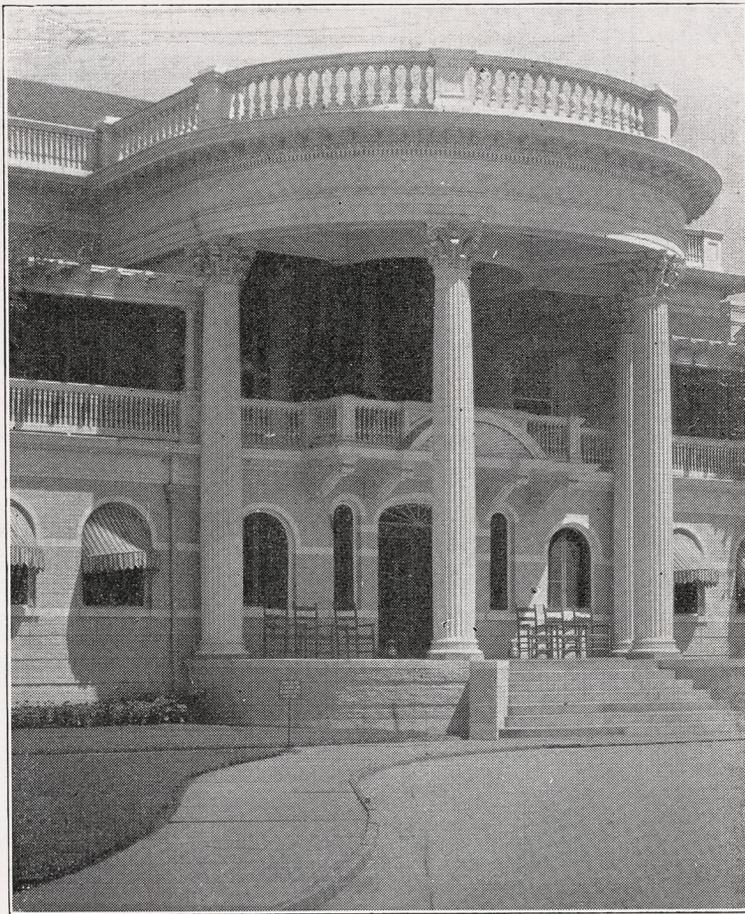


The **WITNESS**

CHICAGO, ILL., JANUARY 5, 1933



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BERNARD IDDINGS BELL

JOHN RATHBONE OLIVER

C. RUSSELL MOODEY

IRWIN ST. J. TUCKER

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THE COMMUNION OF SAINTS

By

BISHOP JOHNSON

WHY do I believe that Christ instituted a Church instead of depending upon evangelists to preach a gospel to the individual? In the first place, because it required an institution in order that the faith and sacraments and scriptures might be conveyed to succeeding generations without mutilation or perversion. Whatever charges may be brought against the historic Church, it cannot be denied that for twenty centuries it has testified to the same creed, administered the same sacraments, read the same scriptures. Any study of the individualism of the period since the Reformation can perceive how impossible this is unless there can be an authorized instrument to perpetuate them.

In the second place, life is corporate and in its relations requires corporate action. The home, the state and the Church are the essential products of such a need. Without such solidarity the Church could not have resisted the persecutions of three hundred years in the Roman Empire and survived the atmosphere of the dark ages or the antagonism of continuous attack. The Church has been a fortress of defence. Without it the forces of Christian Evangelism would have been separately attacked and overcome.

In the third place, the Gospel is not merely an appeal to individual virtues but also a call to Christian fellowship. It was the fraternal idea contained in the household of faith, which sustained the early Christians. They were fully cognizant of the value of being one body, every one members of one another.

IT IS for this reason that we speak of the Communion of Saints. Let us define our terms. What does St. Paul mean by his addressing the members of different churches as Saints? Certainly one who reads these Epistles carefully could not possibly imagine that the Corinthian Christians were so perfect in character as to be thus designated if perfection was what the word meant. But it wasn't! The word "saint" comes from the Latin word "sanctus" which means first of all one who has devoted his life to a sacred purpose and secondarily one who has attained great holiness in that process.

