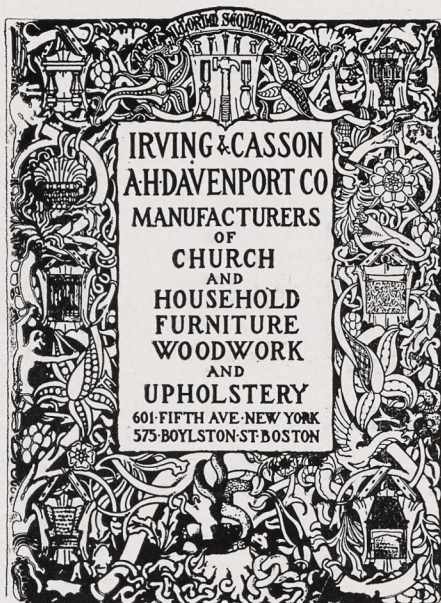


The **WITNESS**

CHICAGO, ILL., JULY 7, 1932



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At St. John's Military Academy



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C. RUSSELL MOODEY
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A NEW NOTE IN INTERNATIONAL Christian fellowship and brotherhood will be heard across the Pacific this summer when a group of some two hundred Churchmen of various nationalities meet at St. Paul's University, Tokyo, for the conference of the Brotherhood of St. Andrew. Realizing that all nations are facing grave problems, with great areas of conflict appearing in international life, the leaders of the Brotherhood instigated this conference at which Churchmen of various nationalities will face each other to discuss problems of economic readjustment, international comity and interracial relations. For a number of years various Christian groups have come together in Europe for fellowship and discussion, but as far as we know this is the first conference of the kind to be held in the Orient. The Brotherhood deserves a large amount of praise for its initiative and for its vision.

FREDERICK COOK MOREHOUSE, editor of The Living Church, died on June 26th after an illness from which he has severely suffered for the past four years. There have been few laymen of this generation who have had the influence in the Church that was exerted by Dr. Morehouse. A forceful writer, with strong conviction, he made of the paper which he edited so well for many years one of the great forces in the Church. He was also a power in the councils of the Church, international, as well as national and diocesan. God in His mercy has relieved him of his suffering. May his son and successor maintain the high standards of journalism set by his distinguished father.

IT IS UNNECESSARY, of course, to inform you that the Church Weeklies are having a difficult time. Unlike most industries printing costs have remained at 1929 levels so that relief for a decreased income must be met by other economies. Salaries can be cut, and in the case of all the Church weeklies they have been, very drastically. Some of the papers have also found it necessary to cut the number of pages in each issue, at least for the summer months. We hope, with THE WITNESS, to maintain the paper as it has been for the past few years. This hope however can be realized only if we receive the cooperation of our readers. We therefore wish to take this opportunity to make a request. Each month we send by first class mail a renewal notice to each subscriber whose subscription ex-

pires that month. This is followed with another notice the second month and still a third if neither of these are given attention. It is an expensive procedure, now increased fifty per cent by the increase in first class postage from two to three cents. *On your wrapper there is printed the date of the expiration of your subscription.* If you will send us your renewal two or three weeks before this date it will make possible a considerable saving. Failing that we urge you please to give attention to the first notice you receive, thus making it unnecessary for us to send you others. If a considerable number of subscribers will do this it will effect a considerable saving—at least enough to absorb the burden of the increased postage rate. Your cooperation is earnestly solicited.

THE STORY THAT COMES out of the Northwest where thousands of unemployed people are employing themselves is an interesting and significant one. There has been organized in Seattle the Unemployed Citizens' League, the members of which have been cutting wood for fuel on land donated by timber companies; scouring farms and bringing in tons of food for distribution among the needy; taking over dilapidated houses, repairing them and living in them. The movement, started last fall, has grown so that now it includes farms, dairies, fisheries, logging camps, canneries and even clothing factories. The relief agencies of the city distribute food through its commissaries. It put up candidates at the last municipal election and elected its full slate. Now it has field workers organizing councils in other cities. Recently a convention was held, with bankrupt farmers sitting in with unemployed workers, and there was organized the United Producers League of Washington. They adopted resolutions for federal relief and public works, increased income and inheritance taxes, legislation for the six-hour day and five day week, unemployment insurance, public ownership of utilities and natural monopolies, demanded a popular referendum before the declaration of war, called for the recognition of Soviet Russia and protested against the threat of war on Chinese workers. They speak with confidence for their resolutions say: "If the bankers and captains of industry, who admit their helplessness in solving unemployment, would stand aside we would show them how." Possibly the leadership for the new day will be found in the Northwest.



ST. JOHN'S VICTORY MEMORIAL CHAPEL

ST. JOHN'S MILITARY ACADEMY

By

ROSS FARRAND

FOUR years ago a father entered his son at St. John's. When he bade the boy goodbye, the lad's lip quivered and he stifled a sob. He was fifteen, but still a baby to his parents. Actually the boy was so shy that he blushed and stammered when anyone addressed him. For four school years he worked and played and studied with other boys—his business associates of tomorrow. He learned how to get along with people by getting along with them, an experience which it was difficult for him to get at home. Did it help him? Listen to this. Last June he graduated as Battalion Commander, the highest post attainable by a cadet. His life with other boys at St. John's had broken the armor of shyness and enabled the hidden bud of leadership to grow into full bloom. Of course not every boy becomes Battalion Commander. But every boy has a chance. And the spirit of conquest, inherent in every youth, gets full play here. As a result the boy develops ability, resourcefulness, and bearing which almost invariably surprises both his parents and himself.

St. John's Military Academy is located at Delafield,

Wisconsin, one hour from Milwaukee. This nearness to the city makes it possible for the cadets to go into town occasionally on holidays, accompanied by an instructor, provided that the privilege has been earned by avoiding demerits and obtaining a sufficiently high scholastic average. At the same time, however, they are able to enjoy the benefits of living in some of the most beautiful country in Wisconsin, namely the Waukesha County Lake region.

