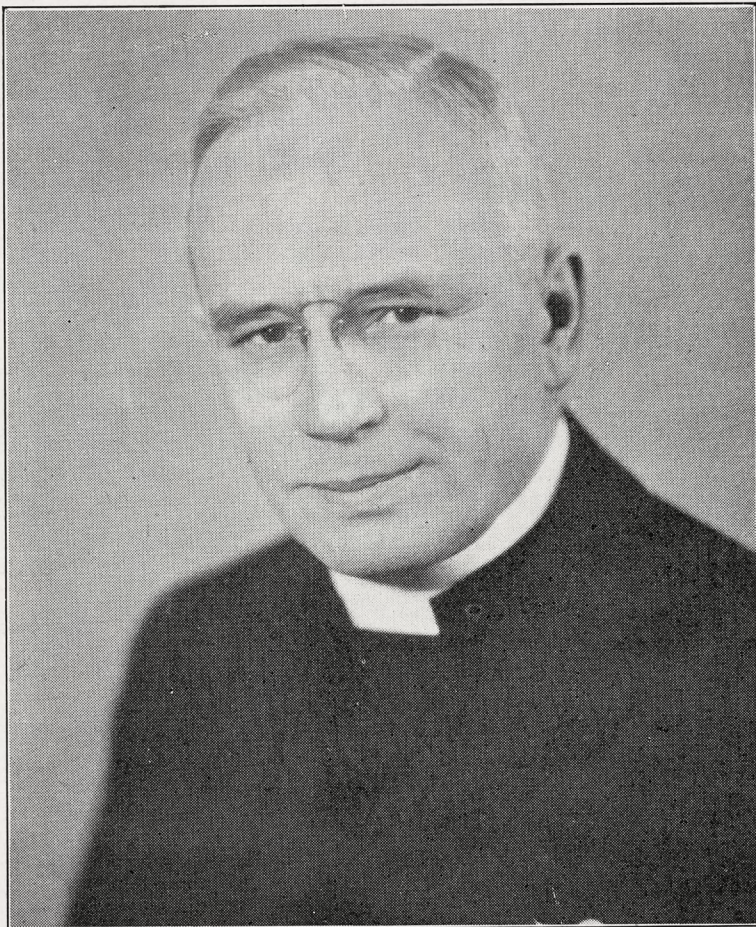


THE CHURCH MUST DECIDE by Spencer Miller

The **WITNESS**

CHICAGO, ILL., NOVEMBER 15, 1934



BISHOP F. C. BUDLONG
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THE WITNESS

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THE GREATEST OF DRAMAS

An Editorial by
BISHOP JOHNSON

ARE the Gospels works of fiction? Is Jesus the artistic creation of some unknown artist? Are we following cunningly devised fables? First of all is there anything in contemporaneous history which affirms the probability of His historic reality?

Tacitus was a Roman historian who lived in the latter part of the first century, who hated Nero, and despised Christians, and yet gives us historic confirmation of the following facts: First, that Jesus Christ suffered death under Pontius Pilate. "Christ, from whom the name Christian is derived had been put to death in the reign of Tiberius Caesar by the Procurator Pontius Pilate." *Annales* XV:44.

Second, "that the deadly superstition having been checked for a while, began to break out again, not only through Judea, where this mischief first arose, but at Rome." Tacitus traces its spread during the period immediately preceding the events which took place in A. D. 64.

Third, "therefore at the beginning, some were seized who made confessions; then on their information a vast multitude was convicted not so much of arson as of hatred of the human race." He then describes the Neronian persecution but he testifies that in the year 64, a vast multitude believed in Christ with sufficient ardor to die a horrible death for Him Whom they adored.

Surely the Christian faith in the year 64 was a definite conviction about some one who had suffered a violent death under Pontius Pilate about twenty-five years before. This testimony was confirmed by Pliny the Younger in his letter to Trajan which was written about 110 A. D., in which he tells us that "Christians sing a hymn to Christ as God on a fixed day before daylight," and the contagion had spread in Bithynia so that the pagan temples were deserted and the problem of putting the Christians to death would decimate the province. Surely if Christ were a mythical character, the legend had travelled rapidly and effectively.

But the difficulties of regarding Christ as mythical are increased by the necessity of predicating the artists who created Him in an age destitute of drama or

dramatists, and incapable of transmitting their production to the kind of people who followed Him. As a French writer has aptly said, "The artist thus imagined would be a greater miracle than the Christ," for he would have possessed greater histrionic art than Shakespeare and Dumas combined, at a time when there was no way of displaying his creation. I would say that it required less credulity to believe in the Christ than in this fictitious artist who must have created Him.

I am willing to consider that the Gospels are a drama most powerful in its presentation but I will not concede that any artist living then or since could have so conceived the plot as to have imposed it upon the generation who succeeded him.

LET us treat it as a drama in five acts: The Prologue is unique. A babe in a manger adored by shepherds. It would have been an artistic error to have dressed the babe in the tawdry tinsel of human wealth or to have surrounded him with the pomp of imperial pride. Yet the setting is not without its glory. The Choir of Angels; the Guiding Star, and the visit of the Magi add just the necessary touch for its enrichment. The first act opens in a mean town called Nazareth and the hero again is a laborer in a shop. He is portrayed as a godly young man, impressing his neighbors with his goodness and his power. They invited Him to speak in the synagogue and treat Him with violence when He offends their petty prejudices. The curtain falls when He is discredited by His neighbors and is compelled to leave the place.

The second act is set in Capernaum, a town of size and reputation. Here He grows in reputation and power but stirs up stronger opposition among the privileged classes who fear His influence. After enjoying a tremendous popularity He is finally evicted from the city, followed by a devoted few.

The scene of the third act is best described in His own words, "Foxes have holes and birds have their nests, but the Son of Man hath not where to lay His head." In this act Christ teaches the twelve and it is

culminated in the scene at Caesarea Philippi when He tests their faith by asking them whom they believe Him to be. Here He attaches the Twelve to His person in a permanent way, but finds the growing animosity is threatening His life.

The fourth act is laid in Gethsemane and on Calvary where hate and malice seem to triumph over goodness. The sun withdraws its shining and the Christ dies in gloom.

The fifth act is a masterpiece for in it the Christ triumphs over the malice of men and the power of death, but appears only to those who love Him. It is the greatest drama in the affairs of men, but no Jew or Roman or Greek of that time and place could have created it.

IT IS the drama of God's purpose for human life. Religion, as set forth by Christ, is the department of personal relations rather than of scientific exploration. His gospel is the touch of an artist dealing with the drama of human life. It is rather suggestion through symbols than demonstration through argument. He operates by the touch of His hand and the word of His mouth and so introduces a desire for God and righteousness in the souls of men. As well evaluate a masterpiece of art in terms of the canvas and the paints as to reduce the artistic beauty of the gospel to the dry formulae of scientific analysis or aesthetic expression. He does not impose Himself on men by convincing argument. He rather suggests to men the lure of a great adventure in that which lies beyond.

