

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 22, 1932



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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.

THOSE WITH ABILITY to interpret figures doubtless could draw a fairly accurate picture of the financial state of the Church from the figures sent out each month by the treasurer of the National Council. In New England for instance there were but two dioceses that accepted their quotas in full, New Hampshire with \$14,500 and Rhode Island, where loyalty to their own diocesan, the Presiding Bishop, is expressed by the acceptance of a quota of \$65,500. What is more the seven-twelfths of that sum due up to September first has been paid to within a few hundred dollars. In the province of New York and New Jersey no diocese accepted its full quota. New York, more heavily taxed than any diocese of the Church, did promise \$275,000 of the \$330,000 requested, and up to the first of this month had given \$112,379. New Jersey, asked for \$82,000 promised \$45,000 and is the only diocese in the province ahead of schedule. Central New York, which some assume is critical of the National Council, had given \$22,503 of the \$26,250 due up to the first. Long Island, Newark and Western New York on the other hand had given but little more than half the sums due. Delaware is the only diocese in the third province to accept its quota in full, and was one of several dioceses in the provinces to pay more than the proportionate share to September first, Erie, Harrisburg, Southwestern Virginia and Washington being the others, with Pittsburgh being about even with the board. Pennsylvania, asked for \$247,000, second to New York in this respect, promised \$200,000, and had given nearly half that sum on September first. The dioceses of the south, if Church figures mean anything, have been hit hardest by the depression, since the disparity between assigned quotas and amounts promised is much greater in the south and west generally than it is in eastern dioceses. East Carolina alone of the fifteen dioceses in the fourth province accepted its full quota and even it was way behind on payments. In the fifth province Southern Ohio is the only diocese to accept its full quota, \$63,000, and has paid in more than any diocese of the province, \$29,297; though Chicago, asked for \$132,000 promised to give \$80,000 and has paid \$27,766 of the \$46,667 due to September first. Michigan, asked for \$92,000, agreed to give but \$20,000, with about half that sum already paid. The diocese of Springfield, asked for \$12,200 promised but \$1,500, and has already paid \$1,630, indicating possibly that

they are more able than they consider themselves to be. Get into the west and one finds a considerable number of districts where quotas have been accepted in full; North Dakota was asked for \$4,100, and themselves raised it to \$4,200; South Dakota, \$9,800; Western Nebraska, \$4,900; Oklahoma, \$11,000; Arizona, \$6,500; Idaho, \$6,000; Nevada, \$1,800; Utah, \$4,100; Eastern Oregon, \$2,700. However back slapping in these cases is less muscular than it might be since they give to the Council but a small proportion of the amounts that they receive from national headquarters. The Church as a whole was asked for \$3,374,000, promised \$2,155,403. Of this sum \$1,257,318 was due on September first and \$997,579 was received.

THESE FIGURES bring out other interesting comparisons. The dioceses within the states of New York and New Jersey expect to give this year to the National Council a sum nearly equal to the amount given by the sixty-five dioceses and missionary districts of the fourth, fifth, sixth, seventh and eighth provinces—that is, the entire south and everything west of the Allegheny Mountains. The diocese of New York alone has promised to give more than any one of these five provinces. Of the \$2,155,403 which the National Council expects to collect nearly three-fourths of it is to come from dioceses along a little strip of the eastern seaboard, from Maine to Virginia. These dioceses expect to give over a million and a half, with \$765,000 of it coming from the dioceses of New York, Pennsylvania, Massachusetts and Long Island. Add Rhode Island, Connecticut and New Jersey and you find that a still tinier strip running from Boston to Philadelphia, is to supply nearly half the sum that the National Council has been told it may expect from the entire Episcopal Church. All of which lends itself to various interpretations. Ask the easterner and he is apt to say that he is expected to give more than his proportionate share. Figured on communicant strength alone this is true, since these geographically small dioceses have only about one-third of the communicants of the Church while supplying about half the cash. The answer to this is that quotas are not based upon numerical strength but on parochial expenses, so that all are asked to give to others a proportionate share of what they spend on themselves. Westerners, receiving large sums from the Council, will further inform you that had the strong Church of the east adequately supported missionaries in pioneer days we would have



independent dioceses in their country today instead of dependent missionary districts. Time is working out its own justice, with grandsons and great-grandsons paying interest on their ancestors' selfishness. The more courageous will further inform you that it might be well to pay off some of the principal too and thus ease the burden which will fall upon your children and grand-children; by which they mean that it is not yet too late to build up strong self-sustaining dioceses in the west. The argument holds only if the money is wisely spent. Protecting a bad investment by spending more good money upon it is poor finance, as many have discovered to their sorrow in recent months. A commission now at work studying the domestic missionary work of the Church will soon supply sound advice on the subject. Meanwhile it will be well for all

to give as generously as possible without too close study of figures showing what the other fellow is doing.

**T**YPICALLY AMERICAN, Mayor Anton J. Cermak of Chicago returns from a holiday in Europe to inform us that we should have publicity agents in European capitols. The general impression throughout Europe, he said, is that New York and Chicago are the most wicked cities in the world. So he suggests that items be added to their budgets to provide for publicity men; nice, attractive fellows who dress well, make pretty speeches and can turn out good advertising copy, informing our European neighbors that "'Taint so." He didn't say so but apparently he thinks this would be easier and cheaper than making our two great cities less vile.