Many people whose knowledge of military schools is small, object to them on the grounds that they bring about a one-sided development. That this idea is based on ignorance can be shown by a glance at the cadets' daily program. The cadets spend their mornings in the classroom, with the exception of the twenty minute drill period which is inserted between the third and fourth recitations. This change from mental to physical activity furnishes relaxation for tired minds and sends the cadets back to the classroom refreshed and ready to continue their work, which comes to an end just before noon mess.

The afternoon drill period runs from 2:15 until

3:00. Following this the cadets are allowed sufficient time to change into athletic clothing before the call for practice sounds. This practice takes care of the boys' physical development, for everyone is required to participate in some form of athletics. In order to make the athletic work as interesting and stimulating as possible, several teams are organized in each sport. Thus, a boy who likes football but who is too light or too small for the academy team can satisfy his desire by going out for one of the smaller ones. Each of the four elevens has its own coach and student manager, and plays a regular schedule of outside games. The same thing is true of basketball. During the spring term such a wide choice of sports is offered that every boy is sure to find one that he enjoys. Baseball, track and crew attract a large number, but the excellent tennis courts and nine hole golf course maintained by the academy have their quota of adherents. Company baseball, swimming, horseback riding and trapshooting also have their share of participants. There is a sport for every boy, and each is under the direction of an instructor.

In the past year a course in aviation has been added to the curriculum for those cadets interested in flying. St. John's is affiliated with the Land o' Lakes Airways Corporation, which is located at Delafield on Lake Nagowicka. Instruction is offered in both sea and land planes. Students have an opportunity not only for ground school work but for actual flying as well. Courses leading to a private pilot's license may be taken, and also those leading to the license for a limited commercial pilot and that of a transport pilot.

Evensong is held every afternoon at five-thirty, in the Victory Memorial chapel. This building, which is of stone throughout and was built as a memorial to the alumni of St. John's who served in the World War. Two services are held every Sunday, in addition to the celebration of Holy Communion at seven in the morning. Attendance at the early service is voluntary, as it is during the week, when the service is celebrated at six-thirty every morning. The cadet acolytes serve in turn at the altar.

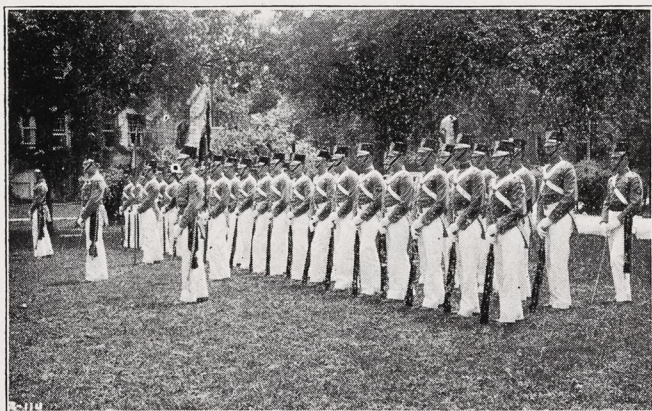
The cadets' evening is devoted to study. From seven until nine-fifteen, nothing is allowed to inter-



ENTRANCE TO DEKOVEN HALL

fere with his preparation for the next day's classes. There are no distractions, as every other boy in the dormitory is doing the same thing. This makes it easier for the boy who has not learned concentration at home to settle down to work. An instructor remains on duty in each dormitory during this time, and boys are at liberty to go to him for help in their work if they so desire. The scholastic standard of St. John's is very high, which is demonstrated by the excellent record made by those of its graduates who attend college. At present the academy has graduates in sixty-seven colleges and universities, scattered throughout the United States. Two former St. John's students were recently named honor men at Carnegie Institute of Technology, one of them for the second time. This is an example of the excellent work being done by St. John's graduates all over the country.

St. John's is frequently referred to as "the West Point of the middle west." Although only two periods a day are devoted to actual drill, yet the basis of the entire school life is military. The numerous formations held during the day, such as mess, chapel, etc., are of course military in character. Respect for a superior officer and obedience to rules are among the foremost duties of a cadet, as they are those of a soldier. Things move according to a strict schedule, and the boy who has been used to taking his time at home, secure in the knowledge that everything will wait for him, soon discovers that he must manage to be at a designated place at a certain time, if he wishes to avoid demerits.



A CRACK COMPANY AT ST. JOHN'S

One of the most important lessons that a boy learns by attending a school of St. John's type is how to get along with other people. He learns that the world, which has, perhaps, been run exclusively for him during the past fifteen or sixteen years, really contains a great many other people of equal importance who have just as much right to consideration. He learns, first of all, how to get along with his roommate. Mutual consideration must be a part of this relationship, if boys are to live in such close contact with one another. Sooner or later the boy realizes the value of cooperation. Then, too, as he advances in rank, he learns how to direct other boys successfully—how to assume responsibility. All of this will stand him in good stead when he has finished school and begins to associate with others in business or professional life.

The equipment of St. John's is of the very best. The buildings, as well as being artistic, are modern and practical, and the plant and physical equipment of the school appraise at more than \$1,000,000. The big gymnasium with its four basketball practice courts, the cadet library, well supplied with both reference books and fiction, furnished with comfortable reading tables and carefully shaded lights, the large, airy classrooms and fireproof dormitories—all these are the equal of any school in the country. The boy who enters St. John's has around him every facility and every aid to a well-balanced, happy, healthful life. He has in addition to this the incentive to grow and develop mentally, morally and physically, until he finds himself, at graduation, measuring up in every respect to the true measure of a man.

THE CITY OF GOD

An Editorial by
BISHOP JOHNSON

THE scientist is an observer of things that have happened. He looks into the past and makes his deductions. He goes into his laboratory and studies elements that were created for him. He investigates the laws that have governed the universe and discovers their relationship. He is apt to be impatient with that which may happen in the future. Whether there be a future life is not his concern. And yet there has been a trend in creation which has constantly produced that which scientific observation could not have anticipated. A scientist at the dawn of creation could not have anticipated life. A scientist in the reptilian age could not have anticipated human society.

