

# *The* **WITNESS**

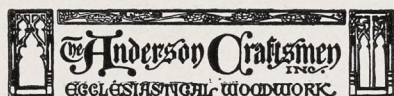
CHICAGO, ILL., SEPTEMBER 1, 1932



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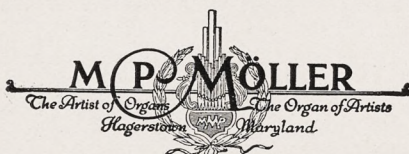


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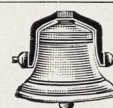


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# THE WITNESS

*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.

IN SPITE of modern critics it seems that at least some miracles reported in the Bible have a basis in fact. You are of course familiar with the miracle of the quail whereby the hungry Israelites, fleeing from Pharaoh, were fed in such abundance that many of them had an uncomfortable night, to put it mildly. Many books have devoted chapters to that little affair with some of the great scholars discrediting the possibility of such a phenomenon. Now along comes Major C. S. Jarvis who lives on the desert of Sinai with his say on the subject—and since he knows more about that remote spot than anyone living weight must be given to his words. He relates the entertaining tale of the annual migration of quail from eastern Europe to Sinai. It seems the birds fly across the Mediterranean and then fall exhausted on the shore. Arabs leisurely pick them up, box them and ship them by way of the Suez to the dinner tables of Europe. The inference is an obvious one; if quail migrate now what reason have we to suppose that they didn't do so in Moses' day, and if Arabs turn them into cash so easily may we not suppose that the Israelites, unable to turn them into cash by way of the Suez Canal, did the next best thing and used the birds to ward off starvation.

GEORGE LANSBURY, venerable Laborite member of the House of Parliament, pleading with the law makers of his country for a recognition of Christian values is another encouraging bit one digs out of the back pages of the daily newspaper. He reminded his colleagues that they were the chosen representatives of a supposedly Christian nation and that it might be well for them to keep that fact in mind as they considered the many serious matters before them. He also said, what so many preachers have said, that solutions would be found for our social and economic problems only in the teachings of Jesus.

INFORMATION COMES by way of a southern newspaper that about twelve million or ten per cent of all Americans are on the government payroll—either state, federal or municipal. The statement is credited to Representative Beck of Pennsylvania. Meanwhile a responsible New York publisher brings out a book informing the tax payer that three Senators went on a ten day fishing trip at a cost of almost \$200 a day—bills paid by the United States treasury. Another group of six senators and three guests chartered two houseboats in Florida for five days, costing the government exactly \$1687.50. Stories of elaborate meals,

of travel at 40c a mile, of bills for fishing bait, of bills for turkish baths and bills for extravagant tips to fair maidens fill the volume. All of which you may recall to your comfort the next time you send in an income tax payment.

WE ARE HAPPY to announce a new series of articles by Bishop Johnson, to commence in the issue of September 22nd and to run continuously for several months. In this series, "What I Believe and Why" the Bishop of Colorado will present his beliefs and their defense. We are confident that not only all clergymen will wish to follow these articles but that they will also wish to place them in the hands of members of their congregation. In the same issue there is to appear the first of The Witness Bible Lessons. These are to appear throughout the year and will be followed, according to present plans, by lessons on the Prayer Book and on the Teachings of the Church. Thus do we launch a Training School for Church Workers. And just as our Church summer training schools present a certificate upon the satisfactory completion of a course so will THE WITNESS present a certificate to those passing a written examination at the end of this course of study. Church people should know their Bible, their Prayer Book, the Teachings of the Church. To study them is fascinating, particularly when the Rev. Irwin St. John Tucker is the teacher, as he is to be with this first course. So we hope all our readers will enroll. It is a simple matter to do so—a postal to THE WITNESS, editorial office, 931 Tribune Building, New York, stating simply: "I wish to be a member of The Witness Bible Class." We hope also that rectors will urge members of their congregations to join this great class, making the paper available for them by adopting the Bundle Plan. Order blanks, together with an announcement, are to be sent the clergy within a few days. May we take this means of begging your cooperation.

SOMETHING NEW and startling has turned up in the courts of Massachusetts. A sisterhood of the Roman Catholic Church was willed a large sum of money. There were no strings tied to it. They could use it in whatever way they wished. The other day however the court was asked permission to refuse the bequest. It seems the sisters have their own ideas on the subject of poverty to which they are pledged, and the inheritance of several hundred thousand dollars is not one of them.



# JESUS AND THE UNEMPLOYED

By

RICHARD ROBERTS

IT IS SOMETIMES URGED that the teaching of Jesus has grown out of date, and is in any case inapplicable to the circumstances of this age. Jesus lived in a simple rural civilization, and if there was a social problem at all, it was all confined within the bounds of the town or village: and if the problem could not be altogether solved, what was left over was taken care of by the mutual helpfulness of the neighbors. But today our social problems are national problems: some of them are already world problems. The simple handwork of long ago has been superseded by machine industry and mass-production. And there are other things. None the less it is true that there is no difference of kind in the problems of modern society from those of the Galilean society with which Jesus was familiar. There is only a difference of scale. Our problems are larger but they are the same old problems. From "the parable of the unemployed" (Matt. 20: 1-16) it is quite evident in that simple society they were familiar with the problem of unemployment.

Now Jesus did not speak this parable as in any way suggesting how unemployment should be dealt with. He was really thinking of something else: and He uses the fact of unemployment in order to illustrate another and more far-reaching point. This is a parable of the justice of God: and it is no doubt intended to suggest the kind of justice that men should practice toward one another. But Jesus does show incidentally what He *felt* about unemployment. It is clear that Jesus did not regard it primarily as an economic problem, but as a human problem. With us it is regarded primarily as an economic problem: and our plan is to solve the human end of the problem by charity. But that was not Jesus' way. He puts the human end first; and the economics of the matter has to adjust itself to the human necessities of the case. He didn't think that economic laws and processes had their roots in the nature of things and were therefore incapable of change. The view of Jesus if He were here today would be that it is not the man who must adapt himself to an economic system but the economic system that must adapt itself to the man.

