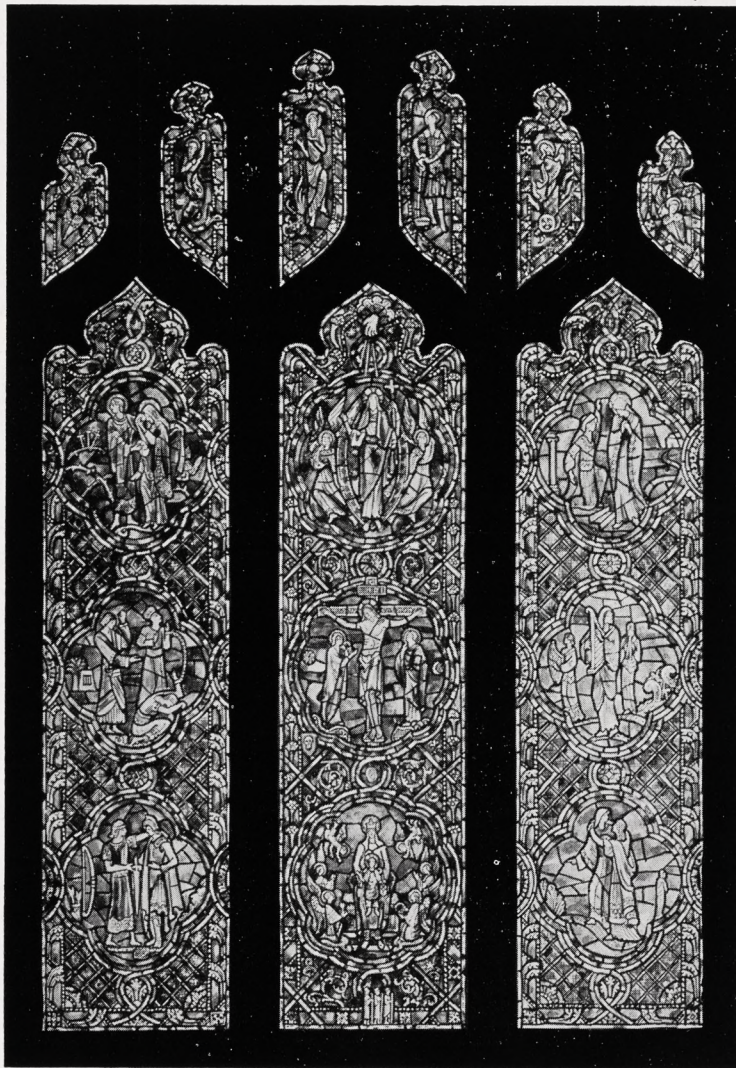


# *The* **WITNESS**

CHICAGO, ILL., AUGUST 11, 1932



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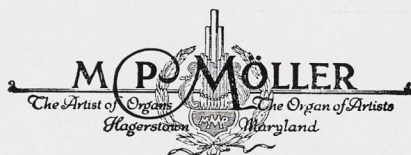
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# THE WITNESS

*A National Weekly of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
GEORGE P. ATWATER  
C. RUSSELL MOODEY  
IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE RECENT SQUABBLE between Japan and China would hardly be called a war by most people; the Japanese in fact never recognized it as one. Yet this comparatively tiny bit of violence well illustrates the futility of war. Chinese authorities now estimate the damage done at Shanghai at one and one-half milliard silver dollars. The number of Chinese citizens killed is estimated at 8,000. Buildings destroyed were worth over 140 million silver dollars and the factories destroyed were worth 68 million silver dollars. Then as a result of the destruction of property 350,000 people have become unemployed. Instruction for the most part has stopped, with 3000 teachers without work. Twelve institutions of higher learning, seventeen secondary schools and 49 elementary schools have been destroyed, with a total loss of 14 million silver dollars. The railroads suffered losses estimated at 17 million silver dollars, while bridges and roads destroyed amounted to about a million and a half silver dollars. Ten million silver dollars worth of damage was done the harbor. Yet there are few citizens of the countries involved who know what the fighting was all about, let alone the peoples of other countries.

READERS OF THIS PAPER are familiar with the School for Seminary Students which has been conducted each summer in Cincinnati by Dr. William S. Keller. Each year this physician, believing that to be a good pastor requires real knowledge of the social sciences and social service work, invites to his city a selected group of students. They spend their time working in the settlements, the hospitals, jails, orphanages and other institutions, thus receiving first hand knowledge of a side of life which they are not brought in contact with through seminary training but which they most surely will run up against once they go out into parishes. A news item in this issue is some indication of the widespread influence of Dr. Keller's self-sacrificing work. In far off China this summer a conference of Church workers is being held. The inspiration, and no doubt also the wisdom to a large degree, behind this conference is the Rev. Robin Chen. And behind Robin Chen is not only the training of the Philadelphia Divinity School but also two inspiring summers at Dr. Keller's school in Cincinnati.

THE MOVE TO CONSOLIDATE the Western Theological Seminary with the Seabury Divinity School will receive the approval of most people, particularly since it will be done apparently without giving up the prized traditions of either institution. Seabury has had a great history, linked with the pioneer days of the northwest and the lives of some of our greatest missionaries. Yet there can be no question but that we are preparing clergymen at tremendous costs due to small enrollments coupled with big overheads. A first rate seminary in Chicago, as Seabury-Western most certainly will be, will give the Church a centrally located seminary in the middle west where men can receive the best of training at a reasonable cost to themselves and to the Church. Conditions which required our scattered seminaries have been largely removed by rapid transportation and the end of provincialism. It is encouraging to learn that the authorities in these two seminaries recognize the change and are eager to act accordingly.

IN YEARS PAST we have operated a fund called THE WITNESS Fund. Into this Fund went the donations of subscribers who were kind enough to send in a bit of extra money with their own subscription renewal. It was then drawn upon to help pay for the subscriptions of others who desiring the paper were nevertheless unable to bear the cost of it. We want to revive this Fund and we hope that it may be a healthy revival. There is not a day that letters are not received from Church people who have taken THE WITNESS ever since the paper was started informing us that because of unemployment or some condition which they cannot control, it is necessary for them to discontinue the paper. We do not want to lose these old friends. Yet it is quite impossible for the paper itself to carry them. We therefore appeal to you, our readers. A dollar or two will enable us to inform these people that they are to continue to receive the paper for another year as a gift from you. We plead with you earnestly to do what you can. As in previous years we will acknowledge gifts from time to time under the heading of THE WITNESS FUND.