THE CHURCH MUST DECIDE

A General Convention Address by

SPENCER MILLER, Jr.

Consultant on Industrial Relations of the National Council

TODAY unemployment constitutes the greatest indictment of our economic order as well as its most serious menace. For it is not only the artisans who are idle, but the technicians by the tens of thousands who hold the keys to our complex social mechanism and whose growing insecurity is a subtle threat to the stability of the nation. How many civilizations in the past have gone down under the sheer weight of unemployment? How many social upheavals have happened in the past three years since last we met by the social pressure of idle and hopeless men? It is the judgment of many who have competence to speak on the changes in Germany that it was the pressure of the unemployed, the insecurity of the middle class and the hopelessness of idle youth who saw no prospects of work which brought about that great upheaval.

Have we in America any reason to hope that we shall avert disaster if we sit by complacently while human distress exists? Will the Church be secure in such a time of disaster if she remains silent at this hour? And the situation in our land is still critical. After the expenditure of billions of dollars by the government in a heroic effort to put men back to work, we face the stern fact that there are more unemployed men today than there were a year ago. There are four million more unemployed than when we met in Denver in 1931! Since the reemployment drive ended in September of last year there has been practically no progress in putting the ten million to work. Thus we add to the normal discouragement of prolonged idleness the disillusionment of the government's valiant efforts. We dare not remain silent!

Side by side with this vast army of ten million idle men and women there is another even greater army of sixteen million on federal relief rolls. Before the winter is over, it is estimated by Mr. Donald Richberg, director of the Emergency Relief Council, that there

will be five million families on relief—twenty million persons — the largest number in the history of any nation, dependent upon public bounty!

A humane government can prevent the starvation of its idle population. But no government can prevent the destruction of the self-reliance and self-respect of its people when one-fourth of its citizens are objects of charity. Does it occur to you that the plight of one in four of your neighbors may have something to do with the financial difficulties of many of your churches? I lay solemnly upon your conscience a concern for the spiritual needs of these your neighbors to whom even a generous government cannot possibly minister.

Or consider, if you will, another major economic issue of the day which has profound moral implications. During this depression we have lost all the per capita income gains since the opening of the twentieth century, a drop from \$473.00 to \$285.00 per capita. Our national income has been cut in half and the general living standard of our people is actually less today than it was in 1900. And yet our capacity to produce goods was never higher. The paradox of idle plants, idle capital and idle men continues! A recent notable research has just disclosed the arresting figures that if we used our plant and equipment to capacity we could increase our output 19% and thereby add no less than fifteen billion dollars to our national income. This would make it possible to raise the annual income of every one of the 16.4 million American families receiving less than \$2000 to that amount, or it would add \$765.00 worth of goods and services to every family having an income of \$2500 or less.

FURTHERMORE, it should be obvious to anyone that we are suffering from a shortage of consuming power. We cannot resolve this dilemma by a retreat to 1929 when there was a shortage of goods, or

by an effort to live within the severe limitations of a national income which has been cut in half. We must raise our living standards and thereby use our plant capacity and the service of our workers. Surely the road of deliverance for America is forward to higher standards rather than back to curtailed production and reduced living standards!

But at the very center of this hour of indecision there exists a serious economic dualism in our national life. With the coming of the Power Age man has emerged from an Age of Scarcity into an Age of Plenty. For more than a generation this has been the characteristic of our economy, though the great war and the reconstruction period concealed the true nature of this process. Our industry has been new but our economics old. To date we have not brought our economic theory into correspondence with the facts. In the presence of the abundance of our goods we have even sought to subsidize scarcity or resolve this paradox of plenty by the destruction of our surplus. One day we shall not hesitate to render a moral judgment upon such a procedure when men languish for the need of food and other of our surplus goods.

Or consider, if you will, that great struggle which is going on in the field of politics today between democracy and dictatorship. It is a struggle for something more than the forms of government; it is the historic struggle for human liberty. After a hundred and fifty years of this adventure in democratic freedom we find political democracy challenged by dictatorship in many parts of the world. We behold the ruthless suppression of human freedom by dictatorships in the name of efficiency and decisive action. We see the way in which personal and irresponsible government has been substituted for a government of laws which derives its "just powers from the consent of the governed." Under dictatorship the State is supreme and the individual is a pawn of the state, rather than a free human soul. It is no accident that wherever dictatorship has come not only has political freedom been suppressed but religious freedom as well. The Church has, in fact, been turned into a department of the state; it has been "coordinated" with the purposes of the dictatorship itself. Will the Church remain silent in the face of this growing menace?

When the exploitation of women and children in industry impairs their health or dwarfs their bodies; when the conditions under which men labor are not only a hazard to life and limb but a denial of the creative spirit of man; when men and women able and willing to work and unable to find any kind of employment are subjected to all the demoralization and disintegration of involuntary idleness; when, indeed, one in four of our citizenship is denied the very basis of the good life, it is a matter of far-reaching concern to the Church. How could it be otherwise if we are members one of another! The Church not only has the right to speak but is under the solemn obligation to express her concern for the soul's spiritual emergence. Certainly no gospel of redemption, whether individual or social, can avoid taking within its scope

"those conditions under which man, in the order of creation, is called upon to work out his spiritual destiny."

Furthermore, to deny that such a fragmentation of our modern civilization is not a challenge to the unifying influences of a gospel of human brotherhood is to think of the Christian religion more as a pose than a power, as an ornament for man's leisure rather than a crusade in behalf of the abundant life for all.

LET me say, then, with all the power that I possess, that I believe it is of the utmost importance both for the sake of our contemporary civilization as well as the Christian Church herself that she recognize this her hour of decision to enter with wisdom and understanding into the "world of commerce, industry, education and politics, and declare that there, as everywhere else, His will must be done." For we face a world in which the forces of disintegration are rapidly at work. The insecurity of men everywhere, in their work relations, their civic, social and family relations, has bred a restlessness among vast masses of our people which may easily become contagious. The revolt of the masses is not just the title of one of the most profound studies of mass psychology of our day; it is the spirit of discontent that is abroad. We cannot hope to turn back the tide of unrest by any pollyanna phrases or by merely counselling more patience. The Church must point the Christian way not out of, but through the confusion. Men who have suffered long and see no end to their distress become desperate in soul and in turn desperate in action. Nor is it merely the rhetoric of religion to assert that the issue which is joined is "Christ or Chaos." Certainly it is true that when we met in Denver three years ago the Church faced a world crisis; today it faces world chaos.

