoon, with Dr. Jones as head man, and in the evening union missionary rallies were held in thirty-three churches around Boston. Bishop Roots was the preacher both morning and evening at St. Paul's Cathedral. Meetings before various luncheon clubs were held on Monday.

* * *

Church Fraternity Holds a Rally

The Knights of Saints John, fraternity for young men and boys of the Church, held a rally on October 8th, including an installation service at which fifty boys of Long Island parishes were given advanced degrees. The rally was held at St. Philip's, Brooklyn.

* * *

Young People Consider The Recovery Act

In an effort to obtain direct and authoritative information as to how "We Can Do Our Part" Young Peoples' Fellowships in upwards of twenty-five parishes in Philadelphia set aside their customary hour of meetings last Sunday as "NRA Night." Special speakers, some of

whom came from among the men and women who are working under the official NRA headquarters in the city, were assigned to explain the Recovery Act and to point out in what way young people can make the best contribution in support of NRA.

* * *

Conference in Rhode Island

Conferences for the clergy and laity were held in the diocese of Rhode Island at Newport, with Bishop Perry as the headliner. He spoke on his trip to the Orient, declaring that Christianity, through a comparatively few native Christians, is raising the whole moral tone of life in Japan and China.

The Rev. W. Appleton Lawrence, rector of Grace Church, Providence, presented a paper on the problems of marriage that astonished both clergy and laity due to the appalling evils and dangers he pointed out. One of the most alarming of them was revealed in the figures he gave in connection with impurity among unmarried women. He presented a questionnaire of 34 questions, most of which he and the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, who supplemented Dr. Lawrence's data with a careful study of his own of marriage problems, argued should be asked candidates for marriage. The subject provoked intense interest and among some of the older clergy doubt if not actual dissent. They maintained rather stoutly at first that some of the questions were too personal, but as the hour wore on and facts were brought in to sustain the more thorough-going advocates of careful premarital training and instruction, the opposition was pretty much silenced if not altogether convinced.

Another earnest and inquiring session developed when Spencer Miller, Jr., consultant on industrial relations to the National Council, expounded his ideas of The Kingdom of God in the Business World. Mr. Miller struck a rather more hopeful note than most of his hearers seemed ready for. It is his conviction that the men back of the New Deal are outstanding both in ability and in character.

* * *

Death Takes Connecticut Clergyman

The funeral service for the Rev. Theodore M. Peck was held on September 20 at St. John's, Washington, Connecticut, which he served for many years as rector. He died after an illness of eleven months and would have been 77 years of age had he lived until St. Michael's Day. The new church in Washing-

ton, where his father had been rector years before, 1875 to 1883, was peculiarly his creation, for he not only conceived the idea and inspired others with his vision, but watched over every step in its construction. He insisted that the money must be raised only by gifts and his faith may be seen from his announcement to his congregation one Sunday that he had begun the building fund with an offering of sixty-five cents! When the church was completed in 1918 it was entirely paid for. Two years later, failing eyesight made it necessary for him to resign and to retire from active labors. The last eight years of his life he was totally blind.

* * *

Church Normal School In Detroit

The Detroit Church Normal School opened its 12th session at St. Paul's Cathedral on October 3rd and will meet on ten consecutive Tuesday evenings. The school is designed primarily for teachers but has proved so attractive that this year many Church people have enrolled. It opens with supper at six, worship at 7, and then classes until 9:30.

* * *

Missionary Meetings In Philadelphia

Special missionary meetings are being held throughout the diocese of Pennsylvania the first two weeks of this month, with Bishop Cross of Spokane as the headliner. In addition to the parish meetings several larger gatherings are planned. The first of these was held on Monday last when twenty parishes combined for a service held at St. Paul's, Chester. On the 5th a supper conference was held in Philadelphia for the clergy and laity, with a similar supper planned for this evening (the 12th) when the Rev. Charles H. Collett, general secretary of the National Council, is to share the program with Bishop Cross.

* * *

Preaching on English Cathedrals

Dean O'Ferrall of St. Paul's Cathedral, Detroit, just returned from a summer in England, is giving a series of ten addresses on Sunday evenings on the cities and cathedrals of England. He is also dealing with economic conditions in England.

* * *

Death of the Rev. H. M. Saville

The Rev. Henry M. Saville, East Providence, R. I., died on September 28th. Mr. Saville was known far and wide for the Wayside Cross services which he conducted each year. The cross, erected as a memorial to Mrs. Saville's grandfather,

who was a famous physician of the countryside, has come to be a famous wayside shrine. Here Mr. Saville held a service once a year, always reading the prayers for the blessing of the crops.