It was in the primary sense that St. Paul used the

word and this is also the sense in which it is used in the creeds. It means, therefore, the fellowship of those who have devoted their lives to the service of Jesus Christ, first by enlisting in His service at Baptism and secondly by serving in this Church as soldiers of Jesus Christ. The word saint in this connection is not unlike the word patriot which means sometimes one who fights for his fatherland and at other times one who is a hero in such fight. One, however, need not be a hero to be a patriot; neither need one be a model of perfection to be entitled to be called one of the saints.

The word "communion" also has a distinct connotation. It signifies two things: being in union with God and being in union with one another. Being in union with God implies all that is contained in the words, "Thy will be done," and being in union with your neighbor involves forgiving him as you hope to be forgiven. The Gospel of Christ is not merely a matter of personal relationship between God and the individual whereby the latter is filled with deep emotion; but it also implies the solidarity of the group in which we are not only in Him and He in us, but in which we are every one members one of another. It was this sense of corporate unity which was lost in the Reformation, whatever else may have been gained. When the Reformers substituted confession of faith for the sacraments of the altar they practically asserted that thinking alike was more important than loving others even though they disagree with you.

In fact, one might define the word "sect" as a group of people who think alike, whereas the Church of Jesus Christ is an institution in which every legitimate expression of religious sentiment has a place in the orchestration of human effort. In a word, in order to secure the liberty of the Sons of God we have lost the fellowship of all sorts and conditions of Christians. This has resulted in a religious exclusiveness which has promoted mutual antagonisms instead of endeavoring to keep the unity of spirit in the bond of peace. This is the significance of this article in the Creed in space. It also has a meaning in time. It represents the permanence of our union with Christ both here and hereafter.

THE Church becomes a household in which there are separate rooms. "In my father's house are many mansions," said the Master. A mansion is a place of abode. We enter the Church Militant at Baptism; then through the grave we enter into the Church Expectant, looking forward to our ultimate reunion in the Church Triumphant. If religion is unreal, this vision seems fanciful, but to one who realizes that we are surrounded with many evidences of purpose in the world around us whereby we go from grace to grace, it is very real.

The cynic who calls it a cold world forgets that he came into it on his mother's breast; and that he grew up in a home of affectionate relatives and is surrounded by a circle of friends who are far from cold. It is this succession of those with whom we are in close communion which leads me to expect that He who hath begun this ascending series of affectionate experiences is both able and willing to give the opportunity for further development of the desire which He has implanted in me.

It is faith in the goodness of God that lies behind this confidence in the continuance of the love that dwells within us. I believe that love is the very essence of our Father's being and I cannot conceive of

love betraying love. To me the miracle of love is not the next room but the one in which I now reside, where I have enjoyed so many mercies and had so many friends. I believe that the Church is intended to be a school in friendship where by learning how to love we may be privileged to enjoy greater love. I am not surprised that the cynic who finds nothing here on earth for which to be grateful should be skeptical that there is any place better. It reminds me of the boys who go swimming in a lake, where the water is cold. There are two kinds of boys. Those who stand on the shore and shiver, dreading the plunge. To them the water is very cold. And those who plunge in and call out that the water is fine. The boys bring their temperatures with them. It accounts for the difference when they make the plunge.

