

The **WITNESS**

CHICAGO, ILL., NOVEMBER 2, 1933

God and Solidarity

by

W. G. PECK

WHEN the Nicene Creed declares that Very Good of Very God came down for us men and for our salvation, the solidarity of the Race is assured, and there is at once implied the ethical doctrine of the common good; and the obvious translation of this into economic terms is cooperation. The supposition that the principle of human solidarity may be true for the deepest levels of spiritual life, and yet may be disregarded in the outward activities of men, is patently absurd.

MESSAGE OF THE WEEK

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THE CATHOLIC CONGRESS which closed last Thursday evening in Philadelphia was a grand success in every way and we wish to add our congratulations to the many that must have poured in upon those responsible for its management. The attendance throughout was well above expectations, the papers were of unusually high order, the fellowship was what one learns to expect at all Episcopal Church gatherings. The great event of the Congress was of course the Solemn Eucharist offered to the Glory of God and in Thanksgiving for the blessings of the Catholic Revival. It was held in the municipal auditorium and was a glorious service in which a congregation of about seventy-five hundred people reverently participated, making one of the outstanding instances of corporate worship in the history of our Church.

THE SERMON was delivered by the Presiding Bishop. He spoke of those youthful leaders of the Oxford Movement who were animated by the clear vision of the Being and Majesty of God and were impatient with all that obscured such vision in the institutions of that day. Their efforts were met by prejudice and relentless hostility and resulted in the paradox of triumph out of apparent defeat. Through this struggle the Church revealed itself as One, Holy, Catholic and Apostolic. Christ's prayer that His disciples might be one has been thwarted by interpretations of truth based on individual opinion. The way of communion with God is the only way in which Christian reunion can be realized. Catholic Christianity is by name and nature, and by necessity, anti-partisan, and cannot be expressed in a hyphenated Catholicity. The definition of an ecclesiastical system as Roman-Catholic, Anglo-Catholic or Protestant Episcopal makes it professedly less than the Catholic Church was destined to be. Moreover the Church in its allegiance to God must be free from the domination of the state. It cannot be used by public patronage or turned to official advantage. Such instances as that of the Soviet government in Russia or the present rule in Germany are offenses to the spiritual rights of man and the sovereignty of God. It was the subjection of the Church to the control of the English state that gave occasion to the beginning of the Oxford Movement. It was the voice of one man, John Keble, which charged the English government with apostasy. It was the movement springing out of this sermon, preached one hundred

years ago, that rendered the Anglican communion conscious of its heritage.

There is a pseudo-Catholicism, concluded Bishop Perry, which satisfies itself with rites and ceremonies. They give the language not the content of the Christian faith. Sometimes they harden into lifeless forms, rid of the power that once inspired them. If we are to be true to the Oxford Movement we must not be content to copy the past but must resurrect the spirit and the intelligence and the devotion which gave us our priceless heritage of spiritual treasure.

THE NOTE of this service which struck us most forcibly was how much more the public is interested in the dramatic presentation of religion than it is in the academic discussion of religious beliefs. Never has any Church congress of any stripe produced the effect on the community which this service had on the city in which it was held. There has been some discussion on the propriety of the Presiding Bishop, as well as other bishops, participating in this service. Why not? The Church is Catholic, which means that it includes any legitimate form of approach to our Heavenly Father. A bishop is the shepherd of his whole flock, not of any one part, and he should be willing to take part in any gathering in which his people are striving to worship God or to study their relations with the Master. As a matter of fact in this Catholic Congress service there were no more rubrics strained than one will find in any service conducted in our churches next Sunday. It is a tribute to the versatility of the Prayer Book that it can find expression in so many ways without disloyalty to its structure. That some Catholics and some Liberals take liberties with it which are not justified merely indicates that individualism and infallibility are frequently to be found in one individual, of whatever school of thought.

BISHOP FISKE, in looking over papers connected with the controversy of five years ago as to the meaning and value of the Thirty-nine Articles, finds what seems to be a Fortieth Article, on the Duty of Public Worship. It is as follows:

It is the duty of every Christian man to assist in the public worship of God; howbeit many do assert that attendance on such public worship on any other than the Lord's Day doth appear unseemly and ill advised. And forasmuch as moderation becometh us in all things, we do adjudge that there be obvious dangers not only

in such weekday devotions but also in attendance upon public worship more than once even on the Lord's Day; a habit, if freely indulged, which doth cause others to be let and hindered by the assembling of large numbers of persons in places of concourse where pleasure seekers are wont to pass. In essentials unity; in non-essentials liberty and diversity; in all things let there be reasonable restraint without excess of enthusiasm.

Though many be on pleasure bent, it hath been noted that among Christian women there yet be some who heed not this rule of temperance in all things; prayer and worship included: which thing

is to be deplored. Let Pecosan customs prevail and Christian men and women be like minded in these things.

Bishop Fiske asks if any WITNESS readers can inform him whether this has ever been formally adopted by any part of the Anglican Communion, or whether it was merely an article proposed for the American Church. "It is the one Article of Religion", writes Bishop Fiske, "Which seems to have made a real impression upon the members of the Episcopal Church and I am wondering about its origin and observance."

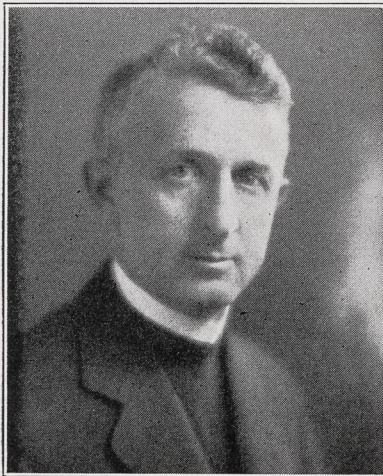
WHY PRAY?

By

OSCAR DEWOLF RANDOLPH

Rector of Virginia Episcopal School

A STRONG Christian poet has some verses entitled "If I had a million pounds." He describes the lovely things he would have, including a perfect temple for his Christ; he concludes



Oscar deWolf Randolph

dom of heaven is the best that one is capable of appreciating and this capacity for perfection varies with the spiritual development of the individual. It is attained not merely by prayer but by praying and striving to do the will of God. It is impossible to do the will of God without praying.

There are times when we question whether, from the standpoint of logic and philosophy, it is reasonable to pray. We are tempted to consider it illogical to believe that God answers prayer. For any profitable consideration of the subject of prayer it is necessary to believe in a God who is concerned with the lives of men; a God who created the world for a purpose and cares what men make of it and of themselves.

If we accept the hypothesis of a God who cares, the purpose of prayer is to help us to do the will of God. We need not be thrown off the track by the idea that people pray for things that are in conflict with each other and therefore can not all be granted, or by the thought that we can not hope by prayer to change God's purpose or to set aside the natural course of

"And then would I wake to behold my soul

Damned deep in a perfect hell."

