

The **WITNESS**

CHICAGO, ILL., JULY 9, 1931

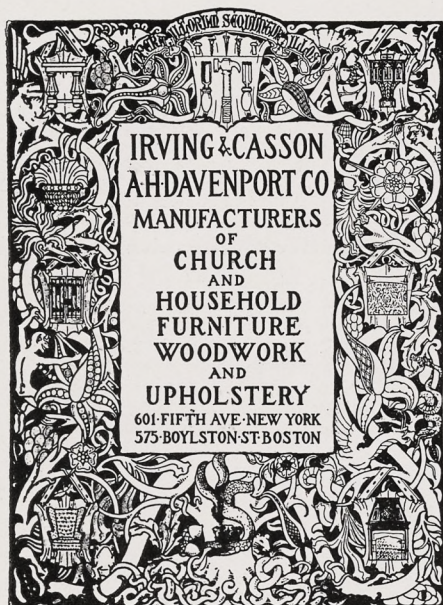
MISSIONARIES

by the

BISHOP OF BIRMINGHAM

IT IS now recognized that the modern missionary is necessary to the modern shrinking world. The surest way to prevent friction and enmity between peoples is to create a common background of religious idealism. By educational work, by social organization, and by medical service, no less than by preaching, the missionaries are seeking to spread Christian idealism alike among the half-civilized tribes of Africa and in the great civilizations of China and India. It is no secret that government departments constantly turn to missionary leaders for advice and help. The missionaries, of course, keep aloof from political controversies, but their moderating influence is of the highest importance.

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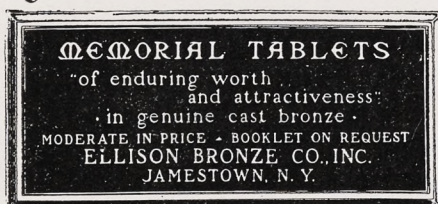
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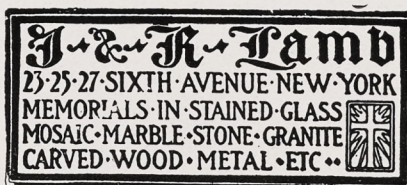
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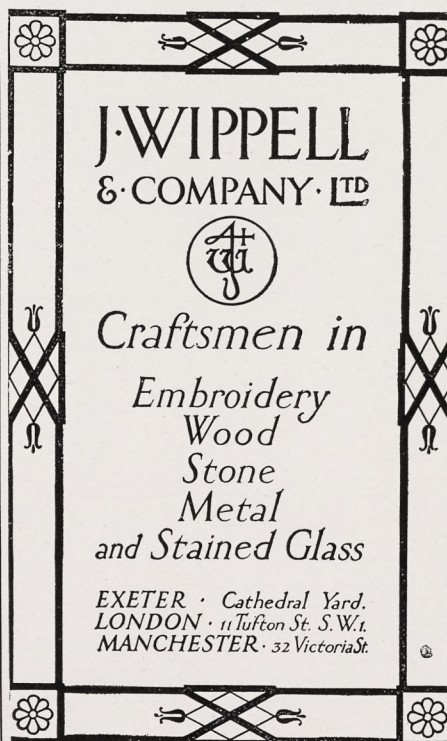
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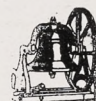
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RUSSIA AND THE UNITED STATES

By

BISHOP JOHNSON

I HAVE been reading the story of Russia as told in "Humanity Uprooted" by Maurice Hindus. When I put the book down there came to my mind the observation of the great apostle that "the love of money is the root of all evil," whether one lives in Russia or the United States. In Russia the old regime took the lion's share from the reward of labor and left the peasant to a bare subsistence. In between the landlord and the peasant was the proletariat, who existed in the cities during the winter and worked in the fields during the summer. These floaters had never owned property and had never possessed any influence. Today they form the aristocracy of Russia who are favored in every way, for they were the prophets of the new regime, similar to the I. W. W. in America.

The communists are zealots for "the cause" and are as much under orders as were the Jesuits under Ignatius Loyola's regime. The young students of Russia are the material upon which the communists depend to replace the old intelligentsia which is cowed into submission but never trusted. These students are audacious and ruthless in advocating "the cause." They have the zeal which always characterizes a youthful cult. They firmly believe that they have banished God from the Heavens and have substituted Marxian philosophy for the divine revelation. The cause is great and Lenine is its prophet and the Soviet can do no wrong. In the future they believe that it will be said: "In the beginning the soviet created the social order, for society was without form and void and darkness was upon the face of the deep," until the Soviet said "let there be light." They really believe that they have completely solved the tangled mess of human relationships, whereas they are dealing with exactly the same "homo" who is the source of greed, lust and cruelty and are as vicious under one system as they are under another.

CHRIST realized that if you were to regenerate society you must change the heart of the individual.

The Soviet believes that you can create a mechanical system which will make an earthy paradise. So in Russia all the moral conventions are thrown aside and ignored in so far as the Soviet is concerned. Freedom of speech, liberty of expression and the rights of the individual citizen are scrapped. You may do as you please in disobeying God providing you do not interfere in the communist program in doing so, but woe be unto you if you disobey the Soviet.

In fact Russia is in the grip of a new religion in which God is replaced by the Marxian theory. In it is all the sectarian hate toward any rival and all the fanaticism that characterizes a new cult. In this new religion the Soviet Council usurps the throne of God, the abolition of private property is the panacea for all ills, and an equal division of material properties is to satisfy all human needs.

One can understand the zeal of a new gospel, but one wonders when it becomes aged and the good is achieved what the Russians will do for a living, for "man does not live by bread alone" even though he must have bread in order to live. In short religion has temporarily collapsed in Russia, largely because there was a complete lack of ethical content in the ancient Church which had become secularized. With the passing of the Church's prestige, the family also has collapsed and the sanctity of the home therewith. Marriage is merely a matter of convenience with some financial responsibility for children. A husband who has a succession of wives may be taxed one-half of his meagre income to support his unfortunate issue.

If your first premise is wrong your conclusions are bound to be erroneous, no matter how faultless your logic. It is because their basic assumptions are false that one may confidently assume that the final assertions will be disastrous. The first premise of the Soviet is that there is no God; that human personality is a cog in a machine and not a free moral agent, and that there is no moral responsibility except that of obedience to a

cabal, who themselves are nothing but cogs dictating to other cogs. They must substitute a gospel of hate for a gospel of love because love is the product of personal effort, while hate is something that belongs to our savage state and requires no spiritual effort to enjoy.

