

The **WITNESS**

CHICAGO, ILL., NOVEMBER 8, 1934

The Church Possessed

By

PAUL B. BULL

Priest of the Community of the Resurrection

IF THE CHURCH is truly possessed by the Spirit of Christ she will proclaim fearlessly the absolute supremacy of God, the priceless value of each human life, the iniquity of every sin against brotherhood; and, regardless of consequences, she will fling down her challenge to the world by exposing every falsehood, by denouncing class privilege and vested interest. She will claim her right to be crucified with Christ, if she desires to live with His life and share in His victory.

MESSAGE OF THE WEEK

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OUR SCHOOLS

There was praise for all sorts of Church institutions and organizations at General Convention, with nothing whatever said about our schools and colleges, of which we have every reason to be proud. From one end of this country to the other are seminaries, colleges and schools, founded by Churchmen for a religious purpose. They have remained loyal to their heritage, often under the most trying circumstances. They devote themselves to the education of boys and girls, men and women, all maintaining standards of recognized excellence. Those fortunate enough to be enrolled in these schools lead a common and wholesome social life under the uplifting influence of the Church. Remember these schools, secondary schools, colleges and seminaries, in your prayers, in your wills, and whenever you come in contact with parents or young people who seek a school and want the best.

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THE WITNESS

A National Paper of the Episcopal Church

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THE APPROACH TO THE GOSPEL

An Editorial by
BISHOP JOHNSON

THE Master tells us that if we wish to appropriate His teaching we must develop within us the capacity by which spiritual things are discerned. "The natural man receiveth not the things that pertain to the spirit of God for they are foolishness unto him."

In order to appreciate music or art or science, the natural man must be willing to approach these subjects with a certain attitude of mind which is essential to their mastery. Religion likewise has its own technique which must be patiently acquired, its own reactions which must be experienced to be understood, and its own ideals which must be pursued to be realized. So Christ begins His Gospel, in the Sermon on the Mount, by stating in the Beatitudes the approach to its understanding.

One who would attempt to assimilate the writings of Einstein without a painful study of mathematics and physics would be doomed to bewildering disappointment. One who would hope to appreciate the symphonies of Beethoven without a background of musical training would deceive himself. Christ is more subtle than Einstein and His Gospel more glorious than any sonata, yet men expect to understand it without any preparation commensurate with its depth and breadth and height. With a greediness which defeats itself they want to exploit the promise of the risen Christ.

Men ask me what my ideas are about the future life which eye hath not seen and I am confronted with two embarrassments in my answer. It is like asking a tadpole some millions of years ago what the civilization of which he was the forerunner would be like when in the eons to come man should people the earth with his civilization. He too would have been similarly handicapped for an answer. First, because he was a tadpole and therefore incompetent to tell, and second, because the questioners would also have been tadpoles and therefore unable to understand it if they had been told.

While I believe a Kingdom lies beyond our human experience and observation which will be the most wonderful exhibition of God's creative genius, its reality does not depend upon our ability to understand it or to describe it to others. Like Einstein's statements, the reader sees in part and knows in part just in proportion as he has pursued the way which leads to such understandings.

MY APPROACH to the Gospel therefore is this; I find in Christ not only one who satisfies my ideal of humanity, but also one who has revealed to millions of men who have followed Him, that appreciation of His teaching which unfolds to them as they go in a sublime confidence in that which lies beyond their understanding. After all that is characteristic of all discipleship to a master, whether in science, art, music or religion. One presses on to that which passes their present understanding because they are satisfied with that which has already been revealed. It is the essence of all discipleship that in order to understand the doctrine, one must do the will of the leader.

What then is the approach to the Gospel of Christ? I think you will find it if you study the first four Beatitudes, and I do not think you will be competent to pass on the truth of the Gospel unless you make this approach. Let us consider these conditions. The first is that described rather inadequately by the words, "poor in spirit". Christ (like the super tadpole) would have been limited by the language which was in vogue. In order adequately to picture what He meant He had to draw His illustration from the realm of the higher animals. The Greek word translated "poor in spirit" means the attitude of a fine dog towards his master. It means the recognition of the sovereignty of God, of the obligation to obey, and through it all the trust in and love for that Master. I cannot better describe it because the gap between the fine dog and his master is not nearly as great as the gap between man and God. If these qualities which I have described are notes of fine breeding in dogs, they are also notes of fine breeding in human creatures. There can be no relation of Master and creature until and unless the creature is loyal to the sovereignty of the Master. "Though He slay me yet will I trust in Him" and "though I walk through the valley of the shadow of death I will fear no evil." In history this has been the principle which has enabled the pupil to appropriate the wisdom of the teacher, even though in this human relationship he may have ultimately surpassed the preceptor. We call this quality "devotion" and it is as beautiful as it is rare.

THE second approach is that of mourning. For what? Surely not a morbid attitude toward life and its ideals, but that kind of quality which laments

its own ignorance as a bar to its own progress. It is the quality which is implied in the injunction, "Repent!" It is the humility which caused the scholar and the saint alike to acknowledge, to lament and to correct his own ignorance or sin, just because it is the mist which arises and obscures the light.

The pure in heart shall see God as the clear in mind see truth. But in each instance it is our own limitation rather than the external difficulties which we must bemoan.

The third preliminary to discipleship is that of meekness. Again we juggle words. The human tadpole cannot discriminate between cowardice which is a vice and meekness which is an essential to growth. It is that quality which in pursuing an ideal, whether in science, art or religion, is willing to accept any hardship without bitterness. It is that kind of valor which enabled brave men to go uncomplainingly to martyrdom because they were confident that killing the body did not destroy the soul; yet these same men would not have been party to a lie, even to save their necks. They were not cowards, and yet they were meek.

Given then a person who, first, acknowledges the sovereignty of God; second, laments his own sins and ignorances; third, subordinates everything to the one thing which he does, then, under these circumstances, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

How is that different from the conditions by which men have apprehended the true and the beautiful. Those who have been the followers of science and art made their progress in these vocations because they accepted that selflessness which is the prerequisite for attaining the true, the beautiful and the good.

The essential elements in any of these efforts are three:

Desire: What do you want?

Choice: What are you willing to pay?

Perseverance: How completely are you committed to the quest?

The same kind of approach which makes a good scientist or artist makes a good Christian. "This one thing I do."

I may be in the world but I decline to be of it. I may participate in its transient sensations but I will not confuse them with life's ultimate purposes. I will not sacrifice the great realities of life to its superficial incidents.

If men have failed to live up to the counsels of Christ the remedy is not to be found in banishing the Christ but in a more determined effort to make His presence and His Gospel a reality in their lives.