The kingdom of heaven is not merely an ideal state in eternity, it is a possible reality in people's lives today. We need not dwell on what constitutes the kingdom of heaven here on earth because it is a changing goal. To a certain extent the king-

dom of heaven is the best that one is capable of appreciating and this capacity for perfection varies with the spiritual development of the individual. It is attained not merely by prayer but by praying and striving to do the will of God. It is impossible to do the will of God without praying.

events. All such objections are false reasons for discrediting prayer. If God is spirit and we have a spiritual nature, contact with God is made and maintained by prayer.

The part that prayer plays in developing human character is no mere theory. In every age men and women who have aspired to the best life have been enabled by prayer to hold to their ideals and to find satisfaction in life, though God may have led them over a far different road and to a different goal than the one originally conceived by them. When Tennyson tells us about the whole round world being bound about the feet of God by prayer as if by gold chains and Coleridge tells us

"He prayeth best who loveth best
All things both great and small
For the dear God who loveth us
He made and loveth all."

it is pathetic to hear people with meagre spiritual vision, who have never worked hard at prayer, speak disparagingly of prayer or seek to dismiss it as unnecessary. This reminds me of the visitor to a great art gallery who spoke slightingly of some of the fine paintings displayed there. The guide, who had learned to appreciate the work of the artists, could not refrain from saying, "Sir, these paintings are no longer on trial." He who is blind to the place of prayer in human life argues himself untutored in the fundamental facts of human character and spiritual development. If prayer is an unknown power to us, "The fault, dear Brutus, is not in our stars but in ourselves that we are underlings" spiritually.

AN involuntary cry for help in the face of danger or trouble is often cited as evidence of the natural impulse to pray. A cry of fear or despair, even though uttered to God, is not a good starting point for a practical belief in prayer, just as self-centered absorption is not conducive of the highest prayer life or the finest character. The Stoic or the Spartan may learn to bear life's shocks without thought of help or sympathy from friend or God. To me our inability to help those we love in their times of greatest need is the most impell-

ing circumstance to lead us to seek help for them from a Source that transcends man's physical faculties and resembles, but surpasses in power and subtlety, his spiritual influence. Quite young children can pray with sincere intensity for God's blessing on the parent, brother or friend they love and can realize that in the face of certain kinds of danger only God can give the help that is needed. The petitions in "Now I lay me down to sleep" are always adequate because they call for help from God where no other can meet the need or be expected to care as much as the God whom we can petition "for Christ's sake." I quote from a book by a college president verses that express the sincere prayer of a parent.

OFF TO COLLEGE

*I set his room in order
On that bright September day,
And I handled all his treasures
In a helpless sort of way;
Books and pictures, scattered letters,
Someone wrote in girlish glee,
And a diary far too precious
For a mother's eyes to see;
Cast off shoes and belts and collars,
All were put aside to stay;
For I set his room in order
When my laddie went away.*

*I set his life in order
When my laddie was a child;
Crooked ways I straightened for him,
Wounded feelings I beguiled.
May the hand that in his childhood
Lay so trustingly in mine,
Reach out upward through the darkness
To a Guidance all divine!
Keep him safe, O heavenly Father,
Keep him strong and true today;
And grant eternal victory
To the lad who went away!*

I believe that a boy who knows his parents pray for him is more apt to appreciate the things that pertain to eternal victory in life and to pray for them himself as well as to pray for those he loves. In our home we had family prayers and I can remember sometimes coming into the room when my father was engaged in his private devotions. He was very tall and he looked taller kneeling with his elbows in quite a low chair. Although one may pray on his feet while doing something else, I think that kneeling is the proper attitude for deliberate prayer. I am certain that a more reverent atmosphere is created in a church when the worshippers kneel devoutly on their knees instead of merely leaning forward and resting against the pew in front of them. There is some significance in coming before the King of kings in the attitude of homage.

SOMETIMES we have the mistaken idea that we are not good enough to pray, especially is this fear apt to exist in connection with intercessory prayer. The following quotation from the Christian saint of India, Sadhu Sundar Singh, illustrates how simply He, who will separate the wheat from the tares, can receive our best in spite of our imperfections. "I saw clouds being formed from the vapor which arose from sea-water. I thought that as the vapor came from salt water the rain which descended would be salt water too. So I stretched out my hand and catching a few drops tasted

them, and, behold, they were fresh and sweet. The sun having shone, the salt had been left behind in the sea. So when we pray, thoughts arise up from our hearts like vapor. The Sun of Righteousness shines on them and anything that is evil is left behind. From the clouds thus formed, showers of blessing fall upon the world."

Alexander Irvine gives a fine illustration of God's method of answering prayer in "My Lady of the Chimney Corner" when he tells how his mother comforted the mother of the fisherlad who had been drowned. She made the distressed mother kneel down to ask God's help. But she said, "I don't know what to pray." "Say after me," said Mrs. Irvine, and she told of an empty home and a sore heart; then she said, "Now ask Him to lay His hand on your tired head in token that He is with you in your distress." As gently as falls an autumn leaf Mrs. Irvine laid her hand on the other's head, held it there for a moment and removed it. The bereaved woman was comforted but mystified and said, "The hand was just like yours." "Yes, dear," said Mrs. Irvine, "The hand was mine but it was God's too. God takes a hand wherever He can find it and just does what He likes with it. Sometimes He takes a Bishop's and lays it on a child's head in benediction, then He takes the hand of a doctor to relieve pain, the hand of a mother to guide her child, and sometimes He takes the hand of an old creature like me to give a bit of comfort to a neighbor. But they are all hands touched by His Spirit and His Spirit is everywhere looking for hands to use."

The whole universe is God's word by which he answers prayer. If we pray and seek to do God's will and realize that our lives are in God's hands, there is an infinite variety of ways in which our problems may be worked out. If God can not find the person near at hand to help us for Him, He is a Father who pitieth His own children and can lead us on to victory even though He see us suffer after the example of the Son that he gave for the life of the world. What to us may seem God's failure to help us may turn out to be a step in doing something better for us and for others whom we shall be able to help.

OUR imperfections are a great hindrance in our prayer life because they keep us from sincerity or, if we are really sincere, they keep us from praying until we are ready to do our part toward making it possible to grant our petition. St. Augustine is said to have prayed at one time, "O Lord, make me pure, but not now." Where there is a divided will prayer can not be very fervent or effectual. If our plans or desires make our prayers a mockery, we must take steps to overcome our temptation before we can pray earnestly. Lack of complete surrender, unwillingness to follow the Light as discovered, selfishness in any form, poisoned springs of thought, all are non-conductors to the spirit of Christ.

I always feel that there is something lacking in a school boy who doesn't care for any kind of play. Usually it is a lack of manliness. I feel very much the same way about a person who doesn't care to pray. To pray honestly calls for more sincerity and hard work than some people are willing to put forth. Most people

who say that they don't know why but they don't believe in prayer, have never given it a fair trial. If the rejection of prayer reduces the idealism and the spiritual content of life, and banking on prayer heightens the tone of every undertaking or leads to the elimination of those that are unworthy, there can be no more vital issue than the question WHY PRAY?