The difference between love and hate is that between wheat and weeds. It does not require philosophy to affirm this. Any farmer knows the distinction. When you have once plowed a furrow in the virgin soil the weeds begin to multiply without human effort and the wheat is produced only by great exertion.

NOW this does not mean that there is no truth in the Soviet contention. No sect can flourish on entire falsehood. Half truths are far more dangerous than half lies. The truth is that the "love of money is the root of all evil" and they are trying to dig up the root. We have a situation today in America which requires some drastic surgery. The segregation of enormous wealth in the hands of a very few will produce a tremendous catastrophe, if it does not create a sense of moral responsibility on the part of the wealthy. But we all know that the accumulation of wealth blunts the moral sense as effectively as the lack of adequate support destroys ethical considerations. "In all times of our prosperity and in all times of our adversity good Lord deliver us," for it is then that man becomes the greatest fool.

Nobody expects the financial leaders of this or any other country to initiate a policy which is unselfish. They never have. And yet if the situation continues in which men eager and willing to work can find no employment there is bound to be an upheaval in which

those on top will eventually become the under-dogs, as they are in Russia.

There is no question but that the Church will be identified with the prosperous classes, just because the Church inculcates certain habits which are bound to make men prosperous, although it fails to make them generous. There is nothing which so favors the status quo as a half acceptance of Christ's teachings. For when the Church brings up a child to be temperate, chaste and diligent it puts him on the path to business success. If he then refuses to avoid covetousness he has exploited just so much of the Gospel as will make him prosperous. There are cults which give their blessing to material prosperity as the legitimate expectations of Christians.

As a nation we are therefore in the position of the rich young ruler who admired Christ and whom Christ loved, but who turned sorrowfully away from the full acceptance of the Gospel. God gives us our heart's desire, but if it finds its ultimate satisfaction in the accumulation of wealth then He sends leanness into our souls. It seems almost as though fat purses and lean souls were intimate affinities.

Russia will never cure human selfishness by a mechanical process and we will never attain spiritual greatness by winning in the stock market. The world is in a mess just now, and if one did not believe that God is still in heaven overruling all and bringing good out of evil one would be overcome by the hopelessness of it all. The Church is the one institution which under every calamity still bids you to lift up your hearts and to give thanks unto God for that which, in his infinite mercy, He has permitted us to enjoy.

TRAINING GIRLS FOR LIFE

By

C. RANKIN BARNES

SHORTLY after graduating from college I was invited to dine one evening at a home of a family in which I knew only the parents. Their home was obviously far above the average in wealth and in culture. I had never met the two daughters as they had been away at boarding school. This occasion, however, happened to come within the spring holidays and both girls were home. The older girl, perhaps eighteen, came in and I was introduced. A minute or so later the younger one, obviously of a quiet, retiring nature, entered. Immediately the mother raised her voice and called out: "And now, Mr. Barnes, I want you to meet my brainless child!" To this day I carry the memory of how that girl cringed on receiving such a greeting before a perfect stranger. And from her own mother!

The whole tone of any family, its attitude toward the interests of life as well as its intimate relationships, is sure to find reflection in the spiritual development of

the girls who grow up within it. Gentle consideration, cordial harmony, healthy discipline and constructive imagination all tend toward a favorable spiritual growth. The presence of their opposites will either crush spiritual development or foster an unlovely or perverted type. The relationship between the two is fairly obvious as long as one clings to generalities.

But what specific things should the family give to the girl which will promote her spiritual development? They cover a field rather larger than one might suppose.

First of all the girl may rightly expect from her family as from no other group a thorough-going understanding. The parental pair, because of previous experience and wider contacts, should be the ones to exercise that vision and imagination without which genuine understanding is impossible. For them to anticipate the psychological needs of their adolescent

girl is just as important—though it may not be as easy—as to see that she has food, lodging and clothing. I do not wish to imply that it is a technical knowledge of psychological terminology or method which is necessary, because many a simple home has provided a complete understanding of its children which is well-nigh perfect. And such is the Kingdom of Heaven!

During the adolescent period the giving of thorough understanding by the older members of the family is peculiarly important because that is just when the girl does not even understand herself! At the time when all her feelings are peculiarly strong she is expected to reach a well articulated adjustment to the older generation. And this process, difficult at any time, is intensified by the complexity and pressure of modern life.

THE second thing which family life should provide for a girl is a unified personality. The girl has a right to an achieving personality, but she can never develop this in an antagonistic family atmosphere. The normal girl ought to be the finest example in the world of the abundant life, but she can only become such if the family life assists her in the pursuit of a well-rounded, expansive personality.

The girl is faced with the interesting, fascinating, difficult task of achieving a selfhood of her very own. It is bound to be conditioned by the human relationships in which she has been placed, but from the "ensemble of all her selves" she must move through to a self-expression all her own. Unfortunately this trying out of a new self has to be carried on in a world whose adult members may find the process amusing or annoying. Hence it is at exactly this point that the influence of the family life is tested.

No group can assist a girl as completely as her family in letting her feel herself to be a person who matters in the world of persons. Until adolescence she has been "the Smith's girl;" now she is Molly Smith, a sophomore. The family which is blessed with tolerance, imagination, kindness and a sense of humor is likely to make this process of development easy for its daughters. The girl's achievement of this self-respect is vital because it is the mark of the integrity of personality, as such.

When the girl moves slowly but steadily into a rich and harmonious personality she has the sense of "belonging" not only in her two immediate worlds of her family and her school, but also in the great universe of God. Where human fatherhood has meant to her understanding, love, dependability and security, the thought of the Fatherhood of God will include the same high qualities magnified. Worship and service follow with perfect naturalness. As Grace Loucks Elliott has put it: "to be important to the God of the Universe and to work co-operatively with Him is to have a basis of confidence for life and an incentive for the use of one's energies."

IN THE third place the life of the family should give a girl a definite feeling that step by step she is

being prepared for life independence. Not that she should be led to feel that she is gradually approaching a given moment, like a school commencement, in which she will be hurled out into the world, but that she should be coached to appreciate the independence of her own personality. The adult pair should lead their daughters to feel as much entitled to separate individualities as the sons of the family.