Gospel According to Me

By

ROBERT P. KREITLER

WE SAY, there are Four Gospels in the New Testament. In his own day St. Paul's Epistles were considered powerful presentations of the Christian message in these Gospels. Sometimes his "letters"

have been referred to as containing "the Gospel according to St. Paul". But the best Gospel he ever wrote was his own life. It has always been true of average men and women endeavoring to live a life patterned after their Lord. The most frequent commentary and interpretation of the original Gospel is the life of Christians. The "man in the street" gets his ideas of religion, not so much from books, as from "the Gospel according to me." It is a gospel that has wide circulation. It gets into places the first Gospel never reaches. It is not written in cipher, nor technical and unfamiliar language. The children in the home, the companions in shop and store, the fellow club member, the clerk, the traffic officer, all read, easily, and without much difficulty, this "Gospel according to me".

That others are receiving from us notions of what the Gospel is in action, may well disturb and concern us. It ought to. It is a serious problem to re-write a book, of the original of which nearly all know some things. Our version of it may be a pretty poor copy, somewhat blurred and often much soiled.

It takes a gathering like General Convention to bring home the truth of all this in an affirmative way. If one were alert, with a willing ear to hear, one might find in how far the "Gospel according to me" made its appeal, on the Boardwalk, in shop and hotel, with newsboys and bell hops. For one need not eavesdrop to discover that even those who represented the Church were under watchful eyes. Also that those who were observant of deputies and delegates have no illusions about the people who came to this great resort by the sea. Many things beside jewels get lost in a moment of relaxation and recreation; the "Gospel according to me" may be heavily discounted!

Someone will probably remind us that a very "naughty pride" dictates these observations of churchmen at Atlantic City. But this much, at least, may be said—an impression was created for good—and upon a varied group of folk. Two policemen at the auditorium were overheard to remark, "These people certainly are O. K."; said the clerks in the shops, "You people are a cheery lot", and from the waitress, "how considerate the Convention delegates are"; from a little Jewish newsy, "You must be good people, because your God has given us the best weather we have had in a long time."

Well, the editor has placed a limit on me, so I add but this: It would seem still to be true, as in the early days of Christianity, the way Christians live, may really change and affect society. In those far away days, personal piety and holiness, beautiful and unselfish lives, loyal, unquestioned devotion to the Savior's principles, were written into living scriptures. By them the Church became a strong and powerful factor in the corporate life of men. I am perfectly aware of the need to influence society in the mass. But I am not one to surrender the notion of personal "editions" of the Gospel of Jesus Christ; men and women who are in the grip of principles and habits which mould them into "another Gospel". Not because of pocket codes of regulations, nor negative rules like

those of a police force, rather the result of a personal attitude towards God, of an individual relation to Him, and their fellowmen, an appreciation of the Gospel to be written in terms of human conduct and fellowship.

Reaching Individuals

By

JAMES P. DEWOLFE

THE report of the committee on amendments to the constitution, and the committee on canons on the status and work of the Presiding Bishop, emphasized at the General Convention the principle that the Church needs a chief shepherd who will not be overburdened with administration. It is fitting that such an emphasis should be made in the religious life today. Recognizing the need and importance of organization, we must never forget that the chief duty of the Church is to deal with souls.

Pastorial care for the national Church, in the diocese and in the parish, is the Church's mission. A multiplicity of organization or the efficiency of administration on the part of bishops or priests can never take the place of pastoral ministration. The whole Church needs a shepherd to embody the idea and the ideals of the Christian religion; the diocese needs a shepherd to guide, minister and direct it; the parish in its ultimate usefulness for Christ and His Church is a cure of souls.

In this new era when human needs are being recognized by the state, surely the Church will not lag behind in caring for the individual soul—this is her first principle. It is ministering to the individual soul, feeding it, struggling with it, nurturing it and strengthening it—this is the work to which Christ calls us. We have gone through the era of parish houses and strenuous parish administration. Let us hope we are now entering upon an era of pastoral care and pastoral administration. The office hours of a parish priest can never take the place of personal care, and the organization method does not always lead a soul to the altar.

It is true that nearly all great priests have been faithful pastors. I once knew a priest, now a bishop, who never forgot an anniversary of the members of his large parish. Several years ago I sat next to him in a General Convention and during the routine he was writing notes of greeting to children in his parish; sending a word of congratulation in his own hand to them on the anniversary of baptism or confirmation.

The story of the Church's mission can better be told, and far more effectively, to an individual than to a group. The enlistment of members for a confirmation class may be enlarged in an astonishing way when communicants and priest go to the altar with the names of persons to be converted, and when we permit our prayers to drive us out after these souls. A priest told me not long ago that for years he had listed on his intentions the name of an agnostic. He then said, "God will get him yet with my help."

Casual Comment

By

BERNARD IDDINGS BELL

NOW that the hosts have withdrawn from Atlantic City and the Church has begun to estimate the late General Convention, the popular reaction seems to be, first, relief that the assembly has really done little or no harm, and, second, disappointment at its having accomplished little or no good. This latter feeling I for one do not share, for the simple reason that I had no expectation of any positive results worth mentioning.

The Pastoral Letter thunders out vigorous denunciations of all the social evils—divorce, naughty plays and books and movies, war and greed and rapacity. Like the minister who preached on sin, whose sermon was summed up by President Coolidge, the bishops "were against it". But these thunderings lost much of their intended effect because of two grave omissions, or maybe three.

First, there was in the Pastoral the weakness that comes from calling people bad names without including ourselves among the wicked. "Never say you sinners", Dr. W. C. DeWitt used to say, "but always we sinners." It is a notorious fact that Episcopalians have been among the very worst promoters of the age of greed and graft. Even the wicked arms traffic, so eloquently denounced, is in our country largely led by Episcopalian vestrymen. It is one thing to say, "Let us repent and confess our mutual vileness", quite another to imply that all men are sinners except ourselves, who hold up holy hands in horror.

Second, supposing the Pastoral is addressed to the Church and not to the newspaper, it seems odd that there was nothing in it about our own internal and ecclesiastical brand of sinning. The only Episcopalian wickedness mentioned is that of "nominal communicants who are crippling the work of the Church", who apparently will not pay up for missions. (Here we have again cropping out that curious notion that those who do not give money to the National Council are negligent to do so only and always because they wickedly disbelieve in missions, and the usual failure to understand that there are many such persons who do believe in missions but not as run from 281 Fourth Avenue.) But of other sins: of careless ordination of incompetent priests; of half-starved clergymen side by side with pampered, over-paid parsons; of Church endowments used for selfish ends; of schools closed and colleges abandoned; of missions run as sinecures; of clergy currying favor from the wealthy and despising God's poor; of dishonest propaganda about missionary projects; of financial reports juggled so as to fool the faithful givers; of national officers who spend money they do not possess; of these and other abuses, not one word. Before we set out to reform the world, perhaps we might a little more cleanse the temple. Jesus said very few harsh words about the wicked world; but He took whips wherewith to purge the sanctuary.

