

The **WITNESS**

CHICAGO, ILL., OCTOBER 31, 1935



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CLERGY NOTES

ANSCHUTZ, J. P., of St. George's, New York, assisting for three months at St. Stephen's, Wilkes-Barre, Pa.

BELLISS, F. C. B., resigned as rector of Trinity, Lenox, Mass., to be rector of St. Paul's, South Side, Chicago. Address: 4827 Kenwood Ave.

BUTLER, F. D., formerly at 1234 Sherman Ave., now at 110 W. Washington Ave., Madison, Wis.

COXE, J. B., resigned as canon precentor, All Saints' Cathedral, to be vicar of St. Augustine's, Rhinelander, Wis.

CHAUNCEY, E. F., has resigned Trinity, Columbus, Ohio, to accept the rectorship of All Saints, Pasadena, California.

CRAIG, W. G., resigned as rector of Christ Church, Providence, R. I., to be priest in charge of St. Peter's, Hazleton, Pa.

DAME, W. P., resigned as rector of Trinity, Upperville, Md., to be rector of St. John's, Western Run Parish, Baltimore Co., Md., and chaplain at Hannah More Academy, Reisterstown. Address: Glyndon, Md.

DAVIES, D. T., formerly at 405 W. Savannah Ave., now at 218 W. Robinwood Ave., Detroit, Mich.

DuBOIS, C., formerly at 134 Parkdale Ave., Buffalo, N. Y., now at 6 Lyndhurst St., Dorchester, Boston, Mass.

GOLDEN-HOWES, F. W., formerly dean of Christ Cathedral, Salina, Kans., appointed assistant at St. George's, New York. Address: 207 E. 16th St.

LEMOINE, H. F., formerly supervisor at The Episcopal Home, and assistant at the Transfiguration, New York, appointed assistant at St. Paul's, Flatbush, Brooklyn, N. Y. Address: 157 St. Paul's Place.

LIEF, R., appointed assistant at St. George's, New York. Address: 207 E. 16th St.

MASTERSON, H., Jr., resigned as rector of All Saints' Parish, and student pastor of University of Texas, Austin, Tex., due to health, for a year's convalescence. Address unchanged.

OSBORNE, D. C., deacon, in charge of St. Michael's, Birdsboro; St. Gabriel's, Douglassville; and St. Thomas', Morgantown, Pennsylvania.

PERSONS, F. S., II, sometime missionary in Cuba, assumed duties as rector of St. Mark's, Mauch Chunk, Pa., on October 1.

SHIRT, S. C. S., rector of Grace Church, Dalton, Mass., has accepted a call to the rectorship of the Atonement, Westfield, Mass.

WHITTAKER, A. L., resigned as rector of St. Mary's, Northeast Harbor, Me., to be rector of St. Paul's, Southington, Conn.

WILLIAMS, P. F., resigned as rector of Calvary, Burnt Hills, and All Saints', Round Lake, N. Y., to be rector of St. Barnabas', Stottville, and in charge of All Saints', Hudson, N. Y. Address: Stottville.

ZULCH, J. W., deacon, resigned as curate of St. Luke's, Germantown, Pa., to be curate of St. Paul's, Savannah, Ga. Address: 2108 Drayton St.

WITNESS GAME

Play the game by checking the correct answer to each question. Prepare a game yourself for publication. The following game was submitted by Mrs. Clarence Gardner of Bala-Cynwyd, Penn.

1. Which statement is correct?
"Holy Thursday is Ascension Day"

or
"Holy Thursday is Thursday in Holy Week"

2. Check the names of the twelve Apostles from the following list:
Luke; Matthew; John; Peter; Paul; James, son of Zebedee; Jude; Philip; Andrew; James, son of Alphaeus; Judas; Thomas;

Mark; Bartholomew.
3. The canticle that begins "Praise the Lord, O my soul" is known as
The Benedictus es, Domine
The Benedicte, omnia opera, Domini
The Benedictus

The Benedic, anima mea
4. Correct each of the following sentences:
Bishop William White was the first Bishop of New York.

Bishop Samuel Seabury was the first Bishop of Pennsylvania.
Bishop Samuel Provost was the first Bishop of Connecticut.

Bishop Philander Chase was the first Bishop of the Eastern Diocese.
Bishop Alexander V. Griswold was the first Bishop of Chicago.

5. Who in the following list started the "House of the Holy Child" in Manila?
Bishop McKim, Bishop Graves, Bishop Brent, Bishop Mosher.

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BUNCOMBE

An Editorial by
BISHOP JOHNSON

WHEN people cease to love God, they cease to be lovers of mankind. They revert to savage propensities. Society returns to tribal feuds. The dictator becomes the "Me Big Injun." The tribe sets up its totems and taboos. Cruelty takes the place of kindness. Confidence gives way to suspicion. The universe loses its solar center and each planet pursues its own course.

Let us note the creed put out by Hitler in blasphemous parody of the creed of Christendom. Six million boys and girls in Germany listened over the radio to this puerile confession of faith:

"I believe in the community of all Germans, in a life of service to this community. I believe in the revelation of a God given creative force, in the purity of bloodshed in the war of peace by the sons of the community of the German people who are buried in the earth and hallowed by it, resurrected and living in all for whom the sacrifice was made.

"I believe in the eternal life of this bloodshed and resurrected blood on earth in all who acknowledge the meaning of this sacrifice and are prepared to bow themselves. Thus, I believe in an eternal God and an eternal Germany, and eternal life."

It is the old story of men with intelligence and no principles playing upon the emotional nature of the mass who have a desire for principles, but have little intelligence.

In Italy a bombastic oration on the glories of Rome is followed by a bombing of innocent women and children in the unprotected towns of Ethiopia. No savages were ever more ruthless.

In Russia bigotry, brutality and buncombe are justified by heaping abuse and ridicule upon faith in God.

These dictators are telling youth that they will find utopia through hate and cruelty. The Anglo-Saxon race is faced with a megalomania which is more devastating than that of Napoleon. There is a rising tide of unrest, of hate, of crime in our United States. And the sole force which can resist it is faith in God, love

of Christ and the power of the Holy Spirit. Against these forces we have a people half of whom are practically pagans and the other half split up into divided camps.

Against this military atheism, which is destructive of constitutional safeguards for property, personal liberty and religious freedom, I venture to say that not more than ten per cent of the population have a vigorous faith in God and a lively practice of worship. In towns and villages of the west not more than ten per cent of the adult population are to be found in Church on Sunday morning, whereas at least half of those who stay at home would be distressed beyond measure if the churches were to be replaced by communistic gatherings. One thing that you can say for the latter is that they hold their negations with greater zeal than most Christians adhere to their convictions.