Unfortunately it happens that many families like to use the fact of financial support as a club for the enduring control of their girls. The parents employ this to control not only the movements and interests of the girl, but also her very thoughts and ideals. The selfishness of parents desperately unwilling to see their girls grow up still casts a shadow on too many homes.

To urge an adequate preparation for life independence does not imply that the girl is necessarily going to leave the home physically. Of course it does mean this if she marries, but not if she goes to work while living at home or if she continues, unmarried, to remain in the family circle. In any event the girl should be allowed to feel that she can legitimately reach a time of personal independence without the necessity of a formal declaration thereof. If this spirit is current in the family the girl will learn to meet the new with anticipation rather than fear, with expectancy rather than resentment.

THE fourth contribution which the family life should give to its girl might be called a theological one. The girl has a right to grow up spiritually as well as physically, to expand devotionally as well as emotionally, and she can do so only as her family gives her an advancing conception of God. Why should a girl of eighteen want to go to Church if she is still repeating "Now I lay me down to sleep" and still thinking of God as an oversize old man with a long white beard!

Mrs. Betts in "The Mother-Teacher of Religion" tells a story of a little girl nearly four years old who had just lost her father. She could not understand the funeral or the flowers. In the evening she came to her mother and asked where her papa was. The stricken mother replied, "God has taken him."

"But when is he coming back?" asked the child.

The mother answered that he could not come back.

"Not ever?" persisted the child.

"Not ever," whispered the mother.

"Won't God let him?" asked the relentless questioner.

And in that moment the harm was done. The girl burst into a fit of passion, "I don't like God! He takes my papa and keeps him away." And, not strangely, her rebellion continued for weeks.

Perhaps it wouldn't be so bad if only little children were given crude ideas of Deity by their parents. Four years ago I was asked to lead some discussions at Camp Johnson, the annual summer conference of the Girls' Friendly Society of the diocese of Los Angeles. I was informally quizzing the older group in regard to their conceptions of God when a brilliant eighteen year

old exclaimed, "I always think of God as kind of a funny little piece of fog." Well, if that's all that a modern Christian family can give its daughter as a basis for thinking about Almighty God it certainly does need to call in a specialist!

FINALLY, the family should give the girl an advancing appreciation of religion. It should emphasize the fact that religion, as Christ gave it to us, is intended to provide enrichment of life, not escape from life. "I am come," said our Lord, "that they might have life and that they have it more abundantly." Life is a struggle between the coward in us and the hero in us. But Christ has no message for the coward in us.

During several Girls' Friendly Society Summer conferences last year there were courses on "Adventurous Living." If these lived up to their title they struck the same note that should sound in every Christian family blessed with young people, that religion is fullness of life, not a substitute for living. When a girl comes to realize that life itself is an art, and an art in which skill is learned by precious few, she is at once naturally ambitious to learn it. From her family life should emerge the assurance that the Master can teach her this subtle art.

Part of this advancing appreciation of religion is the learning that religion is not a departmentalized thing. Its concerns are not just with Sundays and prayers and sacraments. It has to do with the whole of life, right here and now.

The fact that family life can largely mold the spiritual development of girls has been proven by the splendid output of these homes, some plain, some elaborate, where these various contributions have been made. The ideal is not too high because it has been attained in thousands of homes. Many are the groups assisting the family to carry through its responsibilities in these various directions. Of these the Girls' Friendly Society is one. It endeavors to meet girls where they are and to help them find their individual places in a busy, challenging world.

A Book Review

HUMANIST RELIGION. By Curtis W. Reese. The Macmillan Co. \$1.00.

The author of this valuable little book is at present the head of the Abraham Lincoln Centre in Chicago, an important social service settlement. For many years he has been a leader in the Unitarian Church and active in social work. In this book he outlines the major philosophies of life and then argues for a basis of belief and action that will compel the formation of a new religion which will be free of dogmas. Humanism is an important development, ably and briefly presented in this book.

Let's Know

By
BISHOP WILSON

A. D.

WE have become so accustomed to dating events carefully with an A. D. or a B. C. that it is difficult for us to realize the confusion which existed before this division of historical time became current. And did you know that the A. D. and B. C. system was invented only in the year 527?

Before that time part of the world still used the old Greek plan of Olympiads, meaning periods of four years each, beginning with 776 B. C. However, we have to do a little juggling with the years numbered in Olympiads before Christ because they were made to begin rather arbitrarily on July 1st which throws them six months out of our calculations. The Roman system was developed from the legendary date of the founding of the city of Rome which was 753 B. C. (or perhaps 754). But Roman writers also frequently dated events in such-and-such a year of the reign of a certain consul or emperor. But as there were sometimes intervals between reigns, blank spaces have to be filled in. The two great Greek historians, Herodotus and Thucydides, wrote without paying any attention to dates at all. The Babylonians had a habit of dating their business and official tablets from the occurrence of some great event—as, "the year he overran Karkhar". You can see from this how historians have to do a good deal of piecing together in order to reconstruct ancient chronology. Sometimes an old record considerably dates some event by an eclipse and that is always a great help, for eclipses can be very accurately figured back through astronomical calculations.

In the fifth and sixth centuries there was a good deal of dating according to the Diocletian Era—that is, from 284 A. D. which was the date of the accession of the Roman emperor Diocletian. But in the early part of the sixth century came along a monk named Dionysius Exiguus who was possessed of acute exploratory instincts. He decided it was impious to date Christian happenings by the name of the monstrous persecutor of Christian people and proceeded to do a little figuring of his own. Using the best records available, he calculated the birth of our Lord in the year 753 A. U. C. ("ab urbe condita", that is, from the founding of the city of Rome). This he called the first year "of the Lord". Everything after that was "Annon Domini" or A. D. Everything before that year was "Ante Christum" which became A. C. or "Before Christ" which is B. C. There was no year zero intervening. It seems now, from most exhaustive investigations, that Dionysius was a little bit off in his calculations and that our Lord was really born in what we would call the year 3 B. C. or possibly 4 B. C. But Dionysius deserves only commendation for the degree of accuracy which he achieved under the circumstances.