Third, and last, the letter shows a failure to understand that the difficulty of men nowadays is not so much about applying religion as about believing it. Mere damning of the wicked will not overcome that real trouble, not in the least. In that respect Dr. Manning's Seabury sermon was worth five such pastorals. Whether his answer seems to all men good or not, at least he knows the difficulty: What is to be believed any more, and why? There the Church needs assurance, and gets none.

So much for the Convention's spiritual results. As for practical results, of course there were none.

Let's Know

By

BISHOP WILSON

SUPERANNUATED

A CORRESPONDENT wants to know something about longevity in the time of the apostles particularly in its bearing on "the effectiveness of SS. Peter and Paul in the years of their late ministries. Were they growing 'old' at the time of their martyrdom? Were they still in their prime? Had they reached the end of their natural usefulness and ready for the shelf or superannuation?"

Very difficult questions to answer with any real accuracy. With our modern systems of recording vital statistics we can draw fairly definite conclusions about the average span of life but two thousand years ago it was largely a matter of guesswork. There is every reason to believe that people on the average live longer now than they did then but how much longer is another matter. Infant mortality has been greatly reduced which raises the general average but whether this means that "old age" comes later now than it did then is a highly debatable question.

Most people are likely to think of the apostles as venerable old gentlemen because that is the way in which Christian art has commonly portrayed them. However, at the time the apostles were selected by our Lord, they were certainly young men, most of them, no doubt, in their twenties though St. Peter may have been older.

The first of the apostles to meet his death was St. James, son of Zebedee and brother of St. John. This occurred about the year 43 or 44 A.D. when he was probably not more than forty years of age. Just when the others died and how old they were is a matter of conjecture. St. John lived to be a very old man, possibly into the nineties, and was the only one to die a natural death.

The tradition is generally accepted that St. Peter and St. Paul were martyred in the persecution of Nero which occurred in the year 64. This was approximately 34 or 35 years after the crucifixion of our Lord and might very well place them both in their late sixties.

The conversion of St. Paul took place about the year 34. We are not told how old he was but there is reason to believe he was about 35 years of age. He went

back to his home at Tarsus and lived quietly for fifteen years. In other words St. Paul was something like fifty years old before he began his great work for Christ. The Acts of the Apostles tells a great deal about his energetic work for the next ten years. The record of his later activities is quite fragmentary. In his last epistle (Philemon) he described himself as "Paul the aged." In his case we can say with some assurance that one of the greatest lives the world has ever known did not get really into action until it had passed its fiftieth year. Certainly his experience belies the modern obsession that youth counts for everything.

The truth is that when you are dealing with life, the variables are legion. Abilities mature early with some men and late with others. Some are superannuated at 35 years of age, others never seem to become superannuated. Broad rules may be built up on averages but there will always be some lives to which they will not properly apply.

Changing the Rules

By

GARDINER M. DAY

An Address to Young People Delivered at General Convention

THOSE of us in the Church have usually worked on the theory that if you made people good, the world itself would also be good; but I believe we are beginning to recognize that not only must the individual be made good but so also the economic and social system itself.

The fact is, as almost any Christian business man knows, that a man may be an extremely good man in his personal life and want to apply real social justice in his business, but because of the system of which he is a part, he finds himself practically unable to do it.

What is needed today is a Christianized economic system based on cooperation and intelligence and, above all, on the kind of social justice that looks toward the elimination of exploitation of some men by other men. To accomplish this, the Church must not only endeavor to make the players of the game good but also to make the rules of the game good. This means that we young Christians must work to change the rules of the game—rules many of which in the past have been accepted, indeed almost promoted, by the Church itself.

I am now going to mention three rules or dogmas of secular ethics which I believe are thoroughly pernicious and unchristian, but which have largely been taken for granted in our society and all too often acquiesced in by the Church.

The first one of these is the idea of individual success, namely that a man's chief aim is "life, liberty, and the pursuit of happiness." This is the keystone of the American philosophy of boundless opportunity which says to every boy, you may be President some day, so why worry about the other fellow? We have been educated to a type of so-called rugged individualism which impels us not to cooperate with our fellow

men but rather to look out for number one and let our fellow men go hang. How many times I find myself in a situation such as I did not long ago in talking with a confirmed Episcopal college student who was about to graduate. I was asking him what he was going to do after graduation. He said that he was going into a certain business because he had an uncle in that business and therefore would get an inside track. He said frankly that his main aim was to make money. I asked him what would happen if someone else in the firm about his own age did better than he. He replied that he would see to it that he did just as well, and in that case he would be sure to get the promotion. When I pressed upon him the obvious difference between his philosophy and the Christian one which he was supposed to profess, he replied, "You can't apply religion in business, and I know because my father says so." This attitude is not unusual but is typical of that of hundreds of students, and I am ashamed to say many of them Christians.

THE second rule or dogma of the secular society which I believe we as Christians must work to change is that which says, private profit and free competition is the life of trade or business. In the old days when you could always find a market for everything you could sell, that was an excellent ethic. But in modern times, when the result of this competition is literally cut-throat and if you get the market or the land somebody else—and maybe several somebodies—starves, it is a different story. I believe any man who says that the only thing that will make people work and work vigorously is to have gold dangling before their eyes and to be spurred on by the knowledge that if they don't get it first somebody else will, is a frightful slander on human nature and a libel on man himself. Although I know full well that there are many people engaged in every profession (including the ministry) for motives of gain, I also know that there are, and there have been through the ages, hundreds upon hundreds of people who have worked—as doctors, missionaries, teachers, lawyers, business men, and members of every other profession—with the motive of service dominating and inspiring their lives. I believe that these business men who are working sincerely today to make their religion effective in business are in the front-line trenches of our battle for the Kingdom of God on earth!

THE third rule or dogma which must be eliminated from our social life is the belief in the absolute right of the individual to an unlimited amount of private property. This rule says that a man has a perfect right to own as much private property as he is clever enough to get hold of. In other words, you know, as I know, in the society in which we live the rule has been "finding's keeping," quite irrespective of the individual's ability or willingness to use his property to make any worthy social contribution. Indeed, the story of civilization might be written in the form of the history of the increasing restraint which has been placed on the acquisitive instinct. In ye olden days roads, bridges,

schools, libraries, and even women were private property. It has been a long fight to secure freedom for our great natural resources such as oil and light and, in some places, even water. A hundred years ago when the bill for the franchise of the first railroad was before the English Parliament, the Duke of Wellington spoke vehemently against it on the grounds that if they allowed railroads, the common people would ride all over the countryside! What a contrast that attitude is to the preamble to the budget speech of Sir Philip Snowden in which he said that the budget had been drawn up on the belief that God had given the land and resources of England for the benefit of all the people and not merely for a few dukes and lords. And yet, talking with Episcopalian students today, I am again and again amazed to find that their expressed ambition in life is to make enough money to retire at forty!