AMERICAN LIFE at its worst and also in some of its better aspects is faithfully reflected in articles constantly appearing in the Arabic newspapers



and magazines of Cairo. The penetration of Egypt with American business and American films in post-war years, added to the influence of missionaries and tourists in earlier years, has made America a treasure house of news-interest for the native press. Dr. E. E. Elder of Cairo, in *The Moslem World*, has listed a number of subjects recently written up in Cairo papers. Among the subjects are Pola Negri, Colonel House, Al Capone and Admiral Byrd. A leading

article by a Moslem editor mentions that a group of "red American Indians" have embraced Islam. A full-page illustration in another paper, showing a lynching, has for its title, "This is the way negroes are treated in America." But on the whole, Dr. Elder says, the Arabic papers are fair in their mirroring of American thought. The influence of American life is far out of proportion to the small number of Americans resident in Egypt.

## KEEP YOUR HEAD DOWN

*An Editorial by*

BISHOP JOHNSON

WHEN you go to an instructor to learn how to play golf, you will be repeatedly told to keep your head down. Somehow human curiosity is always anxious to look up in order to see the result of a play rather than to keep an eye on the ball until one has completed his shot. Then lift up your head if you want to because you have done your best.

One is reminded of the passage of Holy Scripture when after our Lord's ascension into Heaven, the apostles were looking up to see what would happen next. They were rebuked by the Angelic Messenger, who said, "Ye men of Galilee, why stand ye gazing up into Heaven?"

The Lord's work on earth had been completed and now the labors of the apostles were to begin. They were to keep their feet on the ground and their eyes upon the task before them. Gazing into Heaven would not help them when such gazing took the place of the unpleasant tasks that lay before them. We are reminded of the incidents connected with the Transfiguration on the Mount. St. Peter and his companions were so overcome emotionally by the vision which they saw that they were content to feast upon the scene. Let us build tabernacles and live here in this atmosphere of emotional ecstasy. That was a very human reaction but we must remember that it was premature.

There was the episode of the epileptic child when they descended from the mount. They had not yet entered into their reward. They had merely seen a picture of the joys that awaited them.

Before they could enter into these joys, they must keep their head down and be cognizant that they had a duty to perform to an epileptic world. If ultimately we are to lift up our hearts, we must be willing to keep our heads down until we have completed our task.

BUT it seems to me that the intellectuals need this advice as much as those whose emotions are easily stirred. I read a great many articles in some of our religious journals which pride themselves on their academic exaltation. It is curious but true that those

who despise one another are apt to have the same fault themselves that they discern in others. Possibly the reason that they are such apt critics is because they are so familiar with the error which they are anxious to correct in others.

The academic mind has a persistent tendency to lift their heads and in doing so they are apt to miss the mark. In their anxiety to be scientific they are apt to take their eye off the ball and so fizzle their approach.

As much as we hold learning in reverence, one would scarcely recommend that we entrust the affairs of Congress to professors of political science or experts in psychiatry. One feels sure that in any emergency they would fail to keep their head down.

You cannot cure the diseases of the slums by turning loose a group of students into the district. They would eventually have to call in the plumber and the baker and the pastor to solve those problems of human relations which refuse to react to the yardstick and the laboratory. Our Lord began His labors by calling in ordinary men to do the work. It is true that He did call an expert in St. Paul to complete the process, but St. Paul was an artisan as well as a psychiatrist.

THE Church labors under a disadvantage because it steadfastly inclines to believe that human equations can be solved in terms either of emotional ecstasy or those of academic analysis. Somebody has to do the hard work in an epileptic world and in doing this one must keep his head down.

Another human tendency especially noted in ecclesiastics is that of egotism. I would define an egotist in this connection as one whose first impulse was always to hold his head up and to impress his auditors that "We are the people, and wisdom will die with us."

I do not know of anything more tragic than the religious leader who puts the ego where he ought to put God. They seem to do great things and to gather large congregations, but when they are gone, their building is in ruins. Instead of worshipping God and working for man, they make the fatal mistake of worshipping



man and working for God. When one hears an ecclesiastic telling what he has done or what he could have done if he had had the chance, one feels like calling out, "Keep your head down," for humility is the only basis upon which the Nazarene is willing to build His Church. The more credit you take to yourself, the less you are doing the Master's will.

If our chief motive is to be seen and applauded by men then we will fail to reach our goal and will have no rewards for our efforts. In short whatever we begin to do, let us keep our head down at the beginning if we are to expect any glory at the end of our play. The emotionalist approaches religion to satisfy his emotions; The rationalist to satisfy his opinions; the egotist to gratify his vanity; all we can say to each is "Keep your head down." "Lift up your hearts" all you want to but keep your eye on the task that Christ holds you responsible for, whether it be little or big.

## *The Art of Stained Glass*

By

ELEANOR H. WILSON

IT IS a pleasure to chronicle the achievements of a woman, Anne Lee Willet of Philadelphia, in the field of stained glass. The Willet Studio was established by William Willet and his wife, partner and co-worker thirty years ago. Eleven years ago Mr. Willet died at the height of his career, and Mrs. Willet carried on the tradition of his work. The art of stained glass was at a low ebb when Mr. and Mrs. Willet began their work,—a narrow Puritanism had deadened all effort toward ecclesiastical beauty, and numerous commercial glass firms in Europe and America had flooded the churches with an inferior "art" glass lacking entirely in the spiritual beauty possessed by mediaeval glass. "From my childhood", says Mrs. Willet, who before her marriage was a portrait painter, "my father, a Presbyterian minister, inspired me with the idea that the artist instinct which had been ours for generations should be dedicated to bringing beauty back to the churches."

Since 1900 there has been a decided impetus in the building of churches by all religious denominations, the architectural style applied to ecclesiastical and collegiate buildings alike being Gothic, and stained glass developed along with and as a part of Gothic architecture. The Willets were pioneers in the return to mediaeval methods in the making of windows. Twenty-three years ago Dr. Ralph Adams Cram, authority on church art, wrote of the medallion chancel window designed and executed by the Willets for Calvary Church, Pittsburgh, as "unquestionably one of the most notable examples of the revival of the fundamental principles of the art of stained glass as they were understood in France at the highest point in the development of mediaeval art."