God was working His purpose out in His own way, and yet in a progressive manner which has been successfully revealed. St. Paul states this truth when he says that "the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made." Gradually there have emerged new forms of life and new manifestations of that life, until we come to man and the human relations which man has developed. While it may be true that many of these qualities which we describe as human are to be found in the animal world, yet the social, political and religious institutions with which we are familiar have been essentially the result of human needs.

There are three propositions which seem to be incredible: 1st—That the orderly procession of life on the earth could possibly be the result of chance. 2nd—That the author of these processes should have no adequate ultimate purpose. 3rd—That man should be the last word of God's creative genius, and that progress ceases with him.

The river of life is a stream which flows on regardless of man's insistence that it cease its flow when he

ceases to breathe. The whole process is too stupendous to be blocked through the conclusions reached by those who are looking backward. One cannot stop the process by a syllogism. It is interesting to trace the development of life, but it is more interesting to anticipate the things that have not yet been attained, and we are endowed with faculties which urge us to look beyond that which has been observed.

It is one thing to trace man's emergence from a savage state, but it was equally true that the savage, looking forward, was moved by an unerring instinct to cultivate faculties of whose value he was scarcely conscious. The first savage who felt an urge to develop his mind was walking by faith and not by sight, as he peered curiously into the future and advanced laboriously into his new estate. He gradually perceived certain truths:—that verily "thou art a God who hidest thyself," that the treasures of creation are also hidden, such as the power of steam, of electricity, of chemicals, of mental research; that these treasures remain hidden until man develops a capacity within himself by which they are gradually and laboriously discovered.

In all these things the primitive man was seeking "the substance of things hoped for and the evidence of things not seen," and the great bulk of savages refused to receive these things and died in the ignorance of their own inertia.

It was through such faith that cities arose from the jungle and the decencies of life emerged from the brutality of the barbarian. It is this forward progress through faith that seems as fascinating as the backward retrospect through observation.

IT IS true that we have arrived at a certain station, but it is also true that we are still on our way. But it is exasperating to the savage to depart from his ani-

mal existence, and so prophets have been persecuted in every age.

Christ was not crucified because He was a good man, but because He upset the conventions of His time and made people angry by the obligations which He imposed upon them. It was because He told people to "do this" and to "go" and to deny their comfortable propensities. One of the greatest proofs of the validity of religious experience is the opposition that it creates and the perversities that it begets. The Russian savage puts a priest to death either because the priest contradicts his theories or else because the priest misinterprets his religion. If anything the communist is more angry at a Christlike priest than he is at a Judas, although he may slay them both.

The American behaviorist is not religious because he does not choose to be, but he is anti-religious because of this primitive hatred of anything which disturbs his status. He is not satisfied to let Christians alone. He must attack them, although he never would think of attacking a man who indulged in liquor and is very lenient toward immorality. It is the invariable law of emerging life that those who pressed on to something which was higher than the conventional level were not only the objects of contempt but also of persecution. It is not the beauty of the City of God which is the subject of attack, but rather the process by which love, joy and peace are to be attained. The very thought of labor is hateful to a loafer and the idea of purity is distressing to a sensualist. In the same way the ideals of the poet, the joys of a mystic and the words of a prophet arouse the antagonism of one who is accustomed to reduce everything to a formula or to a syllogism.

To my mind one of the most conclusive proofs of the verity of religion is the anger that it arouses in those who reject it. It is the irritation which is produced by a sense of inferiority to real righteousness which like many inferiority complexes results in contempt for and antagonism to that which is really superior. It is not that these men are superior to Christ, but that they resent His superiority and the obligations which it places upon them.

The whole process of religious discipline becomes reasonable when we assume that the same God who made the world without, created the spirit within man. If this is so then the urge to righteousness and a future life is just as legitimate as the urge of the first student for knowledge and the unknown treasures which it revealed.

Then the Kingdom of God is truly within us as well as beyond us, and if we follow the urge within we will attain the end toward which it presses, even though that end is beyond observation.

The miracle involved is not The City of God, but the City of New York, which came to pass because some few savages believed that if they developed the capacity within, they could appreciate and appropriate the treasures that were forever hidden to the savage who refused to believe.

Just Souls

By

C. RUSSELL MOODEY
YO-YO RELIGION

Christ to Thee I give my heart—
Give it all and not in part;
If there's something I can do
Believe me Christ—I'll see it through.

A YO-YO is one of those little wooden spools which keeps spinning up and down on a stout cord. Wherever you see children you also see a number of these playthings winding and unwinding. I think the man who invented them is very clever, and that both childhood and the grown-ups owe him a vote of thanks. He has given children something to do—something to keep their fingers busy—something to serve as an outlet for their stored up energy. Goodness knows what they would be into if they didn't have these spools to play with. As a matter of fact even those who are supposed to have put childish things away get quite a lot of fun in spinning the spools. Here is one man at least who has slipped away from his work to learn the art of "yo-yoing." There really is a knack to it—you can't step right up and perform—it takes practice and lots of it to do the thing right. And I am not going to be embarrassed by any youngster should he ask me to take his yo-yo and keep it going!

"Yo-yo religion" is something else. We see so many people today interpreting their loyalties to God in terms of diversion. Some twiddle their thumbs and find complete satisfaction in doing so. Others are absorbed in trivialities—they are so busy doing nothing. Some watch their pet doctrines like the great big cat and the "teeny weeny" mouse. Meanwhile the splendid, heart-appealing, soul-enriching spirit which makes religion real and vital, which makes religion the instigator of peace and happiness and good-will, is held in abeyance and told to "wait outside" until the little things, the petty things have their fling. Isn't it time we stopped this foolishness—this tinkering and bickering, and get at the fundamentals? What the world needs is Christ and not "yo-yoism"! Religion, at least the Christian religion, involves not diversion but divinity. And divinity demands energy and faithful application of the best in man. He must work out his salvation—it cannot be conferred on him in the spirit of gratuity. If we really want the Christ then for heaven's sake let us stop toying with our religion and go about our Father's business!