* * *

Director of Education In Michigan

Miss Elizabeth S. Thomas, for ten years a field worker of the department of religious education of the diocese of Michigan, has been made the director of the department, succeeding the Rev. Ernest E. Piper, now assistant at St. Bartholomew's, New York.

* * *

North Carolina Clergy Meet

The convocation of Asheville, diocese of Western North Carolina, met on September 27th at Hendersonville, for a discussion of the pastoral office. The Rev. G. Farrand Taylor of the Ascension, New York, spoke on the preparation for marriage; the Rev. J. Preston Burke, Hendersonville, outlined the pastoral office as taught in the seminaries; the Rev. Edgar R. Neff, Fletcher, told of the pastoral office in pastoral work and the Rev. Aubrey Gilmore, Oteen, spoke on institutional work. The Bishop of Cuba was also present and told the brethren all about the revolution.

* * *

Divide Up For Evangelization

The eighty counties in North Texas have been distributed among the eleven clergymen on Bishop Sea-

man's staff so that the privileges and responsibilities of pastoral ministry are definitely placed for every square mile of territory. The Rev. W. H. Martin, Big Spring, with twelve counties, has already begun a program of evangelization in which he is using four instructed lay-readers.

* * *

Mississippi School Opens 25th Year

All Saints' College, diocesan school of Mississippi, opened its 25th session on September 14th with Bishop Bratton, president and founder, presiding at the opening service. Addresses were made by Bishop Green, first administrative head of the institution; Harry Dickson, author; the Rev. Gordon Reese, chaplain, and Miss Mary Leslie Newton, who has been dean for 14 years. There is an increase in attendance over last year. Another interesting bit about this school is that it is free of debt, testifying to the careful management from the beginning.

* * *

The Pebble Makes a Large Ripple

A subscriber to THE WITNESS a year or so ago sent in a gift subscription for a friend. The other day she received the following note from this new subscriber: "I read each number with profit and enjoyment. Then I give it to a friend of thirty years standing, whose income is small. She in turn passes it on to a member of the cathedral choir whose husband is out of work. She

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later passes it on to a Churchwoman who is a shut-in. So you see how large a ripple this pebble has made." That \$2 subscription, so it seems to me, performed real missionary service. If you have \$2 that you would like to put to work in this way send it on. We have many on our list eager for the paper who can have it only if others provide; just in case you cannot supply your own name.

* * *

Plan Canvass In Mississippi

A Laymen's Day for each convocation in the diocese of Mississippi is being held as part of the preparation for the Every Member Canvass. The speakers are the Rev. Richard Trapnell, general secretary of the national field department; Rev. Joseph Kuehnle, chairman of the diocesan field department and Dr. L. S. Gaudet of Natchez, head of the laymen's work of the diocesan field department.

* * *

Anti-Clerical Movements In Europe

According to the Rev. Raymond C. Knox, chaplain of Columbia University, there is a deepening interest in religion throughout Europe, at the same time a wide protest against church organizations and the clergy. Dr. Knox has just returned from fifteen months in Europe, where he went for the university to study religious movements abroad.

* * *

Church Conferences in China

The Church in Japan is making more use each year of the summer conference and camp idea. Very cautiously the camp for men and women together is being tried, and where tried it is a marked success, but in rural parishes the idea of men and girls playing together is considered too modern and dangerous. The Church in China could use more Church conferences to the great advantage of its work, but the expenses, though small in comparison with those of similar undertakings in the United States, are

prohibitive for all but a few. Enthusiastic members of American Church conferences will realize how much value the whole conference movement might have if extended to the young people of the Church in the Orient.

* * *

Virginia Parish Has An Anniversary

St. John's Parish, Hampton, Virginia, has its 323rd anniversary this year. Foundation stones are still clearly visible from the first church, which was built in 1610.

* * *

Growth of Church in China

Figures are now available for 1932, relating to the Church in China, that is, the eleven dioceses of the Chung Hua Sheng Kung Hui, of which the three districts of Shanghai, Hankow, and Anking are a part.

Infant baptisms in 1932, 2,228;

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adult baptisms, 2,653; confirmations, 2,841; persons admitted as catechumens, i.e., definitely preparing for baptism, 3,399; total number of confirmed persons, 32,390; baptized, not yet confirmed, 26,671; catechumens, 5,317; total constituency, 64,378.

Famous Missionary Is Honored

Miss Mary Cornwall-Legh, the English woman who is giving her life to caring for lepers at Kusatsu, Japan, had her seventy-seventh birthday this year, celebrated with high honors and much festivity.

Universities Mission to Central Africa

The assistant Bishop of Oxford, Dr. Shaw, has succeeded the late Bishop Gore as president of the Universities Mission to Central Africa. The mission celebrates its 75th anniversary next year. Bishop Shaw has recently remarked that the diocese of Oxford has 1,000 priests, while the diocese of Nyasaland, which is the size of all England, has twenty-one.

