

The **WITNESS**

CHICAGO, ILL., DECEMBER 1, 1932

CULT OF AMIABILITY

by

WILLIAM E. HOCKING

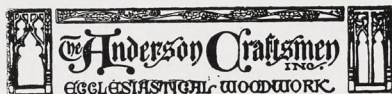
Professor of Philosophy at Harvard

CHRISTIANITY runs the danger of becoming soft by its cult of amiability. There is something too closely associated between the love which is the essence of Christianity, so far as it deals with human attitudes, and that love, that amiability, which hesitates to give a full, manly, critical blow. Christians have sometimes been felt by the outside world to be a little shrinking. Religious work suffers because people refrain from using their critical faculties. There is something of the sheltered character when one gets into religious institutions. There is something musty about them, because the air of criticism does not blow like a ventilating wind through them.

From an address at the presenting of the
Report of the Laymen's Foreign Missions Inquiry.

MESSAGE OF THE WEEK

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THE WITNESS

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THE CHURCH SCHOOL

By

JOHN R. CROSBY

Rector of St. Luke's, Seaford, Delaware

I HAVE only within the last few weeks become a member of THE WITNESS family, and was delighted to find on opening my first number the Witness Bible Class by Irwin St. John Tucker. I have not finished rubbing my eyes yet. Can it be possible that a responsible Church paper is putting on a course for which the tools are simply a "Bible, Prayer Book, and a note book." That it is possible to educate without pageants, religious drama, get-together picnic lunches, psychology, teacher's institutes, or inspirational talks is indeed unique; something that a rector can use without the assistance of the corps of elderly maidens humorously designated superintendents of religious education.

That there is something radically wrong with our present system of religious education we all agree. We have all, from the National Council down to the smallest diocese, gone education crazy. Only yesterday I met a brother clergyman who was being hounded to distraction by his diocesan department of religious education—I hasten to say that he did not belong to Delaware. It is he who insisted that I write this article. I asked him to suggest an alliterative and catchy title, and he somewhat bitterly suggested, "Baloney, Blah and Ballyhoo." While not going quite so far as my reverend brother, I can sympathize with him from the very bottom of my heart, and this article is a humble attempt to look at the matter from the standpoint of plain commonsense, and to respectfully suggest a remedy that the wisdom of General Convention has stowed away in obscurity together with Family Prayer, the Articles of Belief, and other superannuated relics of a bygone day.

Right at the back of the Prayer Book, where nobody ever looks, is an obsolete document called a Catechism, and in very small print at its very end are four rubrics. As nobody ever reads them, I make no apology for transcribing them here.

"The minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasion, openly in the Church, instruct

or examine as many children of his parish, sent unto him, as he shall think convenient, in some part of this catechism.

"And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn."

We have here the concrete instructions of the Church. The minister has definitely laid upon him the responsibility for the training of the souls of the children committed to his charge, and the parents the equal responsibility of seeing that their children are sent to the minister for instruction. Further the nature of that instruction is clearly shown. Added to which we have now an Office of Instruction apparently composed with the express purpose of developing the Catechism into a regular Church service, and again laying down the limitations of the curriculum that the ministers of the Church must give.

There is nothing in either the Prayer Book, or the Constitutions and Canons, dealing with or enjoining Church schools, diocesan superintendents of education, psychology, pageants, religious drama, summer schools or institutes. Admitting that all these things may be admirable as side issues in the life of a parish, they do not relieve the rector of one iota of his responsibility to carry out the rubrics of the Church that he swore at his ordination to obey. It is plain that the ordinary parish cannot—even if it is desirable—provide the necessary buildings, apparatus and teaching staff that can enable it to compete with the worst equipped public school. The children are bound to compare the standards they work under five days a week, with the conditions they are asked to put up with on Sunday. In addition to which the public school insists on a standard of discipline, and of professional efficiency in the teaching staff which we are unable to either approach or enforce.

I would suggest that the Church, in its wisdom, realised this and in its Catechism and Office of Instruction laid down a definite ruling as to what should

be taught, and by insisting that this instruction should be given in the Church by its ordained minister provides both the standard of efficiency for the instructors, abolishes the badly equipped and irregularly staffed Church school, and gives, in the atmosphere and reverence for the House of God, a substitute for the discipline it is impossible to enforce in a parish building.

I respectfully suggest that there is something in the age old traditional educational system of the Church. It is extremely nice to dress little boys and girls up as St. Joseph, the Blessed Virgin, angels and shepherds, but it is eminently necessary for them also to know the Creed, the Lord's Prayer and the Ten Commandments. It is not enough to know the topography of the Holy Land, the details of Solomon's temple, why I wear a chasuble, and what the Church is doing in Honolulu. They are all admirable in their place, but I take it that "Seek ye first the Kingdom of Heaven and its righteousness and all these things shall be added unto you" also applies to Sunday schools.

The Church gives us a definite picture of the children gathered together in the House of God being instructed in the Word of Life, the practice of the Christian religion, and "those things which a Christian ought to know," by the priest of God as the Father and teacher of his people.

WHAT is the situation today? The bishop of a diocese realises with regret that all is not as it should be in his Church schools. The National Council has been sending out disturbing circulars. An adjoining diocese has been putting on an exhibition which is the envy and admiration of its less up to date members. The children's Lenten offering is a source of revenue that has not been properly exploited. The bishop brings the matter to the attention of the Executive Council, who, realising the seriousness of the situation appoints one of their number to act as chairman of religious education, and vote a sum of money to finance the work. The next thing is to "keep up with the Jones" and secure a superintendent of religious education. Unfortunately, the diocese can only appropriate from twelve to fifteen hundred a year for this purpose. For that sum it is impossible to obtain a decent janitor, not to speak of an expert in psychology, pedagogy, kindergarten, religious drama, and method.

Fortunately someone remembers Miss Pamela Prettyman of the diocese of Kalamazoo, the daughter of a deceased clergyman, who has not missed a summer school for thirty years, and whose father was an old seminary friend and fellow student. In the absence of any other candidate, and to secure the support of the rector of St. Dives-in-the-Suburbs, Miss Pamela is appointed. The clericus is entertained at lunch, and a fervent lecture given to the members on loyalty to the diocese, ideals, and the importance of the children's Lenten offering.