The challenge to the Church, then, is the challenge to her capacity to guide men in the throes of revolutionary change by directing the spiritual forces of that change. Have the leaders of the Church such a vision of the true sovereignty of the Church in the affairs of men? Have the members of the Church the courage, the capacity and the moral ardor to reconstruct the social order upon spiritual foundations? Upon your answers to these two questions will rest much of the historic importance as will be associated with this Triennial.

You may ask the question what the Church can do in her corporate capacity to witness to the changing standards in our social and economic life. May I cite one example which seems to me to answer that question effectively? When in Great Britain a Royal Commission several years ago made it unmistakably clear that the burden of coal royalties was such a heavy overhead on every ton of coal mined that it prevented the payment of living wages to British miners. When that issue was presented to the Archbishop of Canterbury some years ago he renounced these royalties that constituted an important part of the living of the Church. It meant a sacrifice of thirty thousand pounds,

but the moral effect was electric. Here was one institution in the land that put men above money. I am making an appeal to the Church to take the leadership of the community by making all her decisions in accordance with the moral law. Is that too much to ask? It would regain for the Church much of her lost power.

Sursum corda! Lift up your hearts! Man is not defeated. God reigns. And the Church, by the very nature of her being, should be able to guide men in these changing times. Her function is a revolutionary one. She is in the world to change the world. She is committed by her Founder to a new social order—the Kingdom of God on earth. And we are enjoined by His command to seek first that Kingdom and all else will be added unto us.

What a promise of awesome power and majesty! What a message of hope to the helpless and solace to the weary laden. And how needed today for Christians boldly to affirm as their alternative to men's little schemes of a better world, this glorious vision of the Kingdom of God.

Let's Know

By
BISHOP WILSON

JANISSARIES

UNIQUE in the history of human brutality stands the organization known as the "Janissaries". There has been nothing quite like them before or since.

In the fourteenth century, following the failure of the Crusades, the Turkish sultans began a calculated policy of exploitation upon the Greeks who fell subject to their control. They drained the Greeks by exorbitant taxes but were not satisfied to let it rest with financial taxation. They added the enormity of taxing life itself. Always the sultans were apprehensive of revolts and conspiracies among the powerful generals of the army. Hence the Janissary scheme was evolved in the year 1329. The name is a combination of two Turkish words meaning "new soldier". The plan consisted of a levy upon Greek children. Every two or three years government officers were sent through the towns of the Greek provinces to select the strongest and likeliest of the boys. One out of five was carried away, while still very young, to be carefully instructed in the Moslem faith and trained in the hardest school of military life. They were picked men in every sense of the word and were personal troops of the sultan. They provided a royal body-guard, subject to the harshest kind of discipline and under the absolute orders of the reigning monarch. So the Greeks not only financed their oppressors but actually contributed to their number out of their own flesh and blood. By the time of the fall of Constantinople (1453 A. D.) there were twelve thousand of them and the number was increased many-fold in the next century.

Likely captives of mature years and reckless adventurers were sometimes added to their ranks but the heart of the organization was composed for three hundred years of Greek boys seized and trained for no other purpose. They were the fiercest and most ruthless warriors against their blood-brothers of the Christian faith.

Then as their numbers increased they turned like a Frankenstein into a monstrous peril to the very throne which had created them. They demanded and secured the right to enlist and train their own children, thus tending to become an hereditary menace. They threatened and intimidated weak rulers, assassinated whom they disliked, and generally ran wild. Also a decline in the Greek population, considerably augmented by these persistent levies, began to reduce the taxable assets of the Turkish empire. Efforts to control their turbulence having failed, at last in 1776 the tribute of childhood was abolished by the reigning sultan. The organization, however, continued as a kind of Foreign Legion up to the year 1825. At that time they were in open mutiny and their destruction was decreed. Deserted by their principal leaders, the Janissaries were defeated with a loss of some 16,000 of their number, their barracks were burned, and the following year the corps was officially declared dissolved. Opposition was crushed in a wide-spread slaughter and some 20,000 survivors were banished from the land.

Not a pretty story but rather interesting in connection with the present investigation of the international armaments racket. After all, it was not so long ago that Christian boys could be stolen systematically and trained for the Moslem slaughter of Christian people. Today a sensation is created by revelations regarding the secret traffic in munitions of war. Maybe the world is getting a little better after all.

The Scrapbook

By
JAMES P. DE WOLFE

NOT long ago I was asked this question during a mission: What constitutes the life of an active parish? One of the great weaknesses of the Church is that many communicants take too lightly their religious obligations. Active religious life in a parish comes only when the religious life is lived by each one of us. This is your part. One's religious obligations should be taken cheerfully as they reveal one's devotion and loyalty to the Church. Below you will find listed the regular obligations of the Church. Read them over carefully, reverently, and seriously. They have to do with your spiritual strength, your value to the Church as an active and worthy communicant.

1. Obligation for Sunday. Attend at least one service on Sunday. Sunday is the Lord's day, and the first thought of every Christian is to worship God. Should it be impossible for you to attend two services, it is always better to attend Holy Communion, even if that is the early service. The Holy Communion is

the Lord's own service on the Lord's own day. In this service we find the highest type of worship in the world. The attendance at the early celebration is usually a spiritual barometer for the parish. Should you be in a parish where you are not privileged to attend a celebration of the Holy Communion regularly, you may make an act of Spiritual Communion. (A simple office for Spiritual Communion will be printed later.)

2. The churchman lives THE religious life, not merely a religious life. The religious life must contain a rule. We must see to it that our prayers and devotions are regularly performed. Otherwise we become careless and our spiritual life is neglected.

(a) Daily, Morning, Noonday and Evening Prayers are said.

(b) Grace before and Thanksgiving after meals.

(c) One has a rule about making one's communion, and then always he comes after proper preparation.

(d) The Christian year is followed carefully. It is a good practice to have a Church Calendar hanging over the breakfast table, or in a convenient place where all members of the house may see it. (Definite directions for each of the above will be given in future issues of this column.)

3. Every good churchman should have a Prayer Book and Bible of his own. It is well to remember that the Prayer Book is not a book for private devotions although it may be used as such after one has had some experience in the Church. It is well for a churchman to have a guide to the religious life. Such a guide may be obtained in a book of Private Devotions. Your rector will furnish you a list of such good books on request. The advantage of the use of a Manual of Devotion is that it contains the form for self-examination, preparation for the Holy Communion, and Thanksgiving after Communion and usually includes instructions that will assist one in living the religious life.

4. A churchman should keep informed on the Church through a good Church paper. He should know about the missions of the Church through the official magazine, "The Spirit of the Mission." He should read regularly the parish bulletin, the diocesan bulletin and a church weekly. It would be well for the churchman to have a few good books on the Church in his library—a book on the Prayer Book, one on the history of the Church, and one on doctrine.