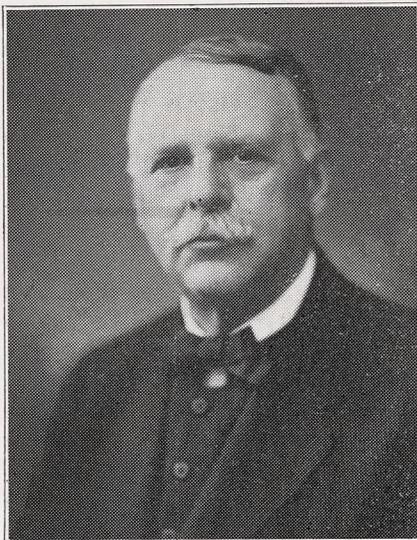
So I believe that in the final plunge we carry with us either fear or faith; either despair or hope; either cynicism or love. It is the sense of the communion of saints which sustains my faith and encourages my love, much as a child in a happy home, where he looks for love and finds it. What we seek is what we find and therefore those who seek God's love will not be met by His indifference.

This is an article of the series "What I Believe and Why." Next week: The Forgiveness of Sins.

THE OAKES HOME

Church Home for Sick Strangers

THE Oakes Home for the care of the tubercular sick who come to Colorado for their health, was completed and opened in 1894. It had the enthusiastic support and encouragement of Dr. Trudeau of Saranac Lake, New York, who said, "You can do in Colorado what we do not profess to do," meaning that the Colorado altitude and climate was adapted to serve this class of seekers after health in a superlative degree.



DR. OAKES

in Denver, with funds given him by friends and those interested in this eleemosynary work. He first conceived the idea after mingling among men and women

stricken with the white plague. He saw physical conditions that were appalling. Refined women suffered in over-crowded boarding houses and self-respecting men herded into foul hotels. He saw many partially recovered, filled with eagerness and hope, pulled down again by re-infection. He saw sordid greed in high-priced quarters of low-rate cleanliness. Nearly forty years have witnessed the coming and going of over seventeen thousand men and women, benefited by the friendly care which the Home affords, and not one employee has ever contracted the disease.

The Home was the second institution in the United States to do organized work for the consumptive. It is the property of the diocese of Colorado, which accepted it as a perpetual trust, agreeing in the acceptance to nurture and protect the institution. It seemed the natural thing to present it to the diocese. Eagerly they accepted it and in so doing gave their assent to loyal sponsorship.

There are now, seemingly, an over abundance of institutions for this class of sick in the country. Yet the health supervision of thirty or more years ago was more intelligent and was exercised with greater care than prevails in most institutions today. Today, indeed, there is great laxity in this matter. There is no difficulty in securing lodgings in any hotel or fashionable boarding house in Colorado, yet the pernicious danger of infection is the same and the number of



A VIEW OF THE OAKES HOME

needy consumptives is legion. The prevailing devastating conditions in finance and unemployment have driven thousands back to their homes and into distressing quarters, yet when the Home has its greatest opportunity to help and care for the needy ones of the Church it has not the means at its command to answer the calls. The Home has never refused an appeal for help. Even today when the number of guests is greatly depleted and the costs for entertainment greatly reduced, the Home is caring for about twenty per cent of its patients at wholly or partially free rates.

Death has gathered nearly all of those who made the Home possible financially, and new interests claim those of a later generation. Yet great numbers with outstretched hands are waiting for the ministrations that the Church can, and should, give through such an institution. However the Oakes Home cannot give it unless it has it to give. Unless the Church, and loving Christians, supply the present and future means this great medium of help must soon greatly curtail or entirely close its doors. There is sufficient endowment with which to keep the plant in order but the income for maintenance of its guests is so small that it will be impossible to continue indefinitely. Immediate help must be forthcoming or this great Church institution must be closed to the many who need it.

Founded by a priest with great vision this institution was given to the Church and is now governed by

a board of trustees elected by the diocese of Colorado. It is in every sense a Church institution, managed by the Church, presided over by a priest of the Church, with the center of its life the beautiful Chapel of Our Merciful Saviour, where prayers are said daily and where the Blessed Eucharist is presented each Sunday and on Holy Days.

Are there not those in the Church who can and will be pleased to lend their aid so that this fine work may go on? The Church is the helper of all who need. "Inasmuch as ye have done it unto the least of these ye have done it unto me." There is no place better able, and more ready, to serve than the Oakes Home in Denver.