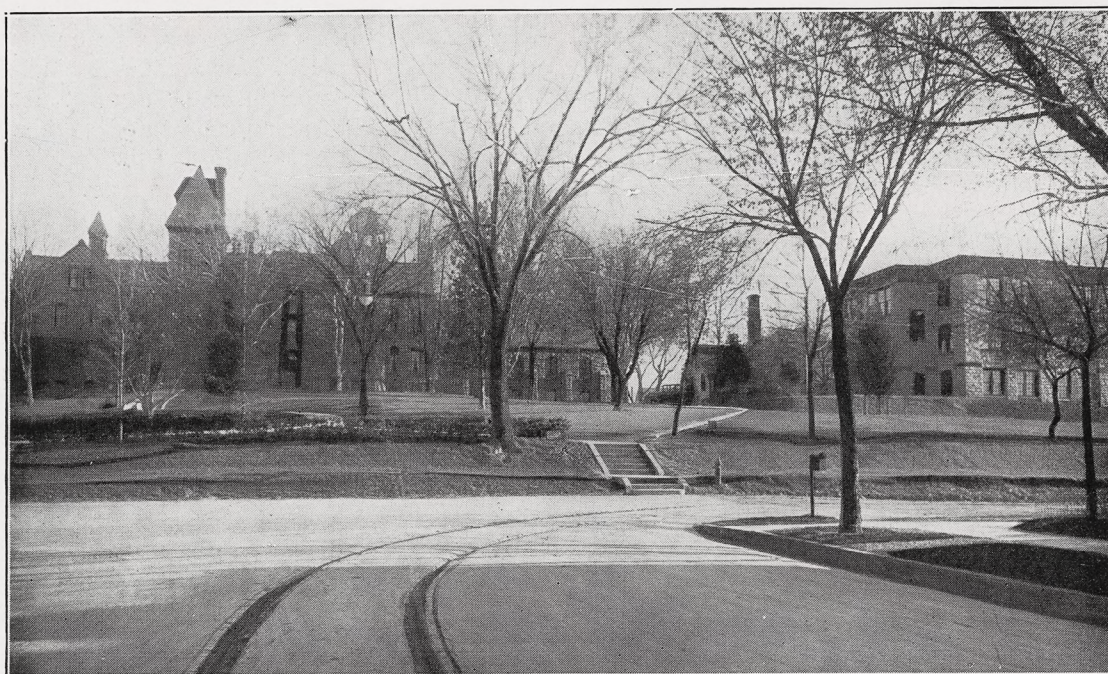
Their best known work is in the West Point Chapel,—the Great Sanctuary Window aisle and clerestory windows and the World War Memorial window of the front facade, the latter installed in 1923. It is based on St. John's revelation, vouchsafed to him on the Isle of Patmos for the comfort of the early Christians in the midst of persecution and war. The central theme of the window is the victory of Christ over sin and death. Here, as in the chancel window, the Academy motto, "Duty, Honor, Country" appears.

The Thorndike Hilton Memorial Chapel, a gift to the Chicago Theological Seminary from the parents in memory of the young man whose name it bears is intended primarily for those who require quiet and beautiful for private thought and prayer, easily accessible from the busy street. The crowning glory of this chapel are the windows designed and executed by Mrs. Willet. Recently as I entered, the sanctuary window enriched by the morning sun glowed with jewel like radiance. There runs through it the melody of young manhood's ideals and achievements, consistent with the purpose of the chapel itself. The three lancets contain three medallions in each of which biblical characters are portrayed,—the one of David and Jonathan is particularly striking. In the upper left medallion, the Return from Calvary, the three crosses are outlined against the sky; John is supporting Mary as they wend their way homeward. Mary's robe has caught on a thorn and the little angel is releasing it. This is characteristic of the quaint details often introduced into their work by the artists of the Middle Ages. Looking back as I left the chapel my eye was caught and held by the tiny luminous figure of The Three Kings at the base of the center lancet, gazing expectantly at the star which they are following toward an unknown goal.

Mrs. Willet says: "The stained glass artist does literally paint with light. How dead is the finest architecture without the glory of vibrant light, beautified, controlled and distributed by color and how essential that he bear in mind always that he is working with two media: light and glass which holds in its own atoms the colors of the rainbow". In this poem dedicated to Hilton Memorial Chapel John Davidson well expresses her thought of "pictured light".

"Love built this shrine, these hallowed walls uprose  
To give seclusion from the hurrying throng,  
From tumult of the street, complaint and wrong,  
From rivalry and strife, from taunt of foes,—  
If foes thou hast. On silent feet come in,  
Bow low in penitence. Whoe'er thou art  
Thou, too, hast sinned. Uplift in prayer thy heart,  
Thy Father's blessing waiteth. Read within  
This holy place, in pictured light portrayed,  
The characters of worthies who, from years  
Long past, still speak the message here displayed  
In universal language not to fade.  
Leave them thy burden, all thy cares and fears;  
Faith, hope and love are thine, for thou hast prayed."





VIEW OF GROUNDS AT ALL SAINTS SCHOOL

## ALL SAINTS SCHOOL, SIOUX FALLS

By

MARY B. PEABODY

**F**ORTY-NINE years ago Bishop Hare was the Missionary Bishop of Niobrara, the name given to the field in which lived the Dakota or Sioux Indian tribes,—people at that time largely uncivilized and unchristianized. In October, 1883, the House of Bishops enlarged his jurisdiction to include all of what is now the state of South Dakota. The bishop's mind turned at once to what the change might mean for the isolated missionaries at work on the nine Indian reservations in his district. One thing that would lift a burden of anxiety from their shoulders he realized could now be done. "I can provide a place which shall be both a home and a school where their children can live and be educated in Christian surroundings among people of their own race"—so his thoughts ran.

He looked over the whole territory for a location and chose Sioux Falls as the place giving greatest promise of becoming an industrial and trade center and therefore the place where cultural advantages would be most abundant. A building to house both home and school was the problem put up to the architect. The building was to be constructed of the handsome, durable Sioux Falls quartzite. It was to be as beautiful and homelike as its purpose and the funds available would allow. An essential and dominating feature was to be a chapel, for which one of the earliest gifts toward the enterprise had been made—a memorial to her mother given by Miss Mary Coles of Philadel-

phia. Mrs. John Jacob Astor, who had been interested in Bishop Hare's work for years, gave the first \$1000, "to lay the foundation of your girl's school," she told the bishop. Many other eastern friends came to Bishop Hare's assistance. Sioux Falls contributed \$10,000 in money and land. It was possible to lay the corner stone in 1884 and to open the building to receive its first students in September, 1885.