5. In case of serious illness, send for the priest immediately—do not depend upon a second party to tell the rector that you are ill; Settle your worldly affairs, make or renew your repentance, and prepare to receive the Holy Communion.

6. Whenever you have a need, spiritual or otherwise, make this need known to the priest. A parish or mission is a cure of souls. This means that the Church is ready and willing to supply your need. It is the desire of the priest, as well as his duty, to help. Particularly would this apply to one who has fallen into grievous sin. One should not put off seeing the priest immediately in this case.

7. The Church should be remembered in your will

so that your support of the Church may be continued even after your death.

8. Each communicant should do some definite work for Christ and the Church. Give liberally of your time and means for the spread of the Kingdom.

Casual Comment

By

BERNARD IDDINGS BELL

ANGELICA ANN was entertaining a bishop and two of us priests at luncheon the other day. The parsons, as parsons will do, were telling Angelica, and each other, what is wrong with the Episcopal Church. The hostess did not mind their professional patter. She is not an "active Churchwoman"; belongs to no societies, makes no speeches, never attends conventions; but she says her prayers, is at the altar three or four times a week, reads theology and gives most of her income away. This good Angelica Ann listened with patience and good-humor to the Jeremiads of her guests and, over the coffee, spoke her say.

"The trouble with the Church is quite simple," she said. "The thing that is the matter is that for the most part the reverend clergy do not black their boots often enough. I am not referring to you gentlemen of course, but to most of your colleagues. Perhaps you understand what I mean. The laity see unpolished shoes beneath the cassocks. That is not merely a little disgusting, but also symptomatic of a sort of clerical seedy-mindedness, a sacerdotal being run down at the heel."

"My dear Angelica Ann," said the bishop, "Many of them are so poor—"

"Don't be absurd," interrupted the dear lady. "A box of polish costs a dime and it lasts a long while. I do not ask that priests be well-dressed—only neat. I do not ask that they have beautiful hair—only brushed. I do not ask that their sanctuaries be ornate—only clean. I do not ask that the ceremonial be elaborate—only orderly. Look at St. Tyndal's, that once nice old low-Church parish. It smells musty; and Dr. Piety, who runs it, gives one a feeling that he daily dresses in a dull despair. Look at St. Patroclus, Catholic as all get out; but they never clean the brass at the altar, and the altar boys wear white sport shoes at mass and do not comb their heads. As for poor Father Ninian, he is definitely ill-kempt; and of Father Artemede, his curate, one more than suspects infrequent bathing."

"Those three are all pretty bad," said the Bishop, "but they are exceptionally bad."

"Maybe so," replied Angelica Ann, "but on the whole the clergy seem to us of the laity to be distressingly sloppy people. Let them brace up. Let them dress and act like priests who minister holy things, before an altar of cosmic dignity. You parsons have not only lost faith in the Church as an organization—which is terrible enough, God knows; you have also—vastly more devastating—lost faith in yourselves. A box of blacking for every clergyman, and we shall have new life in the Church. That is my recommendation to the National Council."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The nearest to impartiality present at General Convention I presume were the newspaper men. Those sent to Atlantic City by the great metropolitan dailies were not the usual small fry that drop around on Sunday after service to find out what the preacher had to say that morning, hoping thereby to get a few lines in the paper and thus pick up a few cents at the line rate. They were all staff men, with several of them by linemen, which signifies top-ranking in the profession. They were a cynical bunch, as newspaper men are as a general rule, but you would be making a great mistake if you looked upon them as a common lot. One of those reporting the Convention for instance was the author of a best-seller, another was a much sought after public relations man, while a third was a concert pianist who told me that he spent five hours a day at a piano and who, one day while the bishops were meeting behind closed doors, soothed our jittery nerves with a demonstration of rare skill.

I was interested, along toward the close of the Convention, to find out what these fellows thought of our Church after watching us in action for two weeks. They told me interesting things. "I've never had any use for religion," said one, "but believe me I've been impressed by this Convention. I've covered a good many church conventions of all denominations. Most of them are awful messy, with the clergy a stupid lot of self-seeking stuffed shirts. This bunch is made up of gentlemen, and it is a joy to work with them."

The others bore him out. Always, they said, were they treated courteously when they sought information from a bishop or deputy; and always, with a few notable exceptions, they got honest answers to their questions. They gave me interesting details. "Take Bishop —, for instance; I asked him to explain what all this alien rites business was about. I knew he was busy and rather expected him to tell me to get on my way. Instead he invited me to lunch and explained the whole business. Then here's a note I got from Bishop —. I had asked him to write a piece for my paper on the outstanding event at the Convention. I was at a convention of another church recently and if I had made such a request from one of the leaders there the note would have come back, 'What's there in it for me'. This fellow of yours turned me down but he did it with one of



BISHOP SHERRILL
To Address the New Yorkers

the nicest notes I ever received. I'm all for guys like that."

All the comments were not as laudatory. One reporter was rather bitter about the treatment he had received from an eminent divine. But this immediately brought the following comment from a fellow reporter: "If you were anything but a cub you wouldn't have sought his opinion. It wouldn't have been worth printing if he had given it to you. I knew after I had been here two hours that that guy was a no-account." Believe me it would shock you to know who he was talking about.

These fellows are keen. They know what constitutes news; they even know how, by clever interviewing, to create news. They also know how to size people up—it didn't take them long to have the whole bunch of bishops catalogued.

They are a fair bunch too. True, they are after stories of strife and conflict. They are quick to pick up contentious and bitter remarks uttered in the heat of debate—but they never knowingly misquote and check with each other before they will put quotation marks around a sentence.

These fellows—there were half a dozen of them sitting in at this little pow-wow—left Atlantic City strong for the Episcopal Church. "It has been a tough assignment, keeping track of action in two houses that are located a mile apart. But it has been a lot of fun and I hope my paper sends me to your next Convention in Cincinnati. Meanwhile if you

get any hot leads on church news give me a ring."

* * *

Seminary Students Protest Lynching

The Guild of Christian Social Action, an organization at the General Seminary that is affiliated with the Church League for Industrial Democracy, has passed resolutions protesting against the lynching of Claude Neal, Negro, recently put to death in Florida. The resolutions call upon local officials to explain why the life of the Negro was not protected and also urge action on the part of the President and the federal government. Copies of the resolutions were sent to Bishop McDowell of Alabama, Bishop Juhan of Florida and Bishop Wing of South Florida, urging action on the part of the bishops and assuring them of "sincere and cooperative interest in the solution of this growing social problem."

* * *

Bishops Meet at White Plains

The annual bishops' meeting for Westchester County, New York, is to be held on the 18th at White Plains. Bishop Manning is to preside and the chief speakers are to be Bishop Sherrill of Massachusetts and the Hon. Samuel Seabury of New York. Music is to be furnished by the combined choirs of the Westchester churches.

