

The **WITNESS**

CHICAGO, ILL., DECEMBER 15, 1932

The Bible

An Estimate by

GEORGE BERNARD SHAW

A GREAT deal of the Bible is much more alive than the morning newspaper and last night's Parliamentary debate. Its Chronicles are better reading than most of our fashionable histories and less intentionally mendacious. In revolutionary invective and utopian aspiration it cuts the ground from under the feet of Ruskin, Carlyle and Karl Marx, and in the epoch of great leaders and great rascals it makes Homer seem superficial and Shakespeare unbalanced.

MESSAGE OF THE WEEK

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COLLECTING the sum of \$949,690 during the month of December is no easy task. That is our job if we are to keep our word to the National Council. It is the balance on the sum pledged by the dioceses that must be paid before the books are closed. The Council, in a statement that appeared in these pages last week, stated that they confidently expected the money. We believe their confidence is well founded. Episcopalians keep their word.

SINCE A GREAT effort has to be made each December to collect the sum promised for that year we wonder if it might not be advisable to have the every member canvass at some other time. With a man having a difficult time raising the cash to pay his pledge for the current year, it is hardly the psychological time to approach him for another pledge. Individuals, parishes and dioceses are saying: "I made a promise for 1932 and I am going to live up to it but believe me I am going to see that I do not pledge for 1933 more than I can pay." In addition to this psychological reason for having the canvass at some other season is the fact that unemployment relief drives, and drives for social agencies generally come in December. Why should we not have the canvass during the Whitsunday season? After the success of the emergency campaign last Whitsunday there is certainly something to be said for it. It looks like bad business to be driving people for two things at once.

IF IT WAS the idea of Mrs. Randolph Frothingham, of the Beacon Hill Frothinghams, to make her country ridiculous she has succeeded. She was the lady who informed the state department in Washington that Albert Einstein, eminent scientist, should not be admitted to this country, even though he was invited here to carry on his research. He was, so she said, "affiliated with more communist organizations than Josef Stalin himself." So the state department instructed our representatives in foreign countries to question him carefully before giving him a visa to enter the United States. He refused to be questioned. Instead he informed the world that if he did not receive his visa within twenty-four hours he would not come to our shores. In less time than that the state department issued a statement to the effect that Mr. Einstein had been questioned as to his opinions, that he was deemed

a suitable person to mingle with us, and that the visa has been granted. Thus does Mrs. Frothingham, with apparently the hearty cooperation of our state department, make us look very silly indeed. The whole trouble started of course many years ago. Had the Indians who inhabited the rock-bound coast of New England only boasted a properly organized state department the Beacon Hill Frothinghams never would have been allowed to land. We would then have been saved, not only this present embarrassment, but also the embarrassment of the D.A.R. black list for which this lady was largely responsible, upon which was engraved as undesirable citizens such people as Jane Addams, Bishop Brewster of Maine, Bishop Parsons of California and others equally eminent.

STEPS HAVE BEEN TAKEN by the Lutheran Synod of New York to care for their unemployed pastors. Each employed clergyman of the synod is asked to make systematic contributions from their salaries to care for those who are without charges. The problem should be faced in the Episcopal Church. That there are scores of clergymen without work we know since we are constantly receiving letters from them. But as far as we know no effort has been made to get at the exact number or to determine their needs. The frequently expressed attitude toward these unemployed clergymen is that they are misfits, incapable of performing their jobs—men who should not have been ordained in the first place. In some instances this is no doubt true. Nevertheless the fact remains that they were ordained. The responsibility for providing for them therefore rests upon the Church that admitted them to Holy Orders, and particularly upon the dioceses that admitted them.

GEORGE A. COE, professor at the Union Theological Seminary, is unquestionably one of the leading religious authorities in the world. He was recently asked, "What, in this troublous time, is the outlook for religion?" The reply was substantially this: "Our religion is in trouble, deep trouble, because it is implicated in our decaying economic order. But our religion contains, and always has contained, the principle of love or social justice which, if it should be followed, would produce a radical social and economic transformation. The future of Christianity depends

altogether upon the use that it makes of this radical principle. The one and only chance that our religion has for recovery and rejuvenation is, in the name of this principle, to reject capitalism and to work for a

new economic order in which the love that is justice shall have full opportunity. If the churches should take this course, they would experience a more vigorous life than they have had since primitive days."

WHAT I BELIEVE AND WHY

The Holy Spirit

By

BISHOP JOHNSON

I BELIEVE in the Holy Ghost, the Lord and the Giver of life." I believe in the Holy Spirit because it gives me a reasonable explanation of creation; of the origin of reason and conscience in man; of the promise that man may become a new creature in a new heaven and a new earth. "The spirit of God brooded on the waters and there was life." "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." "And there appeared unto them tongues of fire and it sat upon each of them and they were all filled with the Holy Ghost."

I am told that this is unscientific but as compared with any scientific explanation of the origin of life and its ascending progress it is most illuminating. Of course, it all starts from a basic assumption that there is a God who has a vital interest in man and an ultimate purpose for him. As we follow the story of this process as revealed in the declarations of Holy Scripture, we find that the Hebrew people had three successive conceptions of God: First, as a divine providence guiding them to an ultimate conclusion. In the Old Testament we find the idea of one God who is holy and who has a concern for the destiny of the Jewish people which shall be consummated in one who is to redeem mankind. The prophecy of Isaiah is full of this concept.

Second, you have a group of Jews who believe that the Messiah has come in the person of Jesus Christ who is the Lamb of God who taketh away the sins of the world. Christ is to them "the word made flesh, who tabernacled among us" that men might come to a knowledge of the Father's love through the medium of His Son. If the Old Testament taught God over us, the Gospels proclaimed God with us in an intimate fellowship through Christ.

Third, we now come to Christ's own interpretation of His mission. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you and when He is come He will guide you unto all truth." Now He said, "If you love me keep my commandments," and if you do this, "I will pray the Father and He shall give you a comforter that He may abide with you forever, even the spirit of truth whom the world cannot receive, neither knoweth Him, but ye

know Him, for He dwelleth with you and shall be in you."

IT WAS imperative that Christ should come to a people prepared for His coming, and out of this people so prepared, He selected the nucleus of His fellowship. He then warns them that in order to appreciate and appropriate the Spirit whom He will send, they must first of all love Him and keep His commandments; then, and then only, may they know the Spirit which the world cannot receive and thus their justification will be found in their own experience.