Miss Pamela starts in with enthusiasm. She has attended six consecutive summer schools specializing in religious drama, and the chairman of religious education has a pet series of graduated Sunday school

lessons that were used by the superintendent in his last parish. A brand new diocesan scheme is presented to the bishop, who, delighted with the zeal of his new department, and glad to be rid of a pressing responsibility so as to turn his attention to his many other problems, endorses it gladly. The larger parishes ignore Miss Pamela and the chairman altogether, while the clergy of the smaller and rural parishes bitterly resent what they consider an attack on their independence and a reflection on their ability, and although compelled to accept it, consider it foredoomed to failure from the start.

Two rectors hail it with joy as a means of escape from a troublesome problem, and implore Miss Pamela to come into their parishes and run the whole thing. The rector of St. Dives puts on an admirable pageant which is duly featured in the Society Sunday Supplement. The chairman of religious education reads a paper at the provincial synod, and Miss Pamela gives an exhibition of woodwork, scrap books, religious drama and bookbinding at the bazaar of the Auxiliaries in her two parishes.

The rest of the diocese carries on as usual. Articles by Miss Pamela and the chairman appear in the leading Church papers, and the diocesan reporter thanks heaven that he has something to say at last.

Fired by success, Miss Pamela decides that the higher education of Church school teachers is a crying diocesan need. It generally is. She formulates an admirable scheme of teacher's institutes at central points in the diocese, to which teachers can foregather and be instructed in the Higher learning. The bishop is delighted, and theoretically everything is lovely.

Miss Pamela collects a faculty consisting of herself as expert in chief; the Old and New Testament by any clergyman who happens to drop in; the Prayer Book by the Reverend Timothy Toots lately escaped from deacon's orders, and child psychology by Miss Priscilla Pennington, who believes that all children are trailing crowds of glory deposited by storks under berry bushes. The trouble starts when neither clergy or teachers will drive from ten to thirty miles on cold nights to be instructed in a course about which they have not been consulted, do not want, and care nothing about. Finally the chairman loses his head and writes a monitory letter to all the clergy accusing them of lack of cooperation and issuing categorical instructions. He is promptly told to run his own parish and go and boil his head. A few parish priests, goaded to desperation, tell Miss Pamela to go away and mind her own business. Both sides rush to the unfortunate bishop who, pestered to death, makes an injudicious speech on lack of cooperation which is bitterly resented by the clergy.

The chairman, who did not want the job anyway, resigns, and Miss Pamela retires in tears to Kalamazoo. After a brief respite, the whole rigmarole starts over again.

IDEFY anybody to say that this picture is an exaggerated one. The modern methods will not work. We have not the money, the personnel, the material, the experience, or—let us be candid—the brains.

Our business is to turn out good men and women as members of the Holy Catholic Church. The Church has given us a program and method hallowed and sanctioned by the experience of eighteen hundred years. We are throwing this experience overboard, and recklessly undertaking a program which lies outside the province of the Church. We are here to teach the love of God and to point the path of salvation to the individual soul, and not either civics, psychology, music or the drama.

I suggest that it is time that we individual rectors—who are after all the responsible parties—cast all this farrago of rubbish to one side, get back to the Lord's Prayer, the Creed, and the Ten Commandments, and teach our children to fear God and honor the State, leaving unto Cæsar the task of instruction in those things that are due unto Cæsar.

Personally, I stand wholeheartedly behind Irwin St. John Tucker on the Bible, the Prayer Book and a note book.

WHAT I BELIEVE AND WHY

The Ascension

By

BISHOP JOHNSON

IT IS very difficult to translate a spiritual vision into the language of terrestrial mortals, because one is describing something foreign to human experience and yet necessarily expressed in language made up from such experience. It is thus when we speak of our Lord's Ascension. His session at the right hand of God and His presiding at the great Assize. The Church is forced to use terms which suggest rather than explain these actions.

Our modern scientists in their doctrines of relativity and the fourth dimension are similarly handicapped. They have the unfortunate alternative of using language which nobody comprehends or else of failing to explain what they mean in the language of popular understanding. The Church was obliged to adopt the latter course at the risk of being misunderstood and severely criticized by the intellectuals. Our Lord never hesitated in this dilemma. "I thank thee, O Father, that Thou has hid these things from the wise and prudent and revealed them unto babes." A significant statement based upon the necessity of our becoming as little children in spiritual matters and accepting a kindergarten method of instruction no matter how injurious it may be to our vanity. The trouble is that the worldly wise and prudent are always orienting the wisdom of God to their limited knowledge instead of orienting their ignorance to His wisdom.

So I can hear the criticism of the worldly wise that our Lord did not go up or sit down and that God hasn't hands and at the same time believe that our Lord ascended into a realm of which we know nothing, and that He reigns over a Kingdom of which we know little and that He is the source of that judgment in which those who seek righteousness are separated from those who are indifferent to its lure.

In a progressive creation it is inevitable that the lower forms of life are themselves incapable of visualizing the Kingdom into which they are subsequently taken up. If the ape became man, it is quite evident that as an ape he could not contemplate the estate into

which he was destined to emerge. Books and paintings and sonatas are mysteries which his mind could not comprehend and his language could not describe. In the survival of the fit I imagine that the highly educated apes would be the most satisfied with their simian state and would be the least likely to progress. They would feel that they had arrived.

In the same way I am aware that there is a cultivated group who are perfectly satisfied with their high estate. They are seldom listed among the progressives but are quite reactionary toward any improvement. There can be no ascension if we flatter ourselves that we have reached the top and there can be no judgment of our acts if we are secure in our own infallibility.

PERSONALLY I believe in a Kingdom of Heaven because I am so dissatisfied with exhibits A and B of this earthly Kingdom, said exhibits being composed of the wise and prudent, so-called. To me the greatest man who ever lived is incomplete and everything in nature seems to be capable of higher forms. It is this persistent upward thrust that either ceases with man or continues after the phenomenon which we call death.

In the economy of nature there is a conservation of energy which permits nothing to be lost. The reactions of chemistry produce new wonders out of the ordinary constituent elements. Hydrogen and oxygen are in themselves most uninteresting gases but in their chemical reaction they produce the miracle which we call water, capable of a thousand uses.