Casual Comment

By

BERNARD IDDINGS BELL

IT IS, apparently, quite futile for those who deal with actual university problems to ask that the National Council appoint, to organize and supervise our college work throughout the country, someone reasonably prepared for the task. The Presiding Bishop and his advisors seem sure that the Church's approach to college men and women should be in the hands of some inexperienced young man who knows nothing of col-

leges or their faculties, has had no experience in cure of souls, is not himself a scholar, and is, as a youngish priest properly ought to be, shy and hesitant. The idea seems to be that such a dear lad, especially if good-looking, will draw the boys and girls to God. To those who know collegians, the notion would be funny, were it not that an opportunity has been wasted for years, and still is being wasted.

The two young men who have supervised our college work these past half-dozen years, one after the other, have been fine youngsters; and so, no doubt, is the gentleman who took office January first. To protest against the policy which places such as they in charge of "college work," is not to attack them. One of them is now doing quite well as a parish priest, having used the college secretarial work to his own great profit by way of training for his present job. Their names do not matter, either. Let us call them A, B and C.

A was ordained priest at the age of twenty-six. The next year he became "national college secretary." When he was thirty, he resigned. B was ordained priest when twenty-six, also, took his important office at twenty-seven, and resigned when twenty-nine. The present incumbent's age is not known to me; but he was ordained a little over two years ago. None of these men is a graduate of an outstanding university; none has distinguished himself in the least in scholarship; none had had any experience when he was appointed; none was mature; none knew anything about university theory or practice; none was able really to help faculties face their undergraduate problems. What communion of Christians save ours could be so silly?

Curiously enough, the three gentlemen are all graduates of the Virginia Theological Seminary.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE COVENANT AT SINAI

Lesson Fifteen

ALL subsequent history has been largely governed and colored by events at Mount Sinai. After the fugitives from Egypt had escaped the state troops, they followed Moses for three months through thirst and hunger and terror to the Mountain on which he had received the vision of freedom. There, while thunder rolled and lightning flashed, they made a contract—a covenant—with Jehovah the Deliverer.

In Egypt, forever dry and cloudless, there is neither rain nor thunder nor lightning. The fugitives, to whom these awful revelations of Nature appeared for the first time in their lives, were overwhelmed with terror. All was strange; the barren desert, the enormous mountain around whose top the windcurrents between the Red Sea and the Mediterranean keep up a continually changing play of clouds; the terror behind them and the dread before. To their latest day the

people of Israel believed God rode on the thundercloud. (Read Psalm 18 and David's song of victory in ii Samuel, 22:10.)

When Moses built an altar, and sprinkled on it and on them the blood of the sacrifice of the covenant, in awe and terror they vowed: "All that HE commands we will do!"

Moses engraved the terms of the compact on tables of stone. This was the common method of sealing compacts, particularly religious vows, and the method of promulgating religious decrees, as we learn from the laws of Hammurabi in Babylon and from the imperial decrees of Egypt. The essence of the agreement was that they, the people, were to worship Jehovah alone; and he was to give them the land of their fathers.

But as we read on, a serious doubt arises. The ordinances run into intricate and confusing details. A description of the Tabernacle and its furnishings is given which descends into the most minute specifications.

It would have taken tons and tons of stone to provide space to engrave all these rules and laws; and it would have taken more than forty days to do it. Moses and Joshua could not have carried such a load of stone tablets with a four horse truck. Besides, these ordinances and commandments and judgments would have been unintelligible to the fugitive slaves cowering at the foot of the mountain, lonely and hungry and footsore and terrified, and already longing passionately to be back among the familiar sights and smells of Egypt.

The more we read on, the more confused it all becomes. After Moses had cast down and broken the tables of stone in anger at discovering the people in the act of worshipping the golden calf (Exodus 32:19) he went back up the mountain. There the Lord is reported as saying to him: "Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were on the first tables, which thou brakest." In verse 27, the order is "Write thou these words, for after the tenor of THESE WORDS have I made a covenant with Israel."