The Meaning of the Real Presence

By G. A. Studdert-Kennedy

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NEW BOOK INFORMS THE CLERGY HOW TO WRITE SERMONS

By GARDINER M. DAY

Dr. Joseph Fort Newton has just edited a volume with the rather curious title *If I Had Only One Sermon to Prepare* (Harpers). A lady to whom I presented the book remarked, "In that case, he must be in a bad way," but as a matter of fact the contents of the book consists of essays by such well known men as Dr. Fosdick, Dean Willard Sperry, Ernest Tittle, W. Russell Bowie, and Abba Hillel Silver, on their method and purpose in preaching. Among the most interesting of the essays is one by Dr. Fulton J. Sheen, a Roman Catholic priest and a professor in the Catholic University of America. He is evidently one of the outstanding preachers in that church. Another essay is entitled "A Voice from the Pew," by Paul Hutchinson, a layman, in which he discovers, among other things, that the layman particularly wants to receive from the pulpit some "intimation of immortality." The reviewer has a chapter entitled "Ethical Realism."

Gregory Mabry is the author of a volume entitled *The Priest and His Interior Life* (Morehouse) which is concerned with the devotional life of the minister. It contains some interesting and helpful suggestions for a minister's spiritual discipline but some theological implications with which many priests of the church would not agree.

One of the difficulties which a minister faces is a means of giving the necessary background for the teaching of the New Testament to his Church School teachers. *The Re-interpretation of Jesus in the New Testament*, by Carl E. Purinton (Scribner's), ought to be immensely helpful in accomplishing this particular thing. The book contains in a relatively brief form a summary of the sources of knowledge of the life of Christ and the early disciples and an excellent interpretation of the meaning of the life and death of Jesus. It is the kind of book that would give a Church School teacher a good background for Testament teaching and would be no doubt helpful when little Johnny asks questions.

* * *

In *The People of Ancient Israel*, (Scribner's \$1.75) Miss Dorothy Mills, head of the History Department in The Brearley School, New York, gives us a volume in which she recounts Old Testament History with a simplicity and modernness which will appeal especially to young people and in consequence should be

of great help to any who may be teaching the Bible to children in the "teens".

* * *

Mr. Leon C. Palmer, the Secretary of the Brotherhood of St. Andrew, has brought together in the space of 130 pages a most helpful summary and analysis of the modern developments in the field of religious education. The book is published by The Morehouse Publishing Co. under the title *The New Religious Education* (\$1.50). This book should be invaluable to busy rectors who have found it impossible to keep abreast of modern developments in this field. It would serve as an excellent text book for next year's teachers training class. A brief commendatory foreword was written for the volume by The John W. Suter, Jr.

* * *

In *Tomorrow's Faith* Dr. John R. Oliver gives us the reasons he believes in Anglo-Catholicism. Most of the book is devoted to explaining why he thinks Anglicans should not become Romanists, while in a dozen pages he shows why he has so little esteem for Protestantism. Persons interested in Dr. Oliver will find here his prejudices clearly revealed, but the reviewer cannot but feel that this is the poorest of Dr. Oliver's books. (Morehouse \$1.)

* * *

A more extensive mention has already been made in these columns of Canon Prichard's *The Minister, The Method, and The Message* (Scribner's \$2.50), but we want to take this opportunity of commending it especially to clergymen as a most charming and helpful volume on sermon preparation understanding this last phrase in its broadest aspect.

CHILDREN CONDUCT THEIR OWN SERVICE

While the Rev. John B. Clark of Sisseton, South Dakota, was recovering from an operation in the hospital, the children of the Church School took complete charge of two Sunday evening services. The children, with the exception of one girl in high school, were grade pupils. The shortened form of Evening Prayer was used with the two lessons. Four children took part each time. The first Sunday the talk was given by a grown-up but the second Sunday the rector's ten year old son talked on the qualities of a postage stamp. The offertory was sung by a ten year old girl and the plate passed by a third grade boy. During the winter the children had used the morning service for Church school and were ready to step in when needed.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There is in the process of formation an organization in the Church known tentatively as The Liberal Evangelical Group Movement, with the rector of Grace Church, New York, as chairman, the Rev. Howard C. Robbins, professor at the General Seminary as vice-chairman, and the Rev. W. Brooke Stabler, student secretary of the National Council as secretary. Others on the executive committee are the Revs. Karl Block, Oscar Green, A. L. Kinsolving, Beverly Tucker and Frank Nelson. In addition to these a statement of principles recently sent out is signed by the Revs. Samuel M. Dorrance, William Norman Guthrie, E. Felix Kroman, J. Howard Melish, Robert Norwood, Robert Rogers, Guy E. Shipler, Roland Cotton Smith, Joseph Titus, George A. Trowbridge and Luke M. White. The statement of convictions says:

"We believe that our western civilization, and organized religion within it, have passed into a period of critical change which may result either in a disintegration of our moral and spiritual heritage, or in a creative movement of redeeming forces capable of grappling with new conditions through the power of an intellectual and spiritual rebirth.

"We believe that many individual men in the ministry are aware of the critical character of the times, and feel the need of a more adequate and positive formulation of their Christian beliefs in relation to present facts and a need likewise of a clearer objective for the Church's work. But many such individuals are baffled by their isolation, and are unable to shape their fragmentary ideas and purposes into any confident unity.

"We believe, therefore that there is a call today for a clearly-conscious, though flexible, organization, which may bring together into common understanding—and positive effort all those clergymen—and ultimately laymen also—who are as vitally concerned with our Church's present and future as with its past, who will approach all reality with an open-mind, who look forward to an inclusive Christian fellowship among men of all Communion to be created not primarily by agreement in ancient definitions but by the will to find and to express the purpose of the living Christ, and who want a formulation of the Christian gospel which both intellectually and spiritually can master

the life of our present world."