SURELY the most ignoble vice in man is inertia and the greatest denunciation of our Lord was that against the man who had one talent and refused to use it. He condemned the nine lepers for their ingratitude, the five virgins for their indolence and those who refused the invitation to the great supper for their indifference to their Lord. Dives lost out because of his failure to do an act of mercy. After all what we don't do is far more disastrous than our mistakes. Militant atheism will prevail over anemic Christianity. As our Lord said, "When the salt has lost its savour it will be trodden under the feet of men." The triumph of communism is to be found where the Gospel has failed to produce righteousness.

In the natural state man is more animal than divine. If we have ascended from the ape there must be large numbers of men who have little or no soul. What little Christian culture that the world has so far attained has been won by men who have convictions and who translated their beliefs into acts of worship and service. God can forgive our faults but He cannot forgive a vacuum for if He does the vacuum will still remain.

The Forward Movement is a call to stragglers and deserters to face the issue which has been squarely put

up to them. Shall we have a civilization based on a belief in God and in the reality of righteousness or shall we turn our society over to a group of men who repudiate God, who scoff at virtue and who invite you to attain utopia through brutality and hate. It is sheer hypocrisy for these exponents of class hatred to claim that they are lovers of mankind for they love neither

the rich nor the poor but merely the theories to which they are fanatically attached.

Their creed is a negation of righteousness and an appeal to the purely animal instincts. They claim to be free thinkers but when in power permit no one to think but themselves. They can win only if and when Americans repudiate their faith.

FORWARD IN THE TENNESSEE VALLEY

By

WILLIAM McDOWELL

The Bishop of Alabama

WE FEEL in Alabama that the Forward Movement is being justified by its fruits. Beginning with a clergy conference under Bishop Maxon, the movement proceeded with the program laid down in the pamphlets; discipleship became the study of groups of men, women and young people; many parochial missions were held; many Bibles and Testaments were sold for personal use; the psychology of defeatism that had obsessed the Church for several years began to yield to a desire for activity and advance. Once more we lifted up our eyes and saw fields white unto the harvest, and the missionary urge returned as it always does when men keep company with their Lord.

The most challenging field was presented by the Tennessee Valley, part of which lies in north Alabama. The Tennessee Valley Authority is undertaking to change the basis of life for a vast stretch of country in which live over eight million people; it is doing so at one wave of electricity's magic wand, reeducating a largely rural population in the ways of modern industry, agriculture and social science, and spending money by the hundred millions in the process. The large majority of the people so affected belong to the pioneer stock that settled the region over a hundred years ago; simple in life and manners, limited in education, primitive in religion; outside the few "best families" and industrial overlords, they are mostly tenant farmers, mill village folk and mountain highlanders; fine stock whence came the founding fathers of the Republic; to whom it is proposed—suddenly and rather tardily—to apply all the benefits of modern life. How shall they meet the shocks of mental and spiritual readjustment? The government is setting up no agency for this; it must be left to the voluntary work of the Church.

Judging by the surnames, most of them are spiritual children of the Church of England, as witnessed to by old customs and folkways. This pioneer stock had lost touch with that Church long before it settled the Cumberlands and the valley of the Tennessee. In colonial days and long afterward, the Church was fighting hard for its life along the Atlantic seaboard. It was disestablished and disendowed. There was bitter prejudice because of its British connection. Only recently had it been possible to perpetuate its ministry

without sending to Britain. Its few clergy could not be spared to follow the pioneers into new fields. The Methodist Society which might have represented the Church till its ministry could catch up with the procession moving west chose to leave the Church and set up for itself; even the Methodist circuit rider could hardly keep up. The only form of polity that did meet the situation was Baptist; any earnest man could be ordained by a Baptist minister, and any group could form a Baptist congregation, responsible to no man and not requiring an educated or paid ministry and ecclesiastical trappings.

TODAY we find most southerners of this class are nominally Baptist, with variations of Holiness and Nazarene. Education and good roads are already ruining these simple and primitive sects. When they move to town they largely abandon their church connections. They form the following of the Huey Longs. The Church of their fathers has done little for them, while that of their nominal allegiance is losing its hold on them. Politically they form the background of the "Solid South." President Roosevelt is the first to remember them and help them to social advancement through the Tennessee Valley Authority. Shall they become completely secularized? Who will meet the spiritual needs of their rapidly changing life? God is giving the Church that did not follow the pioneers one more chance. They are not to be reached at once by the clergy and paraphernalia of an organized parish; these are too sophisticated for them, and there is a world of prejudice to be overcome. An organization like the Church Army seems admirably fitted for this work; its methods are simple, its workers adaptable, its cost reasonable. They can break the ground for the more developed work of the clergy, just as the lay orders did in earlier times.

This summer experimental and exploratory work has been done by Church Army workers in north Alabama. Using the House of Happiness near Scottsboro as a basis, they have established favorable contacts with the Cumberland Farms, a government rehabilitation project, where two hundred families with over six hundred children are being settled without church and Sunday school facilities, which we have under-

taken to furnish. Also they have revived work at Guntersville, where the next great hydroelectric project is being begun; and they are being sought for many other services in a region where ten years ago they would have been more likely to meet shotguns than

warm welcomes. North Alabama and East Tennessee are getting deeply interested in the Church Army; already a training center has been offered at Anniston.

Yes, we like the spirit of the Forward Movement down here in Alabama, because we like its fruits.

TALKING IT OVER

By

WILLIAM B. SPOFFORD

THE VENERABLE and gaitered dean of Canterbury, England, came to America this fall to sell us on Social Credit, but instead was sold himself on our radio chin-wagger, Father Coughlin of Detroit. He spent twelve hours with the Detroiters and was so impressed that he told reporters that Coughlin was 95% right. The Dean did not elaborate on the statement, though I for one hankered for a discourse on the remaining 5%. Social Credit, which the Dean is so steamed up about, is the theory of Major C. H. Douglas. If applied, so they say, the goods we now create, but do not distribute, would be available to all by the simple process of government created money, handed out to all of us quite freely without interest. Whether Father Coughlin is a social creditor the Britisher did not say, though likely as not he is, otherwise our Dean would not have been so enthusiastic. You know it takes a lot of something or other to get any Englishman that way, and especially a dean.