## HELP IT ALONG

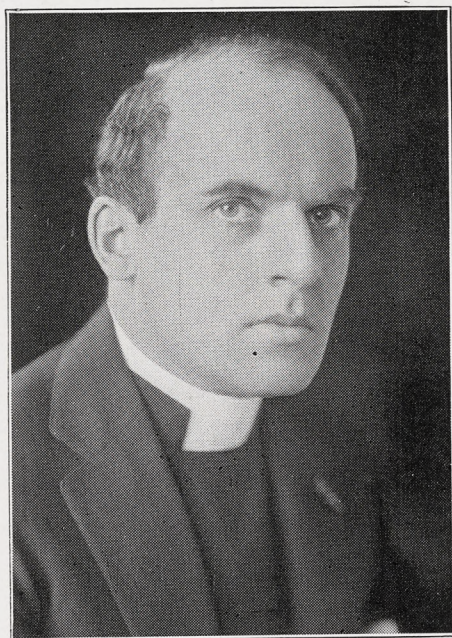
By

GEORGE CRAIG STEWART

*Bishop of Chicago*

**W**E LIVE in one of the great hours of history. I need not depict the world situation. It is graphically, dramatically depicted for us: "Distress of nations with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth."

It is a glorious time to be alive. Some day the story of these times will be set down and chroniclers will



BISHOP STEWART

lift up our heads.

Whether we have learned the lesson or not remains to be seen, but certainly we have had a demonstration of the nemesis which inevitably follows upon individualistic competitive organization of society for private

profit—in other words for selfishness and greed. We have seen with our own eyes the debaucheries of a mad, pagan, worldly scramble for money. We have seen the deadly sin of avarice transformed into the haughty virtue of big business enterprise, and we have seen the whirlwind of economic loss like the winds of the wrath of God sweep the earth like a cyclone burying high and low alike in the debris.

In the face of this situation two antagonistic groups emerge—those who in their fear stand stubbornly by the old order and hope—in vain, I believe—for the old kind of selfish prosperity to return to them. They have not learned the lesson. They are too old to learn. They are reactionaries, Bourbons, who if they had a chance would bend both the Church and the state to protect what they esteem to be their vested interests. And opposed to them are the reds, the communists, the iconoclasts, the advocates of violence, the Jacobins who would usher in a reign of terror and bring the many under the heel of the few and sacrifice all individual initiative and surrender the will of a million people into the hands of proletarian dictators.

**T**HE Christian religion is the only true socialism. It inaugurated a new society, a new social ideal, where the individual personality is sharpened and developed, but where selfish individualism has no place in a fellowship of mutual dependence; it is created with one Body, one Spirit, one Lord and Father of all. The Church today has an unparalleled opportunity to guide the way into a new social order which shall be Christian.

Then there is the reaction from a mechanical age to the sacramental teaching of the Church. The machine has its uses. I do not deny this. Neither Caesar nor Alexander nor Napoleon nor Washington was able to



effect in the world in which he lived one one-thousandth part of the change which began to come over it when the steam engine of James Watt girded up its loins. But men have begun to ask important questions. A modern Minneapolis flour mill can turn out 17,000 barrels of flour a day. An Athenian miller could produce but two. Question: Is Minneapolis made up of men superior to the Athenians? A workman in 1830 could make thirty needles a day. A workman in 1932 can make 500,000 needles a day. Question: Does the modern needler live more happily and serviceably than did the earlier one?

**I**N a word, the world is shifting back to the man behind the machine. The recurring battle in philosophy today is right on the doorstep of the Church, and it is this: Shall personal experiences be explained in terms of machines and of impersonal forces, or shall the impersonal mechanism of the life of the universe be explained in terms of personality and claimed as the agent of personality?

The people are everywhere in their distress—bent by adversity, chastened by disappointment, quickened by hard thinking—turning back to God. They are in a mood to listen to the good news of the compassionate Christ as never before in years and decades and generations.

In the midst of the world war an immense crowd gathered near Charing Cross to welcome the returning British soldiers. First came the slightly wounded. Then came those suffering shell shock; then closed ambulances containing the desperately wounded. In that great moment of universal stillness two men held aloft an enormous sign where all could see it. On it was painted:

"Come unto Me all ye that labor and are heavy laden and I will give you rest."

In the course of a public address Thoreau said: "There's a good time coming." A heckler sarcastically yelled out: "Can you fix the date?" And Thoreau replied: "I have one question: Will you help it along?"

## Let's Know

By  
BISHOP WILSON

### PEWS

**W**HEN you go to Church next Sunday, you will most likely occupy a "pew". Rather a queer name, isn't it, for the seats or benches with which our churches are generally equipped?

The name comes from an old French word, spelled variously as "pui", "puy" or "peu" which meant an elevated place. It is connected with the older Latin word "podium" which meant a balcony. In old English use it meant a more or less elevated enclosure for business purposes in a public place. Sometimes it applied to a box in a theatre.

Originally, you know, there were no seats at all in church buildings. People stood thru the services,

or knelt on a stone floor, and the services in those days were very long, often continuing for two or three hours. In some very old churches in Europe, you will find a stone bench running along the side walls of the interior which was built there in early days as a concession to physical infirmity. People who were not strong would become excessively wearied during one of the long services and might perhaps grow faint standing in a crowd. If such a person felt a collapse coming on, he could edge his way to the wall and find rest on the stone bench provided. That seems to be the origin of the phrase you often hear that "the weak go to the wall".

It was not until the latter part of the Middle Ages that seats began to appear in church buildings. They were oblong, box-like enclosures with seats around the inside and with a door which could be locked. These came to be called "pews". At first they marked specially reserved places for people of local importance—the lord of the manor or some such person who could scarcely be expected to take his chances with the crowd. He would lead his family into church, unlock the door of his pew, and be effectively cut off from the rest of the worshippers. These pews and the right to use them were inherited in families and were often purchased like any other articles of furniture. In the passage of time the locks and doors have disappeared but you may still see examples of the old box pews in some of the surviving colonial churches in this country at the present time.