The organization is along the lines of the Evangelical group in the Church of England; an organization that had their annual conference in England last week which was attended by Dr. Bowie. An effort is now being made to enroll those of the Church who are in sympathy with the aims. It is then planned to set-up local groups leading to a national conference to be held sometime next year. At this national conference more definite direction will be given to the movement and a more adequate statement of convictions and purposes will be formulated.

* * *

Bishop Wilson Writes History Outline

The Morehouse Publishing Company have recently published an attractive pamphlet on the history of the Church in the United States, written by our Bishop Wilson of Eau Claire. That it is a job well done goes without saying since all WITNESS readers are familiar with Bishop Wilson's writing. It is necessarily brief, being but a small pamphlet of sixty-five pages, but it does give about all the history of the American Church that the average layman requires to be well informed. And since it is inexpensive (18c a copy) it should have a wide sale, particularly among the clergy who will find it a fine pamphlet to use with confirmation classes.

* * *

Louisiana Young People Had Fine Summer Camp

Over one hundred members of the Young People's Service League of the diocese of Louisiana have just closed the most successful summer camp they have ever had. To be exact there were 117 full timers taking courses, with 32 part timers and a flock of visitors. In 1926 they had 109 full time and 16 part time. It was a serious business this year with five credit courses and two minor courses, with everyone taking final examinations.

* * *

Brotherhood Party Sails for Japan Next Week

About fifty Churchmen and Churchwomen from all parts of the country are to sail for Japan from Seattle on July 13th to attend the International Brotherhood Conference, which is to be held this summer at St. Paul's University. Bishop Taitt of Pennsylvania heads the party. Enroute there are to be lectures by Mr. Paul I. Noguchi on "The history of religions in Japan" and by the Rev. Herbert H. Gowen, professor at the University of Washington, on "Japanese Cus-

oms". The theme of the conference, which will be attended by Japanese, Chinese, Korean, Manchurian, North American and English Churchmen, is "The World Call to Share", with lectures by outstanding authorities on evangelism, education, medicine, social service, industry, internationalism and problems arising out of racial differences. In addition to the conference the party will visit Sendai, Osaka, Kyoto and Yokohama, with shorter conferences in each place. They will also visit the mission stations, parishes and institutions that make up the framework of the Church in Japan. Among the American Churchmen who are to be leaders in the conference are Dr. Benjamin Finney, vice-president of the Brotherhood and the head of the University of the South, Mr. Eric W. Gibberd, director of St. Edmund's Home for Boys, Glendale, Ohio, the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan and the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York.

* * *

H. Percy Silver Honored by Middlebury

Middlebury College, at its commencement, not only honored Vice president Curtis and other distinguished statesmen but also the rector of the Church of the Incarnation, New York, the Rev. H. Percy Silver, who is now a doctor of literature as well as a doctor of divinity, and for all I know several other kinds of doctors also.

* * *

How Periodical Club Used Thirty-five Dollars

How a gift to the Church Periodical Club can be put to use was illustrated in a recent article in the Junior Record of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. Some time ago the church school there made a gift of \$35 to that organization. The money went to three objects: purchase of a set of large colored Bible pictures for a kindergarten class in a Virginia mission; a set of lesson materials for an entire year for a school in North Carolina; and a blackboard for a mission in Nevada in which mission the children are almost all Indians.

* * *

Lewis B. Franklin Speaking in Minnesota

The vice president of the National Council, Dr. Lewis B. Franklin, has just completed a course of lectures at the summer conference of the diocese of Minnesota. While in the northwest he delivered an address at the morning service at St. Paul's, Minneapolis, on June 19th, pleading for a recognition of the laws of God

in every sphere of life, including political, industrial and international. On the 22nd he addressed a group of vestrymen of the diocese in the parish house of St. John the Evangelist, St. Paul.

* * *

Parish Celebrates 100th Anniversary

Bishop Stearly and thirty-five of the clergy of the diocese of Newark, with their wives, went to Hope, N. J., recently for the celebration of the 100th anniversary of the laying of the corner stone of St. Luke's Church.

* * *

Bernard Iddings Bell Sails for Sweden

Bernard Iddings Bell, warden of St. Stephen's College, sailed for Sweden on July 2nd. He is to spend July in Scandinavia and in August will be in England, preaching at Winchester Cathedral, St. Augustine's, Kilbourn and Little St. Mary's, Cambridge.

* * *

Minnesota Clergyman Resigns After Long Service

The Rev. Alfred G. Pinkham, for 26 years the rector of the Ascension, St. Paul, Minnesota, resigned on July first. He has spent 52 years in the service of the Church and forty of these years have been in the diocese of Minnesota. He was honored at the meeting of the Twin City Clericus recently.

* * *

Interesting Service At Brooklyn Parish

At St. Andrew's, Brooklyn, on the Sunday that marked the close of the Church School for the summer, all officers and teachers together with those confirmed during the present rectorship made a corporate communion at the early service.

* * *

Bishop Brown Honored by Sewanee

The University of the South, Sewanee, conferred the degree of doctor of divinity upon Bishop Brown of Harrisburg at the commencement last month.

* * *

Clergyman Is Tricky With Cards

The Rev. C. D. Maddox, vicar of St. Jude's, Tiskilwa, Illinois, is tricky with the cards. In any case he is so much of a magician that he was recently elected international chaplain of the International Magic Circle, a society of tricksters. Not only that he put on a show at the convention of the society which met recently at Kalamazoo, Michigan. It is said that Mr. Maddox, long interested in magic, now has one of the largest and most elaborate shows in the country. He does not put it on

professionally but only for churches and institutions.

* * *

Preaching Mission Planned for Chicago

The diocese of Chicago plans a preaching mission in the fall. The idea was discussed last week when 76 clergy met with Bishop Stewart for an all day conference.

* * *

Clergyman to Press Claims of Indians

Chiefs, head men, and advisors of seven Chippewa Indian reservations met at Ashland, Wisconsin, June 22-24th and concluded their conference by naming the Rev. Mart Hart, one of our clergy, as their spokesman for an Indian committee which will go to Washington to press claims for \$7,000,000 against the federal government. The money represents remuneration reputedly due for timber that the government derived from lands awarded the Indians in treaties signed between 1832 and 1854.