And then He goes on to give Moses a set of ten commandments utterly unlike the familiar Decalog which we hear from the altar. This decalog of Exodus 34 runs like this: I. Thou shalt worship no other god. II. Thou shalt make thee no molten gods. III. The feast of unleavened bread shalt thou keep. IV. All the first born are mine. V. None shall appear before me empty handed. VI. Six days shalt thou work; on the seventh thou shalt rest. VII. Thou shalt observe the feast of weeks, of the firstfruits, and of the ingathering at the year's end. VIII. Thou shalt not offer the blood of my sacrifice with leaven. IX. The first of thy firstfruits shalt thou bring into the house of the Lord thy God. X. Thou shalt not seethe a kid in its mother's milk.

These are the ten commandments of Exodus 34, after the tenor of which the covenant was made with Israel. But there is nothing exalted or moral about them. They read like the ceremonial rules of a tribe of savages. In fact, that is just what they are.

We are dealing with a difficult point, yet it must be grasped. Moral laws are of slow growth. The "ceremonial decalog" was the establishment of the rules by which the big, quarrelsome, unwieldy mob of 600 families were to proclaim their unity in accepting the Compact with the God whose voice they heard in the thunder. In its essence the Compact was simple: "We will be your people; you shall be our God." To prove they were His people, they agreed to observe these ritual laws, as when members of a lodge recognize one another by ritual signals and signs. It took them a long time to evolve the moral law, which is written into the Bible at this point as though it were of the same date. In reality, the Ethical Decalog was not evolved for centuries.

But this solves many problems. How could God say on one day "Thou shalt not kill" and the very next moment tell Aaron and the tribe of Levi to take their swords, go through the camp, and kill every man his brother? (Ex. 32:27.) How could He say on one day "Thou shalt not steal" and a little later tell the same people to go out and seize all the cattle and possession of the people of Midian, killing all the adults and the boys, and keeping only the unmarried girl children for slaves? (Read Numbers 31:9 to end.)

All the way from Egypt to Jerusalem the pathway of the Israelites in taking possession of their ancestral land was bathed in rivers of blood. Every time they burned a town and massacred all the defenders, they said "the Lord told us to do it." Could this be the same Lord God Who said "Thou shalt not kill?"

No! They started with a low, savage idea of God as a "Man of War!" It took them a long, long time to learn the lesson of peace and justice. And how they did so is one of the most fascinating stories in the world.

Next week: The Body of the Law. Exodus 18.

Confidences

By

JOHN RATHBONE OLIVER

I HAVE received one letter asking for some information about "spiritism" or "spiritualism." We know very little about the exact condition of the faithful departed. Apparently God does not intend us to have very definite information about the details of the life after death. Even the Roman Church which has often been criticized for saying too much, says very little about the life of the world to come. The Council of Trent confines its dogmatic statements to the fact that "there is a purgatory or place of cleansing for the Faithful Departed and that while there, the departed souls are helped by the prayers of the living and especially by the offering of the Holy Sacrifice." Even Rome then does not presume to establish any other means of communication between the living and the dead, except the spiritual communication of prayer and the taking part in the Holy Mysteries.

We Anglicans who pride ourselves on our restraint in matters of dogma should not attempt to push our own definitions any further. We can say therefore, that when our friends die in a state of grace, we may be sure that they are safe in God's love, that they are undergoing a process of preparation and of cleansing which will make them finally fit for the spiritual state that we call "Heaven." We know that we must go on praying for them just as we have prayed for them while they were alive. We know that we must above all, go on loving them just as we loved them while they were with us. Above all we know that we must not forget them, but that we must remember them especially at the altar when we are making our communions or are taking part in the offering of the Holy Sacrifice. More than this we do not need to know and any attempt to push our finite minds forward in an attempted exploration of the life beyond death is always unwise and is sometimes dangerous. I have personally known people who suffered definite mental hurt by experiments of this kind. On the other hand we can not help having the greatest respect and admiration for men like Sir Oliver Lodge who are attempting to get into touch with the Faithful Departed in a spirit of humbleness and love.