In distinction from the Era of Rome and the Era

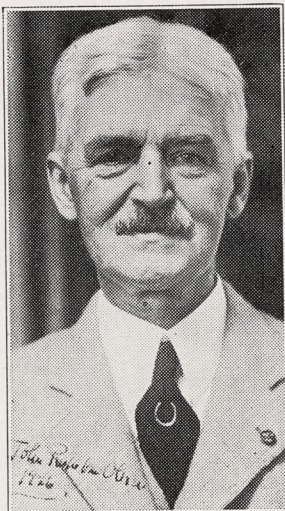
of Diocletian and sundry other eras, our system of dating is properly the Era of the Incarnation. Gradually it gained vogue throughout Europe. In the seventh century it is found in some old Saxon documents in England. In the following century it appeared in France but it was not in really general use throughout Europe until after the year 1000. In Spain it could scarcely be said to have become general until the middle of the fourteenth century, probably due to the Mohammedan influence of the Moorish conquerors who held that country in subjection.

John Rathbone Oliver

An Interview by

WILLIAM B. SPOFFORD

JOHN RATHBONE OLIVER is a name to be reckoned with. In him is combined many claims to fame; an author of great distinction whose *Victim and Victor* missed the Pulitzer award a couple of years ago solely due to the blunder of a member of the committee; a psychiatrist of prominence; a professor at Johns Hopkins University; a priest of the Church. He is other things as well, a charming man and a lover of his fellows, which is perhaps as important as those great accomplishments for which he is so well known.



DR. OLIVER

Being on the faculty of the Wellesley Conference which I attended it seemed that it would be quite a simple matter to have a chat with him, particularly since his room was just across the hall. Yet whenever I hailed him on the campus he apologetically informed me that he had an appointment with some member of the conference who was anxious to see him. Whenever I knocked on his door I discovered him in a huddle with some person. That popular was Dr. Oliver at the Wellesley Conference.

I grabbed him this noon after luncheon. "Oh, that interview. I am to leave for home in an hour but I guess we can get it in right now." So we deposited ourselves on the lawn, he brought out his Egyptian cigarettes, one of which he placed in a long holder, he smiled and said "Shoot away," and we got down to business. But it was an interrupted business. A clergyman stopped to tell a funny story which was not funny at all; a dear lady spotted him and in a rather gushy fashion told him how much she enjoyed his books; a very pretty young thing came along to tell him that "I simply must see you about a very personal problem."

Well that at least gave us a start—I am very much

of a greenhorn at this interviewing business. "What about young people, Dr. Oliver? In your work at Johns Hopkins as well as in your work as a psychiatrist you are of course brought into close touch with them. Do you think that their problems are different from the problems that young people always have had to face?"

"No, I wouldn't say so. Young people are pretty much the same in every generation. They are possibly more free today. They certainly have more knowledge about matters which 'nice' young people were supposed to know nothing about in years gone-by. Perhaps there is a gain in that. I am inclined to believe that my generation was too severe with its moral code. There has been a natural reaction from that. Probably it will swing back in another ten or twenty years. In any case I am not greatly worried about them. I am a lot more worried about many of their parents."

"What is your favorite recreation?"

"Going to bed. I don't have an awful lot of time that is my own. When I do I like to get into bed, open a good book and read with the peace which comes to a busy man when he knows that he is not to be bothered."

"What of sports?"

"I don't go in for any of them myself. But I do love to watch a good game of lacrosse. You know that is a major sport at Johns Hopkins."

"Just what is your ecclesiastical connection?" (I knew the answer for I had read his delightful autobiography, but it was the only question that came to mind to ask.)

"I am on the staff of Mt. Calvary, Baltimore. Each Saturday I go there at five in the afternoon, have dinner at the clergy house, celebrate on Sunday, and have my day there, leaving on Monday morning."

"Are you doing any court work now? I remember the chapters in your book telling of that work, and of the interesting cases that were turned over to you to help solve."

"I resigned that job. I was doing too much. I am now teaching the history of medicine at Johns Hopkins. Then I have charge of one of the dormitories—two hundred students live there so that there is a lot to do with them. There is my private practice too, though it is largely consultation work that I am doing now."

"What about books? Are you writing one now?"

"I write only in the summer. I run off to the Canadian woods and do my writing there. I have one now that will be published soon and I presume I shall be at another this summer."

"Do people write you about your books?"

"Oh it's awful. Of course I shouldn't say that. It is nice of people to write. But I receive I presume, on the average, fifty letters a day. I try to answer them all personally. It takes a great deal of time."

We were interrupted again—this time by an elderly lady who wanted to tell him about her married daughter. I could see that it meant the end of the interview. There was the train that he was to catch. There was the lady to whom Dr. Oliver was most polite.

"Just one more question—what of the Church? Are there problems facing her that concern you?"

He laughed. "My dear boy, let's not worry about the Church. It has been here for a very long time. The times may be trying but the Church will come through. The Missal, the canon on marriage and divorce, companionate marriage, I leave for other people to worry about. Be sure to look me up when you are

in Baltimore. We'll have a party—a nice little restaurant somewhere where we can do as we please without being disturbed."

And in spite of the fact that Dr. Oliver must be fully twenty years older than myself I am certain that such an occasion with this genial man, who seems to have found the secret for perpetual youth, would be an event worth filing away in one's memory.

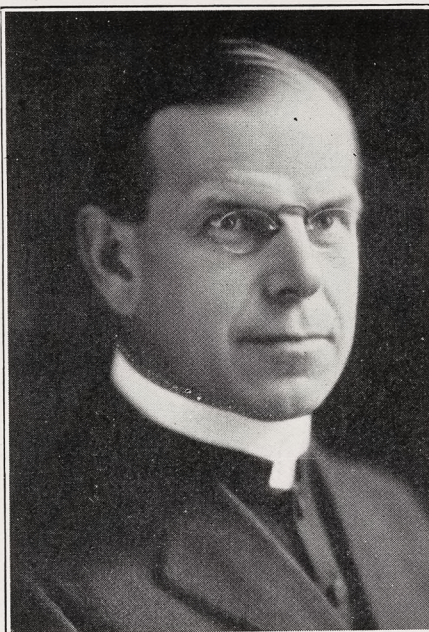
NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE greatest Wellesley Conference is just over. For the past ten days more than five hundred and fifty church men and women, clergy and laity from more than forty dioceses and missionary districts in America and abroad, have met for work, fellowship and worship in the beautiful buildings of Wellesley College on the shores of Lake Waban. Eight days before the session opened the management, in theatrical language, hung out the standing room only sign, and still the enrollments came in! And many others walked in unannounced on the opening day, so that more than a hundred have been housed in the village or community of nearby towns. It is entirely possible that in 1932, if the early registration warrants, an additional dormitory will be secured.