* * *

Continues as Fellow At College of Preachers

The Rev. Herman Ebert of the diocese of Central New York, for the past year a fellow in residence at the College of Preachers, has been reelected. Under the direction of Bishop Rhinelander and Dr. J. R. Oliver he is to continue in a study of psychiatry, pastoral theology and preaching.

* * *

Albany Parish Receives Bequest

St. Andrew's Church, Albany, N. Y., was the recipient of a bequest of \$1750 from the estate of Louise Ann Clark, the sum to be used for an altar and reredos. The church is one of the most beautiful in the diocese and it is gradually being enriched by bequests of friends and members.

* * *

Chicago Deaconess Retires After Long Service

Announcement has been made of the retirement of Deaconess Elizabeth of the City Mission staff of Chicago, after 27 years of service. Her career has been a picturesque one, ministering as she did always to the unfortunates of the city.

* * *

Bishop Moreland of Sacramento to Resign

Bishop Moreland of the diocese of Sacramento announced to his standing committee on June 21st his intention of resigning as bishop of the diocese. The resignation will become effective on January 25, 1933 when Bishop Moreland will have completed 34 years as bishop. He has also asked for a leave of

absence from September first when he plans to go to New York to spend the fall and winter with his daughter, Helen Moreland, who is the dean of women at Mills College, now completing a graduate course at Columbia. The leave of absence has been granted. The resignation has to be acted upon by the House of Bishops.

* * *

Chicago Forges Ahead On Deficiency Appeal

The deficit fund of the diocese of Chicago has mounted to close to \$25,000 so that the balancing of the budget is in sight, according to an announcement from Bishop Stewart's office. The amount sought was \$34,000 and it is hoped that later contribution will bring the fund to this figure.

* * *

Clergymen on Visit to Near East

The Rev. John J. Gravatt Jr. and the Rev. Vincent C. Franks, clergymen of the diocese of Southwestern Virginia, have sailed for Europe for a two months' holiday which will include visits to Jerusalem and the Near East.

* * *

Workshop Established for the Unemployed

Another step toward alleviating the unemployed situation has been taken by the diocese of Chicago by the establishment of a workshop at the House of Happiness, Church settlement in the stock yard district. Here unemployed men and boys are encouraged to work at odd jobs.

* * *

Honor Two Clergymen of Diocese of Michigan

The Rev. Henry E. Ridley, rector of the Ascension, Detroit, and the Rev. John W. Ashlee, rector of St. Thomas', Detroit, were honored by their congregations on a recent Sunday. Mr. Ridley was celebrating the 25th anniversary of his ordination to the priesthood; Mr. Ashlee, who has spent his entire ministry in the diocese of Michigan, retired the first of this month.

* * *

Dr. Ray Says We Must Cut the Hocus Pocus

Recovery from "that terrible term, the depression" is impossible for either the individual, the country or the world unless we abandon heathen "hocus pocus" and obey the laws of Christian living, said Dr. Randolph Ray, rector of the Transfiguration, New York, last Sunday.

"The pursuit of mankind, whatever may be your personal philosophy, is happiness in life," he said. "The trouble with us is that we still believe in magic, in getting something for nothing, in a change

for the better, somehow, somewhere, without any effort on our part. Even we in Christian America who say, 'In God we trust,' seem to believe that if we do or say a few things, as in ancient magic, God will set about working out our troubles for us."

* * *

All the Thriving Work Is Not in the City

All of the work being done by the Church is not in the large cities. True it is difficult to get a real news story out of many of the small missions scattered throughout the country where the work goes on steadily week after week. There is nothing particularly spectacular about it—no thousand dollar offerings or prize choirs. And because of this they are seldom heard from. Occasionally however we do get a bit of news from them which we are more than glad to print here. An item of this sort recently came from Harriet P. Tabb who is the superintendent of the Chapel of the Redeemer, Anniston, Alabama. She writes of the services they have each Sunday, in charge of the Rev. James M. Stoney, rector of Grace Church, and of their Wednesday evening prayer meetings also. There is a growing Sunday School, with a fine corp of teachers. Then they were recently presented with a little organ, which was quite an event, and also a set of altar hangings, all brand new. The women of the chapel then got busy and made vestments so that now they have a vested choir. Not to be outdone in their devotion the girls of the chapel organized a Garden Club and have planted flowers in the chapel yard. What is more they are not merely looking after themselves, for the guild is helping to supply food to needy families in the neighborhood. So you see it is a mission that is very much alive—not very newsy perhaps, but after all it is places of this sort, multiplied by the hundreds throughout the land, that make up the Episcopal Church.

* * *

Swansea Fellowship Has Fine Meeting

About twenty-five clergymen of the Church met at the Swansea Rest House, Swansea, Mass., from June 21 through the 23rd for the annual meeting of the Swansea Fellowship. The subject under discussion was "The Meaning of Grace", with papers by Professor Barton of the Philadelphia Divinity School, Professor Norman Nash of the Cambridge Seminary, the Rev. Wilbur Caswell of Yonkers, Professor Hatch of Cambridge Seminary and the Rev. Henry E. Kelly of Bridgeport. Each paper was followed by

lengthy discussion. The Rev. Edward C. Chorley of Garrison, N. Y. is the chairman of the Fellowship and Dean Sargent of the cathedral at Garden City is the secretary.

* * *

Hobart College Goes in for Highbrow Sport

Hobart College is going in for that very swanky sport, polo. Commencing in the fall, according to a recent announcement, horseback riding, horsemanship, inter-class and inter-fraternity polo are to be added to the sports program. They also promise the alumni who return for commencement next year something better than a baseball game—an exhibition of classic and rough riding and also a polo game or two. Now that's something, what?

* * *

Tells of What Japanese Are Reading

In connection with the information recently published about the Japanese Government's grants to the library of St. Paul's University, Tokyo, and the importance of the library's work, the following facts are relevant.