In Europe a great many churches still have no fixed seats but use movable chairs. Some churches in this country do the same, tho the low-backed, open, and uniform pew is much more common. Even after the enclosed pew began to go out of fashion, the custom still prevailed of renting them or purchasing them for use in public worship. A generation ago the rented pew was the chief source of revenue for most parishes. Gradually the idea began to spread that private possession or special purchased privilege was out of place in the House of God. Pew rents began to be abolished in favor of pledged offerings. Today, I believe, there are very few parishes left where pews may be rented and those few are rapidly diminishing in number. Far better so. No members of any congregation ought to have a pre-emptive claim on the privileges of public worship which the Church properly offers to all.

## The Witness Fund

**W**E acknowledge with thanks the following donations to THE WITNESS FUND, used to enable us to continue to send the paper to others who would otherwise be without it.

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## ROWLAND HALL

By

ARTHUR W. MOULTON

*Bishop of Utah*

IN 1880 Utah's great pioneer missionary Bishop Tuttle founded Rowland Hall. The property on which the school stands, originally belonged to Brigham Young and was purchased in 1881 in memory of Benjamin Rowland of Philadelphia by his wife and daughter. It consisted of a fine old adobe house standing in the midst of a beautiful orchard. Many of the old fruit trees still add splendor to the now spacious lawn, but the adobe house has grown into a group of attractive buildings. In the center of these buildings and joining them together is the chapel given in 1910 by Mrs. Rowland's daughter in memory of her mother. Here centers the spiritual life of the School. Each day begins with a short service sung by a vested choir membership in which is one of the most coveted honors of the school.

Rowland Hall consists of a day school and a boarding school. The latter is not large and consequently the happy, informal atmosphere of a gracious and well regulated home is preserved to an extent not possible in a larger institution. The faculty, carefully selected from the graduates of the best American and European colleges and universities, come into close contact with the girls and share intimately all phases of their life.

Academically the school has a growing and enviable reputation in the intermountain district for its influence and high standards. Most of the girls prepare for college. The class of 1932 has the unique honor of having three of its members accepted at Leland Stanford University. The rest are going to Barnard,

Scripps, Connecticut College for Women, and Mills; each to the college of her choice. Recent graduates are doing splendid work in Vassar, Wellesley and many universities and twice the Carpentier Scholarship at Barnard has been won by a Rowland Hall girl.

Besides the College Preparatory Course there is a strong general course planned to meet the needs of the individual. The Music department is headed by a former pupil of Leschitzky, of Vienna and its influence permeates the entire life of the school. One of Utah's best known artists teaches art and history of art. Last year the first prize and gold medal for the best Community Chest poster was won by a Rowland Hall girl.

A healthy physical development is insured by the enjoyment of all forms of summer and winter sports. The school has a well equipped gymnasium, swimming pool, tennis courts and playing field. The beautiful canyons and mountains with which Salt Lake City is surrounded offer marvellous opportunities for camping, picnics and skiing. One of the most enjoyable and invigorating expeditions of the year is the mid-year week-end trip to Pincrest, nestled in the heart of the mountains about twelve miles from the city.

In such a healthful environment with a carefully planned schedule, which takes into consideration the "whole girl" it is easy to understand why such rapid progress is made by each student and why its graduates look back with such love and loyalty upon the years spent at Rowland Hall.





A VIEW OF THE LAMB STUDIOS

## THE ART OF STAINED GLASS

By

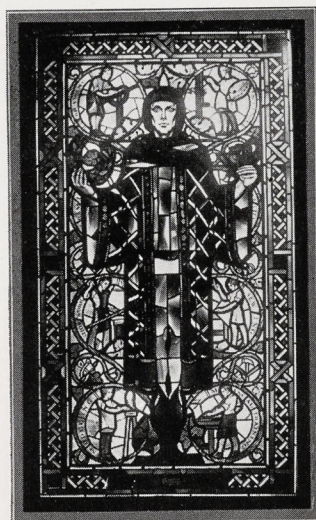
ELEANOR H. WILSON

FOR three generations the House of Lamb have been designers and workers in stained glass. Founded in 1857 by Joseph Lamb, an Englishman by birth, this Studio has for seventy-five years special-

ized in ecclesiastical interior work, particularly stained glass, stressing the English school and the 12th and 13th century antique. Charles R. Lamb, the son of Joseph is the present head of the firm and with him are associated his two sons and a daughter. The latter, Mrs. Katherine Lamb Tait, a member of the Society of Mural Painters, has achieved a number of beautiful windows; the most notable, the Froelich Memorial window, was originally planned

for placement in a high school, but due to its beauty and authenticity was finally placed in the Newark Museum of Art. Another window designed and executed by this firm won a gold medal given by the French government and is installed in the Brooklyn Museum of Art. The members of the family now identified with the J. & R. Lamb Studios have made approximately twenty visits abroad for the purpose of studying glass in England and on the Continent.

In speaking of the glass used in the making of windows by this Studio, Mr. Karl B. Lamb says: "Practically every stained glass artist buys his glass from firms who have specialized in the manufacture of stained glass for generations. For example, we buy a great deal of our antique glass from Chance in London who have been making it for probably three hundred years and they have every possible shade and tone of color, therefore it is quite unnecessary to attempt to make our own glass. As a matter of fact, no one can do it as well in this country, in our opinion, as some of the specialists in England who have developed formulas, etc. over such a tremendously long period of time. These specialists have been able to duplicate the tones of color in the glass of the old



THE FROELICH MEMORIAL  
In the Newark Museum



cathedrals, although of course no one can duplicate the actual weathering of glass which has taken place over a period of five or six hundred years."

As to the lasting qualities of modern glass, Mr. Lamb says: "We consider it not only as durable as the ancient glass but better in many ways because the chemistry of glass has progressed very greatly." With the exception of the making of the glass itself, every step in the creation of a window is carried on by this Studio from the original color sketch to full size cartoons, patterns, selection and cutting of the glass, leading, cementing, including the installation of the finished window.