**A**S PRINCIPAL Bishop Hare chose one who knew by experience the privations, discipline and joys of missionary life,—Miss Helen S. Peabody, daughter of a pioneer missionary in northern Wisconsin. Associated with her was her elder sister Sarah. Miss Helen remained as the beloved head of the school for thirty-six years. She shared whole-heartedly Bishop Hare's desire that the life of the school should be that of a Christian family rather than that of an institution. There never was that marked separation between teachers and pupils which so commonly exists. In selecting members of the faculty, not alone character and thorough training, but the ability and inclination to live in an elder-sisterly relation with the younger members of the household was considered. The result has been the imparting of ideals of conduct and attainment, held perhaps unconsciously, until the problems and stress of life call them into play.

Among the first boarders in the school—they had a





BISHOP'S PARK, ALL SAINTS SCHOOL

dormitory on the third floor where Bishop Hare's bedroom and study were located—were the two little sons of the Rev. Henry Swift, missionary on the Cheyenne reservation; the eldest daughter of the Rev. W. J. Cleveland, missionary on the Rosebud reservation; the young son of the Rev. W. W. Fowler, missionary on the Santee reservation; two sons and two daughters of the Rev. J. M. McBride, missionary at Pierre. Very soon the demand for room for girls excluded boys from the boarding department; but through all the forty-seven years of its life, the daughters of clergy of South Dakota and neighboring states have received their secondary education within the walls of All Saints School. So, too, have hundreds of fatherless or motherless girls.

Within five years the original building was too small for the growing number of pupils. It has been enlarged three times. At intervals four additional buildings have been erected: a music studio and class rooms; the Dexter Memorial, containing an infirmary, rest room and sleeping rooms; the Bishop Hare Memorial, containing a gymnasium and class room; a central heating plant. All the buildings are connected by lighted under-ground passages, so that on stormy days and in bitter winter weather one can pass comfortably from building to building.

**T**HE HEALTH of the pupils has always had careful attention. Wholesome food, sufficient sleep, plenty of play and exercise in the open air are matters of course. Perhaps the large rest room in Dexter House where girls "under the weather" can be quiet, has been largely responsible for the fact that there have been few cases of serious illness and no deaths among the boarding students in all the years of the school's existence.

As for scholarship, All Saints is a fully accredited member of the Northcentral Association of Schools and Colleges. Its graduates enter these institutions on the basis of their school credits and generally make good records, some of them Phi Beta Kappa. What degree should be given to one who passed from the primary grades to graduation and is now the wife of a bishop, a member of the board of the Woman's Auxiliary and of one of the departments of the National Council, let schoolmen decide!

The impress of All Saints School upon its students and faculty members has been deep and abiding, an impress which bears its most abundant fruit, probably, when as wives and mothers former students find themselves responsible for guiding young lives. "How would Dr. Peabody deal with a case like this?" is a question many a young mother has put to herself, and found a good solution in the answer of her memory.

Undoubtedly the person who had the deepest influence on those who were in All Saints during the last twenty years of his life was Bishop Hare. His gentleness and strength, his ingrained refinement and keen sense of humor, his courageous bearing of intense pain, his understanding heart and considerate tactfulness made him deeply revered and loved and gave those associated with him an ideal of Christian character never to be lost. In his simple talks in the chapel he emphasized the fundamentals of religion and ethics, not as abstractions but as the basis of satisfying life in home, school, play ground and work room. The chapel became a dear and sacred place which diffused its atmosphere into every part of the home. Through its open doors the altar with its shining cross and the beautiful Good Shepherd windows above them silently speak their deathless message to the girls passing to and from classes, play and recreation. A gift of



flowers in memory of her mother from a recent graduate was accompanied by a note which said, "There is no place on earth dearer to me than the chapel of All Saints School."

More intimate and personal than his chapel addresses was the talk Bishop Hare gave when the seniors were his guests at an afternoon tea. It had a sacramental character for those who were privileged to be present. The tangible thing they took away was the cup and saucer they had used: the intangible but more treasured thing was the bishop's fatherly advice and counsel hidden in their hearts.

Such is the heritage of All Saints School. Though time inevitably brings change in personnel, curriculum and methods, the fundamental ideal of a Christian home combined with a thoroughly up-to-date school remains. That ideal those responsible for the school today intend to hold fast.

## Let's Know

By

BISHOP WILSON

OUR NAME

ONE of our readers raises a question which keeps cropping up about every so often. Apparently more and more of our Church people are wondering about it. The question is—where did the official name of our Church originate and why do we retain it?

To get at the origin one must go back to the Revolutionary War and to the foresightedness of the Rev. Dr. William Smith, a priest of Maryland at that time. Up to that time the Church had been known as the Church of England in the colonies and Dr. Smith realized that when hostilities terminated there would be complications regarding the property rights of the Church in Maryland. Therefore, as early as 1780 he called a conference of a few clergy and laymen at Chestertown who prepared a "Petition to the General Assembly of Maryland for the Support of Public Religion." The petition asked that an act might be passed empowering vestries to raise money for the upkeep of Church property. It was necessary to append some name to the Church making the request and of course the old name was out of the question. It was moved, seconded, and carried that "the Church of England, as heretofore so known in the province, be now called the Protestant Episcopal Church." Three years later, at the conclusion of the War, another meeting of Maryland Churchmen was called who drew up a "Declaration of Certain Fundamental Rights and Liberties," in which they set forth the identity of the Protestant Episcopal Church with the Church of England as it had formerly been in the colony and asserted its title to the property previously held by the Church. The Declaration was sent to the Governor and received approval. This was a great help to the Church in all the

newly constituted states because it set a legal precedent regarding property rights.

We know nothing of the particular considerations which led to the selection of this title. No doubt the "Episcopal" part of it was to differentiate the Church from the Puritan groups which were Presbyterian in polity and the "Protestant" part of it was to distinguish the Church from the Roman Catholics who had originally settled the Maryland colony.

When the preliminary General Convention met in 1785, bringing together delegates from all the states, this was the only title known in law and was automatically written into their documents. The Convention of 1789 which adopted the Constitution had no other precedent to follow and no other name was in the field. "Protestant Episcopal Church" was therefore written into the Constitution and there it has remained ever since. During the Civil War when the southern dioceses temporarily set up a distinct organization of their own, it was seriously proposed that "Reformed Catholic Church" should be the title. But the feeling prevailed that it would be safer to stay as close as possible to the old Church in the North and the southern Church was thereupon called the Protestant Episcopal Church in the Confederate States of America, which disbanded when the Civil War was over.