Nothing that we can do is beyond the scope of prayer. I know a football player who always kneeled on the field before the kick off to tie his shoe lace and ask God to help him lose himself in the game and not to do anything that would bring discredit on his team. I like Studdert Kennedy's "Prayer Before an Attack."

*It ain't as I 'opes 'E'll keep me safe
While the other blokes goes down,
It ain't as I wants to leave this world
And wear an 'ero's crown.
It ain't for that as I says my prayers
When I goes to the attack,
But I pray that whatever comes my way
I may never turn me back.
I leaves the matter o' life and death
To the Father who knows what's best,
And I prays that I still may play the man
Whether I turns east or west.
I'd sooner that it were east, ye know,
To Blighty and my gal Sue;
I'd sooner be there wi' the gold in 'er 'air,
And the skies be'ind all blue.
But still I pray I may do my bit,
And then, if I must turn west,
I'll be unashamed when my name is named,
And I'll find a soldier's rest.*

There are times when it is hard to pray just because we are wearied or hurried and do not bring our imagination to the task. Music strikes a responsive chord in the hearts of some people and lifts their thoughts to things sublime; reading devotional hymns or poetry helps some. Many parts of the Bible should help us to

pray. Jesus told Peter that he had prayed for him that Satan should not get possession of him. On another occasion he told the disciples to watch and pray lest they enter into temptation. But they fell asleep and Peter later denied his Master. It might have turned out differently if he had prayed. On the same night Jesus did pray; he prayed hard so that the bloody sweat stood out on his face and yet he had to go through with the cruel death of crucifixion. We see now that his prayer was answered in spite of his terrible agony because he went with his trust in God unbroken and his soul was satisfied. He felt that he was doing God's will that he came on earth to do and the answer that came to the prayer he prayed was His power to see it through.

This is not such an easy life for some people but prayer enables us to endure hardness as good soldiers of Jesus Christ. It will not get us all that we wish for but it will help us to do without many things and to build character more like the Son of God. He said "Not every one that saith unto me Lord, Lord,—but he that doeth the will of my Father that is in heaven." Prayer helps us to find God's will. If we are working for what is right we have a sense of God's favor; we feel forsaken of the Lord if we can not take our activities to Him in prayer. Be honest in your prayer and be faithful. The value of prayer is proved by praying. No argument can establish it apart from practice while the practice renders argument unnecessary. Have your reasons and make your choice. To me the greatest reason for prayer is that Christ prayed and advocated prayer. You ask WHY PRAY? I say it is part of a choice. I choose the Christ and he who chooses the Christ must hold to prayer.

THE PRAYER BOOK: THE HOLY COMMUNION

By BISHOP JOHNSON

THROUGHOUT the whole Hebrew dispensation down to the Christian era, worship involved some sacrificial offerings. The ancient Jews believed that without the shedding of blood there could be no remission of sins. While it was not possible for the blood of bulls and goats to take away sins, yet in those sacrifices the deadliness of sin was kept in remembrance and the symbol was constantly before them of Him who was to be the Lamb of God and the sufficient oblation for the sins of the world.

The Hebrew sin offering was divided into three distinct acts; first, the identification of the sinner with the animal to be sacrificed. He, placing his hands on the head of victim, made confession of his sins to God. Second, the blood of the victim was offered upon the horns of the altar by the priest. Third, both the priest and the offerer then partook of the sacrificial meal.

This is the symbolism which lies behind the service which Christ rendered as priest and victim. When He took human flesh He identified Himself with us sinners; when He shed His blood upon the horns of the

cross He pleads for our redemption. When He instituted the Lord's Supper and said, "Take, eat, this is my body" He invited His Hebrew disciples to participate in the sacrificial meal which He had prepared and which in accordance with their training had peculiar significance. It completed the offering which was the consummation of the whole episode.

The extreme reverence which the Church has since attached to the Holy Communion had its origin in this Last Supper and the significance which His Hebrew disciples attached thereto. Whatever explanation may be given, they certainly did not understand that when He said, "This is my body", He intended to say "This is not my body".

With this background of Hebrew interpretation our Lord established the most wonderful religious rite of all history. Consider for a moment that a Carpenter of Nazareth, surrounded by twelve Hebrew peasants, in the middle of the night, in an obscure corner of the earth, instituted a service which has survived for nineteen centuries and which is celebrated in every quarter

of the world in our day with great solemnity. In face of the fact that He was to be crucified the next day, and that His little band was to be dispersed, He bade them to continue the observance of this rite. In spite of the fact that His followers lacked education, political power or worldly wealth, He confidently expected that this memorial would continue and that He would be with them unto the end of the world. The miracle lies in the fact that, in spite of the most continuous and bitter opposition of the world's princes, such an improbable prophecy has become an attested fact and millions regard a participation in this sacrament as essential to their spiritual life and future hope.

Around this solemn service there immediately grew up a liturgy to embody it. This primitive liturgy has not been preserved in its original form but inasmuch as the great liturgies which were derived from it have so many points in common, it indicates most clearly that they were derived from a common origin and not borrowed from one another. In fact these liturgies were not written down during the three centuries of persecution but were transmitted by oral teaching. There is no record that the pagan enemies of the Church ever seized its ritual, obviously because it was known only to the communicants of the Church. All of these liturgies are witnesses to the fact that the Words of Institution, the Sursum Corda, the Trisagion and the Lord's Prayer were parts of the Apostolic liturgy from which they were passed on by word of mouth. In this way when the Church emerged from the terrors of persecution we discover a liturgy for the Church in Jerusalem, in Rome, in Constantinople, in Alexandria, in Ephesus, which, while they were not uniform, were nevertheless at unity with one another in the emphasis which they gave to various parts of the service. One thing we know, that uniformity in ritual was not characteristic of the early Church.

The probabilities are that the earliest English liturgy was derived from the Eastern rather than from the Roman liturgy and that it was afterward combined with the liturgy of Rome in various forms, so that there was the use of Salisbury and York and Hereford and Bangor—not identical but similar. After the Norman Conquest (1066 A. D.) the Sarum, or Salisbury use, was generally adopted and became the basis upon which our present liturgy was formed in the reign of Edward VI.

The order of our communion office may be divided into several parts all of which are related to one another. The abolition of compulsory private confession was due to its flagrant abuse in that day, but the Church did not intend to depart from the principle that before receiving the Eucharist, each communicant should also receive absolution, so that the invitation "Ye who do truly and earnestly repent you of your sins", the confessions, the absolution and the comfortable words were an addition to the ancient liturgies due to the fact that the English Church wished to correct an abuse without changing the principle involved. The Church did not intend to depart from the belief that our Lord had given power and commandment to His ministers to declare and pronounce to His people

being penitent, the absolution and remission of their sins, which no good Prayer Book Churchman can very well deny. On the other hand it did not forbid private confession and absolution to those who felt the need of a more personal and intimate pardon. All one can say is that either system has its abuses and that as usual in correcting one, we are apt to leave the gate wide open for others.