So unemployment would naturally be to Jesus first of all a human problem. And anyone who has contemplated unemployment at close quarters can hold no other view. During the unemployment crisis of 1907-1908 in England it fell to me to see the actual human consequences at close range. I lived day by day in the presence of the tragedy of human deterioration—seeing decent men sink into despair as one after another of their household goods make their way to the pawnshop; seeing unemployed men gradually becoming unemployable, seeing their hearts gnawed and torn by the hunger of their wives and children and an immense anger arising in their souls against a social

system that permitted such things to be. I did not hear of it, but saw it all with my own eyes: and being very close to it for many months I confess it looked sometimes as though I lived in an insane world. For, after all, the wealth of a nation is its people, its men, its women, its children; and a system that permits this periodic wastage of its human wealth is in sad need of overhauling and reconstruction.

I AM NOT an economist: I do not know whether it is inevitable that there should be these recurring cycles of prosperity and depression. In my heart I do not believe these things are inevitable: but it is a region in which I am not competent to speak. It should not be beyond the wit of man to exercise that social foresight which should at least mitigate the stringency of these reactions. But of this I am sure, that it is our business to see to it beforehand that there is a wise provision for these contingencies in some form or other of unemployment insurance. The maintenance of the human wealth of a nation should not be left to the caprices of private or semi-private charity: nor should men who are out of work through no fault of their own be subjected to the humiliation of anything of the nature of private or public doles.

Now, in this parable, Jesus implies—even if He does not statedly lay down—the principle. Why stand ye here all the day idle, says the owner of the vineyard to the men in the market place. Because, they answered, no man hath hired us. They had been ready to work all day, if they had had work to do. At the end of the day, each man, the man who had worked a full day and the man who had worked only an hour, received the same pay—from which it is evident that Jesus regards it as proper that the men who went into the vineyard at the eleventh hour should be paid for the work they would have done if they had had a chance to do it. Jesus, as I said, is here expounding the justice of God, which should be the justice of man, but isn't. In our world, we go on a principle of equivalence. We pay for what we get—goods or services rendered—we get what we pay for. We work by the hour or the day or the year; and so we are paid. But there is a deeper principle in the divine justice: which, looking first not at the work but the worker, decrees that the willing worker shall not go wanting his daily bread.

It is a commonplace among us that it is a man's duty to work; and we rightly despise the idler and the slacker. For myself, I would subscribe to St. Paul's principle: If a man work not, neither let him eat. And apart from genuine evidence that a man is by his record proved willing to work, I would, for my part, compel a man to perform a labor task before letting



him eat; and I believe that there are in every community men who should be sent to special institutions where they may be disciplined back into habits of work. No society can afford to maintain able-bodied parasites. But what about the willing worker! If it is, as we say, a man's duty to work, it would appear to follow that it is a man's right to have work to do. For rights and duties imply each other. But supposing there is no work for him to do? I do not know whether human society can be so organized that there will always be a full-time job for every man. It seems to me that not the most acute social planning can quite provide for accidents of nature, vagaries of weather and climate; and that, at the best, there is likely to be periodic unemployment. Well, then, since, because it is his duty to work, it is a man's right to have work to do, and there is no work to do—it seems to be the logical conclusion that some provision should be made beforehand to enable him to tide over the period of idleness. In the parable, the fine justice of the owner of the vineyard makes the provision, and there ought to be the same fine justice in human society to see to it that the honest worker is not in his time of idleness exposed to the humiliation of seeking and receiving charity or to that deterioration of his human quality to which unemployment always does expose a man.

IT IS NOT for me to say how this should be done. As I said, I am no economist. All that I can see is that, to any provision that is made, there are necessarily three parties. The first is the worker himself. It will belong to his personal dignity and self-respect that he contribute his share to the provision. The second is industry; it will be foresight and wisdom on the part of the industry in which a man is engaged to share in the provision that when the bad times is over he returns to his job in good heart, unembittered and undemoralized. The third party is the rest of us—the consuming public, who should have the fine justice to care for the unemployed worker, the wise prevision to avert the deterioration of the human quality of the nation and to secure the well-being of the whole social organism. This triple alliance of the worker, the industrial system and the nation as a whole is the groundwork of a scheme of unemployment insurance that would save us in the future from the recurrence of the shame and the tragedy which these times has laid or should have laid so heavily on our consciences and on our hearts.

It would be a substantial and noble application of the principle of divine justice (which Jesus is expounding in this parable) to our own social conditions. And I pray you, for Christ's sake, to lend the weight of your advocacy and support to the project now afoot of unemployment insurance. It will take us some time to achieve a just and workable system, and it ought not to be done in a hurry. But done it should be, as the first installment of that Christian justice which is the only alternative today to the materialistic and terrorist communism that is bidding so vehemently for the franchise of the world.

## *The Girl Who Came Back*

By

EVELEEN HARRISON

ONCE upon a time, in a village far away, on the shore of a Lake, a lot of girls and boys in bright colored clothes ran down to the beach after school, to play games.

"Let us go out fishing," cried Samuel.

"No, let us play wedding," said Ruth.

"Oh yes, and we will make Talitha the bride."

"Don't you know, Mary, that Talitha is very ill?"

"But that was some days ago," answered Mary, "and she may be quite well now."

"No, she is worse," called out Joseph, "because my father has gone with her father to get the great Rabbi Doctor who has cured so many people, and Father says"—

The hurried sound of running footsteps made all the children turn around, as a little girl in breathless haste came around the corner.

"What do you think?" she gasped, "Talitha is gone!"

"Gone?"

"Yes! she is dead!"

With sad faces, and hushed voices, the children gathered in a group, talking about their little friend.

"Listen," exclaimed Nathaniel, "I can hear the women wailing at the door."

"And see, there goes the Rabbi Doctor and his three friends."

No games were played that day, the children missed their little leader.

As twilight came on, they started to go home for supper, when one small boy, who had run ahead up the street, suddenly gave a cry, and covered his eyes with his cloak.

"What is the matter with thee, Joseph?" called out his sister Miriam.

With trembling finger Joseph pointed up the street.

Coming toward them, out of the twilight shadows, was the dancing figure of a little girl, her face radiant with joy.

"Talitha! Talitha!"

In fear the children clung close to one another.

"It must be her ghost!" whispered Mary, with a sob in her voice.

"Girls, boys, it is I, Talitha; you need not be afraid of me!"

"Is it possible?"

"Really you, Talitha?"

"But, but, aren't you dead?"