INTERESTING ITEMS in the newspapers. Here for instance, is the testimony of a gentleman who swears that Tom Mooney was a mile away from the scene of the bombing in San Francisco for which he has already served nineteen years. Everyone seems to know that Tom Mooney is innocent yet he remains in prison. You can write your own comments. . . . In the same issue is a report of an address delivered before a large number of church young people in which the Rev. Robert W. Searle, head of the federation of churches of New York, told them that they should refuse to fight in any war. "There is only one way to stop war and that is to stand together and say, 'Under God and under Jesus Christ I cannot lift my arm against my brother.'" I have no doubt the authorities are dusting out a cell for brave Brother Searle. There will be a lot of folks there with him if the preachers stick by their published declarations. . . . Wilbur B. (Brightest-Boy) Huston, son of the Bishop of Olympia, who was awarded a prize some years ago as the brightest boy in the country, has gone Oxford Group (Buchmanite). He is far less interested in his test-tubes (he works for Edison) than he used to be. Now he is running about meeting small groups in the drawing rooms, telling them that they must be absolutely honest, absolutely pure, absolutely unselfish and that they must show forth love to the utmost. Also, so he tells the reporters, everything will be dandy with the world if "men

will get together on a basis of friendship and sink their divergent interests under God." Sounds a bit to me as though he was telling the lamb to lie down inside the lion. . . . Here on page two I find that the American Sons of Italy, meeting in convention, sent a pat-on-the-back to President Roosevelt for the neutrality stand of the United States and for the embargo, and at the same meeting declaring that they were going to find some means of getting 4,000 bales of cotton to Mussolini to help him subdue Ethiopia with bullets. "Consistency," so Emerson said, "is the hob-gobbling of petty minds" which ought to make these Italian-Americans big people. . . . On the same page Smedley Butler, who used to be a general but is now a book writer and wind-jammer, said that no American wants this country involved in the threatened European war, but that after the Big Boys have bootlegged munitions for awhile and have to collect for them, they will turn on the propaganda and then the people, suckers for that stuff, will change their minds. He also cracked down on England in the following words: "England didn't object when Germany decided to rearm in violation of the Versailles Treaty. She didn't say anything when Japan took Manchuria. But her own interests are at stake in East Africa and so she's got the League to pull her chestnuts out of the fire." . . . Maybe that's enough gloom for one week, but just let me top it off by telling you that Jimmy (Playboy) Walker, run-away mayor of New York, is coming home. His friends are trying to get him back on the city payroll since if he serves but a few more weeks he will be eligible for a pension of a good many thousand dollars a year of the tax-payers' money for the rest of his life. Failing that, they hope to make him the managing director of the world's fair that New York is ballyhooing for 1939. It seems there is a lot of swamp land over on Long Island which the politicians have their eyes on. Put on a fair, fill in the land at government expense, and who can tell, maybe a bit of money can be made by smart people. And who is better to promote the show than Play-boy Jimmy. . . . Oh well, getting the right perspective and looking at things over a period of four or five hundred years and I suppose there has been progress. Humanity moves steadily upward, but in curves and not in a straight line, so the Wise Boys tell us. If that is so I can't help but feeling, after reading this morning's paper, that we are at the moment on the skids with the seat of our pants well greased.

Let's Know

By

BISHOP WILSON

DISCIPLINE

HERE is a curious question coming in the mail: "Suppose that John Smith at, let us say, Burlington, N. J., in, let us say, the year 1820, offended by drunkenness or fornication or defrauding his creditors. How can I find out what disciplinary action was taken against him, if any?"

The only way to find out would be by combing the records of the bishop of New Jersey at that time. No reports are made of such disciplinary action and no statistics are compiled.

In the Prayer Book which was in use in 1820 there were two preliminary rubrics preceding the Communion Office—too long to quote in full. They provide that in the case of "an open and notorious evil liver" or one who has "done wrong to his neighbours by word or deed, so that the Congregation be hereby offended," the Minister shall warn him against receiving the Sacrament until he shall have repented and made amends.

The second rubric says—"The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign. . . . Provided that every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be."

These two rubrics still stand in our present Prayer Book except that they have been transferred to the end of the Communion Office and the second rubric now calls for a report to the Ordinary "within fourteen days after, at the farthest."

Along with these rubrics one must consider the second paragraph of Canon 42 which says that when a person to whom the sacraments have been refused shall lodge a complaint with the Bishop, it shall be the duty of the Bishop to institute an inquiry and render a judgment. No Minister shall be obliged to re-admit such a person to Communion except on the written direction of the Bishop and "the Sacraments shall not be refused in any case to a penitent person at the point to die."

Briefly it means that excommunication rests in the hands of the Bishop. A parish priest may, when he feels called upon, deny the Sacraments to a communicant but he must report the matter to the Bishop and be governed by his decision.

In the Middle Ages, when the ecclesiastical and the civil authority were closely intertwined, excommunication was a serious calamity not only for the spiritual loss but also because the civil society was automatically arrayed against an excommunicate. Every reader of history is familiar with the abuses which were attendant upon such ecclesiastical discipline in those days. A reaction was inevitable. Today recourse is seldom had to the disciplinary provisions of the rubrics and the canon referred to above. We cannot consider the Church as a closed corporation for righteous persons.

It is God's Family in which none of us is perfect but in which we try to help one another to be better Christians. If one goes wrong, he needs the Church more than ever and we are disposed to stand by him rather than turn him out. In aggravated cases of open repudiation the discipline may be used but most of us would prefer not to turn the Church into a morals court and be too free with our judgments.

Second Thoughts

A place for the opinions of readers. Because of limited space we reserve the right to abstract communications and to reject those we consider unsuitable.

THE REV. QUINTER KEPHART, LaSalle, Illinois, joins others in praising the clergy. During the twenty-five years of his ministry, he says, he can recall but one "bag egg" among the many parsons he has known, and even that man he feels was mentally non-responsible for his actions. "Our clergy are exceedingly fine men who are compelled to labor under vicious conditions, often without proper financial support to make them self-respecting, and not infrequently without the moral support and encouragement of those higher-up. A word of kindness now and then, and perhaps a promotion in recognition of good work well done, are recognized in the business world as necessary factors of success. By what right does a bishop or a priest or a layman dare to judge unkindly or to hold unfavorable mental reservations regarding any other fellow-worker in God's vineyard? I am looking for an answer to that question in 'my duty towards my neighbor' as defined by the catechism."

THE REV. ROBERT C. TOPPING, rector at Anderson, S. C., was delighted with Bishop Johnson's recent editorial on Rural America. "The greatest opportunity of the Church," declares Mr. Topping, "lies in rural areas. The farmer is the forgotten man, not only in politics but more—sad to say—in the Church. By requiring each clergyman to foster a rural mission we could double our communicant strength in a short time." He supports his contention by relating how he went fifteen miles into the country last year and found a country school where 112 of the 154 pupils were attending no Sunday School. So he and some of his teachers now go there every Sunday after their regular parish duties, to conduct a regular Church school in the schoolhouse. "We now have 45 baptized and 10 confirmed and before long we will put up a little chapel. The tragedy is that the Church is leaving the salvation of these rural people to the ranting preachers, who appear twice a month on Sunday and browbeat their congregations into a fear of torment. Contrast our method . . . we visit in their homes and give them a real and personal contact with the Church. We place the Prayer Book and common sense literature in their homes . . . these farming people certainly do read. Reading is one of their chief amusements. We teach them how to pray and how to worship in

their own homes if they are prevented from attendance at Church. When confirmed we teach them how to make a spiritual communion if they are prevented from attendance at the Holy Communion. The Church can give everything the farming people need so pointedly for their spiritual welfare. It is true that our present leaders, and certainly our future leaders will come from the farms and small communities. Into that scene of pastoral peace the Church must take—if she is to do her work for which she has lived—the peace of the Shepherd and Bishop of our souls.”