He never expects that the world will receive that spirit because it refuses to see in Him that which He manifested. It is an orderly process. First, we must come under the law and believe in God who is over us. The foundation of the Gospel lies in moral conduct. Then we must be so enamoured of Him as setting forth a life of righteousness and love that we will do the things that He commanded us to do. Then as a result of such performance, we will receive the gift of the Holy Spirit which He promised to His Apostles and to which gift they ascribed the power that they displayed.

The Gospel, therefore, is not a symposium out of which we select what we choose and reject what we dislike, but rather a way of life which you accept step by step in an orderly process.

It is in my judgment the failure of men to follow the process which prevents them from receiving the grace. If some one whom I trust says to me, "If you will do thus and so, I will promise certain results," and you then refuse to follow the prescription, I am of the opinion that you are not entitled to the results. Here we have a description of the Apostles' own experience which I have no reason to question. First, after three years' fellowship with Christ they accepted Him as their Lord and Master. Second, He bade them to abide in Jerusalem until they should be embued with power from on high. Third, they remained there for ten days after His disappearance and were rewarded by an outward manifestation of this promise of supernatural power. Fourth, they themselves attributed their unusual ability to found and perpetuate a church to the power of the Spirit which they had received and which they gave to others who were to succeed them by the simple act of laying on of hands. This is quite con-

trary to many evangelists who attribute their success to their own powers. Modesty is always a mark of truthful men.

Fifth, they exhorted their converts to receive this gift, to stir up the Spirit and to quench it not, for they attributed the ability of the Church to continue in the bond of peace through the unity of the spirit. It is this loss of unity which in my judgment has been largely responsible for a failure to value the gift of Pentecost as Christ's statements should lead us to value it.

THE gift of Pentecost lies at the foundation of the Church's sacramental system. In Holy Baptism we pray God to give His Holy Spirit to the one being baptized. In confirmation and in ordination we invoke this gift. In the Holy Communion we ask the blessing of the Spirit upon the gifts of bread and wine.

To leave out this agency of Christ's own institution is to dilute the Gospel from being a means of grace to becoming a school of philosophy. The Church has a philosophy but it is based upon the foundation of accepting and utilizing the gift which Christ promised and gave to His Apostles. The whole system as He and the Apostles constructed it and as the primitive Church accepted it was based upon the power of the

Spirit, operating not merely from within, but also in contact with the divine gift of Pentecost. The result of ignoring this gift has been to weaken the fellowship of the Spirit and to substitute an individualism that argues much and does little. To substitute individual cells for the dynamo of Pentecost is to reduce the power from the high voltage of the early Church to the weakness of our modern impact upon society. The power is there, if we use it as it was given to us.

I believe, therefore, in the Holy Spirit as the Lord, and giver of Life. As the Spirit of God he dwells in those who love Christ and keep His commandments and He not only inspires them to personal righteousness but He also binds them together in the unity of the spirit so that they may live in love and charity with one another. After all, the Church was not intended to be a group of unrelated pious people but rather of those who were members one of another in the body of Christ. It is in His work that we should all endeavor to keep the unity of the Spirit in the bond of peace, rather than to keep the uniformity of our opinions in the bond of prejudice. It was the prayer of Christ that all should be one, and He gave us the Spirit so that we might become every one members one of another.

(Next week: The Church)

SITTING ON THE FENCE

By

JOHN R. CROSBY

Rector of Saint Luke's Church, Seaford, Delaware

MARIE LOYD, a vaudeville singer of the days of my unregenerate youth, used to sing a song of which the refrain was, "Tact, tact, tact; you can take it for a fact, that what oils the old machinery, is tact, tact, tact." I did not realize at the time, but I do now, that in those words she embodied what is known to most readers of the Church papers, as the "genius" of our Church. Now, tact, I take it, is the art of handling difficult situations gracefully, and as such is a most commendable and much needed virtue, and I believe to be enjoined by Saint Paul in his recommendation to suffer fools gladly and to be all things to all men. Whether the general variety of so-called tact, as frequently, and, I fear, very generally practiced in ecclesiastical circles is the genuine article, or a more or less spurious imitation, would seem to be a suitable matter for discussion in this article.

My first introduction to tact as an ecclesiastical virtue in the Episcopal Church was a few months after my initiation into our communion. The rector of an extremely select suburban parish had, in a fit of absent-mindedness, asked me to preach a course of Lenten sermons. After the first one, he led me to the study, and gave me a few words of fatherly advice. He said in effect, "My boy, that was a good sermon, but you will never do any good in this Church if you

don't alter. Find out what your congregation wants and give it to them. You talked about the woman taken in adultery tonight, and you have upset some of my best people. It's a sore point. Next Friday talk about lawlessness and give Chicago hell. It's a thousand miles off and doesn't matter. Use more tact." The longer I am in this Church, the more I am convinced that the old man was right. If you would be a successful shepherd of souls, a beloved pastor, a popular preacher, use tact; be very careful not to offend the susceptibilities of the better class sinners whom it is the particular province of this Church to lead into the pleasant valleys that lead into the heaven reserved for the elect, and, remember that "more flies are caught with molasses than vinegar."

After all it is sound theology that it is our duty to be as happy as possible in this beautiful world that God has made, and we cannot be really happy with uneasy consciences. Why talk about unpleasant things? Does not the very Prayer Book tell us to use tact, and sit on the fence ecclesiastical? If the word "Hell" upsets our delicate susceptibilities, even in the Creed we can substitute "He went to the world of departed spirits"; "He did not abhor the Virgin's womb" was far too crude for decently nurtured, really refined Episcopalians, and "humbled himself to be born of a Virgin"

sounds so very much better; the reference to the "procreation of children" in the marriage service, in this day and age is repulsive to delicacy, contrary to psychology and had far better be omitted. What modern young couple wants to be reminded of children, on the day when two young souls are more or less permanently joined together subject to the decisions of the Committee to Study the Whole Matter of Marriage and Divorce.

PLEASE everybody. If a religion cannot make everybody comfortable, of what good is it? Who are we to have convictions in this modern day? Provided that we do not offend anybody, let us preach the truth that is in us. The Lord did not create all souls in the same model. The stark lesson of the Cross can be wrapped in beautiful allegory; the crude precepts of the Gospel, "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal," were merely generalities and not intended to apply to individual cases. Say what we like, the Pharisee was really an excellent churchman. If he had lived in the present day he would probably have been a vestryman, and I do not see how he could have helped being a delegate to the General Convention. He could not have missed the Provincial synod, and his wife must have been a leader in the women's organization. The Publican must have been a most unpleasant individual. He could not possibly fit into the modern social life of the Church, and we all know that only the social activities make the modern parish.