A merry laugh answered them. "I was dead, but am just as much alive now, as you are, Ruth. Come, let us sit down and I will tell you all about the wonderful adventure I have had. Don't be afraid of me, Samuel; see, I am not a ghost, and can jump and run, and talk the same as ever."

"Tell us, Talitha."

An eager, frightened little group sat down close

\*St. Mark, v. 35-43.



together on the shore, never taking their eyes, full of wonder, off the young girl's radiant face.

And with her arm around little Samuel, Talitha told her marvelous story.

"It was so hard to lie in bed and suffer; to hear you all calling, and playing; and I wanted so much to be with you. I couldn't eat, and my head ached, and I was all burning up with fever. Mother and father were so worried, and all those herb drinks they gave me tasted so nasty, and the plaster hurt so; and then I got very, very sleepy, and my head went round; I saw mother crying, and the room full of faces looking at me.

"Then suddenly it was dark! But before I could be frightened I went sound asleep. And I dreamed that I was walking through a lovely garden, filled with flowers; birds singing, and Oh! such wonderful music away up in the air! There were lots of children in shining white dresses playing with the flowers, and the butterflies, and laughing so happily.

"As I watched them, a shining one stood before me with outstretched hands.

"'Welcome home, Talitha,' she said. 'This is Heaven; come and I will show you some of its wonders.'

"The shining one took my hand, and we walked through the most enchanting places; I never could tell you all the glories I saw. Singing voices sounded on all sides, colors of radiant light were wafted through the air, and as I listened, one voice, more beautiful than all the others, seemed to be calling me—

"'Talitha, Talitha, arise, arise!'

"I looked up; and there, bending over me, was the most wonderful face, full of love and longing; and there were my mother and father, and three strange men; and would you believe it, I was lying on my own little bed, in my own room, and the great Rabbi Doctor was holding my hand and saying—

"'Talitha, damsel, I say unto thee arise!'

"I sat up in bed, and my beautiful dream was over; I had come back from Heaven.

"Then the Rabbi Doctor told mother to give me some supper, that I was all well, and could get out of bed, and mother took me in her arms while the tears ran down her cheeks; outside the door the women were wailing and crying, for they thought I was dead; and Oh! you ought to have seen their faces when I went out and stood before them; some of them were so frightened they ran away.

"Then after the Rabbi Doctor and his friends had gone, mother gave me my supper, and I came out to see you all. Oh! isn't it lovely to be alive on earth again! All my life long I will remember the Rabbi Doctor, and will thank Him for making me well."

So many eager questions the children had to ask Talitha. Over and over again she told her story. Then, when the darkness was falling, the children jumped up.

"Let's go home and tell mother."

In a few moments the beach was deserted, little feet were running in all directions; doors were thrown

open, and excited voices were calling out, "Oh, mother! Talitha has come back from Heaven! She was dead, and is now alive on earth again!"

So the story traveled, all up and down the country, from mouth to mouth, and with it all the other wonderful stories of what the Rabbi Doctor did and said; until one day wise men gathered all the stories together, and put them into a book, and we call it "The Gospel," or "Good Tidings" of the life of Jesus the Christ.

## Just Souls

By

C. RUSSELL MOODEY

As we climb the steep ascent  
Which leads up through the soul  
We look out over life anew  
And make the Christ our goal!

ONE doesn't have to climb the Empire building of New York to get a view. I spent a few very pleasant minutes with a friend of mine who has his office in one of our local buildings. Of course I wasn't above the clouds or anything like that, but still high enough to get a good glimpse of this city and its outline. In our little confab I faced the window, and in between words I looked out and over the roofs of the nearby edifices and to the homes beyond. This thought came to me as I sat there—my ideas and impressions born down there on the street were subject to drastic change when I occupied a seat near the window and could look down on the city. My perspective was not only altered some, but broadened and extended. I held a new conception of my city—its buildings and its streets.

We think we are civilized. Our opinion is based on the experiences and contacts made on the "first floor" if not the "basement" of life. Our thoughts and ideas convince us that we are a part of a glorious humanity, and we get quite a deep sense of attainment as we mingle with our fellowmen. These conclusions, of course, were born "down there on the street." But I wonder how God looks at these apparent achievements? From His point of lofty elevation—it may be that He sees things and people in a totally different way. From His seat "at the window of heaven," He can see better and farther than we can. I also feel that the nearer we get to Him in our spiritual climb our profound sense of satisfaction will give way to a new and more noble expectancy. After all skyscrapers and other mighty structures are not true evidence of a great civilization. Spirituality is the basis of genuine advance. Until you and I leave the lower realm and climb the steep ascent of heaven we will continue to boast about what has been done. Only in the ascent do we change our mind, and a new conception of our city and people gradually absorbs us. Through the eyes of the Christ we see what hitherto we had not seen. Material things bring us a passing exultation. Spirituality and the Christ supply that high estate and high conception which alone can foster and maintain a great civilization.



# HOOSAC SCHOOL

By

JAMES L. WHITCOMB

Headmaster

BY THE vision and the generosity of the late Rev. Edward Dudley Tibbits, D.D., Hoosac School has for forty-two years administered



to the academic needs of boys. In the evolution of the present Hoosac, in which its boys find themselves possess-

sors of rare traditions of spiritual and cultural living, there has been established an educational institution devoted to the development of the individual boy. Herein is still preserved his right to those things whereby men may learn to love God and know him better.

Hoosac takes advantage of progressive or scientific educational methods for the better evaluation of the conventional and necessary standards of preparation for higher education. The School is pledged to measuring capacities and developing in the boy in all things to make the moral decision based upon the facts of his own self activity whereby he accepts and knows this responsibility in academic terms.

The objectification of these ideals is daily observable in the application of the "Self Help" principle. Recognizing the right of the growing boy to share in the objectified task of caring for his own personal needs, a systematized, domestic routine is carried out to fit and develop his individual capacities in their relation to others. This makes for the successful accomplishment of the necessary economies of living. The stu-

dent gains first hand knowledge of the actual cost of living not in terms of dollars but in those terms by which dollars are made and their values maintained. Hoosac boys learn to help themselves by helping others. They share in the wide

In athletics and extra curricular activities, Hoosac teams are outstanding in their ability to play the game to the best of their own ability. Hoosac does not permit its teams to be dominated by a master coach mind for sports are considered



THE CHARMING HOOSAC DINING HALL

range of domestic responsibilities of a home and family. School life therefore does not exclude that most valuable asset of a wisely oriented home. Work schedules are made out and managed by boys themselves through the Prefects who share the responsibility directly with the Headmaster.