Thus insignificant individuals, like the twelve apostles, have created a wonderful mystery known as the Holy Catholic Church. So I believe there are tremendous possibilities in love and worship and fellowship which are by no means exhausted in our human relations and which will not be lost in the alchemy of creative power, where baser things are transmuted into precious realities.

So when I say these words in the creed—"Ascended into Heaven . . . sitteth on the Right Hand of God . . . coming to judge the earth", I am fully aware that in a literal sense they are accommodations to my ignorance and in a spiritual sense they lift me up to a higher life which I see through a glass imperfectly, so that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

The materialist says these things are visionary and so they are but "without a vision the people perish." It is faith and not sight and because it is faith, it is not capable of demonstration. Yet wrapt up in this vision are such words as worship, reverence, love, faith, hope and devotion which, if they have no meaning to men, demonstrate either that they lack reality or that man lacks the ability to comprehend their profound significance. My faith compels me to believe in the reality of the idea as being more conclusive than is man's superiority to them. That too is a matter of faith. Do you believe in God's power and goodness? Then you believe in the reality of these words as far more inspiring than the mentality of man. To me the miracle is not the ascent of Christ but the ascent of man.

THERE is nothing to prevent that ascension from going on in a universe where no energy is lost. And in that process I confess that I am a little child in understanding but that I have such confidence in the wisdom and goodness of the Master that I prefer to follow Him than to follow the lead of those who invariably get lost before they reach the end of their trail. His trail leads on beyond my earthly vision it is true but I have such confidence in His leadership that I am willing to follow the trail, even when its end is obscured from my vision.

It sounds like a fairy tale to those who are literally minded but so has every progress made by men seemed to those who have been content with their previous status. It is only the men who have seen visions that have ever found any treasures which were hidden from their superficially minded and self-satisfied contemporaries.

I had rather go adventuring with Christ than to wander about with other leaders. That is why I believe there is no use saying, "You cannot prove it." Of course, I cannot. It would be no adventure if I could. When the scientists have reduced everything to proof, they will perish of ennui.

I believe in a risen ascended Christ Who reigns on high and will judge the world in justice just because it is the only tenable explanation of the purpose of creation or the end of man.

I repudiate the belief that the last word of God's creative genius is an ash-pit or a cemetery. How much more credible that it is the ascended man of God who triumphed over sin and death and vindicated righteousness!

You may call one a fool for pursuing such a quest but after reading Lippman's plaintive wail, and Dar-

row's dismal croak, I thank God that I am a joyful fool, and believe that God is not mocked with a world that is a tragic failure. At least the universe that Christ pictures is one which still attributes to the Creator some vestiges of reasonable intelligence.

(Next week: The Holy Spirit.)

Witness Bible Class

Conducted by

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Lesson Ten

BY THIS time the question will have arisen in your mind; "How did we get these Bible stories? How were they handed down to us?" The answer is in itself one of the most fascinating stories in the world.

Picture to yourself the ancient life, when there were no radios, no movies, no newspapers, no telegraphs or telephones, and no railroads; no printed books; very few written books, and they mainly written on clay—and no schools. Families lived very much alone. On great occasions, such national days as Fourth of July and Thanksgiving are to us, celebrations would be held at famous national shrines. Families would gather from far and near, and hold a big open air dinner. Because meat was so rare, it was never eaten except in connection with some sacrifice; God was invited to have His share in the family dinner, and His part was burnt in the sacrificial fire.

Around the great camp-fires, as dusk fell, dances were held like the festival dances of the American Indians. Men danced in groups by themselves and women by themselves, not two by two, as our custom is. These were religious dances. "Praise the Lord in the dances" say Psalms 149 and 150. David danced before the Ark; Miriam and the women of the Hebrews danced at the crossing of the Red Sea; Jephthah's daughter came to meet him dancing, and the women came dancing and singing to greet David and Saul when they returned from their victories. The daughters of Shiloh went to dance in the vineyards, to help make the crops grow.

These dances were always accompanied by songs, sung to the music of timbrel (a sort of tambourine) and harp. Usually they were solo and chorus songs. At the dance of the Passover they sang the Song of Miriam, (Exodus 15) in which the leader sang the verses and all the women and girls came in with the chorus. Another such dancing song is Psalm 136, in which the second half of each verse, if translated "For eternal is his love" gives a better idea of the rhythm of the chorus.

When the dancers were tired, or between the festivals, the elders would tell the children the meaning of the observance. The story of the Exodus, or of the victories over Sihon and Og, or the stories of Samson, Jephthah, Gideon, and Barak, were told over and over again down through the centuries, to the

accompaniment of clapping hands, clashing cymbals, and the chorus of many voices raised in song.

Wording of the stories varied a little, in accordance with the shrine around which they were told. At the Northern shrines, like Bethel and Gilgal, the name used for God was "El" or "Elohim" (The Judge). In the Southern nation, at Hebron, Beersheba and Bethlehem, they used the name "Jehovah" (The Living One). So when the Bible story tells the same thing over and over again, that means that two of these accounts have been woven together. Long afterward, when David took Jerusalem and established the kingdom there, and when Solomon built the Temple, these stories were collected and written down in one volume. But for centuries they had been preserved in the living memory. People in those days had little else to think about; no other books to read. Such well-trained memories are often more reliable than written records. So the Bible really came out of the soul of the nation, and many hundreds of thousands of people took part in the making of it.

MEMORY WORK

We have memorized the Old Testament books. Let us begin on those of the New. First get this number right, like a telephone number;

Four—One—Thirteen—Eight—One.

Then learn this list;

Four—Gospels.

One—History. (Acts of the Apostles).

Thirteen—Letters of St. Paul.

Eight—General Letters.

One—Revelations.

* * *

NEXT WEEK: THE STORY OF JACOB.