Among the commissions executed by the J. & R. Lamb Studios are a series of sixty windows in Leiland Stanford Memorial Chapel, which are outstanding examples of the American School of glass—the Richard Mansfield Memorial window in the Church of the Transfiguration, New York City, as well as the entire series of historical windows in the old Henry Ward Beecher Church (Plymouth) in Brooklyn. Examples of English antique are two large windows in Calvary Episcopal Church and a chancel window in St. George's Church, New York City. Examples of their work are in eighteen cathedrals in this country, including St. Andrews Cathedral in Honolulu, in thirty-one university, college and school chapels as well as in numberless churches.

## *The Two Voices*

By

EVELEEN HARRISON

ONCE upon a time, many long years ago, a young farmer walked through the woods on a winter's day. A glorious day; the sun glistening on the clean white snow resting on the branches of fir trees, his feet crunching its crisp surface at every step. Good to be alive on such a glorious morning, but the young man looked worried, and walked quickly, for it was war time.

For months, years, the country had been fighting for its very life: at any moment a spy might appear from behind a tree, and the farmer knew he was taking a great risk, to walk through the woods alone; but his errand on secret service to headquarters was a matter of life or death.

For hours he marched quickly forward; suddenly he heard a noise, a strange noise to hear in a thick wood. Stepping behind a tree he listened; it sounded like a horse pawing the ground restlessly, not far off. Stealthily the young man scouted from tree to tree, his gun ready cocked under his arm. Then he saw the horse, a large white one, tied to a tree, still pawing the ground with his front hoof. A horse — but no rider in sight. Perhaps he was dead, or lying wounded on the ground.

Closer and closer crept the farmer, slipping from

tree to tree. Again he paused, for he heard a voice speaking. Who could it be? Perhaps he would surprise a group of enemy spies and could overhear their message!

The voice continued, low, earnest, as if pleading with someone for a great gift. What could it be? . . . Who was the man behind the voice?

A few steps nearer—then the young farmer stopped in awe and wonder.

Praying to God for guidance, on his knees in the snow, knelt George Washington . . . The great General of America.

\* \* \*

One hot summer day, not long ago, a business man walked down Wall Street towards the great Treasury Building. In front of the building stood a little news boy, a bundle of evening papers under his arm, ragged shirt, torn trousers, bare toes sticking through the holes in his shoes, but his head erect, and a smile on his face; he was looking earnestly at the fine bas-relief of George Washington kneeling in prayer on the snow at Valley Forge: his big white horse tied to a tree near by.

As the business man drew closer he heard the little news boy say: "Well, if he could do it, so can I. If a great General like him, could kneel in prayer, I will too," and tucking his papers closer under his arms the boy marched whistling down the street.

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## MR. FRANK TELLS OF WHAT HE SAW IN SOVIET RUSSIA

Reviewed by GARDINER M. DAY

So many books have appeared about Russia recently that one hesitates to recommend another even though we have not reviewed any since writing this column. Waldo Frank's *Dawn in Russia* (Scribners \$2.25) is so fascinating an account of the author's trip through the Soviet country that no one will be disappointed in it. It is not a volume full of statistics, estimates of the five year plan or of Communist objectives, but rather a description of what Mr. Frank saw as he travelled about Leningrad, Moscow, and down the Volga—seeing everything with the imagination of an experienced writer. Open the book anywhere and the vividness of the description will give you the feeling that you too are seeing the Russian scene.

Imagine yourself with the author on a Volga boat: "It is past midnight. The last samovar is out. Soon the sun will come as the night out of Asia. It is very cold. The bearded faces glow faintly in the gloom. . . . From their sad eyes an aura drifts across the pavement. It is the spirit of human suffering abroad in the night. These men have suffered, all their race, tragically suffered. What I feel is not their poverty, not even their past serfdom. The pain that vibrates in their Muzhik eyes is more terrible than these. I have no word for it; all I can fix is a sense of a mortal deprivation. These are men, and destiny has so far denied them some inalienable, some mortally needed experience of manhood. This explains why the mass about me is like a herd: animal, softly bestial."

In the last forty pages Mr. Frank sums up his conclusions. He is mildly optimistic about the experiment as a whole. While he found signs in the political realm of the "corruption of personal power," while he deplores the lack of liberty, and the relatively poor literature, nevertheless he believes that, provided the Union can ward off Japan and the Western powers for the next few years, it can achieve and maintain a fine type of state socialism, but he does not believe it can achieve a real Communist state. While the class conscious workers, the office holders, and the young people are happy, Mr. Frank detected a certain unrest among the young, "due probably to the fear that their personality is suffering."

The real test of Communism, the author sees coming, after the Union has won its first battle—that of abolishing poverty, establishing security, comfort and leisure for everyone—and must fight to achieve higher cul-

tural values. Then the old Marxian dialectical materialism will have to be scrapped and the question of the creation of a new philosophy will turn the balance of the scales up or down. Says Mr. Frank: "Communism is a cultural movement more fundamental than any which the world has known since Christianity began. All it needs is an adequate philosophy (and art)—the labor of the creative men of today—to make it a religious movement: to make it the religious movement for which the world is passionately crying."

While the author sees clearly the potentiality of communism, he sees the darker aspects of the picture as keenly as the brighter and the reader's final impression is that of fair mindedness.

When a youth goes from a New York night club to mass at St. Patrick's he must have an experience somewhat like ours in jumping from Russia to our next volume entitled, *Catholic Sermons*. This book contains a series of brief addresses on the Catholic Faith by forty English Anglo-Catholics and one American, the latter being Prof. Frank Gavin of the General Seminary. It is edited by Dr. Humphrey Beevor, Librarian of Pusey House Oxford (Macmillan \$2.40), and presents a comprehensive survey of Catholic belief written for the laity rather than the clergy.