In the academic discipline the same perspective is maintained in fact, by arousing a spirit of greater emphasis upon the percentile success of the whole school rather than the individual.

not ends in themselves, but the wisest means the adolescent has for keener perception of self in relation to others.

The same principle carries through the religious life and spiritual exercise of the boy. From the smallest to the oldest all share equally in the ministrations of worship. Thus the ecclesiastical clique or a religion of passive receptivity gives place to conscious, enthusiastic giving for Consecration at God's table, in the privilege of sharing His hospitality with the greater and eternal society of mankind.



HOOSAC BOYS AT STUDY

PREFERENCE is given to boys wishing to enter the lower of the six forms. These forms correspond to the standard pre-college grades of the Regents of the University of the State of New York under which Hoosac is chartered. The rules governing admission are in general unlike other ranking preparatory schools. Hoosac has no scholarships but attempts to provide financial assistance to those who cannot pay full tuition by all sharing in reducing the cost of operation. A maximum and minimum tuition figure is maintained. The standard and traditions of Hoosac School emphasize the character, rather than the financial standing of the pupil in making choice of its student body.

The school is located in a section



of New York State shown by reports to have a high rating for healthfulness. The vigorous mountain climate is conducive to sound physical morale, high mindedness, and spiritual well-being. Hoosick is a small hamlet three and a half miles from Hoosick Falls, thirty miles East of Albany on the road to famous Old Bennington, Vt., and thirteen miles from Williams College, Williamstown, Mass. The school campus possesses that geographic isolation, that makes for walls without stone, so precious to the educator and valuable to the growing boy in providing for him the widest range of freedom in nature's workshop, and a social orientation of life which is not pseudo-adult, but genuinely the boys own.

**I**N ANSWER to a popular anxiety of modern parents and a familiar complaint to the Church School; the danger of too much religion and not enough attention to academic preparation; we seize this opportunity to witness our faith in the greater reality of a "3Rs" task Consecrated to God rather than to big business.

The academic standards of Church Schools are not in danger when unafraid to measure up to the standards of our best Universities. The Church School which has not sold its birth right, gives academic security and more, because it defends the right of the child to learn of the reality of God and the joy of his companionship.

To parents who face the problem and the sacrifices always attendant upon the choice of a better education for their children in these days of confusing values and depressing indecision, Hoosack wishes to add its brief in favor of a scholastic life that not only presents the problem but illuminates the child mind to the fact that the biggest business and reality in life is God's business and reality or it's no business and a sham.

#### HERE IS A PARISH THAT IS ONE

In Nevada they call Elko County a "parish." It is about 200 miles long one way by 230 the other, mostly sage-covered hills, lofty mountains and some fertile valleys, with a population of 9,000. Cattle and sheep raising and a little mining are the chief industries. The Rev. Frederick C. Taylor, in charge of St. Paul's Church, Elko, visits Wells, Clover Valley, and some other points, involving motor trips of 150 to nearly 300 miles. Last winter the roads were blocked from December 1 until late in March.

### VITAL STATEMENT OF MODERN FAITH BY REV. F. R. BARRY

Reviewed by GARDINER M. DAY

"I want to write a book," said Donald Hankey, "called *The Living Goodness*, analyzing all the goodness and nobility inherent in plain people, and trying to show how it ought to find expression in the church." Father Barry writes that *Christianity and the New World* (Harpers \$3.) is not the book that Donald Hankey would have written but it is an attempt to follow the same clue. If it is not the book that Hankey would have written, it certainly is a book with which he would be thoroughly delighted. In this volume, the Rev. F. R. Barry, fellow and tutor of Balliol College and vicar of the Church of Saint Mary the Virgin, Oxford, gives us a statement of the Christian faith for 1932 that I believe will serve as one of the best answers to the intellectuals like Lippmann and Krutch. Father Barry attempts to show how the Christian world view, centered upon faith in God and accordingly supernatural in emphasis, offering itself as an interpretation of life today, can make a vital appeal to the thoughtful mind of our time as well as to the man in the street.

Commencing with an analysis of the genius of the New Testament and the origin and growth of Christianity and its ultimate victory in a pagan world, Dr. Barry brings the volume immediately up to the present time with the discussion of humanism. In contrast to secular humanism the author points out that there is a real Christian form of humanism "which sings its way through the New Testament, especially the Epistle to the Ephesians." The necessity of our age is to return to a belief in God and in the supernatural; to discover God meeting us in Christ as the father of our spirits and in the gifts and discipline of life itself as the creator of a living universe. God manifests himself through the Holy Spirit, and the meaning of man's life in its innumerable forms has to be found in doing God's will.

Perhaps the most interesting section of the book is that on the content of God's will and the meaning of values. The author points out very clearly the danger of finding God's will only through emotional religious experience. God he sees working throughout the whole universe making Himself felt in many different kinds of experience. For example, he writes: "The clergy are apt to invite the laity to turn aside from the office or the golf course,

the laboratory, garage or consulting-room, at the end of the day or maybe in the lunch hour, in order to 'give part of your time to God.' But what do we think they have been doing all day? If God is not present in the enterprises, the scientific research, the 'city' life, the school, the home, and even in the pleasures of this richly coloured and absorbing age, I cannot conceive where in the world He is. It is vital that we should acclaim the work of God, His power, His presence, His creative activity, even where men cannot consciously recognize Him." And in another place he further elucidates this idea by pointing out that there are many situations in which we find ourselves "when the specifically 'religious' response is not that which God's will requires of us. God's will in engineering, for instance, is primarily (though of course not only) obedience to the laws of mechanics. The religious engineer says his prayers: but that will confer no absolution from fidelity to his professional technique. At the least he cannot hope to be doing God's will if he is insensitive to that obligation. The same cardinal principle holds over the whole area of men's enterprises."