The order of our communion office begins with a short service of self examination in the recitation of the commandments as a test of our preparation.

This is followed by instruction which includes successively the Epistle, the Gospel, the Creed, the sermon.

Then come the various offerings, consisting of alms, the bread and wine to be used in the service, call to oblations, the anthem and the prayer for the Church.

Then the confession and absolution and comfortable words, followed by the ancient use of Sursum Corda (Lift up your hearts) and the Trisagion (Holy, Holy, Holy) which are common to all the ancient liturgies.

After that comes the canon of consecration, the oblation, the invocation of the Holy Spirit and the "offering of ourselves to be a reasonable, holy and living sacrifice."

Following this is the Lord's Prayer and prayer of humble access, which immediately precede the reception of the sacrament by the communicants.

After this the thanksgiving, and then the Gloria in Excelsis which, in most of the other liturgies, comes at an earlier part of the service but which seems equally appropriate in either place. In the liturgy it reminds us of the angelic song at the birth of Christ, so that it may properly precede or follow the consecration.

The service ends with the blessing.

It is an Anglican liturgy and as such has its own peculiar emphases, which are largely due to the history of the Reformation in England, where the essentials of worship were retained and not destroyed; were modified but not annulled. Thus the Church of England has kept the faith and practice of the primitive Church, without accepting as apostolic much that Rome had imposed upon her during the middle ages.

In view of the abuses which the Church of England suffered during the 14th and 15th centuries the marvel is that she could produce a liturgy of so much strength and beauty without being carried off her feet by the demands of the radical reformers. As a matter of fact, the words used by the priest in consecrating the elements are the same in every branch of the Catholic Church, however much the ritual which accompanies these acts may differ. The Church of England has not departed from the practice of the primitive liturgies but has adapted the liturgy to her particular needs.

The pragmatic test is to be found in the reverence with which religion is held in Anglican circles and in the ethical values which accompany it. With all of its faults one can truthfully say that the English Church may be judged by its fruits in her homes and parish churches, and in the courage with which her people face calamities.

Next Week: Morning Prayer

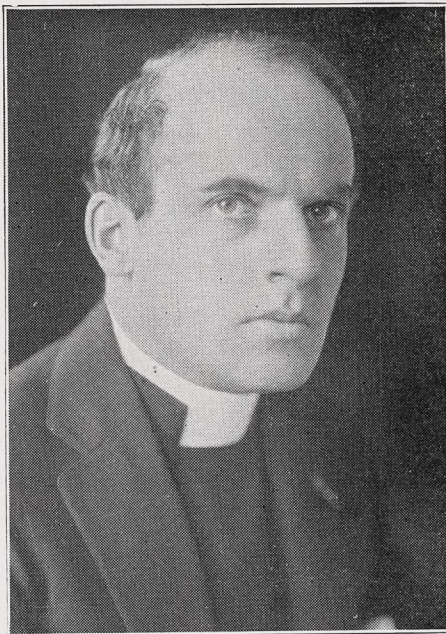
GREAT CATHOLIC CONGRESS IS HELD IN PHILADELPHIA

By W. B. SPOFFORD

The Catholic Congress to celebrate the centenary of the Oxford Movement, which closed last Thursday evening in Philadelphia, after five days of inspiring services and meetings, was by all odds the finest yet held in this country. The attendance, with a total registration of about 2,500, surpassed all previous meetings; the papers and addresses were of the highest order; the exhibits were all imposing; the services, including the Congress Mass, while ceremonially so complete that they would satisfy the highest of the high, were nevertheless so restrained that they prompted more than one low Churchman to laudatory comment.

The great event of the Congress was of course the mass and is dealt with editorially in this issue. It was a service of worship and not a demonstration, and while there were those present who would doubtless say that it was extreme, they also would admit I believe that it was an exceedingly beautiful service, extremely well done. The procession unfortunately was marred by the stormy day which prevented its being held outdoors, but even so it was imposing, with the spotlight grabbed by a tiny five year old acolyte in his red cassock, who marched down the aisle with hands folded and head bowed in reverence. Bishop Johnson of Colorado was also the subject of much comment since he marched without cope and mitre in a procession of bishops who were beautifully adorned. Asked to explain his individualism he said that he was in the diocese of Pennsylvania as a guest of Bishop Taitt, that Bishop Taitt was not wearing a cope and mitre and that he therefore wore the same vestments out of respect to his host. "I felt like a guinea hen among a flock of birds of paradise," was his comment, which prompted a friend to retort that "the guinea hen is food for man whereas the bird of paradise is merely decorative," an amusing comment even if it was not exactly pat on this occasion.

The other great event of the Congress was the dinner on Wednesday evening that was attended by upward of 1,600 people. Bishop Stewart of Chicago was the chairman, and a capable one he was with a wealth of most amusing stories. The mayor of Philadelphia extended the greetings of the city to the Congress; Professor Will Spens of Cambridge, England, brought the greetings from his country; there were inspiring addresses by Professor Robert K. Roots, dean



BISHOP STEWART
Catholic Congress Speaker

of the Princeton faculty, and the Rev. Bernard Iddings Bell, canon of the Providence Cathedral.

Dr. Bell's address was revolutionary, as were several others delivered during the sessions of the Congress. He declared that we were living in a pagan world whose god is Mammon and that we must be either Christianized or destroyed. "Our day," he said, "has well-nigh forgotten the dignity of the children of God. That inert things may be manufactured we have regimented human beings until they are cogs in machines, and then have added insult to injury by trying to compensate those who have been robbed of the dignity of being master workmen by increasing their wages a little." He declared that industry was run for profit rather than to satisfy the needs of men, and that it had created an industrial order of society wherein the few were so stuffed with money that they were vulgar and arrogant, whereas the many "lived in constant anxiety about the future, a precarious existence day by day."

Incidental to the main theme of his address Dr. Bell caused a mild disturbance by declaring that "It is the hope of most Catholics that when the unity of the Faith is realized, it will be achieved under the earthly guidance of him who sits in Peter's seat, the bishop of bishops, the bishop of Rome," adding however that "there must be repentance on the part of Rome as well" before such unity can become a fact. The statement seemed to have been dragged into an address which dealt with an entirely different subject and was regretted by most of those attending the Congress, particularly in that it was featured by the

newspaper the next morning, thus giving an entirely false emphasis to the Congress. Indeed officers of the Congress felt called upon the following day to issue the following statement: "The Congress Committee had scrutinized the papers to be delivered before the sessions of the Congress previous to its opening. The speeches at the dinner we had supposed would be extemporaneous and the committee, therefore, is in no way responsible for anything which may have been said at the dinner, does not endorse any statement made nor any position assumed." This was also emphasized from the platform the following day when Bishop Stewart stated that "There can be no complete union with Rome until Rome surrenders its postulate which is that, unless you are in communion with Rome, you are not a Catholic."