The Daily Offices

By

LAURENCE F. PIPER

AN UNDERSTANDING of the structure of Morning and Evening Prayer is essential in offering these services as acts of worship. They are no haphazard collection of prayer and praise, but have grown through centuries of worship to be carefully planned devotions. In general outline they are not unlike the service of the Jewish synagogue, and they are the direct descendants of the mediaeval “Hours.” Any good history of the Prayer Book will trace out this growth; our present purpose is to see what we now have.

Shortened Evening Prayer as now permitted by our Prayer Book gives us a service which is very close to the ancient form: opening sentence, “O Lord, open Thou,” Gloria, Psalms, Lesson, Canticle, Creed, Prayer. Three elements appear in this office (an old expression to denote a prescribed form or act of worship): praise, instruction, prayer.

Praise claims our first attention, as with a brief prayer that with God’s help we may open our lips to show forth His praise we immediately give glory to the Blessed Trinity in the ancient *Gloria*, and then not trusting to words of our own we follow the use of countless generations of Jewish and Christian worshippers and use the psalms as our vehicle of worship. The ideal of the daily offices is that we should use the whole psalter once a month.

Instruction comes to us through the Lesson as we sit to listen attentively to God’s holy Word. Because a message from God requires an immediate response the Lesson is followed by a “Canticle,” a little song of praise, which is the musical climax of this service, and then that we may relate this instruction to our growing knowledge of the things of God we recite together the Articles of our belief. The praise of the first section is thus carried over into the second, as a reminder that worship underlies the whole service.

Prayer follows, as the third section. From this order we learn that God and the worship of Him comes first, and only after our knowledge of Him has been strengthened and increased by the instruction do we turn to Him in prayer and commence this with the

prayer that our Lord gave us. We do not present our personal petitions but in the Collect of the Day and the two invariable collects we ask such things as are necessary for the whole body of the faithful.

When the full Prayer Book service is used there is the introductory portion of preparation, where with the call to repentance, the Confession and Absolution, we are prepared for the worship which follows. Similarly, after the third collect there may be a hymn, then such prayers from the Book as the minister may think fit, and here the more personal petitions, the needs of the nation, the Church, and particular members of the congregation are remembered before God. From this we learn that the service is not an individual matter but is rather a visible section of the whole Church gathered to worship Almighty God as representing His holy Church throughout the world.

Not the Type

WHEN a man who, by nature and habit, is intended to be a sober, conservative, church-going citizen breaks loose and tries to be a “cut-up” he reminds The Churchmouse of a fat woman he saw, one day, rollicking around in shorts.

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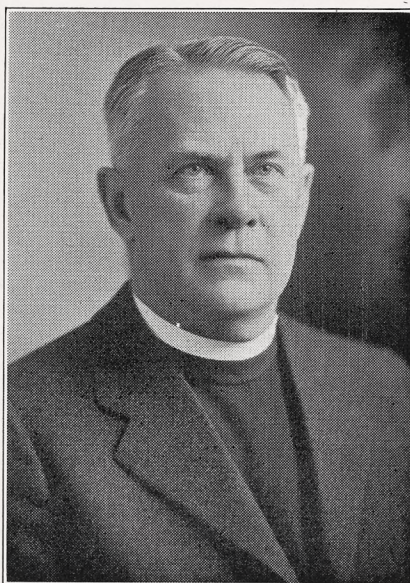
A FEW QUESTIONS THAT TEST YOUR ATTITUDE ON WAR

By GARDINER M. DAY

These critical days in Europe have made all of us realize the absolute necessity of making increasingly greater efforts to understand the real causes of war and of trying to remedy them. I hope that by the time these words appear in print the war clouds may have blown away completely. However, at the present moment the difficulty of being *neutral* even in a "local" Italian-Ethiopian conflict is becoming more and more apparent. If France and England apply sanctions, but the United States remains neutral and if the Sons of Italy and other organizations supply Italy with food and raw materials it would mean that we would become in reality an accomplice in the theft of Ethiopian territory. A nation that remains strictly neutral, is actually on the side of the stronger belligerent nation or nations, namely those who are able to command the trade routes. Americans will have to realize that if we are going to keep this neutrality which is so popular we will have to be willing to pay the price of it. An idea of the price is gained from recalling that in 1933 our export trade with Italy amounted to more than sixty millions of dollars and the import trade almost forty.

Undoubtedly there will be many groups this fall studying the peace question. We want to commend for the use of such groups the first of a series of "Headline Books" which are being published by the Foreign Policy Association, 8 West 40th St., New York City. This booklet, entitled *War Tomorrow, Will We Keep Out?* selling for 35 cents gives some of the most significant economic facts relative to the causes of war in concise yet readable form and is illustrated with some excellent charts of the kind that get certain facts across that some times fail to get across through type.

To Stop War is the name of a handbook on peace-action which is published by the Peace-Action Service of the National Council for the Prevention of War, 532 Seventeenth St. N. W., Washington, D. C. Cost 50 cents. This is a very practical handbook containing all kinds of information of ways and means of carrying on active peace education and of bringing the influence of the peace forces of the community to bear upon the local, state and national politician. A glimpse into the nature of the book is given by quoting a few lines from the opening of Chapter 3: "In whatever way the



E. W. PIGION
Rector at Yakima, Washington

initial idea reaches the community, one individual there must clearly see the need for a realistic peace move along the lines of Peace-Action. He is the key to the whole community. How does he work?"

The Congregational Church is at present carrying on a peace plebiscite throughout its membership. Some WITNESS readers may be interested to put these questions to themselves or to discussion groups. Each person is asked to check one of the following:

I believe, as a Christian, I should bear arms in or otherwise support:

1. Any war which the United States government may declare.
2. Any war declared by the United States government against an internationally recognized aggressor.
3. Only a war declared by the United States government after making utmost use of every agency for peace.
4. Only a war in which the United States' territory has been invaded.
5. No war which the United States government may declare.