Thank God that we have practically abolished sin. We no longer kneel at the feet of God's priest and acknowledge that we are erring children begging forgiveness at the hands of his accredited minister. Any up to date minister will tell you that sin is a matter of glands or psychology, and that your peculiar difficulties are due to your peculiar temperament, and not to be judged by ordinary standards.

All we have to do therefore, now that all the unpleasant and sordid side of religion has been eliminated, is to remember that the Church exists to make as pleasant as possible the path to the flowery New Jerusalem to which all the best people must inevitably repair. To carry out this mission as efficiently as possible, to remember that we are the "via mada" and that a swerve one way or the other will precipitate us into the most unpleasant decisions, besides alienating our most valued financial supporters, is the clear duty of the entire Church. We must balance ourselves accurately on the top of the Church yard fence; strong convictions, or indeed any convictions or their expression, would mean lack of tact, and tact is the very greatest of Episcopalian virtues. To practice tact, offend nobody and avoid convictions should, and indeed must, be the motto of every aspiring parson if he as the shepherd of his flock would lead his lambs, their fleeces nicely curled (and shorn), to gambol on the smooth shaven lawns of modernised New Jerusalem reserved for the elect.

OUTSIDE certain extremists of all three parties, it is acknowledged that the teaching and authoritative mission of the Church is gone with the snows of yesterday. Give the people what they feel they want, and not what the Church thinks they ought to have. It is a medieval institution and hopelessly out of date anyway, and all the good things of this world shall be added unto you.

The genius of our Church lies in "blessed compromise." Father Blank who wears white Eucharistic vestments because his people think it is a surplice; Doctor Pliable who preaches such comforting sermons on the doctrine that as there is no sin there can be no responsibility; Mr. Weakmind who does not hold an early celebration because Mrs. Brown does not like the idea; faithful ministers to their congregation and worthy descendants of poor old Cranmer thrusting his hand in the fire because he too had compromised.

Bishop Temple of London once wrote in an album that his pet aversions were "Society curates, jelly fish and lemon squash," but he was the last of an old school. What sons of Boanerges we all could be with heavy endowments and no vestries. God forgive us all.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE REPROACH OF EGYPT

Lesson Twelve

WE ARE spending the first 12 lessons of a year's course on the book of Genesis. Sixty-five books remain. It is worth while to take a long while to get started right. We have learned that the Holy Books are the outgrowth of the lives of a very large number of people over a very long time. The crucial event in the lives of these people, the Hebrew race, was their manner of leaving their captivity in Egypt.

How did they get into Egypt, and how did they get out? Psalms 105 and 106 tell the story in hymns which were sung constantly for many centuries. The great land of Egypt hung on the consciousness of Hebrews as the great city nearby hangs on the consciousness of dwellers in small towns. Caravans were always going into Egypt; long files of camels and donkeys and travellers passed through Palestine every day in both directions. Many of the people had been there on business. And it gave them a glow of pride to say "One of our boys used to rule that country." That boy was Joseph, the Dreamer, who irritated his brothers beyond endurance by bragging that he would be a great man some day. They grew so angry at him that they threw him in a pit, and then sold him to a caravan going into Egypt.

There is a difference in the accounts as to which of his brothers saved his life. One story says Reuben, another Judah. Reuben was the first-born, and as such was entitled to the lion's share of the father's estate.

Joseph irritated him more than the others, perhaps, for this reason. But Judah turned out eventually to be the father of the kingly line. So in later days, the story tellers in the Southern Kingdom gave Judah the glory of having saved Joseph, while those in the Northern country gave it to Reuben.

The story of Joseph's sale into slavery; of his being thrown into prison; of his interpretation of dreams while in prison; and of his being taken out thence and promoted to be the Food Administrator, are fascinating and picturesque. But the main fact involved, which colored all their subsequent history, is too often overlooked. This was the matter of the land titles.

It is necessary to read over Genesis 37 to 50 to get the whole story. In doing so, be sure to omit chapter 38, if you are reading with a class. If you have not time for all this read chapter 41, marking verse 33 to 36.

One-fifth of all the grain was stored up by Joseph in huge store-houses, like our own Federal Farm Board's wheat transactions.

In the story of Jacob's going into Egypt, in chapter 46, we are suddenly interrupted by a list of names. To us, this seems needless; but to the Hebrews, it was the meat of the whole matter; for every one who claimed to hold land in Palestine had to trace his ancestry back to some member of this family.

Now read Chapter 47; verses 13 to end. With the stored grain Joseph bought the land from under the feet of the people; he bought all the cattle; he bought all the people to be the slaves of Pharaoh. All the land and all the people and all the livestock became the property of the king—except the land of the priests. They lived on the royal revenues, for the verse, "The priests had a portion assigned them of Pharaoh, and did eat the portion which Pharaoh gave them" means that they were supported by a royal grant. One-fifth of all produce was the tax levied. That is, twenty per cent of ALL incomes went into the treasury of the government and the church.

During their sojourn in Egypt, the people of Israel learned one thing very thoroughly; which was that all the gorgeous splendor of the royal court and of the priestly temples was paid for by the abject slavery of the toiling poor. While the priests of Egypt, the king and his nobles, lived in luxury which is still the amazement of the world, the people labored and starved. Therefore, when Israel broke away from Egypt, it was reiterated in their law again and again, that the priesthood should be absolutely dependent on freewill offerings. The priestly tribe of Levi *must not* own land. Furthermore, the land must descend *ONLY* by inheritance. It could not be sold in perpetuity, but only leased for a time. The Law of Gleaning protected the right of the landless and the disinherited to a share in every crop. And although the priesthood of Israel gained great power, endowment of the church was strictly forbidden. It must not own land, lest it should forget its dependence on goodwill.

All history shows the validity of this lesson. The Reproach of Egypt was the reduction of the people to serfdom under the heel of Church and King. Wherever the Church has amassed great wealth, and through

the gifts of the dead has become independent of the goodwill of the living, it has incurred the enmity of the people and eventually been violently dispossessed of its lands, as at the time of the Reformation in Europe; and in France, in Russia, in Spain, in Mexico, in our own time. It is a lesson we need to learn. God is a God of the living, and not of the dead. Endowments are the gift of the dead; offerings are the gift of the living. The Hebrew law is that the church shall be forced to depend on the living.