After having explored the presuppositions and the adequacy of the Christian philosophy of life, the author proceeds to discuss the problems which a modern Christian faces in his personal family relations, in dealing with the very difficult subject of sex relations, and in the very wide and varied subject of his relation to the state, taking up such questions as his attitude toward other races, toward other nations, his patriotism, and finally he concludes the book with a chapter on the life eternal. The volume constitutes one of those rare comprehensive treatments of a modern Christian faith which will be of vital help to both clergy and laity and particularly ought not to be missed by the former.

#### CHICAGO CITY MISSION IS BUSY

The city mission society of Chicago was never busier than at present according to a statement just issued by the superintendent, the Rev. John F. Plummer. Several institutions have been added to the long list of those to which visitations are made regularly; street meetings are being held in Jefferson Park, under the direction of Captain William Hosking of the Church Army, and just recently new work has been inaugurated in the hospital for the mentally sick at Manteno, Illinois.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

With an idea possibly of injecting a bit of life into an otherwise dull summer the diocese of Arkansas is staging a pretty little scrap over the election of their new bishop, the Very Rev. John Williamson, dean at Little Rock, who was elected bishop in May. It seems that Bishop Denby, suffragan bishop for Negroes in the province of the Southwest, together with the Rev. Samuel H. Rainey and the Rev. W. S. Simpson-Atmore, white priests of the diocese, did not like the way Negroes were treated at the diocesan convention which was held at St. Paul's, Newport, on May 11th. On May 4th the rector of the parish, the Rev. William T. Holt, wrote Bishop Denby informing him that there would be no objection to Negroes sitting in the church and voting but that there might be some objection if the two races received Holy Communion together. He therefore suggested that the Negroes have their own communion service in the chapel. Bishop Denby was not too keen about this arrangement, writes of "the uncatholic proceeding of the whole affair" and says that he refused to be a party to it, as did the other Negro clergy. It is because of this incident that he and the two clergymen oppose the consecration of Dean Williamson and they have sent letters to the bishops of the Church suggesting that they refuse to ratify his election. Just what connection Dean Williamson had with the whole unfortunate affair is not made clear in any evidence presented to us.

Meanwhile diocesan leaders have sent out a well documented statement of considerable length explaining the action and urging the bishops to ratify the election. From this evidence it seems that the vestry of St. Paul's, Newport, where the convention was held, instructed their rector, Mr. Holt, to avoid the race issue by inviting the Negroes to have their own service. Mr. W. A. Billingsley, senior warden, in a letter to the standing committee, says that "we desired to make the colored clergy comfortable and happy and we were most eager to avoid their being offered any indignity." So apparently to effect this desired result the Negroes were asked not to receive with their white brothers. They didn't, though diocesan authorities now state that they might have done so had they cared to. Mr. Billingsley concludes his letter by stating that "This is purely a local af-

### AN APPEAL

EVERYONE apparently agrees that the Church should have a free press; one in which honest opinions and criticisms may be expressed. General Convention meeting in Denver was strong in expressing this need. Yet it must be obvious that papers worthy of the Episcopal Church cannot be maintained unless there is generous support. THE WITNESS solicits this support in the form of circulation. We believe we have a better paper than ever before. We are about to start features which will add to the paper's value. We are bringing THE WITNESS out at a price which barely pays publishing costs. We wish to take this opportunity to urge all who believe that the Church should have an unhampered press to support the weeklies. Pleading for ourselves in particular may we urge rectors at this time to send in orders for Bundles: Ten or more copies to be sold each week at the Church. We will bill quarterly at 3c a copy. Will you, Mr. Rector, please do what you can by placing an order at this time.

fair and has nothing whatever to do with the diocese or the convention or the election of Dean Williamson." Probably by this time, if I may be allowed to inject a comment, Mr. Billingsley has discovered that any action taken by a local parish which can by any stretch of the imagination be interpreted as an insult to an entire race is of interest not only outside the parish but outside the diocese as well.

Meanwhile Bishop Oldham of Albany has objected to the ratification of the election on entirely different, and it seems to me, much stronger grounds. He points out that the diocese of Arkansas, a comparatively weak diocese, already is supporting three bishops; Bishop Winchester, resigned; Bishop Saphore, suffragan, and Bishop Denby, Negro suffragan. To add another bishop, to his way of thinking, will add too great a burden not only to the diocese but to the whole Church since Arkansas now received a considerable slice of cash from the National Council.

The executive committee of the diocese meets these charges by informing the bishops of the Church politely that Arkansas should be allowed to handle its own affairs; that the salary of \$3500 paid to Bishop Denby is for work he is supposed to do in the entire province and not

merely in Arkansas; that Bishop Winchester is granted \$125 a month, "purely a diocesan affair, granted through love as an honorarium"; and that the salary of Bishop Saphore has recently been substantially reduced.

We are informed that Dean Williamson's election has been approved by a majority of the diocesan standing committees but has not been approved as yet by a majority of the bishops.

\* \* \*

### Doing the Job Up Brown

Running true to his oft repeated idea that when you go a long ways to a mission you should make the trip worth while, Rev. George B. Gilbert of Middlesex County, Connecticut, recently put on a program at the close of which all agreed to call it a day. The service began with confirmation of a large class for that church after which followed a sermon. Then came the ordinations of a Deacon, George B. Gilbert Jr., after which came the ordination of a priest, Gilbert Vaughn H. Hemsley, and after this came the celebration of the Holy Communion. A picnic dinner and social hour was enjoyed on the church lawn after which the program was continued. There was the public baptism of an infant and this was followed by a full Children's Day program with recitations and singing. Then came an historical address telling of the early days of the parish, with many reminiscences, by a former rector of the parish. There was one very old and feeble person present and it is said that some lingered to see whether they could not attend a funeral before they went home.

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### Sam Shoemaker Goes On the Road

Announcement has been made by the vestry of Calvary Church, New York, that the Rev. Samuel Shoemaker Jr., rector, has been granted a leave of absence for six months to devote himself, with Mr. Frank Buchanan, to a campaign on behalf of the First Century Christian Fellowship. As our readers know Mr. Shoemaker has long been a leader in this movement and the vestry in their announcement give much credit to the movement for the spiritual and material well being of Calvary parish. For my part I have long been impressed with the earnestness and zeal of the followers of Mr. Buchanan. Indeed there have been occasions when I felt they were both too earnest and over zealous. Nevertheless one does have to take one's hat off to a group that really means business. But I often wonder why it does not occur to them that their



great earnestness is expended largely on relatively petty problems of personal relations. One can hear them discuss a problem like smoking by the hour for instance, and I cannot for the life of me see that it matters very much to anyone, let alone God, whether or not I take an occasional drag at a pipe. Members of the Fellowship are a fine lot of sober Christians wasting good energy on over-introspection at a time when the world is yelling for social vision. Not that Sam Shoemaker hasn't social vision. I am sure that he has. Here's hoping that he has been "guided" to devote this six months to the movement in order to inject a bit of it into his fellows.