It is felt by many Churchmen that however descriptive the present name might have been in Revolutionary days, the course of events since that time has made it a misnomer and it ought to be changed. Conservative sentiment is, however, always fearful of changes and nobody considers it of sufficient importance to create an issue out of it. Some day a change will naturally come.



## SCHOOLS

THE WITNESS WILL BE GLAD TO BE OF SERVICE TO YOU IF YOU ARE TO SELECT A SCHOOL FOR YOUR SONS AND DAUGHTERS. LET US KNOW THE PART OF THE COUNTRY YOU DESIRE AND WE WILL SECURE FOR YOU ALL THE NECESSARY INFORMATION ABOUT A SELECTED LIST OF SCHOOLS. STATE AGE OF THE BOY OR GIRL AND GIVE US AN INDICATION OF HOW MUCH YOU CARE TO PAY. WRITE OUR NEW YORK OFFICE: 931 TRIBUNE BUILDING.



## LIFE STORY OF A MODERN SAINT, REV. C. F. ANDREWS

Reviewed by GARDINER M. DAY

All who have been fortunate enough to hear Dr. C. F. Andrews—or "Christian Father Andrews" as some of his best friends have called him—on any of his recent trips to America will rejoice in the appearance of his autobiography, *What I Owe to Christ*, which has just been published by The Abingdon Press (\$1.50). Some thirty years ago Dr. Andrews went out to India as a Missionary of the Church of England and because of the absolute purity, and sincerity, simplicity and beauty of his life has become one of the most influential Christians in India today. While he does not wear "Gandhi pants" and live on goat's milk and dates, nevertheless he more nearly approximates the example of St. Francis in the twentieth century than anyone I know. The jacket of the book in no wise exaggerates when it calls the autobiography "an impressive human document." The quality of Dr. Andrews' spirit bears no better testimony than the fact that he is probably the best Anglo-Saxon friend of the poet Tagore and one of the most intimate friends of Gandhi.

Three aspects of C. F. Andrews' career make it interesting even to those who have never heard of him before. First, the autobiography tells of the deep personal experience of the living Christ which came to him with unmistakable vividness as a college student and has enabled him to "endure as seeing him who is invisible." Secondly, his work along Christian lines to improve relations between different races in India, Africa and the Fiji Islands is an amazing story. Thirdly, the influence that deep spiritual personalities have had upon his life, notably, Kagawa, Albert Schweitzer, Sundar Singh, Tagore and Gandhi. A further interest in the book for those who are Anglicans lies in his story of how he was gradually forced by his conscience to leave the parish ministry because of his inability to repeat the so-called damnable clauses of the Athanasian Creed in the presence of the almost Christ-like lives of some of his Buddhist and Hindu friends.

A brief review cannot even attempt to give the outline of the chief events of his life, far less of its deeply spiritual nature. His conversion was the starting point of his career. His description of it is too long to quote, but an example of the kind of reaffirmation of it which

he has had is worth quoting: "It was just then, in an hour of utter heart weariness and exhaustion, that there came to me a light and a vision that left behind an ineffable memory and changed once more the whole tenor of my life. I saw no outward form, but I was conscious of an over-shadowing Presence and an ineffable peace, as though the Everlasting Arms were upholding me and I was utterly at rest. The radiance was inward, not outward, and it flooded my whole being. It came upon me, suddenly, unawares, just as in the former instance of my own conversion. . . . The joy that accompanied this assurance was overflowing and it remained with me almost undimmed for many months after the occurrence, flooding my whole being with gladness."

Surely there is not a Christian today who has not wrestled with the problem of how literally Jesus himself would want us to take "The Imitation of Christ" today. The author tells of three consecrated Christians, Samuel Stokes, Sundar Singh and Brother Western, who bound themselves in an order called the Brotherhood of the Imitation of Jesus. They were to live like the Franciscan "Little Brothers of the Poor." The order was later abandoned, however, when the leader Stokes "discovered more and more certainly each year that they (the natives of India) were mistaking altogether the true motive of his Christian service, regarding it as self-seeking with a view to his own spiritual advancement. So serious was the misunderstanding that his Christian witness was in danger of being given to no purpose and even of leading to wrong impressions."

While Dr. Andrews' story is singularly interesting in the many practical aspects of religion upon which it touches, the charming way in which the author's mysticism is revealed in every chapter gives his life experience an unusual vividness.

### FAMOUS BRITISH AUTHOR TO LECTURE HERE

The Rev. W. G. Peck, rector at Manchester, England, whose "The Divine Society" has been read widely on this side of the Atlantic, is to deliver the Hale Lectures next year at the Western Theological Seminary. His subject is to be the "Social Significance of the Oxford Movement." Readers of The Witness will possibly recall a brilliant article by Dr. Peck in the series on "The Christian Way Out" which appeared here this past Lenten Season. Incidentally that series will soon be in book form.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

During the past couple of weeks we have been sending letters to clergymen asking them to nominate some person for recognition here for their meritorious service to the Church—not necessarily some mighty deed done in the name of the Lord, but rather a faithfulness and perseverance the relating of which will inspire others. After all it is upon the foundation of such souls that the Church is built and we would like to seek these people out in order that all might know of them. And we would like to start out by telling you a bit about Mrs. Robert Smallwood Middleton, a rosy-cheeked, bright-eyes woman of seventy-four who lives in Vienna, Georgia. In Vienna there is a little church on the corner, unfamed and unsung, and yet because of this one woman this Church of the Prince of Peace has a history as unique and as thrilling in many ways as is the story of St. John the Divine in New York, or the justly famous little Church Around the Corner. There are no marble spires here nor rich tapestries. But it does have this great distinction. It claims a one hundred percent attendance for a period of ten years. Each Sunday services are held, the organ played, the hymns sung and the collections taken with a one hundred percent attendance. And that one hundred percent consisted of Mrs. Robert Smallwood Middleton, the sole communicant of the mission. And with equal faithfulness has she been ministered to by the Rev. J. B. Lawrence, rector at Americus, Georgia. There is no vested choir, no feverish bustling about with multitudinous departments vieing with each other; no barbecue dinners or picnics. Just "two or three gathered together in My name" and in this case it is two not three. But the work goes on. Mrs. Middleton, postmistress of the village for the past twenty-five years, takes care of the property, solicits funds for improvements and takes care of all the details. A good share of the necessary funds she gives herself—from the sale of pecans which she raises. So when you turn to your Living Church Annual and see, in the list of parishes and missions, this; "Vienna, Prince of Peace (1)" just remember that the (1) stands for Mrs. Robert Smallwood Middleton whose faithfulness, while unsung, will surely be rewarded.