A Record in Confirmations

One of the six assistant bishops in the diocese of London, the Bishop of Stepney, has confirmed 13,000 persons in the past five years.

Goodrich Fenner Visits North Texas

The Rev. Goodrich Fenner, secretary of rural work of the National Council, addressed clergy conferences in North Texas last month. One was held at Sweetwater and the other at Amarillo.

Bishop Lawrence Praised For Pension Fund

One of the finest tributes paid to Bishop Lawrence last week, during the celebration in Boston of the 40th anniversary of his consecration, was paid by Mr. William Fellowes Morgan, president of the Church Pension Fund, in an address which he delivered at the great tribute meeting at Symphony Hall. The Fund, which he was chiefly instrumental in founding and of which he was president from its inception until 1932, now lists 2,200 retired clergymen or members of their immediate families on its roll of beneficiaries, and they have Bishop Lawrence largely to thank for the more than a million dollars in pensions paid them annually by the Fund. At the conclusion of his address Mr. Morgan presented Bishop Lawrence with a large bound volume of letters of appreciation of the Fund, received during the last ten years from clergymen, officials

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of the Church, and others who have watched its progress with interest. Additional proof of the Fund's success, as Mr. Morgan pointed out, is shown by the fact that it has served as the model for at least three similar organizations, that of the Presbyterian Church in this country, the Church of England and the Church of Canada.

* * *

Large Enrollment At St. Albans

St. Albans School, Washington, opened the other day with the largest enrollment in the history of this boys school. The Rev. Albert Lucas, whose article features this issue, is the headmaster.

* * *

Honor Cambridge Professor

The Rev. Norman Nash, professor of Christian ethics at the Cambridge Theological Seminary, has been made a member of the executive committee of the Massachusetts Conference of Social Work.

* * *

New York Rector Resigns

The Rev. Harrison Rockwell, rector of All Saints Church, New York City, has resigned. At time of going to press we were unable to get in touch with Mr. Rockwell to confirm the story, but we have been informed on good authority that he has renounced the priesthood to become a member of the Christian Science Church. Mr. Rockwell for a number of years has been the very efficient New York correspondent of the Living Church.

* * *

Church Army Captain Returns From England

Captain C. J. Atkinson has returned to the Church Army headquarters staff after spending a year at King's College, London. He is now available for preaching missions, conducting quiet days and conferences.

* * *

Teachers Institute By Radio

They have gone on the air with religious education. In the diocese of Atlanta a course on The Outline of the Bible is being broadcast on ten successive Saturday evenings over station WJTL, the station of Oglethorpe University. The teacher is to be the Rev. G. W. Gasque, rector of the Incarnation, Atlanta. Teachers of denominational churches have been invited to join the class, and several thousand are expected to enroll. The national department of religious education has approved the plan and credits will be issued to those completing the course. Those working for credit will sit at their radios with pencil and paper

as the lectures are given and will answer a set of questions every week, with a comprehensive examination scheduled for them at the end of the ten weeks.

* * *

Sixty Dioceses Minister to Isolated

In a small town where there has been no Church School, six children have for some months past been receiving the "correspondence Church school" lessons. The diocesan religious education secretary also managed to have a few personal

meetings with them. Result, all six children asked for confirmation, and moreover four adults were confirmed with them a few weeks ago. The bishop is now to send a lay reader and a diocesan teacher for a "regular" Church school in that place.

In more than sixty dioceses Church people, who for one reason or another are isolated from normal parish life and worship, are now kept in contact with the Church by the special methods which have been developed to meet their needs. Children are enrolled in correspond-

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Evensong and Benediction, 6 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8, 11, 4 and 8.

Daily: 12:30 except Saturday.

Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

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

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.

Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Summer Services

8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector

Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days:
12 M. Fridays, 5:15 p. m.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11, 6.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California.

Sundays: 7:30, 11 a. m.; 7:45 p. m.

Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a.m.
Holy Communion.

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

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.,
Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m., also.

Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

ence Church schools; parents and other adults are kept in friendly touch with the Church and in many cases are receiving regular instruction; personal contacts are maintained with diocesan officers and with the nearest parish or mission.

Support for this work comes from various sources. Some dioceses make it a regular budget item. In others, the diocesan religious education department or the diocesan branch of the Woman's Auxiliary or Daughters of the King support it. In some instances a single parish or parish organization contribute materials and personal assistance to carry on the work.

Courses of instruction are also varied. Some dioceses prepare their own or adapt the usual Church school courses. The object in every case is to provide for children who are not able to attend a Church school a definite graded course of study as in an ordinary parish.