Casual Comment

By

BERNARD IDDINGS BELL

IT IS a startling challenge to all of us that Bishop Wilson of Eau Claire has presented, in the Hale Memorial Sermon at the Western Theological Seminary. His subject was "The Episcopal Church and Non-Anglo-Saxon Elements in the United States." There are 500,000 Eastern Orthodox people (Greeks, Russians, etc.) who wish close cooperation with us, looking toward eventual union and inter-communion; 200,000 Polish Old Catholics who wish immediate inter-communion; 20,000 Assyrians who wish the same, etc. What are we going to do about it? That is what Bishop Wilson wishes to know. That is what all these fellow-Americans, fellow-Christians, wish to know. They do not ask us to repudiate our concept of priesthood and sacraments, or to pare down our creeds, or to forswear our heritage as historic and normal Christians. We have talked a lot about Christian unity. Has it been all words and nothing more?

This is a little startling to many Episcopalians. They have thought that Church unity meant getting together with nice, conventional Anglo-Saxon people like the Presbyterians and the Congregationalists and the Methodists, with possibly a generous inclusion and toleration of the Lutherans who, while not Anglo-Saxon, are at least Nordic. To be sure, these good people, thoroughly Protestant, have not welcomed our overtures. They have curtly asked us to give up about

everything we hold dear, as the price of their comradeship. But maybe, after awhile, we could hit it off with them. That is about all that has been in the minds of very many Episcopalians, when they advocated "reunion."

And lo, here come well-nigh a million folks, holding out the hand of proffered fellowship, smiling all over with brotherhood. There is hardly a Nordic among them. They are swarthy of face, very largely Slavonic or Levantine in complexion and traditions, definitely Catholic in religion. They are sure that we too are Catholics, though as little Roman in obedience as they themselves. Well, well, well! This is not what some of the brethren have been anticipating. Are we big enough, wise enough, Christian enough to embrace the opportunity; contribute ourselves and what we have to a greater Church to which these brethren wish to give what they are and have; lose the P.E.C. in a bigger, better, more American, non-Roman but Catholic Church in this land? Or shall we be "little Anglicanders"?

In order to face the issue effectively, we must realize that America is no longer an Anglo-Saxon country. Almost every Englishman with brains who of late years has visited us has remarked that, in our ways of thinking and acting, we are now far more like continental Europeans than we are like Englishmen. Even our language, which once was English, rapidly becomes something else. The surest way for our Church to perish is to stress the fact that it is Anglican. America is no British colony, but a great new nation on its own hook. Shall we not turn our attention from our origin to our destiny?

Write to the Western Theological Seminary, Evanston, Illinois, and get a copy of this Hale sermon. It will stir you up no end.

Confidences

By

JOHN RATHBONE OLIVER

NEVER in my wildest dreams did I ever imagine that I should someday be asked to be responsible every week for a column in a periodical. It is the type of work that I have always admired because it seems to be so generally useful, but that I never felt capable of achieving myself. I should like this column to be a kind of extension of my daily correspondence. Every morning letters come to me from all over the country asking my advice about various matters. I do what I can to answer these people. I have felt however, that there are hundreds of other people who feel that they would be intruding or taking up my time, if they wrote personal letters to me. Still others are unwilling or unable to put into a letter the details of their personal difficulties. They do not like to sign their names at the bottom of a letter. They often imagine that my letters pass through the hands of a secretary before they reach me. For years I have been anxious to create for such people what I have often

called "a protected approach." That is, some arrangement that would obviate the necessity of a personal letter; that would make it possible for the person to get the advice that they need without being forced to give me their names and their addresses.

The editor of THE WITNESS has been kind enough to help me in arranging this protected approach. Any one who feels that I can be any help, may write to the editor of THE WITNESS at his office in New York stating their difficulties and the matter on which they need advice. These communications will then be submitted to me and I shall try to answer them in this column. I should like to make the column a real help to others, but I should not wish it to become a mere letter box for unnecessary or unimportant complaints and questions. I shall be obliged to reserve to myself the decision as to those communications that I shall answer in this column. I do not intend either to conduct it like so many columns in the daily papers in which "Aunt Susie" or some other fictitious person answers communications from "Mary" or "E.H.S." about the conduct of their love affairs or the type of dress that is most suitable to their particular type of beauty. I shall not therefore answer communications in this column directly under the initials or assumed names of the people who write. I shall however, attempt in a general way to answer the questions that come in and anyone who has written to the editor will probably find something about his or her various difficulties in this new column of mine.

I shall welcome any criticisms or suggestions about the way in which the column is to be conducted. I am groping myself more or less in the dark in my desire to reach and to help the class of people who often need help badly enough, but who do not know exactly how to get it.

Editor's Note: Communications which readers wish to have brought to the attention of Dr. Oliver should be sent to the editorial office of The Witness, 931 Tribune Building, New York City. They will then be placed in his hands without being read by any other person.

Let's Know

By

BISHOP WILSON

CROSS ROADS

IN THE minds of our earlier ancestors there was something sinister about cross-roads. Travellers moved along the highways and where two of them met there were likely to be more people. So it seems to have been taken for granted that the same would be true of ghosts. Dead people were often buried along the roadside so that their spirits might have a better chance to enter a passing traveller and secure a re-birth. Cross-roads would offer still better advantages.

Then there were those people whose ghosts were regarded as dangerous. Criminals were often executed and buried at cross-roads. Tyburn, for instance, was at the junction of the London, Oxford, and Edgeware roads. Up to a late date suicides were buried at cross-roads with a stake driven thru their bodies

and a stone placed over the face. Their ghosts were undesirable as wanderers. Therefore a cross-roads was a good place to bury them because the more persons who tramped over their graves, the more their ghosts would be held in restraint. The stake thru the body and the stone on the face were also effective means of limiting ghostly activity. This custom was not abolished in England until 1823.

It was natural that people should consider a cross-roads as a natural meeting place for evil spirits and the special delight of the devil. Roads were usually the boundaries of fields and when evil spirits were driven by sundry incantations from the fields for the benefit of the harvest, they took to the roads. Miserably migrating from various directions these evil spirits would meet at the cross-roads. Witches were supposed to foregather with them there. In the old story it was at a cross-roads that Faust met the devil and sold his soul. Among many primitive people it was considered necessary to placate these spirits for the safety of travellers. Thus we find religious rites and sacrifices being frequently offered at cross-roads. Some of the old pagan deities were invoked for special protection at such dangerous spots and were known as the particular guardians of travellers. But in some instances the cross-roads atmosphere seems to have been so deeply tainted that even these guardian deities were corrupted, became leaders of the bands of evil spirits, and had to be constantly placated with sacrificial offerings in order to ward off their mischievous tricks.