* * *

Reunion Service in Providence

Gathering together 400 of the 1081 persons confirmed in the 48 years of its existence, St. Ansgarius', the Swedish parish of the diocese of Rhode Island, held a notable service of commemoration last Sunday. There were former members of the parish present from Rhode Island, Connecticut. The Rev. Carl J. Ljungren, former rector, now at Hopewell Junction, N. Y., delivered an address as did also Auxiliary-Bishop G. G. Bennett.

* * *

Memorial Service for Bishop Brent

Bishop Mosher of the Philippines was the preacher at a service in memory of the late Bishop Brent, held at St. Paul's Cathedral, Buffalo, on November 4.

* * *

A Tragic Death in Minneapolis

On All Saints Day, 1933, Mrs. Amy A. Gutgesell entered into life eternal. On All Saints Day, 1934, the family gathered in Gethsemane, Minneapolis, for a corporate communion in her memory. On the Sunday following, her daughter, Miss Edith Gutgesell, was killed and her

other daughter, Mrs. Norman Johnson, was seriously injured in an automobile accident. Mrs. Johnson is the daughter-in-law of Bishop Johnson. Bishop Johnson, who had just visited Minneapolis, returned at once from Denver for the funeral.

* * *

New Enterprises Called For

Presiding Bishop Perry was the headliner at the annual dinner of the diocese of Long Island on November 8th. He said that the world had gone stale and that the Church should get into new enterprises. Bishop Stires spoke as did also Mr. William F. Leggo, who chairmanned the meeting. About 800 attended.

* * *

Missionary Bishops in Long Island

Bishop Schmuck of Wyoming and Bishop Mosher of the Philippines are speaking at various parishes in the diocese of Long Island this month on behalf of the missionary program of the Church.

* * *

Better Than Last Year

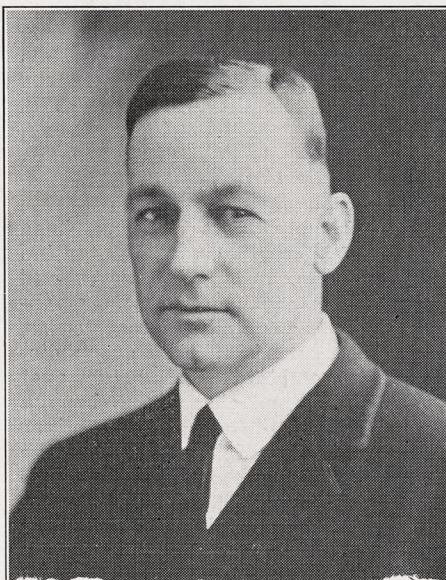
The following communication has been received from Mr. Lewis B. Franklin, treasurer of the National Council:

"Receipts for October, from the dioceses, were \$74,432, or about \$31,000 less than one-twelfth of total 'expectancies'. Of course many of us were busy at General Convention during much of the month and this may have made a difference. Even so the percentage paid is 80% of that due after allowing one full month for collecting, as compared with a percentage of 71% on November 1st a year ago. Twenty-three dioceses and districts are in the 100% class or five less than a month ago. A few have paid more than the yearly total. General Convention registered a fine spirit of real accord throughout the Church and a determination to support the Church's Program to the limit of ability. May this spirit be spread to each parish and to each individual."

* * *

Continue Work on New York Cathedral

Bishop Manning, speaking at a meeting of the women's division of the Cathedral of St. John the Divine, New York, on November 7th, announced that work on the building of the Women's Transept was to be resumed. Already \$873,559 has been spent on this, and there is now available \$137,000 to resume operations. In making the announcement, which was enthusiastically received in the form of a nice resolution, Bishop Manning stressed the fact that everyone was anxious to have the work



BISHOP PAUL JONES
He Preaches at Yale

go on, not only for its own sake, but also because it will give work to about 50 workmen.

* * *

Memorial Service for Warrior-Rector

A score of veteran organizations of Philadelphia joined forces on November 11th at the Redeemer, Philadelphia, to honor the late Rev. Robert J. McFetridge, one of the founders of the American Legion, who was the rector of the parish for nine years. He died last July as a result of wounds received during the war. The sermon was preached by another war veteran, the Rev. Thomas A. Merryweather.

* * *

Catholics Honor Bishop Seabury

A service commemorating the 150th anniversary of the consecration of Bishop Seabury was held on the 14th at St. Clement's, Philadelphia, under the auspices of the Catholic Congress of the Episcopal Church. Father Hughson of the Order of the Holy Cross preached, and the Rev. Frank L. Vernon, rector of St. Mark's, gave an address at a luncheon on the apostolic ministry.

* * *

The Seabury Memorial Services

Word comes from various parts of the country of plans made by parishes in accordance with the Presiding Bishop's suggestion that on the Sunday before or after November 14 there be some observance of Bishop Seabury's consecration in Aberdeen on that day in 1784. The present bishop of Aberdeen, together with the Presiding Bishop, at-

tended the services and meetings in New Haven, Conn., on the 13th and 14th, and later visited the historic glebe house in Woodbury, Conn., where Samuel Seabury was chosen to be the first American Bishop. Bishop Budlong of Connecticut led the celebration.

* * *

Bishop Jones at Yale

Bishop Paul Jones, retired bishop, was the preacher at Yale University last Sunday. The day before a luncheon in his honor was held in New York at which another retired bishop, Robert L. Paddock, was host.

* * *

Young People Help Hospital

The Young People's Fellowship of the diocese of Pennsylvania is pushing a Thanksgiving offering for the Episcopal Hospital of Philadelphia.

* * *

Carrying On An Interesting Work

Old St. John's, the little gray church of the Cowley Fathers up on Bowdoin St., Boston, holds open house every alternate Sunday when the women serve an informal supper. Following comes an hour of talk and discussion, when some phase of the Christian work of men for their fellows is presented. The evening closes with a brief service of Benediction in the church. On the first Sunday of each month the topic is on Work throughout the World, on the third, phases of community problems, such as medical care, orphans, the old and destitute, preserving the homes of the struggling poor, and unemployment. The Bowdoin St. church has had a long and honorable record in the city of Boston, since it was first built by Congregationalists and the Rev. Lyman Beecher called to its pastorate, "to stem," as his invitation read, "the rising tide of Unitarianism." In its minister's pew sat the small Henry Ward Beecher and Harriet Beecher. When the Congregational tide moved away and a new building was built elsewhere, a group of Episcopalians bought the property, and the Church of the Advent came into being. Here was felt the first impulse in America of the new life brought into the Episcopal Church from England, the Oxford Movement. When the Advent decided to remove and build on Brimmer St. the Cowley Fathers were invited to send over men to staff the old church and continue its work. It is no exaggeration to say that a great growth in sympathy and understanding of people of other faiths, notably the Catholics of Boston and the surrounding towns, came from the loving, sacrificing ministry of the Society of

St. John the Evangelist. Indeed, no less a person than Cardinal O'Connell of Boston has paid tribute to our church in this respect.