If society perseveres in believing in these secular rules, namely that of individual material success as a criterion of a man's worth, of private profit and competition as the motive of his life, and of his absolute right to limitless property, it can lead in only one direction, and that is into increasing conflict which will eventually break out in war. Then we Christians, far from being able to live up to our Master's injunction, "Love thine enemy," will be taught to hate our enemies and be compelled to do what none of us could imagine Christ doing—drive a bayonet into another human being in order that our side will win.

WHEN a person is ill, it is the task of the doctor to determine whether the patient needs some pills or an operation. If the doctor prescribes pills when an operation is necessary, the pills may serve as a stimulant to keep the patient alive a little longer, but death is the inevitable result. We are living in a sick society. I am convinced that the patient has gotten beyond the stage for pills. Pills may serve as a temporary stimulant, but an operation is needed and needed very soon. This operation must be in the nature of cutting out the dog-eat-dog philosophy and replacing it by thorough-going Christian principles. The idea of individual material success must be rooted out in favor of sacrificial service. The emphasis on private profit and competition must give away to the motive of collective cooperation. The "finding's keeping" dogma of private property must give place to generosity and *economic sharing*, and the task of the Church is to see to it that no economic system is permitted to exist under which injustice and reckless gain-seeking can find shelter. The task is a hard one and for its accomplishment piety is not enough. It means study and action and the use of all the brains we've got. Let each of us go back home determined to study anew our economic society and to work up to the limit of our ability to combat and eliminate these secular rules and replace them with the higher principles of collective cooperation, mutual service, and economic sharing,—principles which are in accordance with the teaching of our Lord and without which the Kingdom of God will never be achieved.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

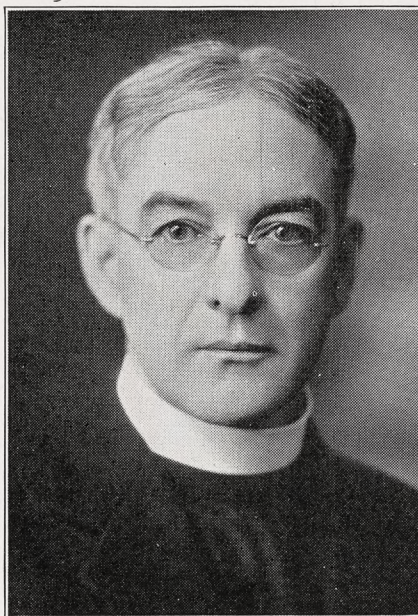
Everybody, apparently, is not entirely happy about the recent General Convention. Here is a letter for instance from the Rev. R. G. Preston, the rector of All Saints, large parish in Worcester, Massachusetts. He writes: "One of the most depressing statements coming out of the General Convention was the following quotation from the report of the committee on national and international affairs: 'Whether the state will respect the scruples of the conscientious objector or will seek to penalize him for refusing to bear arms is a question of governmental policy with which the Church has no concern.'"

"When men are struggling in the midst of corporate relationships and conflicting loyalties to maintain the integrity of their own souls, it is very discouraging to be told that these matters 'are questions in which the Church has no concern.' These words could very properly have come from Hitler's ecclesiastical figurehead, but they seem sadly out of place in our own Church.

"If one is looking for a reason for the present critical situation in the Church he will find a clue in this utterance. The Church shows a pitiful incapacity or unwillingness to grapple seriously with the problem. Our coat of arms might well bear the words 'Mint, Anise and Cummin.' We wax very eloquent when some problem of Prayer Book punctuation comes up, or we are trying to decide whether to give the Presiding Bishop the title of Archbishop, but when we are confronted with the relation of the Church with social injustice, to the holocaust of war, the problem of race relations in Christian brotherhood, or the call to co-operation with our fellow Christians, the trumpet gives an uncertain sound!"

"Of course our offerings have fallen off miserably. Of course our missionary work is threatened. Of course the pronouncement of the Church are ridiculed by the man in the street. We are not witnessing to a religious reality and vitality which commands respect and enthusiasm. 'Safety first' is a great traffic slogan but it is a shameful motto for a Church! 'Safe and sane' is splendid as it applies to a Fourth of July celebration, but it is pathetic as the rallying cry of a Christian community.

"Nominal religion is done for. The days of a comfortable and respectable Christianity are numbered. The Church is either going to be and do more or it is going to become less and less. Think of it from the eco-



BISHOP MAXON
Headed Budget Committee

nomie standpoint alone,—in days of plenty men were quite ready to support enterprises which were not necessarily vital. They were prepared to indulge in the luxury of a religion of externals. They were willing to erect magnificent structures of great beauty without asking whether they might in the long run become whitened sepulchres. One of the things which has given our Episcopal Church a false sense of security has been its physical aspects. We have *appeared* to be very significant. Now that there has been an inevitable falling off in large gifts we are facing a real test.

"I for one believe that we can meet it if we show at least one measure of the faith and courage which characterized the early Church. We cannot hide behind the results of modern scholarship which would force us to recognize that Jesus' words cannot always be taken literally. There still remains the question 'Are we willing to take Him *seriously*?' But we cannot afford to continually try to 'stand in' with the powers that be, whether financial, political or social. There is a subtle temptation in the words of Fr. Bull,—'To trim the flames of Pentecost, to illuminate the garden party of Respectability.'

"Loyalty to Christ involves not the *possibility*, but the *inevitability* of sacrifice. The way of the Master is the way of the Cross.

"'Mint and Anise and Cummin' will not do. Christ demands justice and mercy and truth *cost what they will!* That is the test now before our Church. God grant us the courage and the consecration to meet it."

Convention Offered Little But Fellowship

The Rev. Frederic S. Fleming, rector of Trinity, New York, and a member of the delegation of the diocese of New York to the Convention, also had things to say about the Convention in his sermon last Sunday. He characterized it as an "unwieldy body" which took virtually no action to warrant its existence and said that it comparatively ignored the "spiritual values of the Church" for inconsequential legislative matters. He said that it took up questions for which it was not prepared, that it set up no machinery to act effectively on Church matters before the next General Convention and that its chief merit was in the fellowship inherent in the Convention.