It was an unfortunate note that crept in to mar an otherwise harmonious Congress.

The papers, as previously stated, were of high order with the stressing of Christian social practice being a marked characteristic of several of them. The Rev. Julian Hamlin's address, printed in part in our last issue, was received with enthusiasm by an audience that jammed the large hall; Father Huntington's paper on the worth of the individual, in which he outlined the social implications of the Incarnation, likewise was well received. The Rev. Frank Gavin stated that the Church must press on to the Divine Society and that this called for a Divine Revolution, and his remarks were received with lusty applause. Indeed there were addresses made at this Catholic Congress which, if delivered in uneclesiastical language to a group of working men in New York's Union Square, would result in the arrest of the speakers by the protectors of our acquisitive society. They preached revolution all right, but they preached it to Episcopalians after a hearty meal.

Bishop Jenkins of Nevada brought a vigorous missionary message to the Congress, declaring that "a non-missionary Church never produced anything that had the seed of permanency in it or that was worth preserving."

The Rev. W. M. V. Hoffman, Jr., of the Society of St. John the Evangelist, spoke on the revival of evangelism and declared that it was the responsibility of all baptized people to spread the gospel either through personal contacts or through organizations. He gave an illuminating description of the technique of a parochial mission, insisting that the success of a mission depends largely upon the amount of time that was spent in preparation and in the

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A nation wide educational program for extending knowledge of the report of the Laymen's Foreign Missions Inquiry is now progressing under the direction of a national committee. The plan involves visits to sixty cities in all sections of the country by members of the appraisal commission who made the inquiry and wrote the report. At these meetings they will attempt to interpret their report and answer the questions arising about it. Churchmen who are members of the national committee sponsoring the meetings are Bishop Hobson of Southern Ohio; Bishop Parsons of California; Bishop Scarlett of Missouri; Bishop Sherrill of Mass.; the Rev. W. Russell Bowie of New York; the Rev. Duncan Browne of Chicago; the Rev. H. C. Robbins of New York and Mr. Charles Taft of Cincinnati.

* * *

Christianity Has Opportunity in China

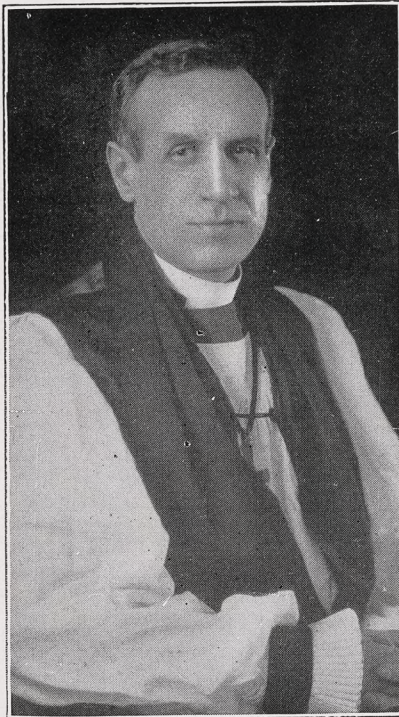
Just before Bishop Roots left China for his present tour of speaking for the united missionary conferences now being held in twenty-nine cities and sixteen states, he talked for some time with two Chinese personages high in China's government, leaders of China at this great period of her history. Shortly afterward Bishop Roots received the following letter from them. Speaking of the group they represent, the Bishop says: "They are, I believe, truly the hope of China, just as such persons filled with the spirit and power of Christ are the hope of every nation."

"My dear Bishop Roots:

"In reference to our conservation last week in which you mentioned that you are soon sailing for America, my husband and I are taking this opportunity to send through you a greeting and a challenge to the Christians in America.

"Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism.

"Certain areas of China are definitely in Communist hands. In the provinces of Fukien and Kiangsi, through the great effort of our Nationalist armies last spring, many portions have been regained from Communist control. In the rehabilitation of these areas the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed.



BISHOP BOOTH
Catholic Congress Speaker

"Far from the policy of retrenchment to which the Churches of America have committed her, China needs not fewer missionaries but more; trained to advance a program of rural reconstruction, education, methods of cooperative effort, with the humility to learn from the Chinese their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal of His service.

"We believe that Christianity can give to China what Communism never can—a sense of the Divine Purpose of a loving Heavenly Father—in our lives.

"We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China."

* * *

Grace Church Has an Anniversary

The celebration of the laying of the corner stone of the present Grace Church, New York, was held on Sunday last, the rector, the Rev. W. Russell Bowie, preaching. It was the second public event in connection with the 125th anniversary of the parish.

* * *

Churchmen's Dinner in Albany

The 11th annual dinner of the Churchmen of the diocese of Albany was held on October 24, with Mr. Eugene E. Thompson, president of the Laymen's League of the Church, speaking on the aims and purposes

of the League. A committee of the diocese was appointed to consider the organization for the diocese. Bishop Oldham, who was also celebrating the 11th anniversary of his consecration, spoke on the menace of Hitlerism, dwelling at length on the desirability of tolerance.

* * *

Colorado Relinquishes Financial Aid

The diocese of Colorado has notified the National Council that commencing January 1st it will relinquish the financial aid that it has received for missionary work. Since 1919 Colorado has assumed responsibility for Western Colorado which for 27 years previous has been a missionary district. The saving to the National Church in the past 14 years because of this arrangement has been approximately \$150,000.

* * *

Bishop Perry in Albany

Bishop Perry spoke on the work of the Church in the Orient before the Auxiliary of Albany who gathered on October 25-26 to celebrate their 50th anniversary. Miss Grace Lindley, national Auxiliary secretary, also addressed the 390 delegates present.

* * *

Layreaders Hold Services in Camps

The Lay Readers League of Florida has been ministering to the men in the Civilian Conservation Camp at Eastport, Florida, for the past six months. Services are held and entertainments are provided once a week.

* * *

Rector Ministers to Baptists

The rector of Trinity, Camden, N. Y., the Rev. F. F. Meyer, has been ministering to a Baptist congregation at Hillsboro for the past year. Recently he baptized twenty children there. Whether it was immersion or not I did not learn.

* * *

New Yorkers Honor Bishop Roots

Bishop Roots of China was the guest of honor at a luncheon of the Church Club of New York on November 1st.

* * *

Churchmen Meet in New Haven

Bishop Budlong, Dean Mendell of Yale and Professor Robinson of Yale were the speakers at the annual dinner of the New Haven archdeaconry, held at Trinity on October 24th.

* * *

Bishop of Cuba in Bethlehem

Bishop Hulse of Cuba was the speaker at a meeting of the Auxiliary

of the convocation of Reading, diocese of Bethlehem, recently. There were over 200 women present. Archdeacon Walter also spoke on plans for the canvass. The women of the convocation of Scranton met on October 24th, with the Rev. Arthur M. Sherman of the Church Missions House giving the address.