* * *

A Convention Dinner in Chicago

The Church Club of Chicago holds a dinner tonight, November 15th, to hear all about General Convention and about St. James Church, which is celebrating its centennial. The speakers are to be Bishop Stewart, the Rev. George H. Thomas, deputy to Convention, Mr. Angus Hibbard, a lay deputy, and the Rev. Duncan Browne, rector of St. James. . . . Mr. Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, is visiting in Chicago to promote Brotherhood work. . . . The Rev. Ralph Rohr, assistant at the Ascension, about to leave for California to begin new work, was recently painfully injured in an automobile accident. . . . Three deacons were ordained priests on November 1st at the Atonement by Bishop Stewart; Rev. H. A. Berngen of St. Ann's, the Rev. Rex Wilkes of the Messiah and the Rev. J. O. Patterson of St. Ansgarius. . . . The Rev. Sergius Bulgakoff of the Russian Seminary in Paris has been a visitor in Chicago, filling many engagements, including the preaching of the Hale sermon at the Seabury-Western Seminary.

* * *

Memorial to Former Seminary Dean

A memorial to the late Rev. Samuel Hart was dedicated near his grave at Old Saybrook, Conn., on the eve of All Saints' by Dean Colladay of Christ Church Cathedral, Hartford. The memorial is the brownstone cross from the old chapel of the Berkeley Divinity School, properly inscribed at the base to show that this saint of a former generation was a professor at Trinity College, the dean of Berkeley, the secretary of the House of Bishops for 25 years and the Custodian of the Prayer Book, also for 25 years.

* * *

Churches Unite for Peace

The Churches of Iowa City united for peace last Sunday. Sermons were preached in all the Protestant Churches on the common theme: "The Churches Speak for Peace", and the local newspapers the day before carried large advertisements, paid for jointly by the churches, in which they presented a statement composed of the official resolutions of their denominations on peace. Then on Sunday evening the University student groups in all the churches discussed the subject, later meeting in a committee of the whole

to present their findings. Real education on a vital subject, I should say, and appropriate for Armistice Day. A leader in the movement was our rector in Iowa City, the Rev. R. E. McEvoy.

* * *

Massachusetts Hears About Convention

Considering that it has been Bishops Sherrill's avowed intention "To bring some of the fervor and enthusiasm of the General Convention" to his people in Massachusetts, it is not surprising that every diocesan assemblage during the past two weeks, and there have been a number of them, has been given over to hearing delegates tell of the work accomplished and the challenge to be met. The four great sectional meetings called by him for that specific reason, in Boston, Brockton, New Bedford, and Salem, brought detailed accounts to three groups at each place, the women and clergy in the afternoon and the general membership in the evening. The Women's Service League dwelt on the same topic, with an added pride in the realization that its presiding officer, Miss Eva Corey, was one of the four women honored by election to membership in the National Council. At the large fall dinner of the Episcopalian Club, Bishop Sherrill told of the work done in the House of Bishops, while the Rev. A. L. Kinsolving and Stuart C. Rand, both first-time delegates, reported for the House of Deputies. Incidentally, what sounded like a new story from the convention came from Mr. Rand, who told how a storekeeper on the Boardwalk, asked by a delegate, "How's business?" replied, "Rotten. You Episcopalians came to Atlantic City with a ten dollar bill in one hand and a copy of the Ten Commandments in the other and you aren't willing to break either of them!" The Bishop's birthday coming on November 6th, a feature of the dinner was the presentation of a cake glowing with lighted candles.

* * *

A Special Service for the Choir Leader

Mr. John F. Andrews was a vestryman and choir leader at St. Augustine's, Savannah, a Negro parish. Last year he suffered the loss of his sight. So the other day 45 members of the congregation travelled 35 miles into the country in order to hold a communion service for him.

The service was held in the home of the oldest Negro Baptist minister in Liberty County, the Rev. D. D. Williams, whose daughter, the wife of John Andrews, is a communicant of our Church. The Rev. Mr. Williams attended the service and

said it is the first time, so far as he knew, that an Episcopal Church service of any kind had been held in Liberty County for Negroes.

* * *

News Notes from Massachusetts

When hospitals in Newburyport were in serious financial difficulties this fall public-spirited citizens got together and have in preparation an opera to be given as a community benefit. St. Paul's Church, the Rev. Arthur C. Peabody, rector, took a large share in this, throwing open its parish hall for the rehearsals. . . . St. Stephen's Church in the South End, Boston, which is known as the "Church of all nations", is distributing food for the E. R. A. . . . All Saints Church, Brookline, celebrated its 40th anniversary last month. St. Andrews, Belmont, its 25th. . . . The fall meeting of the Boston branch of the Church School Union departed from the usual and presented a "panel" discussion on Christian art in the church school, with distinguished discussants and a gathering of 125. . . . The Church of the Good Shepherd, East Dedham, is stressing the Oxford Group work in every phase of its parish life. . . . Next spring the grounds of St. Paul's in Malden, always attractive, will glow with added beauty in the flowering of hundreds of tulips given as memorials.

* * *

West Virginia Rector Resigns

The Rev. Hunter Davidson, 73 years of age, has resigned as rector of Nelson parish, Leetown, W. Va., and is to retire after a ministry of forty-five years.

* * *

Present Stone for Warriors' Shrine

Among further engagements in the crowded calendar of the Lord Bishop of Aberdeen was a service at St. Paul's Church, Hoboken, New Jersey, on Sunday night, November 4. A stone from the historic battlefield of Bannockburn was brought over by the Bishop's wife, a Scots-woman, for presentation to the "warriors' shrine" at St. Paul's. Bannockburn, if anyone else's Scottish history is shaky, was the town near Stirling where Bruce defeated the English in 1314. Scottish veterans and Highland pipers, duly kilted, attended Bishop Deane, who made an address. A stone from Melrose Abbey was presented by another Scotch descendant, Sir Gerald Campbell, British consul-general in New York. The Jugo-Slavian Society presented a wreath in memory of the late King Alexander. A choir from the Polish Church in Bayonne augmented the

choir of St. Paul's. The Rev. Frank C. Armstrong is rector of St. Paul's.

* * *

Quakers Present Treasure to Church

At the service on All Saints Day at St. Mary's Chapel, Philadelphia (the first unit of what is hoped will develop into a great cathedral plant) the Society of Friends (Quakers) presented an historic bench which occupied a place in one of their earliest meeting houses, following the arrival of William Penn in Philadelphia in 1682. Bishop Taitt, the celebrant at this service that marked the opening of the chapel, said it would be given a position of honor among the cathedral treasures.