Each member is asked to reply, *yes or no* to the following:

I will work for peace by advocating for our country:

1. Membership in the League of Nations.
2. Consultation with other nations in support of the Kellogg Pact and other peace agreements.
3. National isolation through strict neutrality legislation.
4. More equal distribution of world resources and markets.
5. A larger army, navy and air force.
6. Abolition of compulsory military training.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Fifty years isn't such a long time in some parts of the country but it is out in the far west. So when St. Michael's parish, Yakima, Washington, began a celebration of its golden anniversary the other day it was something. For one thing the parish has been there as long as the city, which is also having a golden jubilee this year. The Rev. R. D. Nevius, missionary in the Columbia River valley began our Church work there in 1885. A stone church of native lava rock was built in 1889 and remains the oldest stone church in continuous use in Eastern Washington. It was designed by the son of Bishop Alonzo Potter of Pennsylvania and was consecrated by Bishop L. H. Wells.

Bishop Cross was the preacher at the service which started the celebration a month ago. It ends up with a memorial service on All Saints. The Hon. R. B. Milroy, warden of the parish for 18 years, the mayor of the city and the pastor of the Congregational Church were speakers at a service held the evening of the day the celebration opened.

The present rector, the Rev. E. W. Pigion, has served the parish for nearly ten years. During that time the property, valued at \$72,000, has been freed from debt and what's more, the parish has been on a cash basis even through the years of the depression. Also during the past ten years pledges to the national work of the Church has totalled each year more than one-fifth of the amount pledged for local support, which must be a record of some sort or other.

The parish is located in one of the great fruit centers of the United States, and it promises to be even more prosperous since Mr. Roosevelt, whom they called Santa Claus Roosevelt, has just signed an appropriation for five million for the further development of the irrigation system. Not that there hasn't been some distress out there. Of course there has been. And St. Michael's did its bit through a fine piece of practical social service work that went a long way toward relieving it, carried on without much cash since there is no wealth in the parish—just the ordinary run of good Christian people who support their church and all good work insofar as their incomes allow them to do so.

There are several memorials being dedicated during the month of celebration, including a new organ, a lectern and carved oak doors. A pic-

ture of the fine church is on the cover this week, and elsewhere you find a picture of the enterprising rector.

* * *

C. L. I. D. Chapter in St. Louis

Steps were taken last week for the organization of a chapter of the Church League for Industrial Democracy in St. Louis. A conference of the clergy was held on Thursday and in the evening a dinner meeting was held at St. Peter's. The Rev. Stephen Bayne, Rector of Trinity Church, is the chairman of the organization committee of five. A meeting for permanent organization is planned within a month.

* * *

Theodore Ludlow Elected Newark Suffragan

The Rev. Theodore R. Ludlow, rector of the Church of the Holy Communion, South Orange, New Jersey, and an associate member of the Forward Movement Commission, was elected suffragan bishop of the diocese of Newark on October 22nd. The election took place at a special convention held in Trinity Cathedral, Newark, N. J. Mr. Ludlow was elected on the eleventh ballot. Other candidates were the Rev. W. O. Kinsolving, of Calvary, Summit; the Rev. Canon W. O. Leslie, Jr., of Trinity Cathedral; and the Rev. J. F. Hamblin, of St. John's, Newark; all in the diocese of Newark. The convention voted a salary of \$6,000 a year and the use of a house for the suffragan. The post was created to assist Bishop Washburn, now coadjutor, who will become bishop of the diocese when the resignation of Bishop Stearly is accepted by the House of Bishops at its approaching meeting. Mr. Ludlow was born in Sherman, Texas, and is 52 years old. He will confer with Bishop Stearly and Bishop Washburn before accepting.

* * *

United Youth Council Urged

The council of representatives of youth organizations, at its recent second meeting in New York, after dealing with proposed programs for the youth organizations and the Forward Movement, decided to recommend the formation of a united youth council by the National Council. In this way, it was felt, the various organizations might jointly engage in the future development work, such as the preparation of literature for the Forward Movement. The council of representatives includes members of the Girls' Friendly, Junior Brotherhood of St. Andrew, Junior Daughters of the King, Young People's Fellowship, and oth-



ST. MICHAEL AND ALL ANGELS
Baltimore Church is Redecorated

ers. It felt that the contemplated emphasis upon youth by the Forward Movement during the period from Epiphany to Ash Wednesday would afford a splendid opportunity for an intensive piece of work in awakening parishes to the great opportunities among young people. Results which may be expected from such an emphasis were held to be: 1. Adequate young people's organizations in a parish. 2. Arousing and using new leadership. 3. Stronger efforts by present leaders. 4. Impressing leaders with the need of special training. 5. Some clear public and formal recognition by the Church of its responsibility for young people. 6. Development of a sympathetic attitude on the part of Church authorities toward young people. 7. Corporate communion at the end of the period of emphasis as a dedication service.

* * *

Bishop Lloyd to Continue Work

Bishop William T. Manning of New York, at the recent clergy conference at Lake Mahopac, made a statement in regard to the offered resignation of Bishop Arthur S. Lloyd, senior suffragan of New York. Bishop Lloyd had spoken to Bishop Manning about resigning at this time, not because he personally desired to do so, but because he felt that it might be his duty to do so at this time. "After talking the matter over with Bishop Lloyd who is beloved by everyone of us," Bish-

op Manning said, "I told him that I declined even to consider his resignation and that he and Bishop Gilbert and I would continue to carry on the work of the diocese together. I may add that Bishop Lloyd gladly assented to this action and that Bishop Gilbert is in complete sympathy with it." Bishop Charles K. Gilbert is the junior New York suffragan. This statement by Bishop Manning was received with acclamation and a resolution was adopted unanimously by the clergy expressing their full accord with Bishop Mannings' action and asking him to convey their love to Bishop Lloyd and their regret that he could not be present at the conference.

* * *

Clergy Wives Entertained

Mrs. G. Ashton Oldham, wife of the bishop of Albany, entertained some 70 members of the Clergy Wives Club at luncheon on October 24th, at the bishop's house in Albany. This is an annual event of the club, which was founded by Mrs. Oldham six years ago, and has grown steadily in interest.

* * *

Rector Receives Bequest

The Rev. Clarence S. Wood, rector of the Church of St. Luke the Evangelist, Roselle, N. J., is in a position to do extensive traveling as a result of a bequest of \$5,000 he has received from the late Belinda Hearn Jouet. Miss Jouet, a life

long member of St. Luke's, was the sister of the late Dr. C. H. Jouet, member of the faculty of Columbia University, New York, and for a number of years a lay reader in the church.

* * *

Forward Movement on Air

Bishop Henry W. Hobson was the preacher on the Episcopal Church of the Air broadcast on October 20. Bishop Hobson explained the need that brought about the Forward Movement, and the progress that has been made. Near the beginning of his address the bishop told his hearers that they should not let the broadcast interfere with their church attendance that morning.