Most people know that Japan has a very high rate of literacy, but just what do the people read? Miss A. C. Bosanquet, compiling facts from various sources, says that fifty books are published in Japan every day; that in 1929 there were 21,000 published, second in number only to Germany of all the nations of the world, with the United States and Great Britain far below.

Tastes change. A few years ago there was a craze for books on sociology, and now foreign languages are in the lead. A Tokyo newspaper last year tabulated the average number of books on each of several subjects sold by each bookshop in that city, of which report the following is a summary:

Books on foreign languages, 230 sold; books about children, 210; on sports, 177. Novels, 141. Books about law, women, sociology, and travel, from 126 to 110 each, in that order. Poems and songs, 100. Translations, 100. Engineering, mathematics, electricity, philosophy, history, from 90 to 70 each. Education, music, fine arts, literature, drama, and chemistry, 65 to 45 each.

The high place held by books on children is noticeable; also the interest in sport, a new and absorbing subject.

Many long novels of unhappy family life come out in the newspapers first, then in book form. One has run for seven months in two leading daily papers which are read by millions. Such stories emphasize the evils of the geisha system, of

worldly-wise match-making parents and go-betweens, and other problems which entangle the lives of the young and innocent. They are generally tragic stories.

A large group of propagandist writers are at work, varying from moderate socialists to extreme anarchists. Much of this writing carries an insidious contempt for religion.

Detective stories have an enormous vogue. They began harmlessly but have grown increasingly horrible and immoral. Exciting American novels are in the ascendant. Any new one which makes a stir in the States is translated into Japanese in six months or so. *All Quiet on the Western Front* made the greatest popular sensation. Book, drama and screen version all thrilled the general public so much that the Japanese phrase for "all quiet" has become a common word. It has given the people a new sense of the degradation of modern war, and probably the present growing feeling for disarmament and against militarism is partly due to it.

"We must be thankful for much that is good," Miss Bosanquet says. "Still, it is an anxious time. The Christian forces must pull together well and wisely and strongly and take a worthy part in the production of reading matter of the very best. A good deal is being done in this direction."

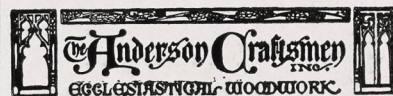
* * *

Work Among the Basques of Nevada

Some one was reading Dorothy Canfield Fisher's recent book, "Basque People," just at the time when *The Spirit of Missions* for January, 1932, published an article by Mrs. H. S. Lascelles whose husband is in charge of the mission at Winnemucca, Nevada. The reader was surprised to discover that the work of the Episcopal Church includes the pastoral care of a number of Basques in that country, and looked up a little more about them.

These Nevada Basques are a "pastoral" people, in the other sense of that word. Sheep ranches up and down the valley between Winnemucca and the Oregon state line, fifty to eighty miles from a railroad, are owned by companies who put Basques in as managers. They are naturally a religious people, but the Roman Church has

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not followed them out to these inaccessible regions where they live. There are good schools in many of the small towns, but the people are neglected as to religion and the children grow up as educated heathen.

As Mrs. Lascelles mentioned in her article, when she and her husband began visiting them a year or two ago they found many places where there had been no service of any kind, no children baptized, no religious instruction, for at least two years.

The Basques are thrifty people. They save their money and as soon as possible leave the ranch, come into town, usually to Winnemucca which is about half Basque, and buy a general store or perhaps a gambling hall—it is all one to them. And then they and their children who go to high school come up against the difficulties and evils of those hard frontier towns with no religious and moral training to meet them. They are friendly people and they welcome religious care.

They are only one part of the huge field of some sixteen thousand square miles in which the Lascelles are working, and now with reduced appropriations, the Church's work among them must needs be less effective.

Since the above was written, word has come that a Roman Catholic priest has been appointed especially for rural work in this region.

* * *

Milwaukee Rector Recovering From Operation

The Rev. E. Reginald Williams, rector of St. Mark's, Milwaukee, was rushed to the hospital on a recent Sunday following his morning service for an emergency operation for appendicitis. He has now returned to his home and is on his way to recovery.

* * *

Exchange Preachers In Pulpits for Summer


The committee on interchange of preachers and speakers between the churches of America, Great Britain and France announces that the preachers from abroad who will appear in American pulpits during the coming summer, under the auspices of the committee are as follows: Dr. Edward Shillito and Dr. William J. Shergold of London, Dr. Leyton Richards of Birmingham, Dr. Adam W. Burnst of Glasgow, Dr. Joseph Wilson Cochran of Paris, Dr. Fred G. Harvey of Australia and Dr. Robert George of Montreal.

The Americans who will preach abroad under the auspices of the committee are Dr. Edgar De Witt Jones of Detroit, Dr. C. C. Tyler of Philadelphia, Prof. Carl S. Knopf of

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* * *

Transfers Keep

Nebraska Numbers Down

Bishop Beecher of Western Nebraska has commented recently on the disastrous effect of the transiency of the Church population in his district; disastrous, at least, in the way it prevents the development of financially strong, self-supporting parishes.

"Nearly three hundred persons were confirmed in 1931," he says, "which is more than usual, but our removals and transfers keep our communicant enrolment reduced to the minimum. This is one of the discouraging features of our work in the mission field . . . and is the main reason why our missionary fields do not become self-supporting dioceses."

* * *

Indian Work In Nebraska

Indians in Nebraska are ministered to by the Church at several places. At Genoa 250 children in a government school are instructed, and 23 were confirmed during the year. The boys here re-shingled the roof of the church as a "service project." At Winnebago a branch of the Woman's Auxiliary has been reorganized among Indian women. Among the Ponca tribe conditions have been very hard for three years, due to drouth and grasshoppers. People have been destitute of food and clothing. In spite of help from the Red Cross and the Church, children have died from under-nutrition, and animals have starved. This Indian work receives about \$1,500 through the National Council.