The first group of sermons deals with the creation, miracles, other religions, science and psychology; the second with the doctrine of the Church; the third with worship, prayer, and the Holy Spirit; while the last deals with the Church itself. The underlying note of the book is well expressed by the Archdeacon of Chesterfield: "Those who look for joy for themselves in worship fail to find it. Worship is and must be a giving to God. It is only as we give to God, and forget ourselves, that sometimes in His infinite love He gives us this joy." All the writers stress the obligation of worship as our offering to God and the necessity of the sacramental view of life. Perhaps one ought not to single out any particular sermon for comment, but Dr. Bede Frost's seven pages on "Mental Prayer" is the best brief sermon on the subject I have ever seen.

### LABOR DAY SERVICE AT NATIONAL SHRINE

A Labor Sunday service was held at the National Shrine of the Prince of Peace, Gettysburg, Pa., on the evening of September 4th. The church was filled. The sermon was by the Rev. Archibald M. Judd, rector at Harrisburg, and the service was in charge of the Ven. A. A. Hughes, vicar.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Cash, I find, is always an interesting subject, whether one is considering one's own or that belonging to the other fellow. So possibly I cannot do better, for a lead-off, than to report that the National Council received from the dioceses during July and August \$163,205, whereas they were presented with \$240,889 during the same months last year. On the first of July the Council was \$83,711 below the proportion due on "expectations," meaning the amount promised. On September 8th the Council was \$279,738 short. No money was owed the banks on July first. Today there are notes outstanding amounting to \$200,000. On the other hand the Deficiency Fund, known to you possibly as the Whit-sunday Offering, has reached \$352,000; something to be cheerful about. The treasurer, Lewis B. Franklin, reports that "through additional savings effected since February we are assured that we can close the year without a deficit but only if every diocese and district pays its 'expectation' in full." And beginning with the word "if" in that sentence he has capital letters heavily underlined.

\* \* \*

### Council to Meet in Early October

The National Council is to meet in early October; the 12th and 13th to be precise. Whether or not the committee appointed by the House of Bishops to study affairs at the Church Missions House will report at this meeting it is impossible to report at the moment. You may recall that Bishop Lawrence, chairman, in a communication released in June stated that heavy cuts had been advised for 1933, "and by the beginning of the year we may have to advise even heavier." It has been assumed by some that the Church generally would be let in on the nature of their advice at this October meeting, the first to be held since the Bishops' committee was appointed in April. However, there is a rumor about that executive officers at the Church Missions House are of the opinion that it will be unwise to have this report, with its recommendations, given out before the Every Member Canvass. To inform the people of the Church that less money is to be spent, they reason, will be to suggest that less is required. The net result, likely as not, would be that people would store away in the toe of their sock coins that they otherwise might shake into the lap of the Council—not bad reasoning on the part of someone. However



this is all rumor and, like Babe Ruth's appendicitis, it may be exaggerated.

\* \* \*

#### Where Most of the Clergy Are

We can tell you, if you happen to be interested, where most of the clergy are, since we have just mailed to them a folder announcing our plans for this fall and winter. They went out as permit mail which requires the sender to tie them up by states and cities and to mark the number on each package. By this laborious process we discovered that there are 280 clergymen who get their mail in New York City; 74 in Brooklyn; 25 in Rochester; 15 in Albany; 32 in Buffalo; 14 in Utica and 493 in New York state outside these cities. Philadelphia has 182 and Pittsburgh 26, with the rest of the state of Pennsylvania having 466. There are 721 Episcopal clergymen residing in New England; 314 in New Jersey; 217 in Virginia; 195 in Maryland. And lest you assume that I am interested only in the east I hasten to add that the letters to other parts of the country were mailed before it occurred to me to jot down the information for you. I only hope that you parsons pay some attention to those letters. Addressing and stuffing all those envelopes kept me out of the Yankee Stadium on more than one afternoon at a time when I really should have been there.

\* \* \*

#### Vestry Asks Rector to Quit

The Rev. Rollin Dodd, rector of All Saints', New York, has been asked to resign by his vestry. They say that he is "fully determined to make it a colored parish." The story is a simple one. Up until a few years ago the parish was composed entirely of white people. The district changed and so did the parish. Today there are about 300 Negro families in the congregation and fifty white families. The whites, or at least some of them, haven't taken to the idea very much and have used various methods of keeping it a white man's church. The rector, on the other hand, accused by his vestry of favoring the Negroes, claims that he has paid no attention to racial origins whatever—that, being a Christian Church, he figures everyone is welcome. A minority of the vestry and a considerable number of the white members of the congregation, I am glad to report, support the rector in his position. In fact they felt so strongly on the subject that they presented a resolution to the vestry stating, "We wish to go on record as being opposed to discrimination in the House of God because of the accident of birth." In addressing his

#### LAST CALL

THE series of articles by Bishop Johnson, "What I Believe and Why" will commence in the issue for next week. In the same issue we start THE WITNESS Bible Class to be conducted by the Rev. Irwin St. John Tucker, Grand Master of the Order of the Sangreal. We will appreciate it if those planning to follow the lessons regularly will enroll in the Class, simply by mailing a postal to the editorial office, Tribune Building, New York City. We are anxious also to have information about classes that have been organized in order that news items about them may be placed in the paper. Those planning Bundles should place their orders at once, sending them to the Chicago office, 6140 Cottage Grove Avenue. If they are received by Monday, September 26th we will be able to send the issue of September 29th containing the first articles.

congregation last Sunday Mr. Dodd, after first calling attention to the cosmopolitan character of Harlem, where the church is located, rebuked the vestry for their intolerance. He said that except for an occasional church there was no discrimination or segregation in public or semi-public institutions in Harlem. "It is therefore the more regrettable that Christian men and women, who worship the one God and Father of us all, sometimes fail, in practice, to recognize the common brotherhood of man." He declined to bow to the will of the majority of the vestry, said he was proud of the work done at All Saints, which was a "House of Prayer for all people," stated that he believed he had been called by God to the work, and that he would leave the issue in the hands of God and to the godly judgment of the Bishop of the diocese. More power to him.