### **Dr. Suter Is New Prayer Book Custodian**

Succeeding the late Lucien Moore Robinson, whose death occurred on March 13, the Rev. Dr. John Wallace Suter of Boston has been appointed Custodian of the Standard Prayer Book. The appointment is made by the Presiding Bishop, acting under the provision of Canon 44, section VI, which orders that a vacancy occurring in the office during the recess of General Convention shall be filled in that manner. The Canon further defines the Custodian's duties. The appointment was made in view of Dr. Suter's long and active connection with the Commission on the Revision and Enrichment of the Book of Common Prayer and the leading part he took in guiding the deliberations of the General Convention to the adoption of the revised Book.

Dr. Suter was rector of the Church of the Epiphany, Winchester, Mass., from his ordination in 1885 until 1912, since when he has been rector honorarius of that parish.

\* \* \*

### **Mission Workers of Alaska Are Married**

A wedding of interest to the Church generally took place at Fort Yukon, Alaska, on July 24th, when Bishop Bentley, youthful suffragan bishop, united in marriage two of his missionaries, Miss Lucy Ogden Cornell, nurse at the Hudson Stuck Memorial Hospital and the Rev. Meritt P. Williams, for the past three years in charge of St. Stephen's Mission. The bride and groom are now on their way to the states for a furlough of a year after which they plan to return to Alaska for another five years' service under the bishops of Alaska. Miss Cornell is the daughter of the executive secretary of the diocese of Florida, Mrs. William P. Cornell. Mr. Williams is from St. Louis and is a graduate of the General.

\* \* \*

### **Clergyman's Wife Runs For Office in California**

Mrs. C. Rankin Barnes, wife of the executive secretary of the social service department of the National Council, is a candidate for a political office in Los Angeles. The newspapers there are giving her a great play-up, for her exploits as a leader in the Women's Air Reserve Corp quite as much as for her political ambitions.

\* \* \*

### **Need Better Christians Not More**

Preaching at St. John's, Far Rockaway, Long Island, the Rev. Roeliff H. Brooks, rector of St. Thomas',

New York, said that the Church needs better Christians rather than more. If those who are already Church members lived more closely to the teachings of their faith the world could be transformed. Dr. Brooks was a candidate for Orders from the diocese of Long Island and spent the early years of his ministry as a curate at the Church of the Messiah, Brooklyn.

\* \* \*

### **Hiking Is a Problem in England**

Parsons in England are agitated over hiking. It seems that people in increasing numbers over there are now putting on their oldest clothes on a Sunday and hitting out for a walk in the country. Most of them, it seems, do not bother to go to church first with the result that there has been a marked falling off in church attendance. Some of the clergy are all for encouraging the hikers to attend church en route. Others, sticklers for the proper, feel that people should not be encouraged to attend church in anything but their best clothes.

\* \* \*

### **Founder of Church In Georgia Is Dead**

Mrs. Rebecca J. Standifer of Blakely, Georgia, is dead. Always a devout churchwoman she organized Holy Trinity Church at Blakely, and was an active worker there up to the time of her death.

\* \* \*

### **Ohio Clergyman Ordained Priest**

In the chapel of the Holy Spirit, Gambier, Ohio, Bishop Rogers ordained the Rev. George Vernon Higgins to the priesthood on July 19th. Dean Byrer of Bexley Hall presented the candidate and the sermon was preached by the Rev. C. Archibald Hopper.

\* \* \*

### **Parochial Missions In Montana**

Extensive preparations are being made for parochial missions to be held in Montana this fall. A conference and retreat in preparation for the missions was held recently at Camp Lucecock, near Livingston.

\* \* \*

### **Bishop Gailor Has An Anniversary**

Bishop Thomas F. Gailor of Tennessee recently celebrated the 39th anniversary of his consecration. The Chattanooga News in a leading editorial pays a real tribute to him. After first stating that they have always been on the other side of the fence from the Bishop on the question of prohibition, with the Bishop "strongly against", the paper concludes by saying:

"Just the same, if a vote were

taken to choose the first citizen of Tennessee, undoubtedly Bishop Gailor would receive a splendid tribute.

"He lends dignity to high place, and yet he is a warm-hearted, impulsive, neighborly gentleman. He might be called a cosmopolitan provincial—a man who can mingle with the other great of the Earth and yet not lose that native Southern wit and charm and friendliness which makes the best of the Southerners a sort of Lord of Creation.

"Tennessee is inordinately proud of him; not because he has held high place in the Protestant Episcopal Church, but because he is Thomas F. Gailor."

\* \* \*

### **Long Island Plans Teacher Training Courses**

Training classes for Church School Teachers in southern Queens County, Long Island, were arranged for at a meeting of several of the clergy of this district, held at Jamaica on July 28th. The project should be of general interest, since it not only provides for the instruction of the teachers, and a wider fellowship and sense of unity among the various parishes, but also accomplishes this at no expense. Beginning Sept. 22nd, the group will meet once a week for ten weeks. Each night six courses will be offered: simultaneously during the first hour, Creative Teaching, Church School Administration, and Religious Drama; during the second hour, The Prayer Book, The Modern Interpretation of Old Testament Stories, and The Life of Christ. Between classes devotions will be held, and after the last class a social period with refreshments. The courses will be taught by local clergymen and competent lay workers, who will give their services, while the entire plan is under the supervision of the Diocesan Board of Religious Education. The fee for attendance will be twenty-five cents a person for the ten weeks. Eight parishes and missions have already joined the group, and more are confidently expected to come in.