* * *

Vestrymen Meet at Wilkes-Barre

Vestrymen and canvassers from nine parishes met for dinner on October 24th at St. Stephen's, Wilkes-Barre, and listened to addresses by the Rev. B. H. Reinheimer and the Rev. A. M. Sherman, both of "281", and to Bishop Sterrett and Archdeacon Walter. On the following day a similar dinner was held at St. Luke's, Scranton, and on the 26th another in Bethlehem.

* * *

Rectory Club Gets Under Way

In Maryland there is a Rectory Club, composed of the wives of the clergy. They meet once a month at different homes largely for the same purpose that their husbands meet—to get to know one another and to talk over mutual problems. Mrs. Philip J. Jensen is president.

* * *

Ordinations in Southern Brazil

The Rev. Orlando Baptista and the Rev. J. K. Appel, students last year at the Virginia Seminary, were ordained to the priesthood by Bishop Thomas of Southern Brazil during the summer.

* * *

Secretaries Are Appointed

Miss I. U. Williamson, formerly of Niagara Falls, has been appointed director of religious education at Trinity, Watertown, N. Y. Miss Dorothy Taylor of Hartford, has been appointed to the same position at Trinity, Syracuse.

* * *

Philadelphia Parish Has Celebration

Calvary Church, Germantown, Philadelphia, where Bishop Perry was trained as a lad, celebrated its 75th anniversary last Sunday. Bishop Perry's father was the third rector of the parish. The present rector is the Rev. Lewis C. Morris.

* * *

Missionary Meeting in Philadelphia

Bishop Perry was the speaker at an inter-diocesan meeting last Sunday on missions, held at Holy Trinity Church. Other bishops present were Taitt of Penna., Matthews of New Jersey, Cook of Delaware, Brown of Harrisburg, Sterrett of

Bethlehem and Davenport of Easton. This is one of a series of meetings that Bishop Perry is to address on the missionary work in the Orient, the meetings being planned for strategic centres.

* * *

A Report on the League of Nations

Dr. Henry A. Atkinson, general secretary of the Church Peace Union, presents a gloomy picture of the 14th assembly of the League of Nations which recently adjourned after two weeks of strenuous activity. The absence of Japan, the rise to power of Hitler, the extreme methods brought back into practice by many modern states, the Sino-Japanese conflict, the general economic collapse throughout the world, all contributed to a feeling of restlessness and uncertainty. However according to this observer four things emerged from the discussions that will stand as landmarks on the road toward an organized world. First is the essential value of the League of Nations. He says: "I think at the end of the sessions that the conviction was more firmly fixed than ever that the League stands as the only bulwark between order and international chaos."

Second is the growing conviction that the League must be universal in its scope. Third, there emerged a conviction that individual rights are greater than any state or any group of states, and that as such they transcend national barriers. "The

question of the treatment of minorities is a question grounded in the very existence of civilization itself." Finally the emphasis of the assembly was put squarely upon the immediate need and demand for disarmament. "The representative of every state knew not only that he must face this question with his own constituency at home, but that his state by its position on this subject would define its relation to the future happiness or misery of humanity. — It means disarmament or rearmament, economic recovery or continuance of the world crisis; it means, in fact, war or peace."

* * *

Pays Glowing Tribute to Bishop Potter

Preaching in historic Grace Church, Bishop Manning of New York paid a glowing tribute to Bishop Potter at a service last Sunday commemorating the 50th anniversary of his consecration. He spoke of Bishop Potter as a witness for public, civic, and social righteousness and of his deep sympathy for the under-privileged and oppressed. Bishop Manning gave instances of his fearlessness in the face of political corruption, and himself used the occasion to speak out fearlessly on the state of political affairs today in the city of New York. He denounced dishonorable judges, political graft and corruption, and called upon all decent citizens to go to the polls on November 7th determined "to cut loose from the corrupting domination of a political machine."

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He made no mention of candidates by name but he made it abundantly clear that in his opinion the city could be best served by the election of Mr. LaGuardia, the Fusion candidate. It was a powerful and courageous sermon, and one incidentally which was featured on the front pages of the newspapers the next morning.

* * *

Auxiliary Meets in Morgantown

The annual meeting of the central division of the northwestern convocation of the Auxiliary of West Virginia met at Morgantown on October 10th, with 45 delegates present.

* * *

Three Rectors in 111 Years

It was revealed by a communicant of St. Anne's, Lowell, Mass., that that parish has had but three rectors in one hundred and eleven years. The revealing was done at the Hall of Religion at the World's Fair and is passed on to us by Mr. Curtis B. Camp, Chicago layman, with the comment: "It seems to be a record, and probably one that could not be made anywhere except in New England, the home of antiques." Whether Mr. Camp meant that as a knock or a boost I do not know.

* * *

Oxford Movement Celebrated in Boston

The Oxford Movement was celebrated in Boston last week with services in all the churches. It began with a service at the Advent at which the dean of the Episcopal Theological Seminary, Very Rev. Henry B. Washburn, was the preacher. It closed with a great service at the Cathedral at which the Rev. Frederic S. Fleming, rector of Trinity, New York, was the preacher. During the week there were services every day at the Cathedral, with the following preachers: the Rev. Frederic W. Fitts; the Rev. Granville Williams, S.S.J.E.; Dean Willard Sperry of Harvard Divinity School; the Rev. Charles Townsend of Providence; the Rev. Norman Nash of the Cambridge Seminary; the Rev. C. Winfred Douglas, the authority on Church music. As you can see from these names the Oxford Movement was celebrated in the diocese of Massachusetts without any sense of partisanship.

* * *

Mr. Rockefeller Turns Against Profit

Mr. John D. Rockefeller, Jr., has finally come out against the profit system. Of course he is talking about booze rather than oil, but nevertheless a real beginning has been made when a report on the liquor traffic, issued under his

name, declares that private profit must be eliminated if we are to get at the root of the problem. Possibly the good man will go on from booze to other commodities and arrive at the same conclusion.

* * *

Ask for Anti-Lynching Legislation

The Women's International League have petitioned the President to support anti-lynching legislation in the next Congress. The organization urged the step as a result of a recent lynching at Princess Anne, Md., contending, "This crime, within two hours distance of the Capitol of the United States, cannot

help but sharpen the sense of duty of all responsible American citizens toward the minority race in our country." The letter continued: "During the last month we have been tremendously gratified by the concern on the part of the Federal government in taking action with regard to the crime of kidnaping. This menace, however, chiefly affects the lives and property of the wealthy and privileged members of our society. We believe that the state owes even a greater responsibility to the helpless in our nation.

"We would, therefore, Mr. President, ask if you will not immediately lend your great power to the solu-

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

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tion of this hideous problem in American life, by openly declaring your intention of initiating and supporting Federal anti-lynching legislation upon the reconvening of the Congress."

* * *

Southwestern Virginia Auxiliary Meets

The Auxiliary of the diocese of Southwestern Virginia met at Lexington October 17-19 with an attendance which was the largest in the history of the organization. The Rev. Vincent Franks, rector at Lexington, conducted a quiet hour; there was a mass meeting on missions, addressed by missionaries from various parts of the diocese; Bishop Jett delivered an address; there were encouraging reports from various committees, and finally a stirring missionary address by the Rev. Claude Lee of Wusih, China.