Bishop Casady was regrettably prevented from coming by sickness, and the sudden illness of Dr. Bernard Iddings Bell forced the cancellation of his course for young people. But Bishop Casady's place on the program was well filled by addresses from Bishop Colmore of Porto Rico and Mrs. Alfred A. Gilman, wife of the Suffragan Bishop of Hankow, while Dr. Oliver took over Dr. Bell's question box hour, which afforded the youngsters a tremendous sense of privilege and profit. Wellesley always puts great stress on the missionary aspect of church work, at its first meeting introducing all missionaries in active service who are present and also those "under marching orders." This year an additional accent was given in the presentation of those who have borne the burden and heat of the day and are now returned from the field to serve in other ways. Among these were Miss Marian DeC. Ward, secretary of the conference, Dean Harry Beal of Los Angeles and formerly of Cuba,



FRANK S. MOREHOUSE
Rector at Shelton, Conn.

and Dr. Charles H. Boynton, recently returned from Jerusalem.

The large group of young people fused excellently into the conference life under the wise leadership of Mrs. F. H. B. Fowler, Miss Helen Fowler, Charles B. Boynton and Frederick Williams. Their Young People's Fellowship made a distinct contribution to the worship side of life as well as the social side, while their cheerful assumption and fulfillment of every duty assigned to them was notable.

The School of Social Ethics was somewhat smaller in number than that of 1930, but demonstrating a solidarity of purpose from which the curiosity motive which padded the larger enrollment was gone. Even at that the three classes had enrollments of well over fifty each. The

class sessions were all fine, and particular interest was shown in the group of specialists who presented such modern questions as prison reform, unemployment, civil liberties and industry. Miss Scudder's afternoon round tables were vitally interesting and the two evening programs the best during the conference.

Perhaps the most noticeable progress was shown in the music school, where the enrollment in every class was over fifty. Frederick Johnson, dean of the school, has gathered together a group of instructors who are giving this ten-day period of intensive work a wide reputation.

The drama school has continued its good work, Dr. Osgood's class on drama in worship drawing one of the largest enrollments of the program. Two good classes on practical drama work in the parish and school, and a splendid workshop course which directed, costumed and staged the magnificent production of Masefield's "Good Friday" given at the close of the conference, rounded out a balanced curriculum.

The School for Church Workers, mother school of the whole, never was so fine, never before presented so many worth-while subjects or leaders. People almost fought to enter Dr. Oliver's limited class on Psychiatry for social workers, and the registration in at least five other courses, those given by Bishop Booth, Dr. Easton, Dr. Yerkes, Dr. Bell and Miss Stockett, was well up toward or over the hundred mark.

* * *

It is not too early certainly to tell you something of our plans for General Convention. First of all, believing that the most important matters to come before the Convention will be the work of the various departments of the National Council, we are planning to run in pre-convention numbers, a series of articles dealing

with their work. As for the Convention itself, the numbers from the opening of Convention the middle of September until a week after its close, will be almost entirely devoted to reports from Denver. Our staff is to be Bishop Johnson, editor of the paper and host of the Convention, Bishop Wilson of Eau Claire, who is of course known to you all, Mrs. Eleanor Wilson, who is to write articles of a general character, in addition to reporting the sessions of the Woman's Auxiliary, and the writer of these notes. So we are to have what I hope you will consider a competent staff of four people to bring you stories of the Convention.

The dates of the Convention are early, opening on September 16th. This fact makes it a bit difficult for us to notify you of these Convention numbers. Many of the clergy are on vacations until after Labor Day. When on vacations, quite properly, Church business is set aside. As a result notices that we will doubtless send to you the latter part of August will not receive the attention that I am sure they would if you were on the job.

What we want you to do of course is to take a bundle so that your people may be informed of Convention happenings. The cost of the paper in bundles, as most of you know, is 3c a copy in bundles of ten or more. Perhaps some of you will place your orders now, to start either the first of September with the Pre-Convention numbers, or if not then, then certainly with the first Convention number. Won't you drop us a card now while you think of it? It will help us a lot—and we do believe we will do a job that will please you.

* * *

"The abolition of unemployment awaits a moral urge strong enough to fortify men and nations to overcome all obstacles, both the enormous practical difficulties and such selfish fears, outworn economic theories, political alignments and views of national isolation as may stand in the way," said James Myers, industrial secretary of the Federal Council of the Churches, at the church conference on social work in Minneapolis. He declared that "We need a new conscience in the matter. We need a crusading spirit which will not be denied.

"A Christian social order will abolish unemployment. The responsibility of the church is to inspire all the forces of society—employers, stockholders, city, state and federal governments, international agencies, labor movements, social scientists and students of economic problems and the general public to bring about

CLERICAL SKETCHES

FRANK S. MOREHOUSE

THE Rev. Frank Stephen Morehouse is the rector of the Church of the Good Shepherd, Shelton, Connecticut. He was born at Kent, Connecticut, in 1878, attended Trinity College from which he graduated in 1901, and the General Theological Seminary, graduating three years later. He then served for four years in North Dakota. Returning to Connecticut he was for three years the rector of St. Peter's, Cheshire, and for one year the assistant at St. James', Danbury before accepting the rectorship of his present parish. He is the archdeacon of the Fairfield archdeaconry and is a member of the executive council of the diocese.

actual advance along all fronts. It is the responsibility of the church to insist that human values come first—that the abolition of unemployment with its untold human suffering is more important than profits or political party loyalties.

"Jesus said, 'A man is more valuable than a sheep.' A company which pays dividends during years when full employment has not been given to its workers puts property rights above human rights. It says in effect that a sheep is more valuable than a man. Yet, in 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while, at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929. If, in many cases, corporation dividends were paid out of surplus or reserves, the principle of brotherhood would demand at least that similar reserves should have been set aside to provide unemployment insurance for the workers in industry. It is the duty of the church so to arouse the public conscience that stockholders will wish to share economic security with the workers. Investors will then inquire of management how labor has fared in their respective companies year by year."