BIBLE REFERENCES

The Law Against Priestly Landholding. Read Numbers, chapter 18, verse 20 and verse 24. Deuteronomy, chapter 10, verse 9, and chapter 18, verses 1 and 2.

The Law Against Selling Land. Leviticus, Chapter 25, verses 23 and 24. Numbers, chapter 36, verse 7 and verse 9. First Kings, chapter 21, verse 3. Ezekiel, chapter 46, verse 18. St. Paul also refers to this when he says, "Know ye not that they who minister at the altar must live of the altar" in First Corinthians, chapter 9, verse 13.

MEMORY WORK

Let us memorize the Epistles of St. Paul. These are not arranged in the order in which they are written, but roughly in the order of their length. Romans and 1 Corinthians come first, and are each 16 chapters in length. Philemon comes last; it is one very short chapter, the shortest in the New Testament. Romans is put before Corinthians because the book of the Acts ends with St. Paul in Rome, and it hooks on naturally.

Here is the list, with the number of chapters in each.

Romans—16	Philippians—4
I Corinthians—16	Colossians—4
II Corinthians—13	I Thessalonians—5
Galatians—13	II Thessalonians—3
Ephesians—6	I Timothy—6
	II Timothy—4
	Titus—3
	Philemon—1

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NOTED ECONOMIST PRESENTS AMERICA WITH A NEW DEAL

Reviewed by G. M. DAY

Stuart Chase's latest book, *A New Deal*, (Macmillan \$2.) has the unique distinction among the books we have reviewed for this column of being the only one for the review of which we have received special requests from WITNESS readers. You have only to read it to know the reason why: namely, that it is at once so instructive and so fascinating that some WITNESS readers wanted the rest of you to know about it.

The author presents in his amazingly vivid style a critique of the present economic order from the point of view of a technician and "wayfaring economist" desirous above all else of having the system revised in such a way that it will give an abundant economic life to every living person. After an opening chapter on the sixteen ways men strive to get rich, Mr. Chase traces the working of the foremost Nineteenth Century economic doctrine, *laissez-faire*, and proceeds to give his analysis of the causes of the present depression. The second half of the book is devoted to concrete suggestions of the way in which the present economic system can be drastically and progressively revised while avoiding the definite break with the past which Communism or Fascism would require. It is scarcely necessary to add that for different reasons, Mr. Chase believes that neither of the latter systems will work in these United States, but since great change is necessary owing to the present bad conditions, he does not see why the Russians should "have all the fun of remaking a world".

One note which is so seldom found in books on the "dismal science" is the ethical, but Mr. Chase has no hesitation in emphasizing and re-emphasizing ethical judgments and like a refrain through the book runs the primary question *What is an economic system for?* Unless and until the economic machinery of civilization is regarded from a functional viewpoint the author sees little hope of preventing the financial mechanism from being carried of its own momentum over a precipice and dashed to fragments on the rocks of violent revolution. Two sentences suffice to state his views: "If the production and distribution of goods are left to some millions of private individuals, each striving to become rich after his own fashion, working more or less in the dark and frequently at cross purposes with his fellows, the whole mechanism is bound to lose its balance from time

to time; and the more complicated and interdependent the engineers make it with their inventions and 'progress', the more tipsy we may expect it to become. The business cycle is the spree and hangover of an undisciplined economy."

The author's plan requires that the economic order be controlled from the top through planning boards. Some of the chief items in the new economy would be: a managed currency, increased income and inheritance taxes in the upper brackets, higher real wages, elimination of tariff barriers, control of investment and speculation, a progressive shortening of the working week, industrial decentralization, long term government budgeting, and a huge program of public works. The entire economic machine would be controlled by National Planning Boards and by the socialization of profits a better distribution of wealth will be ensured and most of the evils of the present rugged individualism avoided.

Undoubtedly the reader will exclaim, "But can it be done? and how?" Not even Mr. Chase feels that he can competently answer this question. The plan will only work provided the "intelligent minority" are at the controls, but the perplexing question is whether our voters can be educated to the point necessary to vote the intelligent minority into office? Mr. Chase is far more optimistic than the reviewer about the ability of a third party, representing this intelligent minority, to win an election, as he is also of the inability of an American fascist party to gain control in the near future. Agree or disagree you will find this volume amazingly exciting—and unlike so much exciting reading—worthy of your serious consideration.

* * *
All books reviewed 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.

TO HOLD BENEFIT IN CHICAGO STADIUM

You can have your parish bazaar and street fairs if you like but there is to be none of this piker stuff for Chicago. On December 21 the Church Club of that city is going to stage a charity benefit that is one, and just to prove that they are not petty in the enterprise they are going to hold it in the Chicago Stadium which will seat 20,000 people. A turkey dinner is to be served at a dollar a head; Bishop Stewart is to deliver a Christmas message; a choir of 200 voices is to sing carols and there will be entertainment features.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It is always real news when a clergyman is called to a parish particularly for the clergy since I have an idea that a considerable portion of them are hoping that someday they too may receive a call. The news fills them with both hope and envy. Bishop Johnson once told me that ninety per cent of the clergy want to move, a statement with which a number of bishops who were within earshot immediately agreed. It is even true of not a few bishops. Thus I was told yesterday on good authority that a parish a hundred miles out of New York which has been vacant for some months has had applications from 125 clergymen. Naturally it a very swanky parish. Another parish within the metropolitan area, I understand, is being looked at longingly by hundreds of clergymen who feel that they can reach the heights only by mounting the steps of a New York pulpit that they can call their own. All of this is preliminary to the belated announcement that the Rev. John W. Suter Jr., executive secretary of the department of religious education, has accepted the rectorship of the Epiphany, New York City. Dr. Suter is to take up his new work on January 15th. He has been the head of religious education since 1925, coming to that work from his native Massachusetts.

* * *

A Couple of Announcements

First of all John Rathbone Oliver is a columnist for this paper. He is to answer questions that might be asked of a priest and psychiatrist if you care to send them to him through the editorial office. So shoot them along. He will have an article in the next issue incidentally. Also I can tell you that the article on Church Schools by Dr. Crosby which appeared here recently has brought in enough other articles to keep the paper filled for weeks. Many say, "Hurrah, that's the stuff; it is time some one was saying just that." Others are saying in effect, "Where does that guy get that stuff?" All of which is fine—a good article is one that stirs the boys to take pen in hand. Maybe he will have something more to say on the subject as soon as Christmas is out of the way. Don't forget Dr. Oliver — shoot in your questions.