* * *

Fall Conference in Northern Indiana

The annual conference of the clergy and laity of Northern Indiana met at South Bend on October 17th, discussed present conditions in the Church, made plans for the annual canvass, and listened to address by Bishop Wilson of Eau Claire and Archdeacon Zeigler of Chicago.

* * *

Southern Virginia Has School Institute

A Church school institute for the parishes of the eastern shore of the diocese of Southern Virginia was held at Belle Haven on October 18th, with all the sessions being held in the Methodist Church. There were ninety-five teachers present.

* * *

Here Is Another Recovery Program

In the diocese of Bethlehem the field department is urging the parishes to adopt as their slogan the D R A—Diocesan Recovery Activities.

* * *

Parish Receives Grant for Easter Music

Miss Alice Goldthwaite, long prom-

inent in the diocese of Northern Indiana, willed \$1,000 to Gethsemane, Marion, her parish, the interest to be used to supply music on Easter.

* * *

Urges Peace Services on Armistice Day

The social service department of the diocese of Northern Indiana has sent a communication to all the clergy urging them to stress peace and disarmament in their services on the Sunday before Armistice Day.

* * *

Elgin Parish Is to Celebrate

There will be notables at the dinner to be held in Elgin, Illinois, on November 13th, marking the 75th anniversary of the founding of the Church of the Redeemer. Among those expected are Bishop Stewart, Bishop Keeler of Minnesota, Bishop Fawcett of Quincy a former rector and Archdeacon Zeigler of Chicago, also a former rector.

* * *

Here Is a Depression Record

How is this for a record during the depression? Bishop Abbott was able to announce to the council of

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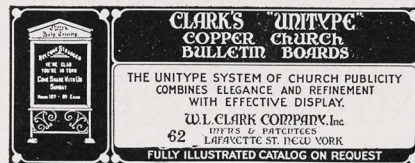
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the diocese of Lexington on October 19th that the diocesan debt had been reduced during the past four years from \$74,815 to \$5,212.

Charles Boynton Now at Arden

The Rev. Charles Boynton, formerly a tutor at the General Seminary, has entered upon his duties as chaplain at Christ School, Arden, North Carolina.

Another Petition to the Bishops

The missionary district of Nevada has petitioned the House of Bishops, to meet early next month at Davenport, Iowa, to authorize the publishing of an abridged Prayer Book and Hymnal for use in the mission field, "especially in camps and small places where services must often be held in halls, school houses and other un-churchly places." A committee has put together such a book as a sample and it has been presented to the Bishops along with their petition.

Dr. Randall Has an Anniversary

The Rev. Edwin J. Randall, head of city missions in Chicago, returned to St. Barnabas, Chicago, on October 15th, to celebrate the 40th anniversary of his taking up work in the parish. The parish was then a small mission and Dr. Randall went there just 40 years ago as a layreader.

School for Layreaders in Michigan

The fifth annual school for layreaders opened on October 26th at St. Paul's Cathedral, Detroit, under the direction of Archdeacon Hagger. The school is to meet for five consecutive Thursdays and is to close with a banquet on November 27th when there will be an address by Bishop Page. Between fifty and sixty men have registered for the lectures delivered by a number of the diocesan clergy.

Migrate to Alaska Says Bishop Rowe

Bishop Rowe of Alaska declares that there is no depression there and suggests that the government might well pay the travelling expenses of unemployed families who might care to establish themselves in the northern land.

Philadelphia Parish is Transferred

There is to be a parish meeting on November 8th at St. John the Baptist, one of the oldest parishes in the Germantown district of Philadelphia, to consider moving to West Oak Lane where the diocese has opened a new missionary work. Ap-

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proval of the transfer has already been granted by the vestry.

* * *

Detroit Celebrates Oxford Movement

A service commemorating the Oxford Movement was held at St. Paul's Cathedral, Detroit, on October 22nd, the Rev. Francis B. Creamer, rector of Christ Church, preaching.

* * *

Bishop Cross in Rhode Island

Bishop Cross of Spokane is concluding thirteen busy days in the diocese of Rhode Island, presenting the missionary work of the Church, particularly in the northwest, before large congregations.

* * *

N R A Leader at Rhode Island Meeting

Mr. Arthur Henius, one of the chairmen of the N R A in Rhode Island, was the speaker at the convocation of Providence, meeting at Lonsdale on October 24th. Bishop Cross of Spokane and Bishop Bennett, assistant to Bishop Perry in Rhode Island, also spoke.

* * *

Doctors are Guests of Trinity College

The doctors of Hartford were entertained at Trinity College on St. Luke's Day. There was an early celebration for the pre-medical students in the college; President Ogilby spoke about education for the medical profession at the regular morning service, stressing the importance of the breadth of knowledge and of the need of sterling character. Vespers in the afternoon, with many Hartford doctors present, and then a dinner with 71 guests present. This day of entertainment for physicians has become traditional at Trinity for St. Luke's Day.

* * *

Increased Misery in New York

"All reports indicate that there is likely to be more distress among unemployed families of the Episcopal Church this coming winter than at any time since the depression began," declared Bishop Manning before the Episcopal Relief Committee, meeting the other day to plan for the winter. Bishop Gilbert reported that \$124,000 had been received for relief during the past year and 2,306 families aided. Efforts are now being made to take care of an increasing number of destitute families this winter.

* * *

Corporate Communion in Central New York

The first Sunday in November is to be observed in the diocese of Central New York, as a day for Corporate Parochial Communion in

every parish and mission in the diocese. Bishop Fiske has asked that the special intention at all services be for the work of the Church in the Diocese and throughout the world, for a renewal of the sense of obligation in public worship, and for a realization of the need of divine strength to guide the Church in these trying days and to help men bear the strain and stress and work in brotherly cooperation not only as Christian brethren but as friends, neighbors and citizens. The first

general communion held in the second district of the diocese reported some remarkable results of the effort, especially in the smaller parishes, in some of which there was a percentage of ninety and ninety-five of all communicants in attendance. One parish reported at the two services that the number of persons receiving communion was a hundred and ten per cent of the enrolled membership; but it ought to be explained that this was accounted for by the fact that several families of

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. E. 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.

the congregation had week-end visitors staying with them.

* * *

New Church for Pawtucket Parish

Work has begun on a new building for St. Martin's parish, Pawtucket, Rhode Island. The rector of the parish, located in a growing part of the suburbs, is the Rev. W. T. Townsend.

* * *

Spiritual Recovery in East Carolina

The chairman of the field department of the diocese of East Carolina has sent out the following suggestions for a program of spiritual recovery; 1. at least four sermons, using as a basis the material of the national Church handbook, "Horizons." 2. the every member visitation to present the six-point program of the diocese—worship, hospitality, pastoral work, interest and financial support. This is to be followed by a parish meeting for the consideration of the needs of the parish, diocese and national Church. 3. a service of re-construction on November 5th. 4. observance of day of prayer on November 11th.