Mr. Myers declared that the many complex causes and required remedies for unemployment call for in-

telligent, national economic planning and also for international economic planning and cooperation with other nations through the International Labor Office and the League of Nations.

Mr. Myers declared that, "Many economists now point out that a more equitable distribution of wealth and income is one of the necessary adjustments in order to increase purchasing power of the masses and balance production and consumption. Our present distribution of wealth and income leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Even the farmer is affected. He would not be so obliged to restrict his acreage if the working class had greater purchasing power to buy the food which they need and could use.

"If the distribution of income is already so out of balance as to be one of the causes of depression, it is obvious that any further wage reductions will only aggravate the situation. President Hoover and an impressive number of leading industrialists and economists are opposing wage reductions as unwise and economically unsound.

"Rumblings of serious industrial unrest and recent outbreaks of violence, especially in the coal fields of Kentucky, Ohio and Pennsylvania, constitute a timely warning that wage reductions are also socially unsound; they are sure to be followed by grave disturbances of industrial peace either at once or later, as the tide turns and business is again on the up curve. Wage earners have already been pressed too far. The public should be warned also not to insist upon constantly lowered prices, thus bringing further pressure upon already harassed manufacturers. Those who can afford to buy at reasonable prices can help the situation materially by refraining from insisting on further price reductions, thus driving manufacturers in desperation to consider further wage cuts. The buying public also needs an awakened conscience."

* * *

Sunday, November 15th, 1931, will mark the twenty-fifth anniversary of the establishment of the Laymen's Missionary Movement. A number of communions in the United States will observe the day by special services and addresses on the relation of laymen to the missionary endeavor of the Christian Church. One communion is planning for the presentation of two pageants, one depicting the famous

haystack prayer meeting at Williamstown, Mass., in 1806 and the other the meeting of laymen representing a number of communions in the Fifth Avenue Presbyterian Church on November 15th, 1906, when the Laymen's Missionary Movement was started.

The Rev. James P. Conover, rector of St. Mary's and Holy Cross parishes, Providence, R. I., died in Newport on June 22. He was in his 73rd year. His name came to the front recently for his work for the unemployed.

Bishop Stires of Long Island recently formally opened the new St. Mark's Church, Medford, before a congregation that crowded the church. The mission was started in 1925 and now, under the direction of the Rev. Frederick A. Peters, has been firmly established with every prospect of steady growth.

The Rev. James Clarence Jones has been elected president of the alumni association of the General Seminary for the ensuing year. The vice-presidents are the Revs. R. H. Hayden, R. E. Urban, Z. B. Phillips, O. J. Hart, Charles McAllister, Benjamin Dagwell, D. E. Strong and Edwin S. Lane.

Mr. Scott Eppes was ordained deacon by Bishop Mikell on June 21 at Emmanuel, Athens, Ga. Mr. Eppes graduated from the Virginia Seminary in June and is to be in charge of missions in the diocese of Atlanta.

Chicago is on its way to the \$70,000 that it is seeking for the Advance Work Program Parish. Commitments reported amount to close to \$26,000.

Bishop Stewart of Chicago sails for Europe next week to return about the first of September.

A pilgrimage to old St. Peter's, Grand Detour, Illinois, is to be made on July 12th. The church, eighty-one years old this summer, is a cradle of missionary endeavor for that part of the country. Bishop Stewart is to preach.

New field secretaries have been added to the staff of the Woman's Auxiliary. One is Miss Helen L. Whitehouse of Montana who received her master's degree this year from the University of Chicago. The other is Miss Esther V. Brown, a graduate of St. Paul's, Lawrence-

ville, and of the Bishop Tuttle School at Raleigh. Her work is to be among the Negro Churchwomen.

The Rev. F. L. H. Pott, president of St. John's University, Shanghai, is this year taking his first furlough in fifteen years. During his absence the vice-president, W. Z. L. Sung, is the acting president.

The 14th annual social service conference of the diocese of Connecticut was held at Camp Washington on June 25th. The Rev. Dr. Sherman of the American Guild of Health lectured on healing and the Rev. Guy E. Shieler spoke on religious journalism.

The Rev. Julius A. Schaad began his duties as dean of the Cathedral at Quincy, Illinois on Ascension Day.

I sat in on a weighty discussion the other day on the important question as to whether or not rectors of parishes had any right to have unlisted telephones. Dr. Phillips Osgood of St. Mark's, Minneapolis, was quite sure that they should be always on call, but did say that there was an evening—rather a night—when he did not think so. He was called to the phone after midnight and listened to these words: "Dr. Osgood I am not known to you but I am in trouble and you can help me. Please give me the name of a minor prophet whose name has nine letters and begins with Z." He gave the answer and hung up. Most clergymen I fear would hang up without giving the answer.

As a tribute to the love and esteem in which he is held, the Rev. S. B. McGlohon, who retired last Sunday as the rector of St. Paul's, Savannah, was presented with a gold watch and a purse by the members of his congregation.

A chapter of the Brotherhood of St. Andrew was organized recently in Amsterdam, Holland.

Will Hays and his movies, as I am sure you know, has been in for considerable panning over recent months, with *The Churchman* leading the crusade with an admirable campaign for cleaner shows and less corruption. One of the interesting things that came to light as a result of the activities of *The Churchman* staff was that there was a close connection between the Hays organization and the Federal Council of Churches, with members of the Council staff on the pay-roll of Mr.

Hays. The department of research of the Federal Council has now released a pamphlet based upon its own investigations. They state definitely that the character of current films is unsatisfactory. Credit is given to Mr. Hays for doing much through his organization in improving employment conditions. However it is stated that little has been done to improve the standards of the pictures shown, and, what's more, the conclusion is reached that Mr. Hays has little power to move in this direction in spite of the "Czar" that is frequently prefixed to his name. The report deals with the problem of block bookings, whereby theatre owners are compelled to take whatever pictures are sent to them, and also with the matter of advertising of movies often more offensive than the pictures themselves. As for the connection between the Federal Council and the Hays organization, the report condemns both the Hays organization for offering the cash to Federal Council officers and to their own officers, long since dismissed, for accepting the checks.

Gordon Emmitt Brant, Seabury Divinity School student, was ordained deacon by Bishop McElwain at St. Paul's, St. Paul, Minnesota. He is to continue his studies.