\* \* \*

#### This Week's Nomination for the Hall of Fame

Those persons who feel it is best for a clergyman to move from one parish to another every five years or so would perhaps be interested in the case of the Rev. Frank Mezick at Arrington, Virginia. Mr. Mezick attended Washington and Lee University and Virginia Seminary and was ordained Deacon in 1899 and Priest in 1900. In September 1902 he became rector of Nelson Parish and he has been there ever since, so that this September he will have held the same charge thirty years. And—he is just as much beloved as he ever was. Nelson Parish covers Nelson County. Christ Church at Schuyler,

in the extreme Eastern edge of Nelson, is being cared for by the Rev. W. Roy Mason of the Diocese of Virginia. Mr. Mezick has all the rest of Nelson County with three churches: Trinity at Arrington, Grace at Massies Mill and Christ Church at Norwood. Naturally he is one of the best known men in the county. Also he is one of the most popular, not only in his own congregations, but among the people of other denominations as well.

Every year, some time in August, Bishop Jett makes his visitations to all three of these churches in one trip, spending two or three days in the county. And every year while the Bishop is there the members of the three congregations gather together for a big picnic at Trinity Church. In this way all the folks in the parish see something of each other and the Bishop has a chance to make an informal speech to them all at once. It's a great occasion for the Episcopalians in Nelson—and a lot of other friends. Going to the Nelson picnic is one of the chief pleasures in the Bishop's life. This year the Bishop was in Nelson August 21st, 22nd and 23rd—from Sunday to Wednesday. He visited the three churches and confirmed five persons. The picnic was held on Wednesday and was a great success; really a community affair, rather than just an Episcopal party.

\* \* \*

#### Another Generous New York Rector

The way to get something nice for your church apparently is to invite a New York rector to preach for you. The other day we reported here of a nice garage being built on rectory property down in Delaware by the rector of the Incarnation, the Rev. Percy Silver. Now word comes from the Rev. Thomas R. Hazzard, informing us that Dr. Brooks of St. Thomas Church preached at St. Thomas, Amenia Union, N. Y. He had a rather tough time of it apparently, what with no pulpit light and the oil lamps overhead shedding a dim light on his notes. So he saw to it that an electric light equipment was installed in the church.

\* \* \*

#### Sewanee Goes in for Summer Conferences

The province of Sewanee, which includes all of the dioceses in the south, goes in for summer conferences in a big way. Forty such gatherings have been held in the province this summer, attended so I am informed, by the executive secretary of religious education down there, the Rev. Gardiner L. Tucker, by three or four thousand Church people. Most of these conferences are the direct result of training that has been given at the Sewanee Con-



ference, held each year at the University of the South, since practically all of the leaders received their training there. At Sewanee alone there was held this year no less than seven separate conferences, running through the entire month of August. The attendance this year was better than ever, the faculty stronger and the purpose more serious apparently. They went after all sorts of important problems, not only dealing with Church affairs but with economic and world problems as well. The young people, for instance, felt so strongly on the subject of international relations that they passed resolutions informing the world that they stand for world peace; that should threat of another war arise they should be consulted as to whether they approved of it or not. They also made it clear that they propose to inform young people throughout the province, and the entire Church if possible, just where they stand on the matter. All of which is cheerful news I think. Much better than spending their time toasting marshmallows and singing lustily that favorite Sewanee hymn, "Out the Window You Must Go."

\* \* \*

#### Federal Council Meets in December

Reports vitally affecting Protestant denominations in the United States will be presented and acted upon at the quadrennial meeting of the Federal Council of the Churches of Christ in America, to be held December 6 to 10 in Indianapolis.

Among the many important matters to be considered will be the report of the committee on function and structure, which, throughout the present quadrennium, has been studying the organization and policies of the council. A new president to succeed Bishop Francis J. McConnell, of the New York area, Methodist Episcopal Church, will be elected. Important reports on the subject of Church and State, and a revised social creed of the churches also will receive attention.

\* \* \*

#### Venerable Sexton Has an Anniversary

'Tis said of Mr. William J. Boyd that he never forgets a person; once he has looked into your face and shaken your hand, regardless of the years that have rolled by, he will call you by name at the next meeting. I, of course, can't vouch for this. I shall check up on it one of these days, having met Mr. Boyd on one occasion some time ago. Anyhow, he is the sexton at Trinity Church, New York, a position he has held for the past eighteen years, though he has been connected with the parish for seventy-one of the seventy-eight years of his life, celebrated the other day. And some day

when you are in New York go to Trinity for the noonday service and afterwards go into Mr. Boyd's little office and have a chat with him. He can tell you more about New York than any lecturing guide. He knows all the buildings, past and present, and most of the prominent people. As for the Church there is hardly anyone of consequence about whom he cannot tell you a story or two.

\* \* \*

#### Missions in Southwestern Virginia

The Rev. Taylor Willis, Roanoke, Va., has held missions this summer at St. John's, Roanoke, while the

Rev. Warren A. Seager of Covington held a similar mission in the same city at St. Peter's. Mr. Willis also held preaching missions at Richlands in Tazewell County and one at Bluefield.

\* \* \*

#### Far from the Kingdom Says Bishop Jenkins

Through his little Nevada Church monthly, The Desert Churchman, Bishop Jenkins reminds his people that we are far from the Kingdom of God. He quotes for them a news item to the effect that in Connecticut girls work 55 hours a week for as little as \$1.97 to avoid starvation on

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\* \* \*

## Connecticut Clergy to Hold Conference

The annual conference of the clergy of Connecticut is to be held at Wallingford from September 27th through the 29th. The leaders are to be Father Hughson of the Order of the Holy Cross; Professor Thaddeus Ames of New York; Professor Johannes Hempel of Germany; Bishop Creighton and Spencer Miller, Jr., of the Church Missions House and the Rev. George A. Buttrick of New York.