To the Christian there is no death in any real sense. His loved ones who have died should be to him more actually living and closer to him than they ever were during the days of their earthly life. As to the "value of healing by spirit forces" I can not speak with any authority. I can not quite see how a disembodied spirit could work directly or indirectly upon a living human organism. One might imagine perhaps that a man or a woman could be so closely associated mentally and spiritually with some Holy Departed Soul that this same man or woman might have unusual gifts of mental healing. In such a case however it would be primarily the living man or woman who acted as a healing agency. I feel however that this whole subject is both dangerous and difficult. Death is coming to us all soon enough and we can surely wait until then in order to acquire first hand knowledge of a type of existence that can never be comprehended or described by minds that are surrounded by material things and limited by the use of their senses.

I should like to suggest that P. I. D. read certain chapters in my book *Psychiatry and Mental Health*, especially chapters VI and VII. He will find in these chapters an answer to his questions. If he does not get the information that he needs in this way, I suggest that he write to me directly. No one except myself will see his letter and he can be assured that I sympathize deeply with his difficulties and know that there is a safe way out of them. The way out that he suggests is no real way out at all. Every man and every woman has some handicap in this life but I have never known a handicap that could not be by the Grace of God be turned into a definite and lasting achievement.

Letters addressed to Dr. Oliver for attention in this column should be addressed to him in care of The Witness, 931 Tribune Building, New York City.

Let's Know

By
BISHOP WILSON

ROSARY

FAR from being a Christian invention, the Rosary appears to be of Asiatic origin. Knot-writing was known to many primitive people—different kinds, colors, and grouping of knots in a piece of cord meaning different things just like letters in an alphabet. The earliest religious reference comes from the Jains of the Far East.

The Rosary is found in use among the Hindus, Buddhists, Mohammedans, Christians, and even among some Jews. Its common use is the keeping track of prayers that are said. Among the Hindus, the worshippers of Siva use a rosary of 32 beads while the worshippers of Vishnu use 108 beads. They also come in smaller numbers and in various colors. The Buddhist rosary contains 108 beads, tho in Korea it may number 110 and in Japan 112. The Mohammedans use a string of 99 beads divided into three sets of 33 each. Certain groups of Jews took it over from the Turks and Greeks but it has ceased to have any significance of worship with them, being chiefly a religious toy permitted on the Sabbath.

The beginnings of its use among Christians is very uncertain. An old tradition says that it was originated by St. Dominic and in several of his encyclicals Pope Leo XIII states this as history. But it is quite clear that the Rosary was in use a couple of centuries before this time. It was called a Paternoster because at that time the Lord's Prayer was recited for each bead. In the Middle Ages makers of these strings did a thriving business, had a guild of their own, and were called Paternosterers. These craftsmen resided in a section of the old city of London and gave their name to Paternoster Row and Ave Marie Lane.

About the middle of the twelfth century the Hail Mary (Ave Maria) came into use as a form of devotion. At first it consisted simply of the angelical salutation—"Hail Mary, full of grace; the Lord is with thee; blessed art thou among women." Then the words of Elizabeth were added—"blessed is the fruit of thy womb." It was not until the sixteenth century that the final petition was included—"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death." The Dominican Order did make great use of this form of devotion but it was after the time of St. Dominic himself.

On Oct. 7, 1571, the great battle of Lepanto was won by the Christians against the Turks and the victory was attributed largely to the prayers of the Confraternity of the Holy Rosary. Hence the first Sunday in October was designated as Holy Rosary Sunday and is still observed by Roman Catholics today. Their Rosary consists of 150 beads (fifteen decades of Hail Mary's) each decade being separated by one large bead for an Our Father. There are also some smaller rosaries, such as the Crown of our Savior, consisting of 33 beads, one for each year of our Lord's earthly life.