People are apparently pessimistic in England. A letter has been received from Mr. Maurice Reckitt,

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student of affairs, in which he says: "We are all getting very excited here over the state of Europe with the fear that a war will break out, nominally over the revision of the treaty, early next year. Some people think a revolution in Germany, which is a pretty desperate condition, will come first." It is interesting to know that Mr. Reckitt's statement was made a couple of weeks before Mr. Hoover's move over international debts.

* * *

Five men from the diocese of Ohio were ordained deacons by Bishop Rogers at the 103rd commencement of Kenyon College and Bexley Hall, the theological seminary of the college. The Rev. C. Sturges Ball preached the ordination sermon. President Peirce preached the baccalaureate sermon. Degrees were conferred upon forty-eight Kenyon graduates, the largest number in the history of the college. Doctorates were conferred upon a number of clergymen: Rev. Charles Clingman of the Advent, Birmingham, Alabama; Rev. Robert S. Chalmers of Grace and St. Peter's, Baltimore; Rev. B. H. Reinheimer, executive secretary of the field department of the National Council and Dean Thornberry of St. Matthew's Cathedral, Laramie, Wyoming. Stained glass windows, the work of the D'Ascenzo Studios, in the west transept of the college chapel were unveiled and dedicated.

* * *

The Rev. Anthony R. Parshley, Bristol, R. I., is now in Vienna, attending the international convention of Rotary.

* * *

The Very Rev. Daniel W. Gateson, Bethlehem, Pa., has accepted the rectorship of the Church of Our Saviour, Philadelphia. He is at the present time the dean of the Pro-cathedral at Bethlehem and the chaplain of Lehigh University. Dean Gateson is prominent in the affairs of the diocese of Bethlehem and is well known throughout the Church as a conductor of parochial missions.

* * *

The Rev. Edward S. Doan of Petoskey, Michigan, is all for keeping people busy for the good of their souls even if no cash comes to them for their labors. He tells of Churchman Williams, bricklayer, who had travelled from coast to coast seeking work without results. Returning to his family in Petoskey Bricklayer Williams drove into the country one day with Pastor Doan on a pastoral visit. They called upon a family of farmers, also rather

hard hit. The bricklayer noticed that the farm house needed repairs. Material was secured and Pastor Doan and Bricklayer Williams went to work and put the house in ship-shape, without cost to the farmer. Mr. Doan says: "Williams received no pay beyond the happy feeling that, though out of work himself, he can still go on doing something for those in as great need as himself."

* * *

The Concord Conference, ending last week, had the largest enrollment in its history—a story that seems to be general for the Church Confer-

ences this year. Mr. Larned, secretary at Concord, attributes the increase to the depression. He says that Church leaders report an increased interest in spiritual things as a result of the difficulties people are compelled to face.

* * *

Here is an interesting little fact: Bishop Booth of Vermont receives his salary almost entirely from land grants given to the Church by the King of England before the Revolutionary war.

* * *

Registrations for the Convention of the Brotherhood of St. Andrew,

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to be held at Sewanee, Tennessee, August 27 to September 3, are coming in steadily according to word received from Brotherhood headquarters. So rapidly in fact that the national office is urging the importance of early registration in order to insure accommodations. Another course has been added to be given by the new executive secretary of the field department of the National Council, Dr. Reinheimer, who is to present the Program of the Church.

* * *

The third annual camp for Church boys of the diocese of Oregon opens today at Gearhart, and runs until the 18th. The camp is under the auspices of the Brotherhood of St. Andrew. This is to be followed by the summer school of the diocese. Among those on the faculty will be Bishop Moulton of Utah, Dean Powell of the Pacific Divinity School, the Rev. Fred Bartlett of the field department, Miss Mabel Lee Cooper of the department of religious education. The Rev. Charles P. Otis, S. S. J. E. is to be the chaplain.

* * *

Seventy-five acolytes and clergymen took part in the annual festival of the diocese of Eau Claire, held at Hudson, Wisconsin. The Bishop of the diocese was also present.

* * *

The Whitsunday offerings for the Advance Work in the diocese of North Carolina was a little over \$1000. It is for work at Tucson, Arizona. The diocese is to continue to raise money for this work and also work in Japan.

* * *

There was an ordination in connection with the summer conference of the diocese of Western Michigan, Bishop McCormick ordaining Mr. Kenneth A. Morford to the diaconate. The candidate was presented by the Rev. L. B. Whittemore of Grand Rapids in whose parish Mr. Morford was brought up. He is to return to Nashotah House for his final year of study.

* * *

Over a hundred newly appointed missionaries of various denominations held a conference recently at the Hartford Seminary, with nine missionary boards represented, including our own.

Expert advice in regard to care of the health was given by physicians who have been on the fields, among them Dr. M. H. Ward of Boston. The new missionaries were told about the religious situation in the different countries. Men familiar

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with recent changes in the religions of the world held discussion groups on Mohammedanism, Hinduism, Animism, Buddhism and Confucianism. Both sides of the question whether the missionary should remain separate from the national church were offered. Dr. C. Y. Cheng, moderator of the Church of Christ in China, and Rev. M. Mukerji of India, both strongly advised the union of missionaries with the national church, whereas Dr. Braga of Brazil emphatically counselled separation. Rev. R. E. Diffendorfer of New York spoke on "The Missionary and World Social Movements," and the closing address was given by Rev. Robert E. Speer.

* * *

Canon Donaldson of Westminster Abbey recently invited the members of a Negro organization in England to attend service in the abbey. After the service they laid wreaths on the tombs of Wilberforce, Zachary Macaulay, Buxton and Livingstone. They then went to the Lincoln statue and laid a wreath there. At the service Canon Donaldson preached an eloquent sermon on brotherhood.

Referring to the League of Nations, he said that the League stands, after twelve years, as the ensign of Christ among the peoples, and to its banner all men of good will must rally as to the world's one political hope.

* * *

The most famous of horse races, the English Derby, was this year the occasion for an outburst of protest, unequalled before. The greatest race was promoted on behalf of the Irish Hospitals. Powerful voices are raised against it. "A sweepstake reproduces the atmosphere of a roulette table everywhere," the Manchester Guardian says. "Ten million faces bend over the table. Do we really want roulette on such a

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scale?" Prime Minister MacDonald has gone so far as to say that such things as these sweepstakes almost make him feel that civilization is crumbling. He says: "It is a most deplorable reflection on the state of mind of the people of this country that, at a time like this especially, millions of pounds should be going into this form of gambling."