\* \* \*

### **Progress Made On Seminary Consolidation**

Progress is being made in the effort to unite the Western Theological Seminary and Seabury Divinity School, about which we gave you a bit of information in our issue of July 21st. The boards of trustees of the two institutions have considered the plan favorably and it remains for a joint committee to work out final arrangements for the consolidation. The combined institutions would be known as Seabury-



Western Theological Seminary and would occupy the plant of Western at Evanston, Illinois. Seabury was founded seventy-four years ago by the Rev. James L. Breck, pioneer missionary of the Northwest, and was one of a number of Church institutions which he founded at Fari-bault. It was named, as you of course know, after Bishop Samuel Seabury, the first American Bishop (and I will refrain this time from typing his name up with Judge Seabury of New York, which has come to be the accepted practice). Western was founded in 1883 by the late Tolman Wheeler and the guiding spirit for many years was the late Dean William C. DeWitt, known to every seminary student for his book "Decently and in Order". In 1923 steps were taken to accept the joint invitation from Northwestern University and the Garrett Biblical Institute in Evanston to move from Chicago to Evanston, thus giving the seminary the privileges of the two institutions. This was eventually effected, the first buildings of a million dollar plan were erected, the Very Rev. Frederick C. Grant was called as president and dean and the school has had prosperous days ever since.

\* \* \*

#### New Rector For Brooklyn Parish

The Rev. Edward M. Pennell Jr., rector of St. John's, San Antonio, Texas, has accepted the rectorship of All Saints, Brooklyn, succeeding the Rev. Emile S. Harper who resigned last fall because of illness. Mr. Pennell is a graduate of Hobart College and of the Western and the Virginia Seminaries. The Brooklyn parish has a communicant strength of 552 and a property value of close to a quarter million dollars.

\* \* \*

#### Travel miles to Attend Early Service

'Tis said that people make little effort to attend church these days. But it can't be reported of the executives of the Boy Scouts of America who have been camping near Al-laire, New York, known as The Deserted Village. The other Sunday they were up early, drove sixteen miles and were on time for an early service at six o'clock at St. James Church.

\* \* \*

#### All Angels Eat and Play

So says the headline in The Silent Missionary, organ of the deaf. But the editor was not writing of Angels in heaven but of parishioners of All Angels' Mission to the Deaf in Chicago. It seems they had a party. Incidentally, there are thou-

sands of deaf people in the United States, ministered to as far as possible as far as our Church is concerned by a group of sixteen clergymen.

\* \* \*

#### Great Swatting Campaign Put on in China

Among the forlorn hopes and lost causes of the world, a Swat-the-Fly Campaign in a Chinese city would seem as hopeless as any, but one has been carried out in great style in Wuhu, organized by the local Y.M.C.A. Children all over the city could be seen pursuing their prey. In three weeks two million dead flies

were turned in to the official counter, and after being counted were burned. The children were paid one copper per fifty flies. Two years ago a similar campaign netted a mere 300,000 flies. Such is the progress of health education.

The purpose of this "movement" was partly health education and partly the urgent need of checking cholera. "At present there is a great deal of cholera in Wuhu," says the Anking Newsletter, "and many deaths from it. We have all had cholera inoculations. North-east, about fifty miles from here, there are roads under construction,

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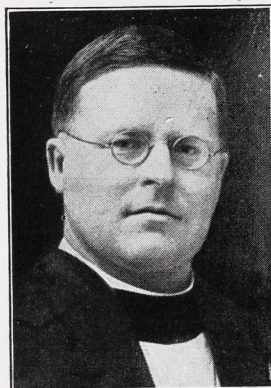


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and about 3,000 flood refugees were imported from around Wuhu to work on the roads. But they were so weakened from starvation they were not able to work well and easily contracted disease. In a few days twenty died of cholera, and soon another twenty, so all the rest were sent back."

\* \* \*

## Survey of Work Among the Deaf

A survey has been started to find out just what work is being done by the Church in the Province of the Pacific among the deaf. It is being conducted by the Rev. Homer E. Grace of Denver.

\* \* \*

## New Rector Quick to Instruct

It is said that a newly appointed rector on the Pacific coast asked an elderly parishioner for her opinion of his first sermon. "Very good indeed, sir. So instructive. Why we didn't know what sin was until you came here."

\* \* \*

## Summer Conference in China

For the past two summers one of the students at the summer school for seminary students in Cincinnati, guided, directed and financed too I guess by Dr. William S. Keller, Cincinnati layman, was the Rev. Robin Chen, young Chinese priest studying in this country. There he absorbed all sorts of social service ideas and ideals as he worked under Dr. Keller's direction in the various social service agencies of a great American city. The experience he received there is bearing fruit this summer in a conference on the subjects of social service and religious education which is being held in Wuhu, China, for a period of ten days. Largely due to Mr. Chen's efforts Church workers for the first time are gathering for a real conference on such subjects as cooperatives, public health, mental hygiene, psychology, preaching and practical social service activities of all sorts.

\* \* \*

## Ministers Alone in a Large Field

Since the retirement of the Rev. William Wyllie from Santo Domingo City, the Rev. A. H. Beer, rector of St. Stephen's Church, San Pedro de Macoris, is the only clergyman on our mission staff in the entire southern and central region of the Dominican Republic. The only other priest is the Rev. W. T. Johnson on the north coast at Puerto Plata.

Mr. Beer, without clerical assistance cares for the large congregation of St. Stephen's, San Pedro de Macoris, and has oversight of the

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\* \* \*

#### Everything Is Lovely in Mongolia It Seems

Incredible as it may seem, there is at least one missionary in China who reports as to conditions in his field. "We have been absolutely quiet and peaceful." This is the Rev. F. J. Griffith, an Englishman in charge of work among the Mongols in the far northwest. "The terrible events which have taken place in other parts of China," he says, "have had no effect at all upon us up here in the north-west frontier of China, on the borderland of Mongolia."

Through the winter, the work of this Mongol mission is carried on at the base, in the city of Tatung. In the summer, Mr. Griffith goes out to visit the Mongol villages and encampments to the west. A few years ago when this mission was being planned and just about to start, various things occurred to prevent it and Mr. Griffith was assigned to other work as it seemed that an opening could not be found among the Mongols. Then there was a great famine and for the first time the authorities allotted some 200 tons of millet grain for relief of the Mongolians, provided it could be distributed by the missionaries. Mr. Griffith took on the responsibility, and had a 27-day tour through the very country he had been patiently waiting to enter as an evangelist. He was most hospitably welcomed by Mongol officials, the result being a wide-open door for him when he was able to return.

Except Bishop Norris, Mr. Griffith is senior missionary in the diocese of North China, having gone to China in 1894.