I wonder if possibly the origin of all this may not have been the very same thing that makes a cross-roads dangerous today. The driver of an automobile is warned by signs along the highway that a cross-roads is ahead of him. He meets stop signs and arterials when he approaches the intersection of a couple of roads. To us it is a safety precaution. We cannot tell what may be coming from some other direction—hence, beware. To early travellers thru forest trails, the perils must have been just as great or greater. The ghostly trimmings could easily be added.

In any case, Christianity has turned an old superstition to better account. Many a cross-roads in the old countries is adorned with a crucifix for spiritual reassurance. I recall a day in 1918 when I was tramping along a road in France with a group of American soldiers that we came upon a large figure of our Lord on the cross where two ways met. Nobody said anything but we all instinctively saluted the Captain of our Salvation—and we all went on feeling a little bit better about it.

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WITNESS BOOKS

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REVIEWS OF A NUMBER OF FINE BOOKS OF SERMONS

By G. M. DAY

Seeing the Invisible is the title that Dr. Harold Cooke Phillips has given to the second of Harpers Monthly Pulpit series of dollar volumes of sermons. The first volume, previously reviewed in this column, was Dr. Newton's *The Angel in the Soul*. The writer of the new volume, who is minister of the First Baptist Church of Cleveland, possesses a touch of Dr. Newton's mysticism which reveals itself from time to time in his sermons, but the major impression made by the book is that of the direct practicalness with which Dr. Phillips deals with the pertinent problems in the realms of both thought and action. Keenly alert to the inroads of humanistic, cynical, secular, and even atheistic thought in the mind of the younger generation today, hardly a page goes by in which he does not take one of the bulls of modern agnostic thought by the horns and tell why he believes the answer to the problem lies in Christ's teaching.

Let us give a sample: "One is divulging no secrets when he says that it is precisely man's moral significance that is being challenged today. Cynicism is abroad. The cynic has been aptly described as the man who knows the price of everything and the value of nothing. Least of all does he know the value of personality. He satirizes all that is highest and most sacred in human life. He would free us from the haunting suspicion that we are morally responsible beings. When the sense of our moral responsibility goes, we have lost the one thing that makes us men. The fact is that many of us are losing the awareness of our moral responsibility, for cynicism is contagious. It is because Jesus gave up His life in this very moral struggle, which we are being asked to discount, that His ethical ideals remain the highest and most compelling that we know." The book is 121 pages long and contains a three paragraph introduction by Dr. Fosdick.

Books of "canned sermons", that is ready made outlines of sermons, I usually avoid. Few are of any value and most of them are breeders of bad habits for the minister. Doubly happy am I, therefore, to be able to commend *Outlines of Teaching Sermons for a Year* prepared by Dr. Cyril E. Hudson, Diocesan Chaplain to the Bishop of S. Albans, (Macmillan \$1.25). The book took form in response to the need for more definitely teaching sermons which was felt by the S. Albans Diocesan Board of Education. These



GEORGE WHARTON PEPPER
Director of Laymen's Inquiry

are not prepared sermons but simply outlines for a year's course of teaching sermons in which the main concerns are: Belief in God, a modern approach to the Old Testament, the life of Christ, and the essential teachings of the Church in regard to such subjects as prayer, faith and the sacraments. A few books are suggested for reading with each section and a sample of the way in which one country vicar used the first outline is also given. The editor does not intend to make preaching easier for the minister, but to help him make it more fundamental in planning a long view educational program for the adults in his parish. The book carries commendations by both the Bishop of S. Albans and the Archbishop of York.

Planning your Preaching by W. L. Stidger is not even "canned sermons", but might more accurately be called ministerial "frosted foods" (Harpers \$2.50). It is a collection of materials for about every conceivable occasion in which the minister might appear on the scene. Not only does it contain several years worth of suggested preaching programs, but it also contains collections of jokes, "long prayers", Church form letters, prayer meeting talks, and poems for special days. A single fact will suffice to show the type of book it is. In the first year's sermon plan in February "Month of Biographies" the minister would preach on Roosevelt (Teddy), Lincoln, Washington and Christ. The book fairly gushes with sentimentality. Its chief aim appears to be not to aid in preaching the gospel of Christ, but rather to aid

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Joseph Dutton, a district superintendent of the Methodist Church up Michigan way, proposes to sing his way into the heart of America and thus save us from washing our grief away in four per cent beer. He writes us that he is sending to 150 religious papers each week "a brief, pungent poem for publication once a week, all dealing with some phase of the liquor question." Number one is sent to us as a sample. It is entitled "Prosperity" and runs as follows:

*Today, forsooth, men think
That selfish, sordid drink
Released by law, taxed, and consumed
Prosper America!*

*Pollute innocent grain;
From froth and foam get gain?
With poor poorer, and rich richer,
Secure America?*

*Tomorrow must needs teach
Again to all and each:
Toil, faith and stern sobriety
Exalt America!*

I think Brother Dutton would be of more service to the dry crusaders if he stuck to prose. Ordinarily I am no rip-roaring rollicking rounder but I swear verse like that makes me want to go out and sit around the table with the consciously sinful, who, released from their inhibitions by a drink or two, raise their tankards high and bellow, in four part harmony, verse that brings the note of joy into a gray world. I shall now receive letters accusing me of aiding the forces of unrighteousness. But I think Mr. Dutton is the person who should receive the complaints for, unless I am a bad judge of poetry, the average person will require a drink or two after reading his stanzas in order to get back to a healthy frame of mind.

* * *

Laymen's Foreign Missions Inquiry

The opening meeting at which the Report of the Laymen's Foreign Missions Inquiry was presented to the representatives of foreign missions boards was reported to you last week. Other meetings were held the following day, equally inspiring. It is impossible for lack of space to present to you here the details that came out in these meetings. But they are all presented in a thick book of 350 pages or more, published under the name of "Re-Thinking Missions" which may be secured from THE WITNESS for \$2 and not \$2.50 as reported last week. Mrs. Pearl Buck, author of wide repute and herself a

missionary in China for many years, in reviewing this Report in the Christian Century last week said: "Having read it from cover to cover, I put it down with a sense of complete satisfaction. I have not read merely a report. I have read a unique book, a great book. The book presents a masterly statement of religion in its place in life, and of Christianity in its place in religion. The first three chapters are the finest exposition of religion I have ever read. The later chapters present a true and perfect picture of missions, and last of all are a series of constructive plans for the reorganization of Christian missions, which if followed must result in a great new impetus not only to missions but to the life of the church in America.—I think this is the only book I have ever read which seems to me literally true in its every observation and right in its every conclusion."