\* \* \*

#### Ministers On Vacation Have a Meeting

It occurred to the Rev. Elton K. Bassett, pastor at Boothbay Harbor, Maine, that there were a great many clergymen summering in his part of the country and that it would be nice to bring them together. So he sent out invitations. As a result whole flocks of them met the other day for a couple of hours of friendly chatter. There were no addresses and no man was called upon to say anything. The Rev. Harry Emerson Fosdick of New York was one of the forty or fifty present, as was also the Rev. Charles W. Gilkey of the University of Chicago. Another attending was the Rev. Mrs. Mary S. Gibson who is in charge of a Methodist Church in Maine. Among the Episcopalians present were the Rev. Leonard W. S. Stryker of Youngstown, Ohio; the Rev. Sidney T. Cooke, assistant at St. James Church, New York; the Rev. George E. Manson of Providence and the Rev. Cameron F. McRae, missionary in China.

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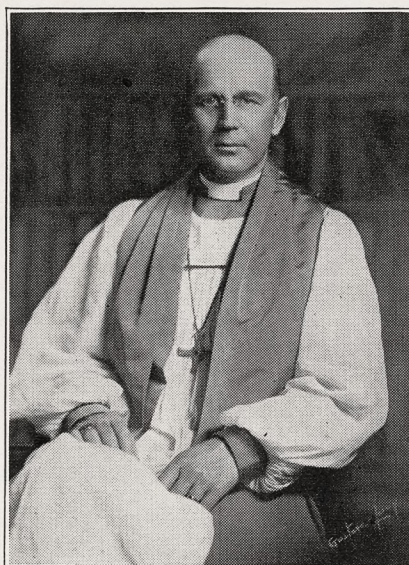
#### Lexington to Hold Conferences

The diocese of Lexington is to hold conferences for the clergy September 14-16 and for the laity the three days following. The leaders are to be Bishop Abbott, General George B. Duncan, retired officer of the army and the Rev. Eric M. Tasman, field secretary of the National Council. The conferences are to be held at Margaret Hall, Versailles.

\* \* \*

#### Secretary of College Work Goes to Pennsylvania

The Rev. W. Brooke Stabler, secretary for college work under the National Council has resigned to accept an appointment as chaplain at the University of Pennsylvania where he is to take up his work this month. The following statement has been made public by the Rev. John



BISHOP OLDHAM  
*Opposes Arkansas Election*

W. Suter Jr., the executive secretary of the department of religious education, under whose direction Mr. Stabler worked:

Mr. Stabler's work with the National Council during the past two years has been marked by statesmanship and constructiveness. During his tenure of office, and with his direct help, thirty-six positions in colleges and universities have been filled and arrangements are under way at the present time to fill fourteen vacancies. The confidence of bishops and college presidents in the student-work policy of the National Council has been both maintained and increased. One of the outstanding forward-looking pieces of work done by Mr. Stabler was consummated last spring when the National Council created the Episcopal Student Foundation, which seeks to place ultimately at the disposal of religious work in colleges a sum of money which shall be commensurate with the undoubted interest of Episcopalians in this great missionary field.

Plans for continuing the work of college secretary of the National Council will be announced later. The National Council's commission on college work, of which Bishop Dallas of New Hampshire is chairman, will have a statement to make in the autumn.

\* \* \*

#### Called to St. Paul's Lansing, Michigan

The Rev. Ralph B. Putney, rector of Trinity Church, Monroe, Michigan, for the past three years has been called to the rectorship of St. Paul's, Lansing. The former rector was the Rev. Eric M. Tasman who resigned earlier in the summer to

become one of the general secretaries of the field department of the National Council.

\* \* \*

#### New Assistant at The Incarnation, New York

The Rev. George A. Robertshaw has accepted an appointment as assistant minister at the Church of the Incarnation, New York City.

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#### Griswold Hall Project Outlined

Plans for the creation of a building fund and an endowment for Griswold Hall, home for aged and disabled clergy of the diocese of Chicago, are under way, in charge of a commission of several clergy and laymen appointed by Bishop Stewart.

The Hall as now established consists of a six-apartment building, purchased by the Church Home for Aged Persons on a site adjoining the Home on the South Side. Two apartments are occupied and are paid for by the Bishop to the Church Home for his discretionary fund. The commission hopes to interest friends of the late Bishop Griswold in giving funds to build upon endowment, the income of which will pay the rental on the present apartments; to create a building fund so that the commission may purchase the site and building from the Church Home, and eventually to replace the present apartment building with a new and appropriate structure worthy of the name of Bishop Griswold.

\* \* \*

#### Bishop Williams' Son Becomes a Rector

The Rev. Benedict E. Williams, son of the late Bishop Charles D. Williams of Michigan, becomes the rector of Trinity Church, Detroit, today. He was ordained deacon in May, 1930, and since then has been an assistant at St. John's, Detroit. He succeeds the Rev. M. J. Van Zandt at Trinity, he having accepted a call to St. Thomas', Neenah-Menasha, Wisconsin.

\* \* \*

#### Idaho Has Own Summer Conference

The missionary district of Idaho held a summer conference at McDonald's Point for nine days in July. McDonald's Point is on Lake Coeur d'Alene and is a church property owned jointly by the districts of Spokane and Idaho. There were about ninety persons present, including three-fourths of the clergy of the district. The Rev. V. E. Newman of Wallace was director; Bishop Barnwell was chaplain and lecturer on the Church's Program; Dr. Francis Laney of the University of Idaho lectured on Science and Re-



ligion, he being not only a Churchman but also a professor of geology and astronomy; the Rev. Hamilton West, who is going this fall to the university as student pastor, lectured on the Church's Message to youth, and he had a good many listening to him since a large percentage of those attending the conference were in that group spoken of vaguely in the Church as Young People—always with capital letters.