The chance of winning one of the first prizes, it has been calculated, is about the same as that of getting struck by lightning. But probably the attraction comes with the reflection printed in a Spanish grammar. In Spain lotteries are legal and run by the State. The grammar says: "If you spend your money on alcohol or tobacco you buy nothing. But if you spend it on a lottery ticket you buy hope."

The most hopeful fact, writes our London correspondent, is that many on all sides are awakening to the sinister character of this latest gambling debauch.

* * *

Recently we announced the resignation of Miss Mary Ladd as the head of St. Mary's School, the diocesan school for girls in New Hampshire. Now the rector of the boy's school, Holderness, the Rev. Alban Ritchie Jr. has resigned.

* * *

By the will of Alice H. Gilbert \$5000 is left to Christ Church Cathedral, Springfield, Mass., and \$1000 to Christ Church, Norwich.

* * *

The tenth anniversary of the consecration of Bishop Ingle as Bishop Coadjutor of Colorado was celebrated on June 11th with a service at the Cathedral, attended by clergy and laity throughout the diocese. At the close of the service he was presented with a beautiful purple cassock, the

gift of the children of the diocese. The offerings for this gift had been limited to five cents for each child.

* * *

The National Federation of Episcopal Young People has its second national conference this summer, at Shattuck School, Faribault, Minnesota, August 26th to 31st. Bishop Juhan, Bishop Gilman, the Rev. John W. Suter, Jr., are to be among the leaders.

* * *

There are still ten thousand villages in rural America without a church of any kind, reports the House Missions Council. And thirty thousand villages without any resident minister. And over thirteen million children under 12 years receiving no religious instruction.

* * *

It is a curious result of the present canonical law of the Church that there is no presiding bishop from the date of the assembly of General Convention in Denver in September until January 1, 1932. The presiding bishop now in office was elected to serve until General Convention. The presiding bishop elected then takes office January 1. The Council is recommending a change in the

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canons to eliminate this difficulty; also a change to make ineligible for immediate re-election any Council member who has served a full six-year term.

* * *

Every church in Sayre, Pa., has a baseball team. An interchurch schedule has been arranged with each team playing every other team twice, with a cup, presented by a newspaper, going to the champion at the end of the season. That's dandy. Too bad I don't live in Sayre. I can talk all I want about enjoying ball games chiefly on account of the sun and the democratic crowd, but I am blamed if I do not want a winner. Here is my team, the Yankees, slipping so badly that "Ise regusted." Well, says I, I will forget baseball and take up golf again for my summer diversion. I try hard and labor long and turn in a card of 125. There will be those who have played with me who will say, "My goodness you are improving." But a consistent 125 player has a difficult time finding competition so that it is beginning to look as though golf was out too. If any of you have suggestions as to how I may amuse myself between now and General Convention I wish you would send them in.

* * *

All of the missionary work of the Church, both at home and abroad, was shown at a recent exhibit in the Church of the Evangelists, Oswego, N. Y. The exhibit was prepared by the two parish branches of the Woman's Auxiliary under the direction of Mrs. Henry Sizer. The walls of the parish house were covered with pictures of the work, together with those of the Bishops in charge. The countries included were China, Japan, India, Liberia, Hawaii, Philippine Islands, Mexico, Alaska, Porto Rico and parts of the United States. Many of the pictures were clipped from the *Spirit of Missions*.

* * *

The Brooklyn Branch of the Guild of St. Barnabas for Nurses, now having a membership of 130, held their annual corporate communion in St. John's Chapel at the Church Charity Foundation on St. Barnabas Day. They afterwards had breakfast together.

* * *

One thousand children, representing 22 schools, participated in a Sunday school rally held at Watertown, N. Y., recently. A similar rally was held at Utica with about the same attendance.

* * *

The Rev. Horace E. Clute, rector of St. George's Church, Brooklyn, has trained a body of young men

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known as St. George's Acolytes, who are prepared to conduct Morning Prayer or Evening Prayer, and make addresses, wherever they may be needed. They broadcast radio services on occasion. They have been called on by vestries, and even by the bishops, to take duty in emergencies in many places in the diocese; on a recent Sunday morning there were no less than four requests for their services, and three of these were answered. During the continued sickness of two rectors, teams of these young men carried on services for six Sundays in one church and for ten Sundays in another.

Furthermore, these teams have, on invitation, rendered the Episcopal Church service, in vestments, in churches of other communions. Last Sunday night, for the first time, there was reciprocation of this last-mentioned effort, when a team of young people from the Central Congregational Church, neighbors of St. George's, conducted "a Presbyterian service" in St. George's Church, both congregations being invited, and large numbers present.

* * *

Christ Church (Old Swedes') Upper Merion, Pa., celebrated its 171st anniversary on June 28th, 1931. This church was dedicated on June 16th, 1760, by a Lutheran minister sent over from Sweden. As time went on, however, our Book of Common Prayer gradually found its way into the several Swedish Lutheran Churches around Philadelphia, and in 1831 they were all admitted to the convention as Episcopal Churches.

* * *

Bishop Sherrill, of Massachusetts, was the Commencement Speaker at the graduation exercises of the Philadelphia Divinity School. The first woman to be graduated from this School, Miss Elizabeth Willing, of Germantown, received the degree of Bachelor of Sacred Theology and a summa cum laude diploma. Twenty-five men were graduated at the same time.

* * *

The Extension of the Kingdom is the general theme for the triennial convention of the Daughters of the King which will be held in Denver, September 11th to 15th, immediately preceding the General Convention of the Church. Delegates from chapters throughout the Church will attend. Meetings and services will be held in St. Barnabas' Church and parish house. The Triennial Corporate Communion, Renewal of Vows, and a Memorial Service will be held at 7:30 Monday morning, September 14th, and chapters everywhere are

asked to make this a Day of Intercessory Prayer for the convention and the guidance of its members. Conferences led by trained leaders and discussion groups conducted by

members of the national council of the order, will be two of the features of the triennial. Meditations on "Gods Great Gifts" will be given by bishops of the Church.

Services of Leading Churches

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Daily: 7:15, 12 and 3.

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Thurs., Fri., and Saints' Days,
2d Mass at 10

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Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

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Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
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Summer Schedule
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Tuesdays: 10:00 A. M.

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