* * *

Guest Preachers in New York

There were several guest preachers in New York on December 11th.

Dean Sturges of Boston was the guest preacher at the morning service at the cathedral, with Bishop Perry commissioning Church Army men at an afternoon service. Bishop Burleson was the preacher in the afternoon at St. Thomas Church. Dean Dumper of Newark preached in the morning at St. James. The Rev. Hugh Black was the preacher at St. Paul's, Columbia University. Dean Blodgett of Erie is the preacher at Trinity all this week at the noonday services. The Rev. G. Warfield Hobbs, head of the department of publicity of the National Council is taking the services, we understand through the winter, at Grace Church, Brooklyn. * * *

Council Secretary Visits North Dakota

Mabel Lee Cooper, department of religious education of the National Council, has spent five weeks in the district of North Dakota conducting institutes for church school teachers. . . . Trinity Church, Wahpeton, N. D., was consecrated on November 27th by Bishop Bartlett. . . . Governor Schafer and Bishop Bartlett were among those attending a reception to the Rev. and Mrs. John Richardson, who recently took charge of our church in Bismarck. * * *

Great Auxiliary Meeting in New York

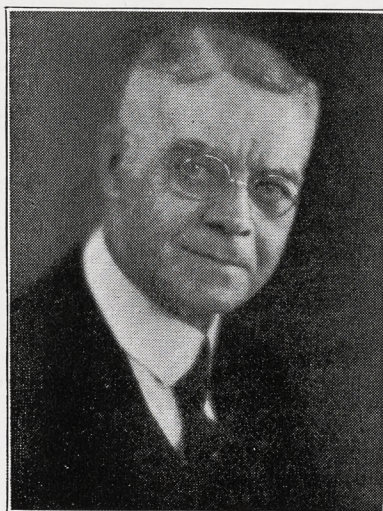
One thousand women attended the Advent meeting of the Auxiliary of the diocese of New York at the cathedral on December 6th, at which Bishop Manning was the celebrant and Bishop Budlong of Connecticut the preacher. The united thank offering, amounting to over \$7,000, was presented. In the afternoon there were addresses by Bishop Manning, Mrs. Harper Sibley and Bishop Bennett of Duluth. * * *

Clarence Darrow Debates on Religion

Clarence Darrow, noted lawyer, said that man can get on very well indeed without religion while Rabbi Mantinband, Williamsport, Pa., took the other side of the question in a debate held the other day in Williamsport. Canon Bennett, rector of Christ Church, presided. * * *

Rhode Island Considers Social Service

The Rev. C. Rankin Barnes, executive secretary of social service, National Council, spent the last week-end in Rhode Island. He preached at Bristol on Sunday morning and addressed a forum in the parish house of the cathedral in the afternoon. The following morning he addressed the clergy of the diocese. He said that it was time the Church advocated human rights and economic justice not because they are expedi-



BISHOP McCONNELL
Retiring Federal Council President

ent, but because they are true; not to prevent revolution but to promote decent living. "No recovery of the era of unrestricted, cut-throat competition is longer possible. The only feasible thing is reconstruction, based on just human values. This implies that the Church must insist upon a new social and economic order." All of which brings a lusty "Here, Here" from this corner. * * *

Canon Dewar Visits Albany

Canon Dewar of York Cathedral, England, lecturer at the Berkeley Divinity School, was the preacher at two services in Albany, N. Y., on December 4th and addressed a conference of our clergy the following day. The churches were filled at both services, with any number of folks turned away. * * *

Council Money Must be in Soon

Monies pledged to the National Council for 1932 must be in by January 21st according to a statement issued by the finance department, since the books for the year close on that day. * * *

Auxiliary Receives a Gift

The Auxiliary of St. John's, Oneida, N. Y., has received a gift of \$1,000 from Mr. and Mrs. W. H. Pine as an endowment for their work. They gave a similar sum to the Brotherhood chapter of the parish in memory of their son. * * *

Women are Doing the Calling

Women of the guild of Calvary, Utica, N. Y., have undertaken a systematic calling campaign to bring the women of the parish into closer touch with the church. Good idea.

Presbyterians Do Not Like Laymen's Report

We have already reported to you in other issues that the Report of the Laymen's Foreign Missions Inquiry was received most favorably by Methodists and Congregations. The Presbyterian General Council on the other hand has practically repudiated the findings of the Laymen. In an official statement they condemn the Inquiry for releasing statements to the press criticising missions and missionaries. They say that their judgments are unjust and that confidence in missions has been shaken as a result of the Inquiry Report. They state that the interpretation given to the Christian religion by the Report is virtually a denial of Christianity. They question the completeness of the information contained in the Report. "We cannot accept its judgment of the attitude of missionaries to peoples of other races and faiths, nor its definition of the theological tenets of the missionaries representing American churches generally. "We cannot accept its judgment of the fitness of missionaries in general to accomplish their task, nor the estimate in which Christian foreign missions are held by governments, by representative civil officers and by a great number of thinking Christian and non-Christian nationals. We cannot accept its test of the vitality of the indigenous churches, nor its estimate of the place of the church, with its divine dynamic, in bringing men to the knowledge of God in Christ."

In other words, I take it, the General Council of the Presbyterian Church thinks that it is a rotten Report. On the other hand one of their missionaries, now famous, Mrs. Pearl Buck, who has given her lifetime to missions in China, cries out from the housetops that the Report is true down to the last sentence and that every one of its recommendations are sound. So there you are—take your choice. And while I am at it, though I do not want to turn this into an ad, I think you should read the report. It is published under the title of "Re-Thinking Missions", sells for \$2 and can be secured from THE WITNESS if you haven't a book shop handy. * * *

Federal Council Holds Quadrennial Meeting

The sixth quadrennial meeting of the Federal Councils of Churches was held in Indianapolis from December 6th to 9th. Twenty-six denominations are affiliated with the Council, intrusting to this organization many responsibilities which are common to all and can be fulfilled better together than sepa-

rately. Our own Church, as you doubtless know, is not affiliated but does cooperate, largely through the department of social service of our National Council.