* * *

Pacifism Barred At World's Fair

The offer of World Peaceways to exhibit "War the Super-Racket," a one-ton book, at the World's Fair was refused by Rufus Dawes, on the ground that it is controversial, despite the fact that military and

naval officers have played a prominent part at the Fair from the beginning, and that such pro-war attractions as "The Battle of Gettysburg" and "Le Pantheon de la Guerre" are now being exhibited. The giant volume sponsored by World Peaceways is seven feet high and five feet wide, and is being filled with signatures to a peace pledge. Loaded on a truck, it is to be exhibited on a tour through 14 cities, beginning October 1.

* * *

One for You To Figure Out

A reader of THE WITNESS—a real enthusiast too for she writes me that ten issues accumulated while she was away from home so she sat down and read them all through at one sitting—sent in this little yarn with the comment that "I can't help thinking it somehow holds a secret that would be profitable in Church finance". Maybe you can figure it out:

An old Arab was dying. He had three sons and seventeen camels. He willed one-half to his eldest son, one-third to his second son, and one-ninth to the youngest son. After the Arab died the sons in talking the matter over could not find a way to divide the camels as their father

directed so they went to an old wise man. The old wise man said in order to settle the difficulty he would give them an old camel of his—and the number would be eighteen. So the division was made:

First son (one-half of 18), nine camels; second son (one-third of 18), six camels; third son (one-ninth of 18), two camels.

But the wise old man still has his camel left!

* * *

To Get a Call Know the Bankers

The New Yorker has had a pathetic little note from a banker who wrote in to say that even bankers are human beings and are often kind and even lovable. As an instance of kind deeds done by banks he reports that a man in the Middle West, a vestryman of a parish, wrote to his New York bank saying that his parish was looking for a rector and had its eye on a certain one in New Jersey. Could the bank send a report on his preaching? The bank sent two intelligent young men from its staff over to Jersey to church. They reported favorably on the occasion, and the rector was called to the new western parish where he is doing fine. The bank made no charge for its service.

CENTENARY OF THE CATHOLIC REVIVAL

Philadelphia, October 22-26, 1933

*A Celebration of the Beginnings of
the Oxford Movement*

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

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

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

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

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

SPEAKERS and readers of papers at the Congress Sessions are the Rt. Rev. Francis M. Taft, S.T.D., Bishop of Pennsylvania; Rev. William A. McClenthen, D.D., Rector Mt. Calvary, Baltimore; Rev. Frank Gavin, Ph.D., General Theological Seminary, N. Y. City; Rev. James O. S. Huntington, D.D., O.H.C., Holy Cross, West Park, N. Y.; Rev. Julian D. Hamlin, Rector Church of the Advent, Boston; Rev. William M. V. Hoffman, Jr., S.S.J.E., Cambridge, Mass.; Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada; Wilbur M. Urban, Ph.D., Professor of Philosophy, Yale University; Will Spens, Vice Chancellor of Cambridge University, England; Rt. Rev. William T. Manning, D.D., Bishop of New York; Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont; Ralph Adams Cram, LL.D., N. Y. City.

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

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

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

The Foundations Are Secure

The spiritual foundations of the Christian Church are firm after four years of the greatest crisis ever encountered by human institutions.

The financial foundations of the Episcopal Church are also remarkably secure.

Through retrenchments and savings the National Council was able to enter the year 1933 free of deficit.

A determined effort on the part of Parishes and Dioceses to meet in full their Expectancies for 1933 will clear the way for early recovery.

The following table will show that the loss in income has been in pledges. The restoration of income must come from pledges.

GENERAL CHURCH—INCOME TABLE

	1930	1931	1932	1933 (estimated)
Receipts from pledges including the Church School Lenten Offering	\$2,886,325.54	\$2,481,319.74	\$1,931,824.45	\$1,490,269.00
1932 Deficiency Fund applied to Quota .....	.....	.....	312,824.11	.....
1933 Supplementary Appeal .....	.....	.....	.....	158,692.00
Miscellaneous not Quota credit	103,270.31	91,321.09	96,157.86	80,000.00
Interest on Trust Funds....	417,899.66	427,679.67	409,524.08	420,000.00
United Thank Offering Yearly Share	300,000.00	308,940.24	300,000.00	265,000.00
Surplus income from preceding years	183,284.30	114,917.28	.....	.....
A Special Gift.....	.....	18,000.00	.....	.....
From Legacies to prevent a Deficit .....	.....	252,855.02	216,553.32	260,000.00
<i>Total Income Applicable to Budget</i>	\$3,890,779.81	\$3,695,033.04	\$3,266,883.82	\$2,673,961.00

No Parish Too Small to be Canvassed

No Pledge Too Small to be Consecrated

THE EVERY MEMBER CANVASS 1933

Recommended dates:

Sunday, November 26 to Sunday, December 10

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