* * *

Dean John Day Defends Stand

Out in Topeka, Kansas, last Sunday an unusual thing happened at Grace Cathedral. Dean John Day, you will recall, delivered a stirring address on the relationship of the Church to social and economic questions before the young people who gathered at Convention over the first week-end. It was a masterful bit of work—in my opinion the high spot of the Convention. But he said things that displeased a Topeka banker, formerly a vestryman, so he denounced the Dean in his absence, and demanded his removal. On Sunday Dean Day went into his pulpit to defend his position before a packed church. He told them that a clergyman should "not be throttled by the representative of any particular group of people." "I am greatly interested in a Christian social order," though he denied that he advocated communism, socialism or fascism. "If that Christian order includes certain elements of communism and socialism, then I say let it do so, so long as the un-Christian elements are excluded. One thing I am certain of, and that is that a Christian social order cannot include the profit system as it has been practised here in America for more than 100 years." And—the unusual thing—his remarks, delivered from the pulpit during a dignified Church service, were greeted with applause.

* * *

To Evaluate Work of National Council

The following have been appointed to a joint committee to evaluate the activities of the National Council and to report to the next General Convention; Bishop Johnson of Colorado, Bishop Washburn of Newark, Bishop Ward of Erie, the Rev. W. A. Lawrence of Providence, the Rev. H. C. Robbins of New York, the Rev.

John Gass of West Virginia, Mr. Wyckoff of California, Mr. Theopold of Minnesota and Mr. Dean Emery of Newark. They will study the relative importance and value of the different activities carried on at the Church Missions House.

* * *

Canon Bell at Trinity College

One hundred and forty freshmen were matriculated into Trinity College, Hartford, Conn., on the eve of All Saints' Day. The address was delivered by Canon Bernard Iddings Bell on "The undergraduate and philosophy." Equally important, two of Trinity's oldest alumni, Judge Joseph Buffington and the writer of these notes, are now on their way to Hartford to lead cheers at the Trinity-Wesleyan football game. Two years ago, with the Trinity team not doing too well, I took charge of the cheering, believing a bit more enthusiasm on the part of the crowd might put Trinity over a winner. I had no more success than the undergraduate cheerleaders. Sensing my failure, the eighty year old Federal Judge Buffington came to the rescue and by turning numerous handsprings in front of the crowd worked up such pep that Trinity immediately marched all the way down the field. He has promised to be on hand again this year which should insure a victory. Incidentally Trinity is one of the few undefeated teams in the county, and if they can get by Wesleyan, with Judge Buffington's aid, they should close the season with an unmarred record. There are those who told me on that occasion two years ago that it was very undignified for a clergyman to lead cheers. However I figure that if a Federal Judge can turn handsprings in his eightieth year for his alma mater, that a clergyman ought to be able to wave his arms a little in his fortieth for the same cause.

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President of Diocesan Chancellors

Mr. Frederick M. Boyer, chancellor of the diocese of Central New York, was elected president of the National Association of Chancellors at a meeting held during General Convention.

* * *

Fall Conferences in Albany

Clergy of the diocese of Albany, N. Y., have just completed a series of conferences in preparation for the Every Member Canvass.

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New Rector at Long Island Parish

The Rev. Ralph S. Meadowcroft was instituted rector of St. Mark's, Islip, Long Island, on October 28th



BISHOP FOX
Celebrates in Michigan

by Bishop Stires. He was formerly an assistant at Christ Church, Rye, N. Y.

* * *

Lectures on Church History

A series of lectures on American Church history are being given this fall at St. Paul's, Watertown, N. Y., by a number of the clergy of the diocese of Central New York.

* * *

Prominent Albany Layman Dies

Robert C. Pruyn, prominent Churchman of Albany, N. Y., died on October 29th in his 87th year. He was a trustee of the Church Pension Fund, a deputy to numerous General Conventions, and served on various Church boards, both national and diocesan.

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Fall Conferences in Central New York

Six clergymen of the diocese of Central New York are holding conferences throughout the diocese as a preparation for the Every Member Canvass.

* * *

Connecticut Church is Consecrated

St. Saviour's Church, Old Greenwich, Conn., is to be consecrated on November 9th by Bishop F. L. Deane, bishop of Aberdeen and Orkney, Scotland. The Rev. H. B. Liebler is the rector.

* * *

Bishop Fiske to Preach at Seabury Service

Bishop Fiske of Central New York is to be the preacher at a Seabury Memorial Service to be held at St. Paul's, Syracuse, on November 13th.

The combined choirs of Syracuse and vicinity are furnishing the music.

* * *

Bishop Taitt is Honored

The fifth anniversary of the consecration of Bishop Taitt was celebrated on Monday at a luncheon attended by the clergy of the diocese. The speakers were the Rev. E. M. Jefferys, president of the standing committee, and the Rev. Crosswell McBee, Radnor.

* * *

Assigned to Large Territory

Carl M. Trusdale was ordained deacon last Sunday by Bishop Perry at St. John's, Providence. He has been assigned to a missionary territory in Nevada which is larger than the combined areas of Rhode Island and Connecticut.

* * *

Visit Other Churches

Here is a good idea: the older boys of the church school at All Saints', Syracuse, N. Y., have been visiting other churches and taking part in their services, just to find out how they do things. The places visited include a Methodist Church, a Synagogue, a Roman Church, a Christian Science Church and a Russian Orthodox Church.

* * *

Negro Clergymen Called to Florida

The Rev. J. Herbert Jones of North Carolina has been appointed vicar of St. Philip's, Jacksonville, Fla., the largest Negro congregation in the diocese. The Rev. Robert L. Gordon, Negro deacon, has left the diocese of Georgia to take charge of the Negro congregation at Tallahassee, Florida.

* * *

Bishop Deane Preaches in New York

Bishop Frederic L. Deane, bishop of Aberdeen and Orkney, Scotland, was the preacher last Sunday at the Cathedral of St. John the Divine, New York.

"I am here to take part in the 150th anniversary of the consecration of America's first Bishop," the Bishop of Aberdeen said. "I am here because that event has created a unique and everlasting tie between my little Scottish Episcopal Church and your Church in this great Republic, for I am the successor of those Scottish Bishops who in the city of Aberdeen laid their hands in consecration on Samuel Seabury, first Bishop of Connecticut and first Bishop of the Anglican communion in a diocese outside the British Isles.

"At that time the Church of England was reduced to bondage by that corrupt government which drove your

country into revolt. The Prime Minister of England proclaimed, 'I will never allow an act of Parliament to be passed to enable the Church of England to consecrate a Bishop for any of the American States.'

"It was given to our little persecuted Church of Scotland to do what the Church of England at that time could not do and dared not do.

"And we, in Scotland, make no idle boast when we claim that you first drew the Episcopate from a source perhaps more pure than could be found in any other quarter a century and a half ago."