Many matters of vital importance were discussed at this meeting; worship; race relations; the relationship of church and state, upon which subject there was an interesting debate, following the presenting of a report which was the result of careful study by experts. World peace had its innings, with a report presented by a commission upon which Churchman Alanson B. Houghton, formerly Ambassador to Great Britain served as chairman, assisted by Churchman George W. Wickersham and other notables. Miss Mary E. Woolley, who was a delegate to the Geneva Conference on disarmament, delivered a stirring speech on this subject in which she urged the churches to support the League of Nations and to press for international reductions of armaments.

Evangelism was stressed in a report presented by a commission in which the churches were challenged to launch aggressive campaigns in order that our social and economic problems may be solved "in the presence of the Spirit of God." Then the Rev. S. Parkes Cadman, Congregationalist, and former president of the Federal Council, announced, amid enthusiasm, that plans were under way to convene a World Conference on Christian Life and Work in 1937, at which it is hoped to bring together 500 leaders of Protestant and Greek Orthodox Churches to deal with the problems of practical Christianity.

Bishop Francis McConnell, outgoing president, made a plea for a larger measure of cooperation among the religious forces of this country. "It is perfectly amazing," he said, "how well you can get along with another denomination if you have any kind of an opportunity to sit with the representatives of that denomination long enough, no matter what your own theories may be."

One of the most interesting sessions, and one in which there was the warmest debate, was when the new "Social Creed of the Churches" was presented. There have been no changes in the "Creed" for twenty years but at the last quadrennial a commission was appointed to revise it. It was a distinguished commission headed by Dr. Edward T. Devine, former president of the national conference of social work, and our Bishop Gilbert of New York was a leading member of it. The new "Creed" deals with economic planning, marriage and the family (Professor Howard Robbins of the General has a lot to do with this),

agriculture, prison reform, war, freedom of the press, of assemblage and of speech. It is an inspiring document about which we will hear a great deal, I hope, within the next few years for in it the churches that are affiliated with the Federal Council are committed to a definite program.

In addition to these business matters the delegates and visitors had the opportunity to listen to a number of outstanding addresses, among them one by Bishop Scarlett of Missouri who spoke on the function of the church in developing a Christian social conscience.

* * *

Field Department Leaders to Hold Conferences

In recent years conferences of diocesan field department leaders have been held in Chicago. This year this conference is to be divided, with one group meeting in or near New York February 9 to 11, and the other in Denver, February 14 to 16.

* * *

Vice Presidents of Jerusalem

To be appointed a vice-president of Jerusalem sounds like quite an honor, though a bit vague, if allowed to stand without explanation. The new bishop of Jerusalem, Dr. Graham Brown (of the English Church naturally) developed a plan before taking up his new job of making the Jerusalem and the East Mission more representative of the Anglican Communion. To that end the American Church is to be represented by three vice-presidents; Bishops Dallas, McCormick and Sanford. Then the Presiding Bishop has appointed a secretary for each province. It is the task of these gentlemen to promote and maintain interest in the Good Friday Offering which supports the work carried on in the East by our Church, all of which seems to indicate that the new Jerusalem Bishop is a very wise man if you know what I mean.

* * *

Bishop Dallas Preaches at Cambridge

Bishop Dallas of New Hampshire was the preacher last Sunday at Christ Church, Cambridge, when several Harvard students were confirmed.

* * *

Church Army Has Anniversary

The fifth anniversary sermon of the Church Army was preached by Bishop Perry on December 11th at a service held at the Cathedral of St. John the Divine, New York. Seven more presented for commissioning at the service, including the first three of the mission sisters to enter the Church Army in this

country. All seven have been in training at the Army Training Center in Providence for the past eighteen months. Prior to this service the group attended a quiet afternoon at the cathedral in Garden City conducted by Bishop Stires and also received Holy Communion at a special service with Bishop Manning as celebrant.

On the 13th a meeting of the board of directors of the Church Army was held in New York when the most important matter discussed—guess—that's right—how to raise funds to carry on this important work. There is a real crisis. The

**By Maurice B.
Reckwitt, M.A.**

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training center is already closed for lack of funds, which means that twenty fine candidates have to wait. Maybe you can help out. If so the person to write to is our old friend Captain B. Frank Mountford, 416 Lafayette Street, New York.

* * *

Bishop Sherrill Speaks in Philadelphia

Bishop Henry Sherrill of Massachusetts was the speaker at the dinner of the Church Club of Philadelphia, held on December 7th.

* * *

Concerned Because so Many Go to Church

Not exactly concerned perhaps but wondering why. You see in Concord, New Hampshire, there has been an apparent increase in church attendance during the past few months. So the Council of churches of that city are conducting a survey with the idea of finding out just what it is that has made people suddenly turn to their churches.

* * *

Football Coach Talks to Young People

George L. Donovan, assistant football coach at Harvard addressed the young people of St. John's, Charlestown, Mass., last Sunday evening. After Notre Dame and Yale it is a wonder to me that the young folks would listen to him.

* * *

Find Way of Raising the Mortgage Money

The problem of financing churches has become more acute in many parts of the country due to the reduced circumstances of church supporters. During the business depression when immediate funds have not always been available, an original plan for church financing has been devised to liquidate mortgages on church property. This plan is about to be put into operation on behalf of Grace

church, Kingston, Pa., for the purpose of liquidating a mortgage of \$30,000. The rector of Grace church is Rev. Ralph A. Weatherly.

The Church Life Insurance Corp. of 20 Exchange Place, New York offers a proposal which may be said to have been created for the depression. The plan operates over a maximum period of fifteen years. Parishioners make stipulated contributions to the mortgage fund, which is held under the control of the vestry. The vestry has made an arrangement with Church Life Insurance Corp. whereby a certain proportion of the contributions are placed with the corporation at compound interest, and in connection with the issuance of endowment contracts in favor of the mortgage fund. The plan provides for the annual payment by the contributor of but 6 per cent of the amount he subscribes for fifteen years. For example when \$1,000 is pledged, the pledgor pays \$60 a year to the mortgage fund. To balance each such

subscription Church Life Insurance Corp. issues a \$1,000 fifteen year endowment contract which becomes payable to the mortgage fund at the end of the 15 year period or under certain conditions, prior to that time. Subscriptions for ten years, five years or cash contributions are also made possible under this plan.