* * *

Triple Anniversary Observed

The Chapel of the Mediator, Philadelphia, celebrated the anniversaries of three notable events in its history on October 27, in addition to the anniversary of the birth of the late George C. Thomas, for whom the church is a memorial. It marked the founding of the old Mediator, of which the present church is successor, the laying of the corner stone of the parish house in 1907, and the laying of the corner stone of the present church building in 1916. The Very Rev. Granville Taylor, vicar of the Mediator, and dean of the West Philadelphia convocation, preached the anniversary sermon in the morning, and Bishop William P. Remington of Eastern Oregon was the preacher at the service in the evening, which was also attended by the Rev. George H. Toop, rector of the Holy Apostles parish, of which the Chapel of the Mediator is part.

* * *

Former Maryland Clergyman Dead

The Rev. Walter R. Dye, who resigned as rector of St. John's Church, Howard County, Maryland, on September 30th, to take up residence at Waynesboro, Georgia, died suddenly on October 20th.

* * *

New England Synod Meets in Maine

The synod of the province of New England, of which Bishop Benjamin Brewster of Maine is president, held a very successful meeting in St. Luke's Cathedral, Portland, Maine, on October 22 and 23. A dinner was held in the evening of the first day, followed by a service in the cathedral at which Bishop Henry K. Sherrill of Massachusetts preached. Bishop Sherrill struck a note of courage and hope. The Rev. T. O. Wedel addressed the synod on the

"Church and College Work," and in a discussion on the Church and social security Robert Amory spoke for the employers' point of view and Robert J. Watt for the point of view of the workers. These discussions aroused much interest, as did also the report on educational, missionary and social work, many of which were encouraging.

* * *

Philippine Typhoon Causes Tragedy

During the last typhoon, which was a severe one, the Sagada mission in the Philippine Islands had a tragedy. A landslide from one of the mountains nearly buried one of the little Christian communities that surround Sagada and some sixty people were killed. There are large cracks left in the mountainside and it seems inevitable that in the next heavy rains the rest of the village will be buried. The Rev. Lee Rose, head of the mission, has been doing everything possible to persuade the people to move to a safer location, but they are much attached to their homes and fields and hate to move. Some people who have never visited Sagada think of it as standing in the midst of heavily wooded hills but this is not so. Sagada and many of the outstations have no forests within many miles. One of the chief troubles of living is the difficulty the people have in getting wood, either as fuel for cooking or as building material. They have to walk about five mile to reach a forest, which means that about half a man's time is spent in fetching wood. The situation is improving because the government has insisted upon reforestation. Many small trees can be seen now, from the mission, and if the people will only let them alone the next generation will have an easier time.

* * *

It Can Be Done

A lot of people say that it can't, but I have just received a letter from the rector of a parish of 153 communicants in the diocese of New York, informing me that 120 copies of THE WITNESS are sold in his parish every week. He says further,

"The interest in the paper seems to be growing too, so that we will have them all before long." How he does it he does not say, but there is the record, believe it or not.

* * *

A Few New Tongue Twisters

They like to play with the English language in Japan. Thus all the way from Japan we receive these tongue-twisters: "She sells sea shells, sherry and sandshoes." But that isn't all she does for "she sees a shot-silk sash-shop where the sun shines on shop signs." Then too you might try your Oxford accent on this, "The duke paid the money due the Jew before the dew was off the grass on Tuesday, and the Jew having duly acknowledged it said adieu to the duke forever."

* * *

Baltimore Church Is Renovated

Using the proceeds of a legacy, St. Michael and All Angels, one of the larger parishes of Baltimore, has been completely redecorated and renovated. The entire interior has

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been redecorated and new lighting arrangements have been installed. Besides the interior, the stone work has been repointed and cleaned and the property put in excellent repair, with a fine new roof, the work of the Wm. Garthe Company. This is the second big job within a year, a new heating plant having been installed at a cost of \$14,000. The present work cost \$7,500. Bishop Brown of Harrisburg, one-time rector was the preacher at the service to celebrate the completion of the work. The rector of the parish is the Rev. Don Frank Fenn.

* * *

Canterbury Archbishop Appeals to Pope

The Archbishop of Canterbury announced last week that he has appealed to the Pope, and would appeal to other Church leaders in Europe, for support in upholding the League of Nations. He has been very outspoken in his condemnation of Italy, and declared the other day before a diocesan conference that "defense of the Covenant of the League of Nations is in truth a defense of peace." He voiced the hope that "ere long the Anglican and Protestant communions may unite in uttering with the same Christian voice the assertion of supremacy of the Kingdom of God, which may arise above the confused voices of the nations of the world."

* * *

Rochester to Elect Next Month

A special convention of the diocese of Rochester is to be held at St. Luke's, Rochester, on November 19th to elect a bishop coadjutor.—Christ Church, Corning, N. Y., accepts no fees for any purpose, including weddings. "The services and the sacraments of the Church are available at all times to all prepared people," the announcement reads. — The Rev. Percy Houghton, national council talker, was a headliner at the meeting of the deanery held at Watkins Glen, October 22nd.—Described as "outstanding man in the affairs of the Church and a fascinating preacher," Mr. Houghton was also the preacher last Sunday at Christ Church, Corning.

* * *

C. L. I. D. Meets in Cincinnati

The Rev. Joseph Fletcher, who collaborated with Mr. Spencer Miller Jr. in writing "The Church and Industry" was the speaker at the first general meeting of the Cincinnati chapter of the Church League for Industrial Democracy, held in that city on October 24th. He declared that the purpose of the League is to endeavor through research, discussion, action and prayer to determine

what social and economic system is nearest to the teachings of Jesus as revealed in the New Testament, and having so determined, to try by every means consistent with those teachings to assist in putting such a system into effect. Bishop Hobson was out of the city so was unable to attend the meeting, but the president of the chapter, Mr. Stanley Matthews, read a letter from him in which he said: "I am glad to see a chapter of the Church League for Industrial Democracy formed in Cincinnati. It is well for Church people to be concerned with the moral issues in modern industry. As we study the social problems of today, let us know that the teachings of Jesus are the one permanent answer. I trust that earnest men and women of the Cincinnati area will identify themselves with the C. L. I. D."

It was voted at the meeting, which was largely attended, to devote time this fall and winter to a study of the cooperative movement and its relationship to the Church, preparing a report on the subject to be presented at the annual meeting of the national C. L. I. D. which is to be held in Baltimore on February 21-23, 1936. At that meeting reports will also be presented by other chapters on the labor movement, the political movement and the fight against war and fascism, all in relationship to the teachings of the Christian religion.