\* \* \*

#### **Rev. Samuel F. Adams Dies**

The Rev. Samuel Forbes Adams, for forty years a priest, died at the home of his brother at Great Barrington, Massachusetts, on August 7th. He had served in parishes and missions in Connecticut, North Carolina, Central New York, Albany, Porto Rico, and Western New York, his last work being as a member of the staff of the city mission society in Buffalo.

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#### **Rev. W. M. Partridge On Preaching Tour**

The Rev. W. M. Partridge of the diocese of Massachusetts has his own ideas about memorials. His brother was Bishop Partridge, late bishop of Western Missouri, and as a memorial to him this clergyman is travelling about the country in an automobile of ancient vintage, accompanied by a companionable dog of uncertain parentage, holding preaching missions. He stopped recently in Louisville, Kentucky, and according to the Rev. Humphrey Dixon, rector of St. Stephen's and Calvary Churches, his message was full of the sort of mission spirit which is greatly needed by most congregations. Father Partridge, as he says he is to be called, plans to cover thousands of miles, is travelling on no fixed schedule, and gladly places himself at the disposal of any who can use him.

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#### **Establish School for Girls in Brazil**

Two steps of far-reaching importance have recently been taken by the Brazilian Church in purchasing in the city of Pelotas, properties for founding a school for girls and for establishing an orphanage. A school for girls to correspond with the Southern Cross School for boys in Porto Alegre has long been one of the outstanding needs of the Brazil mission. An appeal was made and friends of the mission in the United States contributed the necessary funds. After careful deliberation, it was decided to establish the school in Pelotas, one of the most beautiful and progressive cities in Southern Brazil. The lot purchased is near the center of the city and is situated on

one of its highest points, an ideal location. Construction will begin in the near future. The project has created much interest in the city and has received the widest publicity. Already, several outstanding citizens have announced their intention of enrolling their daughters in the school when it is opened.

A large house and a twenty acre tract of land, located a short distance from the city, were purchased for the orphanage at a very small price. This enterprise is being financed almost entirely by the native Church. The house, after slight alterations, will be able to

shelter twenty children. The spacious grounds are partly wooded and a bold spring on the property will furnish abundant water for the establishment.

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#### **Unique House Warming In Japan**

In Japan they go in for house warmings that are a bit different. Over here I believe everyone is supposed to bring a tin pan or some other supposedly useful article. Then folks sit about and make lots of noise, eat too much food and perhaps drink too much drink. All of which is supposed to get the home



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started properly and in good order. In Japan, among Christians at least, they inaugurate a new home by having a worship meeting, when the essentials of a Christian home are discussed. They may eat too but at least that is not the primary purpose of meeting. One of these house warming services was attended recently by an American missionary who writes that it was a significant ceremony which might well be adopted in America. Aside from that remark the chief impression she received seemed to be the discomfort of sitting for fifty minutes on straw matting.

"My legs cramp and go to sleep after thirty minutes," she declares. "I was finally given some cushions. I simply had to stretch once during the prayer. A man is allowed to sit tailor fashion, but the women cannot do this. It tickled me to see our Japanese friends squirming a bit under the dear old pastor's long discourse. These folks sit at desks in school or office, and use chairs a good deal of the time, so it is as hard for them as it is for us to squat on the floor these days. After a while I went out into the little dining room where I could stretch in private and found Saji Sam's mother there doing the same thing! She is a dear old lady."

Maybe we can swap ideas—we'll go in for the prayer meetings and the Japanese will go in for chairs. That ought to be a gain all around.

\* \* \*

## Outdoor Services In Louisville

Outdoor services have been held in the Shelby Park district of Louisville this summer, with ten churches cooperating, including our own St. Stephen's, where the Rev. Humphrey Dixon is rector. The services are held each Friday evening with an attendance of from 800 to 1000.

\* \* \*

## A Tract On Purpose Of Religious Education

A tract on the purpose of religious education has been written by the Rev. Lester M. Morse of Rice Lake, Wisconsin, which, I am informed has the endorsement of the department of religious education of the diocese of Eau Claire. It is for free distribution so if interested you may secure your copy by writing the author.

\* \* \*

## South Dakota Clergyman Dies

The Rev. Philip C. Bruguier, Martin, S. D., died on the morning of the Feast of the Transfiguration after a brief illness. Mr. Bruguier, an Indian, was born on the Yankton Reservation sixty-one years ago. He was ordained by Bishop Burleson in 1922 and for the past ten years has

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been an assistant priest in the Corn Creek mission on the Pine Ridge Reservation.

\* \* \*

#### Dean Gates Preaches In Boston

Dean Gates of the Cathedral of St. John the Divine, New York, was the preacher last Sunday at Trinity Church, Boston.

\* \* \*

#### Presiding Bishop Meets With the Indians

The Presiding Bishop, the Rt. Rev. James De Wolf Perry attended the annual Niobrara Convocation for Sioux Indians on the Cheyenne Reservation, South Dakota, August 19-21. The first of the Church's elected presiding bishops to participate in this famous Indian gathering, Bishop Perry addressed the convocation, sat with the Indians in council, and ordained three Indians to the diaconate. This gathering which brought together thousands of Christian Indians from all over South Dakota for three days of fellowship and worship was initiated by Bishop Hare, when there were no Christian Indians in his district. The Cheyenne Reservation on which the Niobrara Convocation was held this year is adjacent to Standing Rock. It has twelve chapels ministered to by Indian clergy and catechists under the general supervision of a white priest. Here, for three days, the Presiding Bishop, the bishop and clergy of South Dakota with hundreds of Indians from every reservation—Crow Creek, Lower Brule, Pine Ridge, Rosebud, Standing Rock, Sisseton,—lived together in Wigwam and tent, gaining strength from their fellowship, friendly counselings, and common worship for the tasks of the days ahead.

\* \* \*

#### Gulf Storm Destroys Texas Churches

A gulf storm completely destroyed our churches at Freeport and Brazoria, Texas, and badly damaged the church at Angleton, according to a telegram received August 18th from Bishop Quin. In addition many church families had their houses wrecked by the storm and their crops completely destroyed. There was no loss of life. Bishop Quin's telegram concluded with the unique sentence: "We are not asking aid but just telling you."