\* \* \*

## Philadelphia Training School Opens Next Month

The Church Training School of the Diocese of Pennsylvania will open on October 5, 1932 for the winter term. This is one of four schools in the United States which offer resident training to young women who wish to prepare for work in the Church. The training consists of a two year course in Church history (including missions), Prayer Book, doctrine, Christian mysticism, Bible, with additional courses in religious education, psychology, sociology, social case work, hygiene and sanitation, voice culture, and practical experience in institutions, hospitals, settlements, and the like. The courses are designed for women who desire to enter work in Church social service, religious education, to go into mission fields, or to prepare for the life of a deaconess. Programs are also arranged for women who wish to enter as special students or for post-graduate work.

\* \* \*

## Speedy Boys in Chicago

Visiting 4,000 homes in four hours? Yes, six acolytes of St. Ansgarius Church, The Jenny Lind Memorial, Chicago, Ill., did that recently. The rector of the church the Rev. William Tullberg had his printer donate four thousand little pamphlets with pictures of the Church and a letter from the pastor and the church school superintendent. It took the boys three hours to fold the pamphlets for the mail-boxes and four hours to distribute them in the neighborhood of the church. The boys, walking fast, covered one square mile, proud of doing something for their Church.

\* \* \*

## Minnesota Clergy Plan to Meet

The autumn conference of the clergy of Minnesota was held at Lake Independence, near Minneapolis, September 16th and 17th. Conferences for the laity are being held in


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\* \* \*

#### **Can't Accuse This Rector of Proselyting**

The Rev. F. P. Goddard, rector at Marlin, Texas, took fifty-two members of his boys' club camping for two weeks at Galveston, where they were the guests of Trinity Church at their beach camp. Of the fifty-two boys but two of them were members of the Episcopal Church. Of the one hundred and ten boys who belong to the club, and who meet with Mr. Goddard two nights a week, but six are Episcopalians. That is a record for the books.

\* \* \*

#### **Bishop Wise Conducts Conference in Detroit**

Bishop Wise of Kansas conducted the annual men's conference of the St. Columba's parish, Detroit, on September 10 and 11. They met at the diocesan camp for boys, Camp Frisbie. Primarily for the men of this one parish laymen from other parishes were present upon the invitation of the rector, the Rev. Otey R. Berkeley. Among the subjects discussed was the present economic situation and what a Christian should do about it.

\* \* \*

#### **Week of Penitence and Prayer**

Our Church, through the commission on evangelism of which the Rev. Malcolm S. Taylor is the director, is cooperating in promoting an interdenominational week of penitence and prayer from October 2 to the 8th. A pamphlet has been issued setting forth the program for each day, together with practical suggestion for the observation of the week. It may be secured I take it from Mr. Taylor by writing him at the headquarters of the commission at 3510 Woodley Road, Washington, D. C.

\* \* \*

#### **A Call for Volunteer Lawyers**

If there are lawyers who read these paragraphs interested in seeing that civil liberties are maintained in this country they can perform a real service by serving the American Civil Liberties Union in a volunteer capacity as occasions may arise in their localities. As you may be aware many famous lawyers thus serve this organization; Clarence Darrow, Arthur Garfield Hays, Felix Frankfurter, George W. Kirchwey, Amos Pinchot and others. The organization is anxious to expand their list, so if you feel that you can be of service to them write them at 100 Fifth Avenue, New York City. It should be stated that the American Civil Liberties really believes in free speech, free press and free assemblage and not merely in granting

these rights to those with whom they happen to agree. So if you do volunteer you might be called upon to defend someone with whom you thoroughly disagree.

\* \* \*

#### **A Bishop Boosts the Church Press**

Bishop Jenkins of Nevada in the last issue of his diocesan paper writes: "Then about the Church papers. The General Convention urged their wider circulation. The people will never be more than lukewarm till they are informed. Much depends upon the attitude and diligence of us clergy. Let's see how many new readers we can secure this fall." Which I naturally say is a good idea.

\* \* \*

#### **Long Island Charity Foundation Has Deficit**

The 80th annual report of the Church Charity Foundation of Long Island, principal philanthropic agency of the diocese, has recently been published. Financially, the institution has felt the depression, as have all charitable organizations. The calls upon its hospital for free and part-pay services have greatly increased, while the receipts from gifts have fallen off. Income from endowments, though sufficient to keep the work going, have not been sufficient to prevent a deficit. The total current expense for the year 1931 was \$405,885.81 not including \$16,763.28 interest on borrowings. The income, including all donations, was \$391,586.43. The deficit amounts to \$31,062.66. The Home for the Aged cared for 88 people during the year, the Home for the Blind 17, the Children's Cottages 45. The service of St. John's Hospital was in volume the largest rendered. 4,060 patients received a total of 54,886 days' care. Of this total, 9,400 days' care was given at no charge, and 18,544 days' care for part payment only. The report shows that the endowment funds were increased during 1931 by \$271,891. The total endowment is now \$3,004,043.88. It is interesting to observe that the endowment began in 1872, and the first million dollars of endowment took 50 years to accumulate. In ten more years two more millions has been added.

\* \* \*

#### **All the Clergy Were Not Vacationing**

All of the clergy of the Church were not sitting in the sun this summer. For instance one of the clergy of Nevada during the month of June travelled 1,149 miles, held 28 services, made 133 calls and conducted a vacation Bible school. Another out there travelled 913 miles, held 21 services, made 208 calls, prepared a class for confirmation and organized two Bible schools.