* * *

That Election in Long Island

Bishop Stires of Long Island asked permission of the General Convention for a coadjutor bishop, and got it, but whether he will get one or not apparently is somewhat of a question. At least a number of the clergy there are a bit stirred because the diocese was not consulted first. There are two suffragan bishops there now, Bishops Larned and Creighton, and they inquire whether a fourth is sought, thus adding still further to the cost of the Episcopate. The reply to this, on the part of Bishop Stires, is that one of the present suffragans will be elevated to the office of coadjutor. To this the clergy reply, "How do you know?" In other words some of them at least object to being told in advance of a diocesan convention just whom they must elect. The last to break into print on the subject is the Rev. J. V. "Open Letter" Cooper, rector at Lynbrook, who addresses one of the open letters for which he is famous to Bishop Stires in which he charges him with "running the most perfect steam roller this Church has ever faced." "You have no right to ask us to elect our next bishop in a convention that is not free. You have no right to determine for us whom that bishop shall be. In doing so you roll that roller over me, flatten me out, tie me up in a nice bundle and deliver me, my allegiance and obedience, to another. And no one but the diocesan convention, acting freely, has a right to do that." He ends his letter by asking Bishop Stires to drop his request for a coadjutor.

* * *

Regional Conferences in Chicago

Bishop Jenkins of Nevada, Mrs. Walter Chaffee, Bishop Stewart and the Rev. Charles H. Collett, head of the National Council's speakers bureau, are the leaders of the regional conferences being held this week in Chicago. Incidentally it should be pointed out that these conferences being held all over the country have nothing to do with the Forward

Movement that was started at General Convention. Some of the reports that come in here seem to assume that they are. As a matter of fact these teams of missionaries that are holding conferences throughout the country this month were lined up during the summer by the field department of the National Council, with all the meetings planned, with the cooperation of diocesan authorities, by the Rev. Charles H. Collett, head of the national speakers bureau.

* * *

First Communion Service in Cathedral Chapel

The first service of Holy Communion was held in the newly-erected chapel of the Cathedral Church of Christ, Philadelphia, on All Saints Day, Bishop Taitt celebrating. Regular Sunday services were inaugurated in the chapel last Sunday.

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Young People Give for Cathedral

Chicago's Cathedral fund was boosted another thousand dollars the other day when the young people's society, Gamma Kappa Delta, presented a check for that amount to Bishop Stewart.

* * *

Conferences in Pennsylvania

A series of mass meetings and conferences were held in the diocese of Pennsylvania last week in preparation for the Every Member Canvass.

REAL NEWS

THE WITNESS has prepared a series of Tracts dealing with questions often asked by the inquiring person. Did you ever have a person ask you why you believed in God? Dr. Samuel S. Drury, rector of St. Paul's School, is the author of a tract that answers that question. Or "Why Believe in Jesus?" This is answered in a tract written by the Rev. Albert Lucas, rector of St. Albans School, Washington, D. C. Here are others: "What it Means to Be a Disciplined Christian" by the Rev. Charles Street; "What Christianity Demands of the Individual" by the Rev. Edric A. Weld; "What Christians Demand of Society" by the Rev. G. Gardner Monks; "Why Missions?" by the Rev. Edmund J. Lee; "Why Pray?" by the Rev. Oscar Randolph and "Why Worship?" by the Rev. Charles Herbert Young.

These tracts are 5c apiece for single copies (attractively printed too, with each one containing a picture of the author). But of course the idea is not to sell them singly but in lots, for sale at the Church or for rectors to hand out as the occasion demands. So the price for 50 is \$1.50; for 100 it is \$3.00.

Then too we have a new pamphlet by Bishop Johnson on "The Prayer Book; Its History and Purpose." This is 10c a copy; \$1.00 a dozen. In all cases we pay postage; and we ask you please to send cash with your order. Address THE WITNESS, 6140 Cottage Grove Avenue, Chicago.

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Bishop Littell of Honolulu, Mrs. Edward M. Cross, wife of the bishop of Spokane, and the Rev. Robert P. Kreidler of Scranton, were the leaders.

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English Boy Choir to Visit America

A group of English choir boys selected from London parishes are to visit this country this coming winter, to visit our churches in leading cities all over the country.

* * *

To Study Christian Citizenship

Following the address before the Auxiliary by Miss Vida D. Scudder of Wellesley, fifteen groups met to discuss the important subject of Christian Citizenship. A committee of the whole then decided that parish Auxiliary groups should study the subject during the next triennium, with Miss Scudder's address, now in a pamphlet, as the basis for discussion. The committee pointed out that it was a big job that they were tackling, inasmuch as it requires them to make up their minds on such controversial subjects as capitalism, socialism, strikes, unemployment and what to do about it, the munitions racket, collective bargaining, communisms, birth control, the New Deal, racial relations, the new leisure and other social matters. The committee urged the women of the Church to cooperate fully with the social service department of the Church and "to ally themselves with various national organizations which are working for social justice."

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Sympathy for Persecuted Jews

A resolution expressing sympathy with persecuted Jews was passed by General Convention. It asserted that persecution of minorities as an instrument of national policy was "unworthy of civilized nations and is shocking to the sensibilities of all right minded persons."

* * *

Savannah Parish Holds Mission

A mission on Prayer, conducted by Sister Esther-Carlotta, is being held at St. John's, Savannah, Ga., where the Rev. C. C. J. Carpenter is rector. Mrs. J. W. Griffeth, secretary of religious education of the diocese, also recently gave a course in this parish on the educational program of the parish.

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More State Flags for Washington Cathedral

The official flags of ten states, making thirty-seven in all now, were presented to Washington Cathedral on Sunday last. Bishop Freeman preached before a congregation of

distinguished people, including many government officials.

* * *

Lutherans Also Have a Convention

The United Lutheran Church held its biennial convention in Savannah at the same time our General Convention was meeting in Atlantic City and it is interesting to see how their action compares with our own. They passed an annual budget of two million dollars a year; they urged co-operation with the other churches in the crusade for better movies; they protested against persecutions in

Germany; they took steps to insure a more careful selection of men for their ministry; the women of their church raised about \$800,000 over a two year period for missionary work; they favored a fixed date for Easter, as we did; they revised their hymnal and prayer book and deplored the loss of interest in missions and the spread of atheism.

* * *

To Continue Study of Missions

Following the address on missions before the Auxiliary at Atlantic City by Dr. Francis Wei of China the

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With the near approach of Thanksgiving and Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

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women voted that this subject also should be studied by all women of the Church during the present triennium, with Dr. Wei's address as the basis for study.

* * *

Called to Parish in New York

The Rev. Arthur V. Litchfield, assistant at St. Michael's, New York, has accepted a call to the rectorship of St. James, Jerome Avenue and 190th Street, the Bronx, New York City, succeeding the Rev. DeWitt L. Pelton who ends a rectorship of thirty years on the first of December.