* * *

Omaha Parish Has Jubilee

All Saints Church, Omaha, Nebr., is celebrating its fiftieth anniversary this fall. The parish was founded in 1885 and has had a notable record of service to the community and to the Church at large. The present rector is the Rev. Fred W. Clayton, who in 1927 succeeded Thomas Casady, now the Bishop of Oklahoma. There is to be a golden jubilee dinner on November 2nd.

* * *

Annual Meeting of Diocesan G. F. S.

The Rev. A. Abbott Hastings of St. Paul's, Albany, gave an illustrated lecture on the work of the Church with Indians at the annual meeting of the diocesan Girls' Friendly Society, held October 20th in Albany. The preacher at the annual service was Dean Charles S. Lewis. There were 173 delegates present.

* * *

Sewanee Synod Convenes

Bishop Henry W. Hobson of Southern Ohio preached the opening sermon of the synod of the fourth province, meeting in Christ Church, Lexington, Kentucky, October 15th-17th. Bishop H. P. Almon Abbott of

Lexington made the address of welcome, to which Bishop Henry J. Mikell of Atlanta, president of the province, responded. Fourteen bishops sat in the chancel, and numerous clergymen and lay people filled the church. The budget of the province was increased on the basis of larger expectancies, and the quota system was abandoned. A conference in which a definite purpose in the Church and uncompromising standards for Church membership were stressed, was led by Bishop Hobson. The provincial meeting of the Woman's Auxiliary was held in the annex

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of the First Presbyterian Church, under the presidency of Mrs. Henry McMillan, of Wilmington, N. C. The Rev. Capers Satterlee spoke on schools of prayer. Mrs. Mary Breckinridge described her work in the Frontier Nursing Service in Kentucky. Bishop Barnwell, coadjutor of Georgia, addressed the annual Sewanee banquet, attended by 300. He spoke stirringly of the Church's work in the West. Officers of the Synod: Bishop Thomas C. Darst of East Carolina, president; the Rev. Francis H. Craighill, Jr., Camden, S. C., reelected secretary; Frank P. Dearing, Jacksonville, Fla., reelected treasurer; the Rev. Gardiner C. Tucker, Mobile, Ala., historiographer. New Members of the provincial council are: Bishop Finley of Upper South Carolina; Bishop Juhan of Florida; Bishop Abbott of Lexington; the Rev. A. J. Loaring-Clark, Memphis; the Rev. John L. Jackson, Charlotte, N. C.; A. B. Andrews; and Dr. Warren Kearney, of New Orleans.

Sailors' Day Observed

National Sailors' Day was observed at the Seamen's Church Institute, New York, last Sunday. Seamen of all ratings and creeds throughout the port attended. A service was conducted in the chapel at which the Rev. Frederic S. Fleming, rector of Trinity Parish, and a member of the institute's board of managers, preached. The choir of the Church of the Holy Nativity, Bronx, rendered special music, including maritime hymns. In the afternoon there was a radio broadcast, at which the superintendent of the institute, the Rev. Harold H. Kelley, and Charles S. Height, spoke. On October 26 a navy ball was held

at the Hotel Commodore in New York, the proceeds of which are to be divided between the Navy Relief Society and the Institute.

* * *

Schenectady Church Celebrates

Christ Church, Schenectady, N. Y., celebrated the sixty-eighth anniversary of the founding of the parish and the fifth anniversary of the pastorate of the Rev. William H. Smith recently.

* * *

Canon Bryan Observes Jubilee

The Rev. Canon Henry B. Bryan recently observed his 50th ordination anniversary at a thanksgiving Eucharist celebrated at the Church of the Holy Cross, Jersey City, New Jersey. Bishop Washburn attended, and Bishop Francis M. Taitt of Pennsylvania preached.

* * *

Priests' Convention Appoints American Committee

The International Priests' Convention to be held in England in 1940, has appointed an American cooperating committee. The following priests

have consented to serve: Bernard Iddings Bell, Providence, chairman; William H. Nes, dean of the cathedral at New Orleans; Whitney Hale, dean of the cathedral at Buffalo; Gerald G. Moore, dean of the cathedral at Chicago; J. H. Randolph Ray, rector of the Transfiguration, New York; Frank Gavin, professor at the

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General Seminary; Don Frank Fenn, rector of St. Michael and All Angels, Baltimore; C. Clark Kennedy, rector of Christ Church, New Haven; Shirley C. Hughson, superior, Order of the Holy Cross; Granville Mercer Williams, S. S. J. E., rector of St. Mary the Virgin's, New York; and Graig Taber, rector of All Saints, Dorchester, Boston. The International Convention has as its task the supervision of the study of the basic problems involved in "the Anglican position" and the possible reunion of Christendom. The American committee will soon send a letter to every priest of the Church, explaining fully the project of world-wide study and giving the method of co-operation. It is expected that 20,000 Anglican priests will cooperate, of whom at least 2,000 will be of the American Church.

* * *

Church Plans New Rectory

St. James' Parish, Painesville, Ohio, has ordered plans to be drawn for a new rectory, to replace the present inconveniently large one. \$7600 has already been subscribed for this purpose. Recently the church was painted inside and out. The Rev. W. A. Sparks is rector.

* * *

Detroit Diocesan Normal School Opens

The annual Detroit Normal School, sponsored by the department of religious education of the diocese of Michigan, opened on Tuesday evening, Oct. 22, in St. Paul's Cathedral, Detroit. The program is under the direction of Eliabeth S. Thomas, director of the department, and the Rev. W. R. Kinder, rector of St. Joseph's Church, Detroit, and chairman of the department. A similar school is being conducted in the Flint area.

* * *

Bishop Cook Is Honored

The fifteenth anniversary of the consecration of Bishop Philip Cook, bishop of Delaware and president of the National Council, was celebrated in the Cathedral Church of St. John, Wilmington, October 14th. Holy Communion was celebrated at 10 o'clock, and hundreds of the bishop's

friends greeted him and his wife afterwards in the chapter house. These included C. Douglas Buck, governor of Delaware, Bishops Taitt, Jett, Davenport, and Sterrett, and nearly all of the clergy and lay officials of the diocese. Tea was served in the parish house, at which the dean of the cathedral, the Very Rev. Hiram R. Bennett, read letters of congratulations from President Franklin D. Roosevelt, Archbishop Lang, Archbishop Temple, Bishop Perry, the Mayor of Wilmington, and numerous bishops who were unable to be present. At evensong Bishop Charles Fiske of Central New York preached the sermon, paying tribute to Bishop Cook.

* * *

Armistice Service to Be Broadcast

Bishop Hobson will preach at St. Mark's Church, Shreveport, La., on Armistice Sunday, Nov. 10. That man sure gets around. The service will be broadcast over Station KWKH in Shreveport. Bishop Hobson is visiting St. Mark's in the course of a speaking trip in Texas, Louisiana and Mississippi.