The heathen in his blindness can sometimes point a moral to Christians who have eyes to see. Almost every little Mongolian settlement of a few tents or huts has its own priest of Lamaism. A room in the principal compound is fitted as an oratory and there the priest offers daily prayers. The underlying idea and the attitude toward what they know as religion is superior to the indifference of many nominal Christians, even though the religion itself is devil-worship founded on fear and ignorance and without moral power or effect.

\* \* \*

#### Called to Parish in Wellsboro, Pa.

The Rev. W. Nevin Elliott, rector of St. James, Exchange, Pa., has accepted a call to the rectorship of St. Paul's, Wellsboro, Pa., diocese of Harrisburg.

\* \* \*

#### Take Out Insurance for the Parish

Twenty-six members of Christ Church, Little Rock, Arkansas, have taken out insurance policies in favor of the parish. It is hoped that the number will be materially increased. Christ Church is the mother parish of the diocese of Arkansas and is to celebrate its centennial in 1939. It was established by Bishop Polk when he was the bishop of Arkansas, Indian Territory of the Southwest, with jurisdiction also in Mississippi, Louisiana and Texas. The present rector of the parish is the Rev. W. P. Witsell.

\* \* \*

#### Layman Conference at Kanuga Lake

A conference for laymen was held at Kanuga Lake, North Carolina, over the week end of July 30th. The addresses were by John W. Arrington, Jr., who spoke on the work of a Bible class; Elliott F. Duncan who spoke on Sunday School work; Dr. Larkin W. Glazebrook, who spoke on lay evangelism; the Rev. M. S.

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Taylor, whose subject was not announced; Bishop Finlay who had the service in preparation for the Holy Communion; W. L. Balthis who spoke on personal work and the Rev. C. Rankin Barnes, executive secretary of social service of the National Council, who preached.

\* \* \*

#### Bishop Reese Vacations in North Carolina

Bishop Reese of Georgia is spending the month of August at Blowing Rock, N. C., with his son and daughter, the Rev. and Mrs. Henry D. Phillips, of Columbia, S. C.

\* \* \*

#### Bishop Stewart Has His Vacation in Michigan

Bishop George Craig Stewart of Chicago is spending the month of August vacationing in Michigan.

\* \* \*

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Ignatius' Chapel, a congregation of Negroes at St. Simon's Island, Georgia. It was conducted by Deaconess A. E. B. Alexander of Penick, Georgia.

\* \* \*

### Sewanee Conference Now in Session

The Sewanee Conference opened on August 2nd with a large attendance both at the conference for adult lay men and women and also at the special conference for the clergy. The adult conference closes on the 16th and is to be followed immediately by the young people's conference which runs until the end of this month. There are all sorts of distinguished people there, including a number of the staff at the Church Missions House and several bishops; Green of Mississippi, Juhan of Florida, Mikell of Atlanta, Penick of North Carolina, McDowell of Alabama.

\* \* \*

### Large Attendance at Kanuga Conference

The conference for adults held at Kanuga Lake, the church camp property in North Carolina, was attended by a record breaking crowd—216. Among those on the faculty were Louis B. Franklin of the National Council who lectured on the Program of the Council; the Rev. C. Rankin Barnes, social service secretary of the Council who had a course on Marriage and the Home and one on a program for social service in the parish; Bishop Finlay who gave a course on the life of Christ, with all sorts of courses given by experts in the field of religious education.

\* \* \*

### Rural Conference Held at Madison

The tenth national conference of rural work of the Church was held concurrently with the rural leadership school of the University of Wisconsin, at Madison, June 27th-July 8th.

The director of the conference and the chaplain was the Rev. Goodrich R. Fenner, secretary of the rural division of the National Council. Miss Margaret W. Teague, educational director of the diocese of Maine, was the leader of the women's group. Among the leaders of the daily conferences were the Rt. Rev. Robert Nelson Spencer, bishop of West Missouri, Professor Roy J. Colbert, of the University of Wisconsin, Archdeacon Hagger of Michigan, Archdeacon Bulkley of Utah, Archdeacon Foreman of Erie, Captain B. Frank Mountford of the Church Army, the Rev. Kenneth R. Waldron of the Diocese of Erie, the Rev. Val. R. Sessions of Mississippi, the Rev. Paul E. Engle of Texas,

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Miss Teague, Miss Agnes Penrose of the Church Mission of Help, Mrs. Matthew S. Higgins of the Diocese of Easton, Mrs. David C. Larcomb of the Church Periodical Club, Mrs. Gerald C. Clarke of the Daughters of the King, and Mrs. Richard E. McEvoy of the Girls' Friendly Society.

Twenty-nine dioceses and missionary districts were represented and the group from the Episcopal Church comprised over 50 per cent of the total attendance at the leadership school. Church extension, as applied to the small town and country life, rural religious education, rural sociology and aids to rural work through the established agencies of the Church were the principal emphases of the group conferences. The courses offered by the university consisted of psychology of community life, co-operative marketing, personality and social adjustment, social welfare from the standpoint of rural community life, agricultural economics, public speaking and the theory and practice of rural recreation.

\* \* !

#### Building at All Saints, Williamsport, Pa.

A new one story addition to the parish house is being built at All Saints, Williamsport, Penna., to be completed by fall.

\* \* \*

#### Oregon Clergy Plan To Hold a Retreat

The clergy of the diocese of Oregon is to hold a retreat August 30-September 1 at Gearhart, the summer school grounds of the diocese. It is to be conducted by the Rev. J. B. Neate of Kelham, England.

\* \* \*

#### Vacation Back Home In England

The Rev. Herbert Scott-Smith, vicar at Bainbridge, Georgia, sailed on July 23 to spend his vacation with relatives in England. Lots of item come in to this office about clergymen sailing for a six weeks or two months' vacation abroad. It would be interesting to know just how many do spend their summers on the other side of the Atlantic but I don't suppose there is any way to find out. A year ago I might have taken a crack at the leisurely life of the clergy, depression or no depression, but having fallen myself last year I am for ever hamstrung . . . the old mess of pottage gets us all eventually, what? Oh well people deserve vacations . . . all of them . . . so do not begrudge the parson his trip abroad if he is fortunate enough to have the cash for his fare.

## 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

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

### ST. ANNE'S IN THE FIELDS

Pointe-au-Pic  
Province of Quebec  
Rev. Franklin Joiner, Chaplain  
Sundays: 8, 11 and 6.  
Daily: 8 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  
July-August Schedule  
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 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 Pardue  
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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