* * *

Appointments to Forward Movement

The following have been appointed to the joint commission on a Forward Movement, to prepare and carry out definite plans for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan and parochial work: Bishop Manning of New York, Bishop Quin of Texas, Bishop Cross of Spokane, Bishop Hobson of Southern Ohio, Bishop Washburn of Newark; Rev. Arthur Kinsolving of Boston, Rev. Oliver Hart of Washington, Rev. Dr. Tunks of Akron, Rev. Carl Block of St. Louis, Rev. W. R. H. Hodgkins of San Francisco; Mr. Ralph Hollenbeck of Southern Ohio, Mr. C. P. Morehouse of Milwaukee, Mr. L. C. Williams of Virginia, Mr. Joseph Rush-ton of Chicago, Mr. Howard Seaman of Delaware, Mr. John Hartman of Harrisburg, Mr. Harry Firestone Jr. of Akron, Mr. John Nicholas Brown of Newport, R. I., Mr. Carl Johnson of Denver and Mr. Albert Crosby of Minneapolis.

* * *

A Bus Load Is Baptised

The Rev. Glen B. Walter, rector at Sayre, Pa., had a family in his parish, none of whom were baptized. He called one day, gave them instruction, and then loaded a bus with children and sponsors and drove to the church where seven were baptized, ranging in age from 17 months to 14 years.

* * *

Alabama Receives a Legacy

The diocese of Alabama has received a legacy of \$5,000 from the will of Miss Emily Peabody for Trinity Church, Mobile, where her father was once rector.

* * *

Parish Has Loyalty Campaign

The Rev. Robert F. Kline put on a loyalty campaign at Calvary, Wilkes-Barre, Pa., starting in September and running through last Sunday. Something going on in the parish most of the time, for men,

women and children—and with the communions on Sundays fully as large as on Christmas or Easter.

* * *

Denver Rector Resigns

The Rev. James W. F. Carman has resigned as rector of St. Luke's, Denver, Colorado, to accept a call to Pueblo.

* * *

Scranton Parish Celebrates

St. Luke's, Scranton, Pa., celebrated its 83rd anniversary last week. There was a dinner followed by speeches by the Rev. Percy Houghton, former curate who is now a general secretary of the National Council; Captain Mountford of the Church Army; Mr. Edward W. Warren, chancellor of the diocese and Mr. H. W. Kingsbury, treasurer of the parish. The Rev. Robert P. Kreitler is the rector.

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Regional Conferences in Newark

Regional conferences in preparation for the Every Member Canvass are being held in the diocese of Newark at the following places: Jersey City, Englewood, Ridgewood, Paterson, Morristown and Orange. Mass meetings are being held and also round table conferences, with Bishop Reifsnider of Japan and Mrs. A. H. Sterne, president of the Auxiliary in Atlanta, Ga., as leaders.

* * *

Detroit Parishes Have Celebrations

Three parishes of Detroit, Michigan—where they had a baseball team until they met the St. Louis Cardinals—celebrated anniversaries in October. St. John's, where the Rt. Rev. Samuel A. McCoskry laid the corner stone in 1859, opened a celebration on the 28th of October when Bishop Fox, former rector,

preached. This parish, incidentally had six rectors elected to the Episcopate; Bishop W. E. Armitage, Bishop George Worthington, Bishop Woodcock, present bishop of Kentucky, Bishop Faber, bishop of Montana who died this summer, Bishop Howden of New Mexico and the present bishop of Montana, Bishop Fox. The celebration ended on November 2nd




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with a dinner at which the speakers were Bishop Page, the Rev. R. W. Woodroffe, former rector, and the Rev. Irwin C. Johnson, present rector.

The Church of Our Saviour held a parish supper on October 25th to celebrate its 60th anniversary; and All Saints' Chapel, of St. John's parish, started a month of celebrations on October 21st, with the high spot on November 8th when the address at a banquet is to be delivered by Ben Oosterban, football coach at the University of Michigan.

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Fall Conferences in Alabama

Conferences in preparation for the Every Member Canvass are being held at five centers in the diocese of Alabama; Anniston, Decatur, Montgomery, Mobile and Birmingham. Bishop Beecher of Western Nebraska is one of the leaders.

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Archdeaconry Meets in Long Island

Bishop Creighton presided over the largely attended fall meeting of the Archdeaconry of Queens and Nassau, Long Island, held at Roslyn on October 24th. He reported on the General Convention and also outlined the real progress that had been made in the diocese during the year.

* * *

Campaign for Faribault Cathedral

The Cathedral of Our Merciful Saviour, with the slogan, "First cathedral of the American Church" on the publicity material, is conducting a campaign for \$40,000, the money to be used for current expenses and for repairs on the property.

* * *

A Gift to Virginia

The diocese of Virginia has received a house and a tract of 186 acres in a suburban section of Richmond, by the will of Miss Annie Rose Walker who died this summer. They also receive \$350,000 for the purpose of establishing a diocesan center for religious and charitable purposes.

While stating her bequest in sufficiently general terms to allow to the diocese a wide range of uses to which the land and its endowment can be put, she expressed the hope that the property could be used as a gathering place for clergy, especially those engaged in the rural and missionary work of the diocese, for holding retreats, conferences, and meetings of the clergy with the bishops as a means of spiritual strengthening and refreshment.

She provided in her will for the appointment of a committee, of which the Bishop of the diocese, and her rector, the Rev. Dr. Beverly D.


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Tucker, Jr., of St. Paul's Church are members, to have charge of the property and work out plans for its use.

* * *

Ordination of Wilford O. Cross

The Rev. Wilford O. Cross was ordained to the priesthood on All Saints Day by Bishop Mann, acting for the bishop of Chicago, at Mount Washington, Pa. Mr. Cross is now a college professor and is the same gentleman who created a national stir some years ago by writing a series of articles for THE WITNESS on the materialism taught in American universities. He was then a student at the University of Illinois.

* * *

Virginia Seminary Has Full House

The Virginia Seminary opened this year with a capacity enrollment. There are 29 new students from all parts of the country. Additions to the faculty are the Rev. C. Sturges Ball, formerly of Bexley Hall, and the Rev. Charles W. Lowry, who comes from the Pacific Seminary.

* * *

Chicago Auxiliary Celebrates

Completion of fifty years of service to the Church in the diocese of Chicago was celebrated by the

Woman's Auxiliary at St. James Church on October 25th. Several hundred members and a large number of clergy were on hand to hear the speeches of Bishop Stewart and Mrs. George O. Clinch.

* * *

Called to a Virginia Parish

The Rev. B. Duvall Chambers, Millwood, Virginia, has accepted the rectorship of Westover Parish, Roxbury, Va.