There will be many of course who will not share Mrs. Buck's enthusiasm. Nevertheless to understand what is going on, not only in missions, but in the Episcopal Church for the next few years one must be familiar with the contents of this Report. For it is a critical appraisal of mission work in India, China and Japan, where our Church alone spends hundreds of thousands of dollars annually, and where the seven denominations that had a share in this study spend annually approximately fifteen million dollars. The Report lays down as its first principle that "missions should go on", but after establishing that idea firmly, it goes on to recommend changes in policies and administration which are imperative if the work is to continue to receive the loyal support of the average church member. These criticisms and recommendations are already the topic of conversation whenever Church people meet, and I hazzard the guess that problems raised by this Report will be the chief concern of the next General Convention.

The nub of the whole business is the proposal which we outlined in our issue of November 17th—should we join with other churches in creating a united missionary council which will formulate policies, appoint executive officers, field directors and missionaries, and also raise and administer funds? And certainly it is fair to say that you cannot arrive at an intelligent answer to this important question without reading this Report which is the work of forty-two trained experts who spent two years in the mission fields gathering the material upon which they base their conclusions. Which is perhaps all we need to say about the matter for the moment. Get the book. Then when the every member canvass and Christmas are behind us we hope to



MARY VAN KLEECK
Leads Conference on Industry

present here a number of articles by leaders of our Church dealing, among other things, with the questions raised by this all-important Report. Again the Report, called "Re-Thinking Missions," is \$2 a copy and will be mailed to you at once upon receipt of your order at the editorial office of THE WITNESS, 931 Tribune Building, New York City.

* * *

Synod of Second Province Meets in Syracuse

Opening with a great service at St. Paul's, Syracuse, with ten bishops taking part, the synod of the 2nd province was held November 15th and 16th. Resolutions were passed urging a reduction of armaments, which was sent to the President of the United States and the Senators of New York and New Jersey. There were sessions on rural work, college work, auxiliary work and social service work. Among the speakers at the synod were Bishop Perry; Arch-deacon Jaynes of Central New York; Rev. William Vincent of Whitesboro, N. Y.; Rev. Wendell Phillips, assistant to the chaplain at Columbia University; Rev. John Crocker, student pastor at Princeton; Rev. George Norton of Rochester. The synod dinner was held on the 16th when addresses were made by Chancellor Charles W. Flint of Syracuse University and Mrs. Harper Sibley of Rochester, who was one of the com-

missioners of the Laymen's Foreign Missions Inquiry and spoke on that subject.

The New York State Conference on social work was in session from the 15th through the 18th so that people attending the synod had a real opportunity to listen to capable addresses on social service topics by outstanding leaders. Indeed the social service department of the province very definitely tied into the conference and had a large share in the program, with addresses by the Rev. Niles Carpenter, professor of sociology at Buffalo University and the Rev. Shirley C. Hughson of the Order of the Holy Cross. One of the most discussed addresses was given by Mr. William Hodson, social worker of New York City who said that "the church is in a peculiarly fortunate position to enlighten the minds of people in the terms of social implications. We must translate the social structure in terms of social security, cooperative living, so that the mass of men can look forward to the possession of an economic, industrial and social order created by men and dedicated to their uses."

* * *

Conference on Ministry To Be Held

A conference on the ministry is to be held at St. Paul's School, Concord, New Hampshire, December 30th to January 1st, for the purpose of presenting to young men in college and young men in the business world the ministry as a possible career. Dr. Drury, rector of the school, in writing of this coming affair, is not too pleased with the word "conference." "It is said," he writes, "that the reason why the priest and the Levite did not stop on the road to Jericho to help the man in distress was because they were hurrying forward to attend a conference." So he describes the coming affair as a series of friendly meetings. Writes Dr. Drury: "Thanks to the generosity of a few friends and the hospitality of the school, attendance at the meeting will be entirely a matter of invitation and guestship. If duly accredited young men come, and pay their traveling expenses, the committee on arrangements will be glad to act as hosts. Friday evening, December 30th, will be spent in considering the subject of the ministry. So will Saturday morning. Good men and true will be available as speakers and advisors, without too much formality. Saturday afternoon will be kept inviolate for outdoor recreation. The trouble with many conferences is that the attenders have no chance to be oxygenated. Reassembling on Saturday evening we shall observe a watch night service in the school chapel. That is bound to be, always and everywhere, an hour of pro-

found personal re-formation and re-directing. After the Eucharist on Sunday morning and an opportunity for quiet companionship, the group will disband on Sunday afternoon, January 1st.

"What sort of men do we want; what sort of men should come? We must leave that to the discerning reader, be he clerical or lay. We can accommodate about 100 young men and naturally we hope for the best available material. A letter addressed to Rev. C. Leslie Glenn, one Garden Street, Cambridge, Mass., will elicit an invitation."

* * *

Churches Should Plan For the Future

Planning for churches is quite as necessary as for highway commissions and zoning departments according to a study just completed by the Institute of Social and Religious Research. The conclusions of the report are based on the study of 2,000 churches in 16 of the larger cities of the country, and was directed by Dr. Ross W. Sanderson.

"Churches," Dr. Sanderson explains, "usually vary, like grocery stores, according to the kind of neighborhood in which they are located. Instead of being institutions with power to transform the life of the community, churches are themselves usually an expression of the kind of community life found in their immediate environment. If the population is dwindling, and the remaining residents are victims of poverty and other social blights, then the churches show the marked effects of this community deterioration. Where the population is increasing, and the life of the residents is growing richer, churches grow and prosper."

Only the occasional church, the report finds, is able to stem the tide of social decay in its neighborhood; it is quite the exceptional parish that makes real headway in the face of community deterioration. So also it is the exceptional church in a good neighborhood that does not succeed more or less automatically. Usually "as goes the neighborhood, so goes the church." In other words, the white Protestant church is usually "a function of its environment."