The name "rosary" means a garland or bouquet of roses. No one knows exactly how or when it came to be attached to the strings of beads. An old legend says that the Blessed Virgin took rosebuds from the lips of a young monk who was reciting Hail Mary's and wove them into a garland for her head. Some carry the name back to St. Rosalie of the twelfth century.

Rosaries are also used by the Russian monks, consisting of 103 knots in a cord and by the Copts in Egypt where they number 41 or 81 beads in a string.

Just Souls

By
C. RUSSELL MOODEY

Smile awhile and smile and smile
Let your laughter be not guile,
If the world your spirits rile
Meet this world with the Christmas smile!

THERE is an old adage that goes: "He who laughs last laughs best." It must have been written by one of those logical persons who interprets everything in terms of reasoning. Laughter to him is subtle diplomacy—an outburst of derisive and perhaps malicious gloating which is held in abeyance, until the time to let it go is at hand. The inference is that laughter must be timed in order to be effective. All this is out and out heresy. In the first place laughter must be spontaneous, coming from a heart that is caught up in a great emotion. An emotion of convulsive merriment. In the second place laughter has its ethical property—a good wholesome laugh can do more to jack up the morale than any other form of tonic. Especially in these times when people are addicted to brooding. And furthermore, if people laughed more often at the clean jokes there would be less demand for the smut and cheap banter so common today. In the light of these facts I maintain that "he who laughs first laughs best."

It was the Christ Who linked up laughter with joy and gladness. He came to earth for the purpose of showing people how to smile, not at the sordid things of life, but at the really funny things. In His beatitudes He said "rejoice and be exceeding glad," in other words let the exultation in your soul be released in a smile. Let your happiness be unbounded even though your fellowmen persecute you and say all manner of evil against you. Never let the world wipe the smile from your face. We hear so much in our religion of "the Christ of tears"—"the Christ of sorrows"—"the Christ of troubles." It is high time to give more hours and more thought to "the Christ of laughter." Then our Faith will be less morbid and more radiant. But the face and the heart must work together, for forced laughter is empty and hollow. The smile must emanate from the soul. It must be genuine, it must be spontaneous. And it will be if the joy and gladness of the radiant Master is there. So keep on smiling, and not only the world but the Christ will smile with you. He who laughs first, laughs best!

HISTORY OF THE RELIGIOUS LIFE IN THIS COUNTRY

Reviewed by GARDINER M. DAY

Outlines of everything, which have been so popular during the past decade, in the last couple of years seem to have been displaced by "Epics of America" and "Only Yesterdays" depicting in detail the momentous changes of the recent past. Dr. Gaius Glenn Atkins' *Religion in our Time* (Round Table Press, \$2.75) is just such a history of the religious life of the United States during the past forty years.

After preliminary chapters on religion in America in the 19th century, Dr. Atkins opens his main narrative with the rise of the institutional church at the turn of the century, devoting a large portion of that chapter to a description of the development of St. George's Parish under Dr. W. S. Rainsford. Successive chapters trace the history of the Biblical and doctrinal controversies, the rise of theological liberalism, the wrestle of religion and science, the history and significance of the work of the Federal Council of the Churches of Christ in America, the development of a world peace sentiment in the churches, the growth of the Church unity movement, the change in methods of church management with particular emphasis on the greater use of paid publicity, and in the final chapter a sketch of recently born religious cults, commencing with Christian Science and concluding with Buchmanism. Among the chapters which strike us as most interesting are those dealing with the Peace Movements and the Federal Council and the preliminary chapter entitled "The Church Discovers the Social Gospel". The volume will not only interest the layman, but will prove invaluable to the historian of this period.