* * *

Young People Get New Members

The young people's class in the church school of St. Mark's, Plain-

view, Texas, the Rev. Warwick Aiken, rector, has a plan whereby its members devote one day each week in seeking out people in the city who have no church affiliation. On the first day nine such people were found and each was given the

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Forward Movement pamphlet on "The Episcopal Church" and invited to attend services, their names being turned over to the rector. Seems like a good idea, both for the kids and those they button-hole.

* * *

Education Institutes in Albany

A series of institutes and conferences is being conducted in the diocese of Albany by Mabel Lee Cooper, secretary for teacher training of the national department of religious education, from October 13 to November 26. The series is under the supervision of the diocesan department of religious education, of which the Rev. Nelson M. Burroughs is chairman.

* * *

Buffalo Churches Mark Advent

The churches in Buffalo will observe the first week in Advent this year with special services each day. Methodist, Presbyterian and Baptist churches will follow the same practice. Bishop Cameron J. Davis of Western New York is chairman of the group making plans for all the churches, while the Rev. James Cosbey is chairman of the Episcopal Church group.

* * *

War Discussed in Auxiliary Pamphlet

The Woman's Auxiliary executive board has prepared a pamphlet discussing "Participation in War?" for use on November 11th in connection with the quiet day for prayer. It consists of brief discussions by Bishop Henry W. Hobson of Southern Ohio, the Rev. Frank Gavin of the General Theological Seminary, Elizabeth Matthews, member of the National Council, and Kenneth C. M. Sills, president of Bowdoin College. "We adhere to a selfish nationalism which keeps 'America first,'" Bishop Hobson writes, "and doesn't bother about the rest of the world. We refuse to run the risk of sharing with other nations in the solution of world problems. We silently accept, or even encourage, the huge ex-

penditures for armaments which are constant breeders of war. We put the 'neutral' label on when conflict comes between nations, and then indulge in a wild scramble to rake in the profits of war. It is such participation that is sin in God's sight. It's such participation the Christian must renounce." Prof. Gavin points out that historically the Church has not been pacifistic, and that she cannot surrender a principle even for the sake of peace. He adds that if we

recognize the necessity for police, we must recognize the necessity for national and international police.

* * *

Annual Lay Readers School Opened

The seventh annual training school for lay readers of the diocese of Michigan was opened at St. Paul's Cathedral on October 24th. The school will run for five consecutive Thursday evenings. It will be conducted this year by Archdeacon

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. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 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
Rev. George A. Robertshaw

Minister in Charge
Sundays: 8, 10, and 11 A.M., 4 P. M. Daily: 12:20 to 12:40

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. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.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. Thursdays and Holy Days: 12 M.—Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evening song and Address.

Daily Services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street
8 a. m. Holy Communion. 9:45 a. m. Church School and Adult Bible Classes.

11 a. m. Morning Prayer. 6 p. m. Y. P. F. 7:30 p. m. Evening Prayer. 8:30 p. m. Fellowship Hour. All Welcome

Rev. George A. Taylor, Rector.

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 A.M. and 5 P.M. Weekdays: 8, 12:05. Thursdays (Quiet Hour at 11) and Holy Days: 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.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

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.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M. Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.



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* * *

Bethlehem Standing Committee Elects

The Rev. Robert Nott Merriman, rector of the Church of the Mediator, Allentown, Pa., was elected president of the standing committee of the diocese of Bethlehem, at its fall meeting. The Rev. J. L. Ware, Church of the Good Shepherd, Scranton, Pa., was elected to membership. These elections filled the vacancies left by the death of the Rev. John Hall Griffith in July. Winfield Martin of Montrose, Pa., was appointed to the finance committee to fill the vacancy caused by the death of the Hon John W. Coddington.

* * *

Western New York Church Completed

St. Mark's Church, North Tonawanda, N. Y., is to be consecrated Nov. 3rd. This will mark the completion of work undertaken some years ago under the guidance of the Rev. Benjamin Sanderson, rector of the church.

* * *

Leaders Plan Forward Movement Literature

The Forward Movement commission has invited a representative group of Church leaders to meet at the College of Preachers in Washington, November 11th to 16th, to study the editorial program of the movement and to make recommendations for literature.

* * *

Inter-Parish Conference in Connecticut

An inter-parish conference of the federation of congregations of colored people in the diocese of Connecticut was held in St. Luke's Church, New Haven, recently. This federation has been under consideration for a few years, having the approval of the late Bishop Acheson, and now the approval of Bishop Budlong. It is planned to have a conference yearly to assist the parishes in their work. The Rev. J. F. Plumb,

executive secretary of the diocese, Helen R. Stevens, diocesan director of religious education, Mary Pardee, vice-president of the diocesan Woman's Auxiliary, the Rev. Samuel Sutcliffe, of St. Mark's, New Britain and also vice-chairman of the diocesan department of religious education, and the Rev. John H. Johnson, vicar of St. Martin's Church, New York, addressed various groups of the conference.

* * *

Bishop Wilson Preaches in Michigan

A preaching mission in St. Matthias' Church, Detroit, conducted by Bishop Frank E. Wilson, Eau Claire, opened at the morning service on October 20 and continued through Friday, October 25. The subject of the mission was "Christ, the Church, and Myself." From Monday through Friday, a service of instruction and preaching was held every evening in the church, at which requests for special prayers were made and questions answered by the bishop.

* * *

Providence Convocation Hears Snapshots

"Snapshot pictures of forward work in our diocese" was the subject

of the meeting of the Providence Convocation in Rhode Island at its meeting on October 29. Each snapshot was given by way of a five minute talk by the men and women who are doing pioneer work in the parishes and missions. The Rev. John B. Lyte, rector of All Saints' Memorial Church, where the meeting was held, was the host. The Rev. Irving A. Evans, rector of Christ Church, Lonsdale, and present dean of the convocation, has been stimulating interest for several years among the parishes by putting on lively and original programs. This was the 103rd regular meeting of the convocation.

A FEW QUESTIONS ON WAR

(Continued from page 8)

7. Government control of the munitions industry.

This peace plebiscite is printed in the September 15 issue of *Social Action* the semi-monthly handbook of the council for social action of the Congregational Church and may be secured for ten cents from 287 Fourth Avenue, New York. This issue contains a good deal of interesting material relative to peace facts and the Church.



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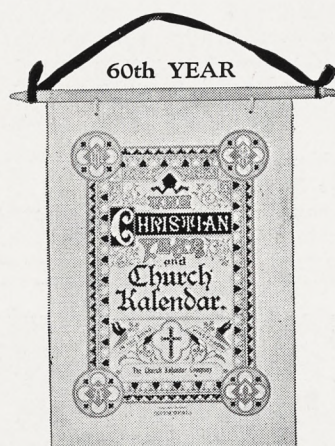
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