* * *

Gains in the Cathedral at Bethlehem

The pro-cathedral of the Nativity, Bethlehem, Pa., has made considerable progress recently under Dean Gray. During the past year and a half the Church School has gone from 315 to 551; there is a net gain of communicants of 165 and a gain of baptized persons of 360. They have a unique class for young people from 15 to 18 years of age, ages when many are lost to the church, that numbers 53. It is taught by professors from Lehigh University.

* * *

Missions Held at Hazleton, Pa.

Dr. Glazebrook is to hold a three day mission at St. Peter's, Hazleton, Pa., commencing November 5th, with five nearby Episcopal Churches invited to join. Later in the month the Rev. Father Stephen of the Franciscan order is to visit the parish.

* * *

Men's Meetings in East Carolina

A number of meetings of men are being held this fall in the diocese of East Carolina. The first is to be held at Plymouth on November 7th and there will be another at Edenton on the 16th.

* * *

Bishop Schmuck Hits Out

Bishop Schmuck of Wyoming, speaking at St. John's, Youngstown, Ohio, last week, declared that the Church must either act in the pres-

ent crisis or be discredited. "We have been praying for the last 2000 years, 'Thy Kingdom Come.' Maybe God is answering us. If we didn't want to happen what has happened we should have kept our mouths shut." The only way to save America, he declared, is to work for a Christianized social order. "And we are going to do it today or there is going to be hell."

* * *

Mass Meetings in Bethlehem

Mass meetings on the work of the Church are being held this week at Trinity, Pottsville, Pa., and Christ Church, Reading, to which communicants of parishes in the districts have been invited. Bishop Jenkins of Nevada is the preacher.

* * *

Acolytes Festival in Syracuse

Acolytes of the diocese of Central New York, numbering 225, attended the annual festival held recently at Grace Church, Syracuse. Bishop

Fiske and the Rev. Harold Sawyer of Utica were the speakers.

* * *

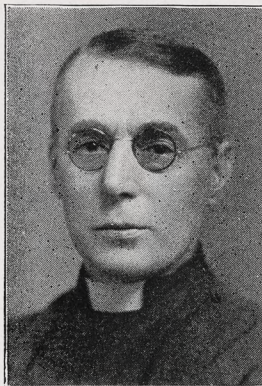
Institute Another Rector in Philadelphia

My, they are going in for new rectors in Philadelphia. The Rev. John Craig Roak was instituted rector of Gloria Dei (Old Swedes), on Wednesday of this week by Bishop Taitt. He will make the 20th rector of this parish since its foundation 256 years ago.

* * *

Presbyterians Lead the Way

Cameron Hall is the young pastor of Christ Church, a Presbyterian church located in the garment center of New York City. For the past two years he has allowed the unions of the clothing industry to hold meetings in the auditorium of the church's plant, thereby, as our friend Edmund Chaffee points out, "giving hundreds and even thousands of workers some idea of the



W. G. PECK

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

NEW YORK DINNER ON NOVEMBER 17TH
BOSTON DINNER ON NOVEMBER 22ND

You are invited: Write the office of the League for details

Note: The C. L. I. D. is prepared to furnish speakers on the Church and Industry for men's clubs, forums and other parish meetings. Details on request.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

154 Nassau Street

New York City

basic friendliness of the church for them." Recently some of the codes of the industry were worked out in this church. Incidentally Ted Chaffee, who sings his brother's praises for this activity, for years has been the head of the Labor Temple in New York, also a Presbyterian institution, where labor groups have always been welcomed with open arms, regardless of their racial or political color. A couple of young Presbyterians are leading the way.

CATHOLIC CONGRESS

(Continued from page 8)

arousing of the members of the parish to bring to the mission the unbaptized, the agnostic, the indifferent.

Bishop Booth of Vermont spoke on the revival of personal devotion, showing the spiritual advance that has resulted from the Oxford Movement. Mr. Ralph Adams Cram delivered a paper on the revival of corporate worship, saying that "liturgical restoration and redemption, particularly in the case of public worship, is one of the great contributions that has been made by the Oxford Movement."

Mr. Will Spens of England spoke on the authority of the Church and declared that we are dealing with authority analagous to that which we accept in the case of science. He pointed out the necessity of bearing witness by our lives to the truth of our beliefs, and said that "the Catholic revival will be judged, and rightly judged, by the extent to which it issues in those virtues which all revere and does this in so marked a degree as to leave no doubt that its followers walk by grace. To visit fatherless and the widow and to keep oneself unspotted from the world is not the whole of religion, but these and similar virtues are an acid test." It was a scholarly address, and, if I mistake not, gave a ground for Church authority somewhat different from that usually taken by those who call themselves Catholics.

Professor Wilbur M. Urban of Yale in his paper stated that whereas the old Erantianism, against which John Keble and his associates fought, endeavored to reduce the Church to a mere arm of the state, the New Erantianism would make of the Church, and of religion, a mere instrument of social welfare and control.

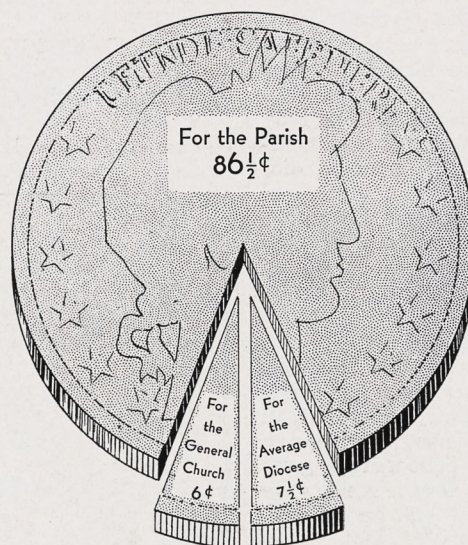
The final session of the Congress was on the evening of the 26th at which Bishop Manning of New York, in an inspiring address, spoke on the Future of the Kingdom.

It was all very grand and pleasant and inspiring, and if I may add a personal note I should like to say that while this was my first Catholic Congress I sincerely hope that it will not be the last.

The Average Distribution of the Church Dollar

In the most recent year for which full reports are available the total of contributions for all purposes in the Episcopal Church was approximately \$40,000,000.00.

On the basis of averages each dollar was disbursed as indicated in the chart given below.



In the aggregate, of the dollar which any of us pledged in the Annual Every Member Canvass and paid—

Only 13 1/2 cents were expended outside the parish in which we lived.

Only 6 cents were expended outside the diocese in which we lived.

Only 2 1/2 cents were expended in Foreign Missions.

THE EVERY MEMBER CANVASS, 1933

Recommended Dates:

Sunday, November 26 to Sunday, December 10

The Field Department of the National Council,
Church Missions House, 281 Fourth Ave., New York