* * *

Saint Agnes School Has Commencement

The 62nd commencement of St. Agnes School, Albany, N. Y., was held on June 9th, Bishop Oldham preaching. It is the last to be held in the old school built by Bishop Doane for in the fall the school is to open in the new building in Loudonville which is now ready for occupancy.

* * *

New Church For Liberia

The name of the Rev. James Dwalu is familiar to many Church people as the African priest in charge of the station far inland in

Liberia, at Pandemai. His church, a native thatched structure, collapsed last year, since then services have been held outdoors. Both at Pandemai and Bolahun missions there has been considerable successful experiment in making bricks. With absolutely no means of transportation except porters, the difficulty of bringing in the usual building supplies may be understood. Now comes word that Mr. Dwalu has accumulated enough brick and cement to start building a new church.

* * *

Young Missionary Writes of His Work

A young Seminarian gave up a

Seminary Fellowship last year to go out to the Philippine Islands as a missionary. He is the Rev. Clifford E. N. Nobes. He writes, in the Philippines Diocesan Chronicle, of parish visiting:

Last year, while I was still a student in Seminary, I took a course in pastoral theology which purported to tell the how, what and why of parish visiting. At the time, I was minister-in-charge of a small mission. The course, I then thought, was very helpful, but in recent months I have come to revise my estimate. As I look through the notes I so diligently took, I don't find a single helpful hint on how



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to climb a hill several kilometers in length, or what to do when a dog of the parishioner on whom one is calling defies one to step into the yard, or how to convince a parishioner that his child is more likely to get well if he brings it in to the dispensary than if he offers sacrifices on its behalf to the evil spirits. But then, I dare say that the advice given in the course was never meant to apply to one whose parish visiting is done in the mountain villages of Luzon.

I have done parish visiting in effete Long Island, and I have done the equivalent thereof in primitive Luzon. Of the two, I infinitely prefer the latter! True, it is far less wearying to jump into a car and dash from house to house than it is to mount one's not-so-trusty steed and canter along a mountain ledge (that for some unknown reason has been called a road), or to put on one's hob-nail boots and climb up and down (one never walks on the level for any considerable distance in these parts) in order to reach one's parishioners, but anyone who knows the beauty of the Igorot country is bound to agree that paying calls on Christians out here is far more satisfying.

The Sagada Mission has a string of more than a dozen out-stations which must be visited at least once every two weeks, and it has been my good fortune to have made trips to six of these. Whether it has been after an arduous five-hour hike to Tambuon, during which one climbs a thousand feet and then drops three thousand feet, only to have to mount another thousand, or after an hour's horse back ride over a really decent trail to Bagnen, or a rather rough ride over a far from decent trail down to Suyu, the experiences the visiting priest encounters among his primitive parishioners in these different ilis are similar.

First of all, he is certain to have his every action closely watched by all the little tots in the town. Unless he puts a wall between himself and their little black eyes, and then it must be a wall without any cracks in it, he can know for a certainty that he will have no privacy.

Secondly, because he is an American, and all Americans are regarded as minor deities by most of the ili people, he must be prepared to do anything from straightening out a family row to diagnosing and prescribing remedies for an illness of the most baffling sort.

In spite of the uneasiness caused by this, I know of nothing that brings greater joy than a leisurely out-station trip. It is in the ili that one sees most clearly what the com-

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ing of Christianity has meant to the Igorot people. To hear some old chap who in his youth collected a few heads and was only sorry that he couldn't decapitate more of his enemies, confess sorrowfully that he has spoken harsh words to his grandchildren, or even, in a fit of temper, whipped them, makes one realize acutely how revolutionary the Christian way of life is for one unaccustomed to it.

To see hundreds of people crowding into the Church eager to hear more of the Gospel story, more than willing to confess that they have not merited the love that God has shown for them, anxious to make their Communion, that they may have within them the Spiritual Life of Him Who made them, makes one ashamed of many so called Christians back home.

* * *

About \$4,030 from

Central New York for Fund

The diocese of Central New York has raised about \$4,000 for the Deficiency Fund of the National Council. The diocese is also one of the very few dioceses that has overpaid its pledge for the current year.

* * *

Rector Celebrates

Ordination Anniversary

The Rev. Henry Hale Gifford celebrated the 45th anniversary of his ordination early in June. Bishop Fiske was the preacher at a special service at New Berlin, N. Y., where Mr. Gifford is the rector.

* * *

Bishop Demby

Writes of His Work

Bishop Demby's journal for recent months, printed in the Colored Churchman for June, notes in addition to many other activities the confirmation of thirty-six people in eight colored missions of Texas, Arkansas, Oklahoma, Kansas and Missouri; also the reception of a family of six from the Roman Communion. Bishop Demby is the colored suffragan bishop of Arkansas, with oversight of colored work in the vast Southwest Province. His small staff of workers has been crippled by two deaths: Lois Lockhart, a Church social worker in Forrest City, Ark., whose death was the first among the twenty-five graduates of Tuttle Training School, Raleigh; and the Rev. James E. Stratton, vicar of St. Thomas Mission, Tulsa, Okla., a young man who graduated from General Theological Seminary in 1930 and overworked himself building up the Church among the people of his race in Tulsa. Bishop Demby has recently ordained one man to the diaconate, the Rev. M. R. Hogarth.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A. M.; Morning Prayer and Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer, 5 P. M.

Calvary Church New York

Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

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, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m.
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.,
Litt. D.
Sundays: 8 and 11 A. M.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner

Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon; 4—Vespers.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights

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

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Christ Church Cathedral

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

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

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

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
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, 7:30 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.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M.
Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

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.

Gethsemane, Minneapolis

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

St. Peter's Church

3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
11 A. M. Morning Service, Sermon and Holy Communion.
8 P. M. Evening Service and Address.

Rhode Island

St. Stephen's Church in Providence

114 George Street
The Rev. Charles Townsend, Rector
July and August
Sundays: 8 A. M. Holy Communion, 9 A. M. Matins. 9:30 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins. 5:30 P. M. Evensong.
Confessions Saturdays: 4:30-5:30 P. M. 7:30-8:30 P. M.

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