* * *

Boston Clergyman Preaches to Negroes

The Rev. George L. Paine, executive secretary of the Boston Federation of Churches was the preacher last Sunday at St. Mark's Methodist Church, New York, the largest Negro congregation in the city. On the following day he spoke to the Negro social service workers and that evening was the guest speaker at a meeting of Negro labor organizations.

* * *

Changes the Hour and Trebles Attendance

The rector of St. Clement's, Seattle, when he came to the parish a num-

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ber of years ago, changed the hour of early service from 8 to 8:45. The number receiving doubled, then trebled. He attributed it to the fact that people want to sleep late Sundays and that we have to recognize that fact. He also has his church school in the parish house at the same time as the morning service so that parents and children can come together. More, he has breakfast served in the parish house between the early and later services. The early service is always a high celebration. The 11 o'clock service is always Morning Prayer since in the rector's opinion the closeness of the hours makes it unnecessary to have the communion service at eleven. But the 8:45 service is a real one—with exceptionally fine music and all the rest of it.

* * *

Parish Acquires a Country Estate

Trinity, Seattle, has acquired a 23 acre country resort, located on a lake front. There are cabins, rowboats, kitchens and everything that goes with a summer resort. The property was acquired through the enterprise of the rector, the Rev. C. S. Mook, who saw the chance to pick up the property at a low price. It is to be used by the various organizations of the parish for summer holidays.

* * *

Clergy of Long Island Want Another Bishop

Archdeacon Duffield of Long Island, ill for some time though now on his way to health, has submitted his resignation to Bishop Stires. A committee was appointed to consider methods of filling the vacancy and they have reported three plans; 1. that a new archdeacon be elected; 2. that the present acting archdeacon be continued in office; 3. that the bishop be requested to ask for the election of another suffragan bishop. The matter came up for a vote at a recent meeting of the Archdeaconry of Queens and Nassau and a majority favored the election of another bishop.

* * *

Teaching Mission in Mississippi

There are seven missions and four preaching stations down in Mississippi in what is called the Bolton Field, which covers pretty much all of four counties. They had a preaching mission down there recently; not a particularly elaborate affair but nevertheless exceedingly effective. Each mission and preaching station had one day, and all of the day too, from the celebration in the morning until the mass meeting in the evening. It took 11 days to cover the field. Twenty-six services were held and 604 miles were driven, with 57 pastoral calls being made by the rector. They have been hard hit in

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that part of the country—a lot harder hit than most of the rest of us. Yet as a result of this mission these people were filled with hope and a determination to stick by the Church through thick and thin.

* * *

Edgar Guest Speaks at Church Dinner

Those of you who like the poetry of Edgar A. Guest could have seen your great one in person had you been in Detroit on the evening of December 7th. For as a part of the celebration of the 15th anniversary of the rectorship of the Rev. Bertram Pullinger at Grace Church he was one of the speakers at a banquet. Of course he read several of his poems.

* * *

Discuss Church Schools at Jackson, Michigan

Miss Elizabeth S. Thomas, field worker of the department of religious education in the diocese of Michigan, met with the Church Normal School at St. Paul's, Jackson, on December 7th. Her subject was "The Church School Comes to Life". Mrs. Charles Lamb of Ypsilanti, a member of the national child study commission spoke on "The Church and the Little Ones."

* * *

Los Angeles Rector Killed in Accident

The Rev. V. D. Ruggles of Los Angeles was killed in an automobile accident when his car was hit by another. The driver of the other car was held by the police. Mr. Ruggles was the superintendent of the City Mission work of the city. He was a graduate of the General Seminary, class of 1904, and was 52 years old.

* * *

Evangelistic Mass Meeting in Middletown, N. Y.

The diocese of New York held the second evangelistic mass meeting on December 11th at Grace Church, Middletown, one having been held previously for the parishes of Westchester County. The last Sunday's meeting, attended by Church people throughout the section, was addressed by Bishop Manning, Bishop Gilbert, the Rev. Robert S. W. Wood, rector at Tuxedo Park, and Mr. Robert W. B. Elliott, chancellor of the diocese.

* * *

Start School in Old Mission

St. Andrew's, Ellis Grove, Delaware, was closed a number of years ago since many of the communicants moved away, and the others were willing to use their cars to get to Laurel for services. But recently the clergyman in charge at Laurel, the Rev. R. Y. Barber, dug out a flock of children in Ellis Grove and opened a week day Church school. There are 21 enrolled at the moment

and the experiment is moving along in grand style.

* * *

Church Negro Tenor Gives Concert

Ernest Hemby, noted Negro tenor of Savannah, gave a concert in the municipal auditorium on December 5th under the auspices of the auxiliary of St. Augustine's Church. Mr. Hemby has studied voice both in this country and abroad.

* * *

Commissioning of Layreaders

Services for the commissioning of layreaders are becoming quite the thing. One held recently in the diocese of Albany at which Bishop Oldham commissioned several men. A similar service was held at the cathedral in Providence, R. I., on December 4th, at which Bishop Perry commissioned the layreaders of his diocese. In Rhode Island a school for these men is being planned under the chairmanship of the Rev. A. M. Hilliker, to be held each Sunday afternoon during the winter.

* * *

Tells Masons to go to Church

As a part of a state-wide effort to get Masons to go to church a service was held at Grace Church, Cortland, N. Y., at which the preacher was the archdeacon of Central New York, the Ven. A. A. Jaynes, past grand chaplain of the Grand Lodge.

* * *

Organists Meet at Williamsport

The organists of Williamsport, Pa., are having regular social meetings at which Church music is discussed. The group, together with flocks of choisters, will be the guests of Edward Hardy, organist of Christ Church, on December 18th—supper, a speech or two and choral evensong.

* * *

Suggestions for Sunday School Classes

Here are suggestions for Sunday School classes, cleared after trial by the department of religious education of the National Council. Maybe you will want to try one or two. Eighth grade girls rewrite the collect each Sunday in their own words. A class of boys takes notes on the sermon for use in class discussion the following week. A class dramatizes the debate on the creed at the Council of Nicea—rather ambitious, what? Still another wrote the service of Morning Prayer in their own words. Which makes me wonder just what adults would put to paper if they were asked to rewrite the service they had just attended in their own words. I would wager that not 25% would be able to put down anything intelligent about the Old Testa-

ment lesson, and I rather question whether the psalms or the canticles would mean much to them. Might be an interesting experiment, and a real check up on the effectiveness of the service, to have a few adults do this sometime—not warning them in advance of course, but asking them to do it as they leave the service. I'd like to see the answers.