\* \* \*

#### A Service for Laughter

Services which are intended "to express the sense of God in men's week-day occupations, . . . to give thanks for the creative use He makes of each profession with its distinctive contribution to the life of the whole people of God," are

held from time to time in the Cathedral at Liverpool. One marked the centenary of a railroad and emphasize the fact of God bringing human beings together through engineering and transport. Another service held at the time of the Lancashire agricultural show was a thanksgiving for God's gift of bread and all the kindred wealth of farming. The British Association for the Advancement of Science celebrated its centenary with a service in which its centenary president, Jan Christian Smuts, took part, and which was a thanksgiving for the progress of knowledge through the Holy Spirit.

Latest in the series was "a service of thanksgiving for imagination and laughter," occasioned by the Lewis Carroll centenary and an anniversary of Edward Lear of Nonsense fame. Canon Soulbey of the Cathedral describes this service in the midsummer issue of The Cathedral Age (Washington, D. C.) and quotes parts of it, including a meditation written by John Masefield. Canon Soulbey says that these special services have heightened the appreciation of the people for all the regular feasts and seasons of the Christian year.

\* \* \*

#### Presents First Confirmation Class

The first confirmation class in many years at Nixon, Nevada, was presented this year, by Miss Alice Wright. The class was composed of ten well prepared Indian children. The day included the service of the Holy Communion, breakfast, confirmation, a funeral, and a reception to welcome the Rev. and Mrs. W. A. Stimson, newly arrived to take charge of the mission.

Miss Wright has since gone to Fort McDermitt, on a new venture, starting the Church's work among Indians who, so far as can be learned, have never had the Gospel preached to them, unless possibly

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in the old days when the fort was occupied. They are on the Fort McDermitt Reservation, seventy-five miles from a railroad, up north of Winnemucca, on the Oregon state line. McDermitt itself has been visited by the Rev. H. A. Lascelles of Winnemucca but there has been no work on the Reservation. The government has been most helpful and is allowing the use of a roomy building for the work. Equipment is needed for it.

\* \* \*

#### Kuling American School Doubles Enrollment

Bishop Lloyd of New York has sent to us a report of the Kuling American School in China, which is

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for Americans residing there. The school was reopened last fall, with the number of students increased from 27 to 54, with a registration of at least 75 expected this September. There have been material improvements also, particularly through the installing of running water and plumbing. A summer school for younger children was opened on June 15th, while the main building is being used this month and next as a hotel, the profits going toward the school maintenance. Bishop Lloyd expresses the gratitude of the trustees, of which he is chairman, for the unwavering backing Kuling has received. He also points out that the school is facing increasing needs and a decreasing income and expresses the hope for the continuance of as generous support as these difficult days make possible.

\* \* \*

### Pittsburgh to Entertain Provincial Synod

The synod of the province of Washington is to meet in Pittsburgh from October 18th through the 20th, with all of the sessions being held at Trinity Cathedral. The Woman's Division, consisting of delegates from the thirteen dioceses of the province, is to meet at the same time.

\* \* \*

### Bishop Littell Confirms Many

In the first five months of 1932 Bishop Littell confirmed 131 persons in the Hawaiian Islands. There have also of course been a number of baptisms, notably eleven at the Japanese mission on the island of Molokai where the Japanese layman, a postulant for Holy Orders, Mr. Andrew N. Otani, conducts the Church school and other religious meetings in addition to his regular profession as principal of the Japanese language school.

\* \* \*

### Busy Summer at Adelynrood

Many conferences are being held this summer at Adelynrood, the retreat center of the Companions of the Holy Cross located at South Byfield, Massachusetts. In June there was held a three day retreat for young college women conducted by the Rev. Truman Heminway of Sherburne, Vermont. This was followed by the retreat for the friends of the Companions, with Miss Helena Dudley as chairman and the Rev. Charles Townsend conducting. From July 8 to 11 there was a conference on the Kingdom of God conducted by the Rev. Daniel A. McGregor, professor at the Western Theological Seminary. July 22 to 26th the

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Girls' Friendly Society held a conference, with Mrs. Charles Townsend as chairman. This coming month there is to be a social justice conference from the 18th to the 22nd. This is followed by the annual conference of the Companions of the Holy Cross, with Miss Marian DeC. Ward as chairman, and with addresses by Miss Lucy C. Sturgis and Bishop Booth of Vermont. In September there is to be a young women's conference with a retreat for priests coming later in the month.

\* \* \*

#### Special Preachers At New York Cathedral

The special preachers at the Cathedral of St. John the Divine, New York, during the summer are Bishop Oldham of Albany; Bishop Richardson of Canada; Bishop McCormick of Western Michigan; the Rev. C. W. Robinson of Bronxville, N. Y.; the Rev. J. M. Chew of Newburgh, N. Y.; and the Rev. B. Talbot Rogers of the Cathedral staff.

\* \* \*

#### News From District of Mexico

"Entusiasmo" is the word most frequently found in recent issues of El Heraldo, a Church paper from Guadalajara, Mexico, containing accounts of the first visitations of Bishop Salinas y Velasco. They seem to have been joyful occasions. At Christ Church, Guadalajara, he confirmed five persons and instituted the Rev. Jose N. Robredo as priest in charge. From there he went on the same day to San Martin de las Flores where they had a great feast after the service. At Zoquipan, in the Mission of St. Francis of Assisi, the Bishop and his wife were sponsors at the baptism of a little boy.

At San Sebastian, Bishop Salinas was welcomed with "el mas justo entusiasmo," by friends who had known him there as a deacon in 1916. People came from surrounding villages, San Sebastianito, Tlajomulco and Las Lomas. Nine-teen were confirmed.

The trouble with Mexican news is that it loses nine-tenths of its life when removed from its native language and surroundings. At Guadalajara, for instance, the humble little church was hung with bright garlands of cedar, there were quantities of flowers on the altar and at the windows, and decorations of white and purple crepe paper were "profusamente distribuidos." Typical of all the reports is the closing sentence from Zoquipan: "May God grant that we be permitted the pleasure of again having our beloved Bishop among us".

## 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, 10 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

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  
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Tuesdays: 10 A. M.

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Province of Quebec  
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Sundays: 8, 11 and 6.  
Daily: 8 A. M.

### Christ Church Cathedral

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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  
Sundays: 8 and 9:30 A. M. Holy Communion. 11 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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