#### **Italian Church Feeds the Children**

At the Italian Church of San Salvatore, maintained by the New York City Mission Society, 1486 lunches were served during the summer from a special fund. In a period of five weeks and two days, 119 children, all of them very little tots, were enrolled. A daily average of 68 were fed.

\* \* \*

#### **Conference of Clergy in Spokane**

The clergy of the district of Spokane held a conference and retreat at the cathedral two days late last month. It was conducted by Bishop Cross. One day was devoted to an analysis of the financial condition of the district, with a discussion of the fall program.

\* \* \*

#### **John J. Ambler Goes to Fredericksburg**

The Rev. John J. Ambler, assistant to the dean of the associate mission in southwestern Virginia has accepted a call to be the rector of Trinity Church, Fredericksburg, Va. He took charge of the parish the middle of August.

\* \* \*

#### **Parish Has a College Night**

Grace Church, Oak Park, Illinois, bids farewell to young people about to leave for school or college with a parish party held each year early in September. Various colleges are represented by tables—gay affair as you may imagine, with singing and cheers.

\* \* \*

#### **Death of Wife of Bishop Brewster**

Mrs. Chauncey B. Brewster, wife of the retired bishop of Connecticut, died on September 14th in the American Hospital, Paris, France. Her death was caused by injuries received in a taxicab accident suffered in Paris a week ago. Mrs. Brewster, seventy-six years of age, was visiting in Paris with her husband and daughter.

\* \* \*

#### **Try to Get the Point of View of the Other Fellow**

From the diocese of Texas comes word that a group of nearly forty girls connected with the Young People's Service League spent three weeks at the diocesan camp actually living in the spirit of other nationalities in an attempt to understand them. Six groups were formed, each to represent a foreign country. Costumes were made during handicraft periods to fit the different nationalities. A couple of yards of oil cloth furnished the Russian boots, and kimonas and pajamas, sufficed for the Japanese. The flags of the various countries were made by the girls themselves and waved over each group's cabin. As the flags were



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raised and lowered the girls sang the national anthems of their own country. In addition to a travelogue class conducted by Mrs. J. C. Tolman, several "foreign" representatives lived with the girls; the Misses Zanarda and Alicia Perez, formerly of Mexico, Miss Mary Nagia, a student at Rice Institute, and Mrs. Tamara Rossini-Harris, a relative of the Italian composer, Rossini.

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### Church Hospital Heads Meet in Detroit

A special service was held in St. Paul's Cathedral, Detroit, on the morning of Sunday, September 11, for the convention of the American Protestant Hospital Association, which met in Detroit that week. The preacher was the Rev. Thomas A. Hyde, superintendent of Christ Hospital, Jersey City, and president-elect of the association. Assisting in the service were the Rev. John G. Martin of the Hospital of St. Barnabas, Newark, N. J.; the Rev. Henry Webb of St. John's Hospital, Brooklyn, N. Y.; the Rev. Frank C. English, executive secretary of the American Protestant Hospital Association; and the Rev. A. O. Fonsalsrud, present president of the Association, the two latter clergy being from other denominations.

\* \* \*

### Church Army Boys Return to School

During the summer ten Church Army boys in training have been out on the road. They conducted a 700 mile evangelistic hike through Massachusetts, Connecticut and Rhode Island, visiting 77 parishes. They are to reassemble at Bishop McVickar House, Providence, R. I., on the 24th for their final course of training. It is expected that they will complete their training on December 11th when they will be commissioned by the Presiding Bishop at a service at the Cathedral of St. John the Divine in New York.

\* \* \*

### The Job of the Church for These Times

Economic depression demands that the Church show people the way out of difficulties, declared the Rev. D. A. McGregor, director of adult religious education of the National Council, in an address before 200 Church school teachers in Chicago last week.

Dr. McGregor declared that adult religious education has nothing to do with learning interesting things. To the contrary, its aim is to teach how to deal with disturbing problems of all sorts, he said. Older people, Dr. McGregor explained, are hungry for religious education in its true sense, but dislike the idea of being schooled.

"Adults do not care when King Josiah died, but they are eager to learn

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what they can teach their children," said Dr. McGregor. "They may not be interested in the names of the minor prophets, but they are tremendously interested in learning what we can do to end the depression. They can get along without knowing who Zerubbabel was, but they would like to learn more about how to live happily and successfully."

The place of the Old Testament and the Bible generally in adult religious education, Dr. McGregor said, is widely misunderstood. The Old Testament, he declared, must not be looked upon as history, but rather as a series of first class sermons dealing with actual situations of men and women of another day.

\* \* \*

#### Death of Rector at Middletown, N. Y.

The Rev. David J. Evans, for thirteen years rector at Middletown, New York, died suddenly of a heart attack on September 12th while at Crater Lake, Washington. He was 75 years of age.

\* \* \*

#### Illness of Rector at Norfolk, Virginia

The Rev. H. H. Covington, rector of Old St. Paul's, Norfolk, Va., recently underwent a major operation. It is reported that his recovery is assured.

\* \* \*

#### Consecration of Newark Bishop

The Rev. Benjamin M. Washburn is to be consecrated Bishop Coadjutor of Newark at Grace Church, Orange, N. J., on Friday, October 14th. The Presiding Bishop, the Rt. Rev. James DeWolf Perry, is to be the consecrator, with Bishop Stearly and Bishop Lawrence as the co-consecrators. He is to be presented by Bishops Sherrill and Dallas, and Bishop Burleson is to preach the sermon.

\* \* \*

#### Fishermen Meet on the Road

Out in the remote wilds of the Nevada desert the other night, traveling back from holding a service at a distant station, the Rev. Harold Lascelles of Winnemucca met a big motor truck. They stopped to exchange the greetings of the road, and it was learned that the truckman was selling, of all things, fresh fish. The clergyman said that he too was a fisherman, and they drove on.

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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  
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  
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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