On the other hand, the report shows that an occasional church, about one in eight, does the unexpected. In the midst of favorable social change some churches lag; in the midst of unfavorable social change some churches make outstanding progress. The report undertakes to discover the ways in which this exceptional behavior on the part of a significant minority of the churches manifests itself. In this connection Dr. Sanderson declares that "many a minister has ridden to professional renown on a tide of neighborhood

progress, in the midst of which he could hardly have failed; and many another minister has been blamed for the decay of a congregation which had relatively small chance for survival in the midst of community decline."

The conclusion of the study, according to Dr. Sanderson, is that Protestantism "must give up its laissez faire policy of church planting, if it desires to create anything that can be called a strategy of city church planning."

"Comity, in the sense of the mere adjustment of disputes in the spirit of denominational legalism, is seen giving way to social engineering as applied to the churching of the city. If American Protestantism is going to occupy the city strategically it must cooperate with the urban sociologists and the city planners in studying the social geography of the city. It must master facts of church distribution and progress, and it must pool its resources for the adequate churching of the changing city."

In the midst of swift urban change, with an increasingly mobile population, the report contends that parochialism and denominationalism alike are inadequate, and that Protestantism must develop "a common strategy analogous to the unified policies of the great public utilities, the public schools and the Roman Catholic Church."

* * *

Working on Canvass in Western New York

Bishop Davis of Western New York has asked each rector in his diocese to give some time each of the Sundays prior to the every member canvass to the setting forth of the mission work of the Church. The department of religious education of the diocese has also prepared a series of lessons on the subject for use during this season.

* * *

Death of Rhode Island Clergyman

The Rev. Henry Bassett, retired rector of the Epiphany, Providence,

died on November 14th. He was the rector of the parish for forty-nine years, being the only parish he served during his long ministry.

* * *

Anniversary of Old Connecticut Parish

Christ Church, Stratford, Connecticut, is celebrating its 225th anniversary this year. The town itself, a suburb I believe of Bridgeport, was settled in 1639. As early as 1702 settlers applied to the Bishop of London for a clergyman, but without success. Three years later the rector of Trinity Church, New York, was asked to visit Stratford, but the distance was too great for his delicate health. However in 1706 the Rev. George Muirson came up from Rye, preached to large congregations and baptised twenty-four persons. The following year the parish was organized and its parish records from that day to this are filled with interesting bits of history. For instance there are bullet holes through the weathercock surmounting the spire, the result of sharp shooting on the part of British soldiers; there is an entry in the record for one shilling paid to the sexton for ringing the church bell on July 6, 1776, when news came through of the signing of the Declaration of Independence; there is also recorded the protest of a member of the congregation over the mentioning of King George in the Prayers, whereupon the rector ceased to pray and pronounced the benediction. The Rev. Jeremiah Leaming was the rector of the parish following the Revolution, and was the first choice of the clergy of Connecticut for bishop but he declined owing to his health, whereupon Samuel Seabury was elected and became the first American Bishop. It is also said that the first confirmation service was held by Bishop Sea-

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bury in this parish. It is a long jump from this first confirmation service to the present rector but since he is at present in charge of anniversary plans it is perhaps well to close this paragraph by informing you that his name is Loyal Y. Graham 3rd, and that he has been the rector since 1928.

* * *

**Patriotic Services
 in Indiana**

It is a bit late to report Armistice Day Services but the one in Gary, Indiana, is so much a community affair that it should be recorded. Everyone joins in this annual service which is traditionally held at Christ Church. Then at St. James', Goshen, the patriotic organizations of the city were all represented at a service held on November 13th, when the sermon was preached by the rector of the parish, the Rev. Albert L. Schrock, who has been the chaplain of the local American Legion post for the past nine years.

* * *

**Report from
 Archdeacon of Cuba**

The Rev. Jack Townsend, archdeacon of Camaquey, Cuba, writes as follows about the damage done by the recent cyclone: "The damage area of Cuba's cyclone extends almost from Santa Clara to Santiago, but its center was Camaquey province. When we emerged after November 9th in the calm to take stock of losses a frightful loss of life in Santa Cruz del Sur was reported; the complete loss of the fruit crops; the destruction of many thousands of homes and buildings and large damage to the sugar mills. It means businesses ruined, people ruined and broken. We lost three churches and all our people have suffered heavily."

* * *

**Harrisburg Auxiliary
 Has Anniversary**

The Golden Jubilee of the establishment of the Woman's Auxiliary in the diocese of Harrisburg (Central Pennsylvania then) was celebrated with a party on November 15th and 16th at St. John's, York. There were speeches by Bishop Brown, Bishop Burleson and officers of the Auxiliary.

* * *

**Sunday School Helping
 the Needy**

The Sunday Schools of the diocese of Michigan are practically all planning to make up Christmas boxes to be sent to some place where people are less fortunate than they are themselves. The schools of a number of the larger and stronger parishes are adopting some of the smaller missions, thus aiding in the carrying out of the plan. Then too a great many of the schools are planning to hold White Gift Services at

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* * *

No Cash Yet He Contributes

An unemployed member of St. Mary's, Park Ridge, Chicago, has spent two weeks in making improvements to the church and the parish house as his contribution to the work of the parish.

* * *

Discuss Changing Economic Order

A luncheon meeting of the Church League for Industrial Democracy was held in New York on November 19th when the question "The Job of the Church Today" was the subject discussed under the leadership of Miss Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the League. It was soon agreed by the forty-five Church people present that the Christian religion and the present social order were incompatible, and a considerable number expressed it as their opinion that the Church should definitely advocate the socialization of industry. Others felt that the chief task of the Church

was to educate her members to greater unselfishness, while still others felt that any fundamental changes in our present social order would be forced upon the possessing classes by the workers and that those in the churches who felt that such changes were desirable should definitely line up with radical labor groups. Among those taking part in the discussion were, in addition to Miss Van Kleeck, the Rev. Worth M. Tippy, executive secretary of social service of the Federal Council; Rev. Ernest Johnson, research director of the Federal Council; Rev. C. Rankin

Barnes, executive secretary of our department of social service; Miss Caroline B. LaMonte, a vice-president of the Church League; Rev. Guy Emery Shipler, editor of the Churchman; Miss Marsh, secretary of the New York Church Mission of Help and Rev. Bradford Young, assistant at Holy Trinity, Brooklyn.