* * *

Mass Meetings on Convention

Three rural deaneries of the diocese of Albany held mass meetings following the General Convention to hear reports from their delegates.

* * *

Diocesan Service for Acolytes

A diocesan service for acolytes was held in the cathedral, Albany, N. Y., on November 3rd, attended by 150 acolytes from 25 parishes. The preacher was the Rev. J. C. Potts of Hoosick Falls, with an address at a luncheon by the Rev. William E. Sprengen of Albany.

* * *

Every Member Canvass in Detroit

All of the parishes in Detroit held their Canvass on the same day this year. On November 14th nearly a thousand canvassers, instructed by the diocesan field department made their calls to present the needs of the Church. During the early days of October, practically every parish and mission in the diocese was represented in a series of twelve regional conferences for clergy, vestrymen and chairmen and members of the canvassing committees. At these conferences, led by the Rt. Rev. Herman Page, bishop of the diocese; Mr. Charles O. Ford, executive secretary, and Mr. Fred Blackwood, chairman, there were presented for discussion subjects directly bearing on the task which lay ahead of the canvassing committee members.

The method of carrying on the canvass has been modified to meet the varying conditions in each parish. In a number of churches the personal visitation has been preceded by a dinner or meeting at which some pledges were secured. On November 4 in most parishes there was a corporate communion for the members of the committees, at a morning service, and the teams made the canvass in the afternoon. They will

use the ten days following for a thorough check-up of all parishioners, and in many churches parish dinners are being held on the final day of the canvass in order that results may be reported to the members.

* * *

Secretary to Address Young People

The Rev. Daniel McGregor, secretary of religious education of the National Council, is to preach at a service held in connection with the annual fall meeting of the Young People's Fellowship of the Bronx, New York City. The meeting is on the 18th at Christ Church, Riverdale.

* * *

Noted Choir Opens Season

The Christ Church Choir School, Fairmont, W. Va., noted for its classical programs, opened its season on November 1st with a concert in the parish concert hall. The program this year was from Beethoven; last year their program consisted largely of Bach. The head of the school is the Rev. Clarence W. Brickman, rector of the parish.

* * *

Bishop Deane in Maplewood

Bishop Deane of Aberdeen and Orkney is to preach at St. George's, Maplewood, New Jersey, on the 25th.

* * *

Lectures on the Holy Land

The Very Rev. Kirk B. O'Farrall, D. D., Dean of St. Paul's Cathedral, Detroit, is finding a keen interest on the part of the people, in his series of addresses at the evening service, on the principal spots of interest in Mediterranean lands. Dean O'Farrall visited the Holy Land last summer. His series will conclude on January 20.

* * *

Normal School for Church Teachers

The Rev. Frederick B. Fisher, of Central Methodist Episcopal Church, Detroit, was the after-dinner speaker at the third weekly session of the Detroit Normal School in St Paul's



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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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Cathedral on November 6. Dr. Fisher is well-known as a radio preacher.

Enrollments at the Normal School, which is an annual feature of the diocesan department of religious education, have reached 275 and are still growing. Ten courses are offered in two class periods, including subjects of interest to all age groups.

* * *

Episcopal Rector is Honored

The Rev. Edward S. Doan, rector of Emmanuel, Petoskey, Michigan, has been elected president of the Little Traverse Bay ministerial association, comprising several counties in that section and having about thirty pastors of various denominations among its membership. They meet monthly in various towns for a program and a dinner.

* * *

Service for Russian Martyrs

The Rev. Everett P. Smith, rector of Emmanuel Church, Switzerland, attending General Convention as clerical deputy representing the American Churches in Europe, brings word of a service held in St. Peter's Cathedral, Geneva, in commemoration of martyrs, not only Christians but Jews and Moslems also, who have been killed in Soviet Russia. "Cult d'intercession en faveur des martyrs," the service announcement reads. For this service the national Church of Switzerland, which is protestant and Calvinistic, invited and received the cooperation of the Lutheran Anglican, Russian Orthodox and Old Catholic Communions of Geneva, Dr. Smith offering a prayer written for the occasion. The evening service began and ended with the first two and last two stanzas of Luther's Hymn, A Mighty Fortress, printed in French on the service leaflet. For the Lord's Prayer each person used his own language.

* * *

Parish Celebrates Anniversary

St. Mark's, Hoosick Falls, N. Y., celebrated its 100th anniversary on All Saints Day, with Bishop Oldham preaching at a special service.

* * *

Committee on Militarism Presents Figures

In 1930 the world spent 63 per cent more on armaments than in 1913. In 1930 the armament budget of the United States was 197 per cent greater than in 1913, and recent appropriations will raise this percentage still higher. In 1920 the national guard included 1,939 officers and 47,019 enlisted men; in 1930 the war department appropriations carried provisions for 190,000 national guardsmen including 14,371 officers. The organized reserves have grown from 68,283 in 1920 to

118,175 in 1929. At present over 140,000 young men of school and college age are enrolled in military training units and rifle clubs in nearly 400 schools and colleges each year. The war department has assigned 1,650 professional instructors to handle these students. These figures are offered by the Committee on militarism in education.

* * *

Thousands See Oberammergau Play

A total of 395,181 persons attended the 71 performances of the 300th anniversary jubilee series of the Oberammergau passion play. Among the visitors were 60,000 foreigners; of these 28,000 were from England and 12,000 from the United States.

* * *

George Taylor Goes to Florida

Rev. George F. Taylor, formerly associate rector of the Church of the Ascension, New York city, has come to Tampa as locum tenens of St. Andrew's church, recently made vacant by the death of the Rev. Francis S. White.

* * *

It Costs a Lot of Money

I do not know who is the authority for the statement, but word comes that \$34,416,199.91 was contributed to the Episcopal Churches of this country last year.

* * *

Exploiting the Lake of Galilee

A Zionist industrial company in Palestine has begun to use the waters of the Lake of Galilee for the production of hydro-electric power, regulating the level of the water, raising it in winter, letting it drop far below the normal level in summer. The result is that at high water some of the scenes most close-

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AUTUMN RETREAT FOR CLERGY

at the House for Retreats and Conferences, Bernardsville, N. J. from the evening of November 19th to the morning of November 23rd. Conductor—Rev. J. O. S. Huntington, O.H.C. Those wishing to come, kindly notify the secretary, Rev. T. A. Conover, Bernardsville, N. J., as soon as possible. Charges \$6 to \$8.

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ly associated with our Lord's life are flooded, and at low water a dismal strip of mud edges the whole shore of the Lake, destroying its beauty. All the other Holy Places are preserved and cared for; only the Lake, possibly the best loved of all throughout the Christian centuries, is exploited for commercial gain. True, Palestine is a land with no natural fuel resources, and if conditions of modern life are to obtain, if industry is to develop, there must be some such industrial process.