* * *

Unemployment is on the Increase

Here are figures to ponder over—all based upon a careful survey made in Buffalo, New York. The field covered by the study included 14,909 men and women classified as "Usually employed". Of these but 46 per cent are at present employed on full time, with 31% unable to get any work at all. And to show how unemployment has increased in November 1929 only 6% of these people were out of jobs; in November 1930 seventeen per cent were unemployed; a year ago the figure was 23% and now it has mounted to 31%. Figure it out.

* * *

First Episcopal Service is Held

What was probably the first Episcopal Church service ever held in a large section of New Mexico brought people in from long distances to Datil, a new mission station where the Rev. Donald Smith now holds semi-monthly service in the village school house. Bishop Howden says Church privileges have been extremely limited in this large area, extending, if you want to look at a map, from Magdalena, which is some seventy miles south west of Albuquerque, clear to the Arizona line.

* * *

State Commissioner Visits Hoosac School

Dr. George W. Wiley, assistant commissioner for secondary education for the state of New York last week spent a number of days at Hoosac, one of our Church boarding schools for boys. He writes: "The manner in which the school is organized and conducted, its fine program of studies, the care which is given in connection with the adjustment of the various groups of pupils, the em-

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phasis which is properly placed on thorough scholarship, but above all the recognition the headmaster and faculty are giving to those intangible qualities of character and integrity should loom large in any fair evaluation of the high type of service which is being rendered to the student body.—I am very confident that a young man who spends a few years at Hoosac School must be profoundly influenced toward a deeper and finer appreciation of those values in life that are eminently worth while."

* * *

Young Clergyman and Wife Die

Rev. Richard M. Douglas, thirty-two year old Louisiana clergyman, died on November 21, and his young wife died two days later. The death came as a result of influenza contracted as a result of exposure when they had trouble with their car while returning from a conference at the College of Preachers. Mr. Douglas was rapidly becoming an outstanding leader of rural Church work.

* * *

Mrs. Harper Sibley Speaks at Hobart

Mrs. Harper Sibley, member of the Laymen's Foreign Missions Inquiry, spoke on that Inquiry before the students of William Smith College on November 30th. The meeting was attended by Church people of Geneva as well as the students.

* * *

Scottish Rite Masons Attend Service

Scottish Rite Masons of Los Angeles are to attend service at St. Paul's Cathedral, Los Angeles, next Sunday, when the address will be by Mr. Reynold E. Blight, as communicant of the cathedral and a thirty-third degree Mason.

* * *

New Rector at Fort Wayne, Indiana

The Rev. James McNeal Wheatley, formerly of Evanston, Illinois, was recently instituted rector of Trinity parish, Fort Wayne, Indiana, by Bishop Campbell.

* * *

Parish Goes in For Entertainment

The woman's guild of Christ Church, Dallas, Texas, is going in for entertainment in a big way this winter; and at so much a head which is perhaps more to the point. They are presenting a course of five, including two book review lectures, an art exhibit, a play and another entertainment yet to be selected. Having gone to college with the rector, the Rev. B. L. Smith, I could tell the ladies of several very entertaining tricks that he once performed well, but possibly they prefer outside talent. For their first show they have Dean George R. Wood lecturing on Dr. Oliver's "The

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* * *

Another Witness Bible Class

It has been some weeks since we have had news here of THE WITNESS Bible Class. But now along comes a letter from the Rev. Lawrence F. Piper of Derry, New Hampshire, informing us that at the Transfiguration there are two classes. Each Sunday after the morning service a group stays and lessons are held, and on a week-day evening another group, mostly Church school teachers, meet to study THE WITNESS lessons. How about it in your parish?

* * *

Dr. Kinsolving Writes Biography of Brother

Dr. Arthur Kinsolving of Baltimore has written a vividly interesting biography of Bishop Kinsolving, late bishop of Texas, under the impressive title of "Texas George." Master of literary style, the author, while writing intimately of his own brother, achieves his task so impersonally, with such simplicity, directness and restraint as to command the admiration of the reader. The book is published by the Morehouse Publishing Company.

* * *

Tells of Work In Liberia

The Rev. James H. Gorham, member of the Order of the Holy Cross and connected with their work in Liberia, was the preacher last Sunday at the Church of St. Mary the Virgin's, New York.

A clearer conception of many of the tenets of Christian faith might be obtained in the Liberian hinterland than in cosmopolitan New York, declared Father Gorham, who is the son of Edwin S. Gorman, well known bookselling churchman of New York.

"The true meaning of what St. Paul meant by 'the household of God' appears most readily in the tribal constituency at our mission's field," he said. "The Occidental institution of the group composed of father, mother and children is a home, but not, strictly speaking, a household. In Africa I was once asked by a young man to meet his 'family.' I greeted his grandfather, the chief of the clan; his parents and then one whom he called his brother. Then another 'brother' came along, then another, and then about twenty more. Then came one who was introduced as his 'truly brother,' which meant that this last came of the same father and mother. The others were his household brothers. Does this not illustrate perfectly what Christ meant by calling men His brothers?"

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 a. m.
Church School 9:30 a. m. Morning Serv-
ice and Sermon 11:00 a. m. Vespers 4:00
p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Com-
munion 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

Bancroft 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.

Al 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

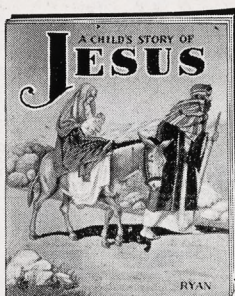
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, S.T.D., Rector
Sundays: 7:30 a. m. Holy Communion.
11 a. m. Morning Services, Sermon and
Holy Communion.
8 p. m. Evening Service and Address.

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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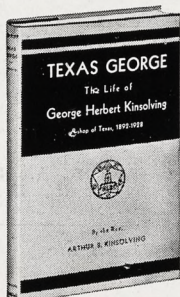
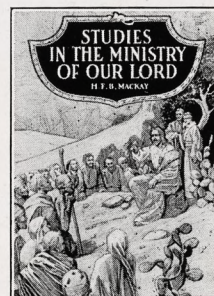
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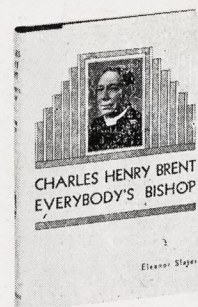
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