* * *

Chicago Advent Mission Under Way

More than eighty parishes and missions of the diocese of Chicago are participating in the Advent Mission, November 27 to December 4th.

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Bishop Stewart held a quiet day at St. Luke's Pro-cathedral on the 21st of November in preparation for it. About 100,000 pieces of literature were distributed in promoting the mission. Most of the missionaries are clergy of Chicago, with Bishop Abbott of Lexington and the Rev. Franklyn Cole Sherman of Cleveland the exceptions.

* * *

Sewanee Also Has a Football Team

Mr. F. R. Fortune, business man of Cleveland, writes to inform me, apropos of remarks made here about the football played by the Church colleges, that the University of the South, Sewanee, also has a football team, "the one outstanding football team of our Church colleges." It is true they didn't win many games, but then they took on about the toughest teams they could find, and I am inclined to agree with Mr. Fortune that Sewanee would slaughter Hobart, Kenyon or Trinity. Incidentally I proposed this fall to a group of alumni of Trinity that a league be organized among the Church Colleges, the winner between Hobart, Kenyon and Trinity taking on Sewanee in a post-season game. But these gentlemen seemed to feel that it would be a handicap rather than an aid if it became generally known that Trinity was tied-up with the Church so they unanimously voted down my suggestion. Oh, and lest any should think that I am purposely leaving out Dr. Bell's St. Stephen's College in this sport news I hasten to inform you that they had the good sense a number of years ago to cut out football.

* * *

Church Mission of Help to Hold Retreat

The National Council of the Church Mission of Help is to hold a retreat on December 4th at the retreat house, Benardsville, New Jersey, the Rev. Julian D. Hamlin of the Advent, Boston, conducting. The fall meeting of the council is to be held the following day.

* * *

Bishop Rogers Writes All His People

As a preparation to the every member canvass in the diocese of Ohio Bishop Rogers is mailing a series of four letters to each of the more than 16,000 families belonging to the Church in the diocese. In addition he is visiting more than sixty of the parishes in the diocese, making addresses, in some cases to the whole congregation and in others to the vestry. Archdeacon Patterson is also making a large number of visits in behalf of the canvass, as is also the Rev. Walter Tunks, the chairman of the diocesan field department. Archdeacon Patterson writes: "We feel that the field is being pretty well

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covered and the results from the canvass so far indicate a substantial increase in interest upon the part of our people."

* * *

Gas Company Dedicates Memorial

We are used to news of the dedication of memorials in churches but it isn't every day that we get items about the dedication of memorials on the part of commercial organizations. On Armistice Day the Consolidated Gas Company of New York dedicated a tablet in the tower of its new building to the memory of the 3,052 members of its organization who served in the world war, 74 of whom were killed in action. High up in the tower of this building is the large set of Westminster chimes, made by the Meneely Bell Company of Troy, as a part of the memorial. These bells can be heard chiming the quarter hours all over the lower part of Manhattan by means of the largest tower clock in the world.

* * *

Rededication of Saint Peter's, Cambridge

St. Peter's, Cambridge, Mass., remodelled and enlarged, was rededicated last Sunday at a service in which both Bishop Lawrence and Bishop Sherrill took part. The Rev. Frederick Lawrence, son of the bishop, is the rector.

* * *

Vermont Rector Resigns

The Rev. Lawrence Amor, for seventeen years the rector of St. James', Woodstock, Vermont, has resigned in order to retire. He was recently the guest at a parish dinner attended by about 200, when he was presented with a purse.

* * *

John F. Plummer Goes to Berwyn

The Rev. John F. Plummer, for the past ten years the rector of the Epiphany, Chicago, and the head of the City Missions, has accepted election as the rector of St. Michael and All Angels, Berwyn, Illinois.

BOOK REVIEWS BY G. M. DAY

(Continued from page 9)

the minister in being a big and popular frog in the community pond. Woe be unto the minister who has to resort to this book in order to preach the gospel.

BOOKS REVIEWED HERE

as well as other books may be secured from George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia: Edwin S. Gorham, Inc., 18 West 45th Street, New York; Witness Books, 931 Tribune Building, New York and 6140 Cottage Grove Avenue, Chicago. A few cents should be added to the book price for postage.

Services of Leading Churches

Cathedral of St. John the Divine

New York City
Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 and 9;
Children's Service, 9:30; Morning Prayer
and Litany, 10; Holy Communion and
Sermon, 11; Evening Prayer, 4.
Week Days: Holy Communion, 7:30
(Saints' Days, 10); Morning Prayer, 9:30;
Evening Prayer, 5 (choral).
Saturdays: Organ Recital at 4:30.

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 6.
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 Low Masses, 7, 8, 9 and 10.
High Mass and Sermon, 11.
Vespers and Benediction, 8.
Week-day Masses, 7, 8 and 9:30.
Confessions, Sat. 3 to 5; 8 to 9.

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 Com-
munion, 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.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Wednesdays: 10 A. M.
Daily: 12:20 P. M.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Clifton Macon, Minister-in-charge
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: 8, 12 and 3.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 A. M.
Holy Communion Choral, 8:30 A. M.
Morning Service, 11:00 A. M.
Evening Service, 8:00 P. M.

St. Mark's, Berkeley, California

Ba-croft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Wednesdays: 10:30 A. M.

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. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays ("Quiet Hour" at 10) and
Holy Days: 11.

All Angels' Church

West End Ave., at 81st St.
New York City
Rev. Geo. A. Trowbridge, Rector
Holy Communion, 8:00 A. M.
Morning Prayer and Sermon, 11 A. M.
Choral Evensong and Sermon, 8 P. M.
Church School, 11 A. M.
Holy Days and Thursdays: Holy Com-
munion, 10:30 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 St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 A. M.; 8
P. M.
Week Days: Wednesdays 10 A. M.,
Thursdays and Fridays 7 A. M., Holy
Days 7 and 10 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 Com-
munion. 11 A. M. Sung Mass and Ser-
mon. 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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