The important point, it is urged by those who have the welfare of the country at heart, is to control the procedure and keep it within reasonable limits; otherwise it may continue to the extent of destroying the Lake. There has been considerable discussion and protest about this in England, our Canon Bridgeman reports, but little has been said in the United States.

* * *

Getting Crowds in South Dakota

The Rev. Paul H. Barbour of Rosebud Mission, South Dakota, planned a baptismal service for one girl, and by the time the service took place there were forty-three candidates, from farms ten miles around—white people, not Indians, though this is an old Indian mission.

Directing Red Cross relief for two years past has brought the missionary into friendly and intimate contact with the people, half of whom, as the Red Cross records show, had no church affiliation whatever. Some of the families had to be given stockings and overalls or all the children could not have been present at once. Two of the four babies were dressed in clothes made of white pieces from a Woman's Auxiliary supply box.

The great baptismal service took place last spring. After that, instruction was continued in confirmation classes meeting in many different places, and forty-five persons have since been confirmed in a community of 150 to 200 people.

The library maintained by this mission, with the help of the Church Periodical Club, is the only library in the country and serves all the rural schools.

* * *

An Air-Cooled Operating Room

Manila now has air-cooled movie houses and an air-cooled train to Bagulo, but better news than this, some will think, is the fact that the woman's board of St. Luke's Hospital after a year's effort has been able to place an air-cooling unit in the operating room for use on the almost intolerable hot and sticky days. For twenty-seven years this wom-

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an's board, a group of volunteers, has been rendering innumerable services to the hospital.

* * *

An Opinion

About Russia

The Rev. Lyman Powell, rector of St. Margaret's, New York City, just back from a study of the Soviet Union, says that Russian atheism is more a matter of name than of reality. He returned, he said to his congregation last Sunday, with a definite impression of the basic goodness of the Russian heart which is finding an outlet in a real social justice. "Yet," he says, "Russia chooses to be labeled atheistic but living as I did in the same hotel where occurred the Rasputin orgies . . . it is easy for me to see why the state and the people made as short shrift of ecclesiasticism as with the old regime . . . I came out of Russia dazed by the rapid progress made in a few years toward the goal, which we must admit is the core of true religion. Out of this magnificent ideal I am hopeful that some day, even if not in the immediate future, it may be realized and grasped that the logical result will be the substitution of the God of love for the history of Hegel."

* * *

Variety Is the Spice of Life

The community attended a cock fight first and then came to church. This was not in some West Indian village but in a little settlement left over from a former mining town in the diocese of Southern Ohio. The Hocking Valley missionary, the Rev. C. M. Lever, arrived for a pre-arranged service in one of the people's houses, only to find a cock fight also pre-arranged. His host, however, announced, in no uncertain tones, "We are going to have a cock fight and then we are going to have

church, and every man is going to come." So they did, and took a whole-hearted interest in both events. The Church service was entirely new to them all, and one man said later, "Several of those prayers went straight to my heart." A future service was arranged, and one man hoped to bring his four children for baptism.

* * *

A Pretty Story From Japan

Here is a bit written by T. T. Brumbaugh of Japan, which appeared in a recent number of the Christian Century, about three clergymen

who went to the Orient this summer to gather material with which to confute the report of the Laymen's Inquiry, familiar to you as "Re-thinking Missions." One of them wrote in advance to his bishop and asked for entertainment while in the city of Tokyo. The bishop arranged with a Japanese family to entertain him and himself got up from a sick-bed to greet the visitor, only to learn later that he had spent his one day in the city on a sight-seeing jaunt. Mr. Brumbaugh goes on: "A second pastor, from the middle west, lost his cameras and his temper in Tokyo. Hunting up the offending taxi

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driver in whose car he insisted the cameras had been left, the minister boldly and angrily chastised him for theft, threatening police action if they were not produced. A telephone call from Shimbshi station soon informed him that the cameras had been found where he had left them in buying his ticket. No apologies have been received to date. The third prophet of evangelical Christianity assured a Tokyo audience that there was no relation whatsoever between true religion and either personal or social morality, and left stories of his conduct here and there to demonstrate his thesis."

It won't be long, doubtless, before these gentlemen will be lecturing throughout the country on missions in the Orient, posing as authorities and telling us what a rotten job was done by the Inquiry, which spent many months at the task and produced enough factual material to fill many volumes.

* * *

Bandstand Is Now a Church

An old grocery warehouse for the past three years, and before that a disused bandstand has been "church" for the Episcopal Church people in Pikeville, Kentucky. This is one of the many mission stations in the Big Sandy mission of eastern Kentucky, the Rev. Cyril Leitch, missionary. The New York diocesan Woman's Auxiliary is building a church for Pikeville.

* * *

Social and Religious Research Ended

The well-known Institute of social and religious research was formally dissolved on Oct. 20. This organization was established in 1921 as an independent enterprise for the purpose of applying the techniques of scientific inquiry to religious and social situations at home and abroad. They served as the fact finders for the famous Laymen's Inquiry of foreign missions. Eighty-two volumes have been published, many of which have become authoritative in the fields covered. From the beginning of the institute John R. Mott has been president and the funds for it have been contributed by John D. Rockefeller, Jr.

* * *

Presents a Work of Art

Lovers of the 12th and 13th Century art of hand-illuminated parchment, such as the monks of that period carried close to perfection, are rejoicing over an altar card which Stanley A. Price, instructor of mechanical drawing and modeling at a Providence high school, has completed after many weeks of research and experiment and presented to the

Church of the Redeemer, Providence. The prayer of consecration of the communion office is the subject. In his work Mr. Price followed as nearly as possible the methods used by the monks. First he began research in the Rhode Island School of Design. After he had made a rough draft of his idea on water-color paper he packed up his materials and early last summer moved out to a farm in Connecticut. And there, uninterrupted, he finished the parchment which has won so much praise in art circles here in Rhode Island.

Mr. Price's explanation of his plan is interesting.

"Of course," he says, "the job was painstaking, and difficult, too. But it is nothing compared with the old monks' labors. I could buy my parch-

ment and other materials needed. But they had to cure the skins themselves, and make their own quill pens and grind their gold by hand. They were forced to learn the chemistry of making their inks and mixing their paints—colors that today on old book plates, are as brilliant and unfaded as the day when first applied. Where my work represents merely two manuscript pages, they thought nothing of turning out whole volumes in this manner, binding the books and hand-tooling the leather bindings."

Art critics in Rhode Island say that Mr. Price has actually duplicated the beauty of these ancient ecclesiastic treasures and has produced a work of art that should endure for centuries.

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Sunday Masses, 7, 8, 9, 10, 11.
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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.

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Rev. Henry Darlington, D.D.

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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

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.

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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

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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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