* * *

The Story of Church Hospitals

Too much cannot be said for the excellent exhibits of various Church agencies shown at Atlantic City. There were close to seventy of these in all, by all odds the largest number ever shown at a General Convention, and certainly the best. An exhibit which attracted much attention was that of the Church Hospitals. Back in 1840 the Rev. William A. Muhlenberg, New York rector, preached a sermon on the need of a Church hospital and received an offering of \$15 to start. St. Luke's Hospital, New York, was the final result. From that early beginning the church hospital movement gained an impetus that was felt throughout the entire con-

tinental and even in foreign missionary districts. Wherever our pioneering bishops labored to extend the Kingdom and minister to the spiritual needs of their people they generally found that their physical needs were great and the answer to both was found in the provision of church hospitals where the healing power of the Church coupled with scientific attainments of physicians and surgeons proved a boon to people of all races and creeds.

Episcopal Church Hospitals now number 60 and 18 of these are in Missionary fields. They range from 8 bed institutions to over 800 beds and are located in large cities and on the outer fringes of civilization. The capital invested in hospital properties amounts to more than \$35,000,000. Endowment Funds are over \$25,000,000. Thus a total value of over \$60,000,000 is invested in the hospitals of our Church. The annual income from endowments is about \$1,000,000. This is applied to help defray the expense of free service to the poor which amounts to over \$2,000,000 a year. In 1933 our Church hospitals reported deficits amounting to \$700,000.

The bed patients of our hospitals number 132,000 and out-patients, or

Books by the Rev. H. F. B. Mackay

THE ADVENTURE OF PAUL OF TARSUS

\$1.50

This book is not a biography, in the usual sense of the word, but an adventure, an entire series of them, as the soul of the great Apostle climbed upward on the journey that led to the city of God.

ASSISTANTS AT THE PASSION

\$1.50

The Assistants at the Passion are the minor characters that most commentators deem unworthy of notice. The Owners of the Ass's Colt, Simon of Cyrene, and others are made to pass before us and are shown to us in modern guise; not as folk met in an older story, but having their living counterparts today, yes, even fellow Churchmen.

DIFFICULTIES IN THE WAY OF DISCIPLESHIP

\$1.50

A series of studies of six of the Apostles. In telling the story, the author presents each Apostle as a living and lovable person, each with his share of human weakness, each with his special relationship to our Lord, and each with his lesson for us.

THE MESSAGE OF FRANCIS OF ASSISI

\$1.00

"This little study in the life of the greatest saint since the days of the Apostles . . . makes no pretense of giving any new information beyond that which is available in the older biographies, but it is an exceptionally effective piece of sympathetic interpretation."—*Religious Book Club Bulletin*.

PILGRIM'S PROGRESS IN THE WORLD TODAY

\$1.50

The author sends an English family of today on "Pilgrim's Progress." He shows how Greatheart, Faithful, Apollyon, the saints, the sinners, and the monsters of Bunyan's great book walk in modern England—and in America, too, for that matter; and how, as in *Pilgrim's Progress*, they should be encountered.

SAINTS AND LEADERS

\$2.00

"It is difficult adequately to praise the charm and freshness of these sketches. The characters of the men treated are vividly set out in a series of light touches, pointed by anecdotes which exactly reveal their fundamental traits."—*Cowley*.

STUDIES IN THE MINISTRY OF OUR LORD

\$2.00

In this book the door is opened for us to go back with the author to the old Jerusalem with all its wealth and gayety, its interesting history, politics, and social customs. We are brought into personal contact with the intimate fellowship of our Lord and His disciples and learn what He would have us do today to bring about the Kingdom of God on earth.

THE TWELVE GATES

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those who receive medical or surgical attention in clinics and dispensaries, number 476,000. This makes a total of 608,000 patients treated by our hospitals annually. Of these 45,000 are free patients. It is interesting to note that 10,500 new-born babies first saw the light of day in our Church hospitals last year.

Another valuable service is the education of young women in the profession of nursing. There are 35 schools of nursing connected with our hospitals with a total enrollment of 2,712 student nurses and they graduated last year 635 nurses who were sent forth upon their life work of ministering to "broken bodies." Their instruction and practical experience were received in a distinctly Christian atmosphere and the effect of their environment during this period is spread abroad wherever they nurse the sick. It is desired to produce only good nurses and good material is constantly being sought for our schools.

* * *

Women Help Chicago Poor

Six thousand cans and jars of foodstuffs for Chicago's needy this coming winter are the net results of the work of Friendly Farms, diocesan canning project, this year. The rural parishes and missions gather up the fruits and vegetables, cart them into the city, and there they are canned by the women of various churches for winter distribution.

* * *

Bishop Travels on Foot

Bishop Graham-Brown of Jerusalem travels about his diocese by foot, motor, ship and plane, from Cyprus on the west to Iraq on the east. Occasionally he travels by the motor mail van, the most uncomfortable and least expensive conveyance. Once the congregation at Amman, in Trans-Jordan, heard that the Bishop would be passing through on the mail car and, with their lay reader, went to greet him on his arrival. They recognized the archdeacon, duly attired in clerical collar, but asked where was the Bishop, not at all recognizing him when a youngish man attired in

a shirt and shorts stepped out of the car.

* * *

Called to Parish at Bellefonte

The Rev. Robert J. Sudlow, curate at St. Paul's, Peoria, Ill., has accepted the rectorship of St. John's, Bellefonte, Pa.

* * *

Clerical Changes in Michigan

Rev. W. S. Blyth, missionary at St. Clair Shores, Michigan, since 1925, has been appointed to St. Mark's, Detroit, with charge also of St. Martin's, Five Points. He succeeds the Rev. Robert Lawson who has accepted the rectorship of St. Luke's, Ypsilanti. Rev. David S. Agnew, Chesaning, Michigan, is taking

charge at St. Clair Shores. Rev. Edward Platts, assistant at Pontiac, Michigan, has accepted the rectorship of St. Jude's, Fenton, Michigan.

* * *

Protest Removal of Teacher

The young school teacher at Bagnen, a mountain mission near Sagada, Philippines, was about to be transferred to another mission school this year when the people rose up in protest and sent a delegation of old men to Sagada with a petition to let him stay. Bagnen had been a better place since Alfredo taught there, it was reported; the boys learn better and the people are better Christians. High tribute for a young teacher. He is a graduate of the mission school at Sagada.

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

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

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, 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.
Vespers and Benediction: 8 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 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Rev. George A. Robertshaw
Sundays 8, 10 and 11 a. m., 4 p. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Choral Evensong.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 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 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.
8 P. M.—Choral Evensong and Sermon

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 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
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.

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