Since the Oxford Groups are not of past but present history, Dr. Atkins' comment upon it is of interest: "The movement has naturally carried a margin of nebulous gossip and comment, and authentic instances of professed spiritual direction would seem to indicate that the associates of the movement are not under the compulsion of the routine which rules so many ordinary lives. Also the divinely guided do a good many things which the average man does without claiming any other direction than his own desire or judgment. Naturally men of a different temperament, who use what judgment they have, learn by their mistakes and know that a certain amount of fault and folly is a part of the dust of the journey of life, are critical or impatient of a movement which claims

divine guidance for all its phenomena, especially when the guided are sometimes led to inquire rather insistently and without invitation into the soul states of those not thus led. Heretofore such movements have generally broken down or issued in excesses through a want of objective control. . . . It would seem, from a not too intimate knowledge with it, to be too much detached from the travail and burden of the time, and to secure for those who have been converted by it a happiness to which possibly no one has any right in a world of unhappiness."

The Church in England by Dr. F. J. Foakes-Jackson, Professor in the Union Theological Seminary and formerly dean of Jesus College, Cambridge, England, is the latest volume in "The Christian Religion, Its Origin and Progress" series to be published. The series is edited by Dr. J. F. Bethune-Baker and published by Macmillan (\$1.25). Dr. Baker states the purpose of the books in the preface to be to provide a term's work for classes of boys and girls in the 'teens and to "supply them with the kind of knowledge of the Christian Religion and the Christian Church in the past that would explain to them the state of things by which they are confronted today." Dr. Jackson has had the practically impossible task of compressing the entire history of Christianity in England into 114 pages. Few men could have done as fine a job as Dr. Jackson and one hesitates to criticize so stupendous an attempt, but I fear that the book is too abbreviated to be very useful among "the boys and girls" for whom it is intended. These boys and girls, fairly lost amid the whirl of modern activity, must have the bulk of their material in hand and not merely in reference books, if they are to really study it. That is perhaps the outstanding difference between the sub-college age and the senior college and graduate school age with which Dr. Jackson and the editor of this series are accustomed to deal. Gardner-Smith's excellent little treatise in this series on the early Church was reviewed in these columns on December 8.

BISHOP WELLS HAS AN ANNIVERSARY

Bishop L. H. Wells celebrated his 91st birthday at St. Andrew's, Tacoma, Washington, the other day. At the present time Bishop Wells is in charge of this parish which is one of five parishes and missions which he has founded in the city. The church was filled with friends who came to honor this man who has given forty-two years to missionary work and was bishop of Spokane for twenty.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Nicholas Murray Butler, who is a prominent Churchman as well as president of Columbia University and Nobel Peace Prize winner, said the other day that it was up to the universities of this country to find the way out of our economic and social difficulties.

"No one of these problems is more urgent than that which is usually summed up in the phrase: Poverty in the midst of plenty. In this regard our own time reveals a contrast truly ironic and of a kind and extent never before witnessed in the world. This is the contrast between a technological and industrial development which offers for the first time in human history a universal standard of economic well being and on the other hand an economic mechanism of exchange which seems to defeat, or at least to be unable to make good, that promise of satisfaction and prosperity. The question as to the relation of the consumer's demand to productive capacity is one which has gained increasing attention in late years, particularly since the end of the Great War, and today it is paramount in the economic situation which confronts us on every hand. Overflowing barns and impoverished farmers, surplus of raw materials and idle plants, new triumphs of technological skill and new multitudes of unemployed workers, all these point to some fundamental failure of that plan which seeks to adjust demand with supply through the ordinary medium of prices. This is itself a technical problem, since on the one hand all the elements of productive efficiency are present and anxious to co-operate, while on the other hand the human need for the products of this co-operative efficiency is imperative and universal."

He concluded his remarks on the subject by saying that the job of bringing production and exchange into harmony with each other was a fundamental one, and while he was not prepared as yet to endorse Technocracy he does feel that their findings will have to be taken into account in any serious study of the whole question.

* * *

Bishop Cheshire Dies in Charlotte

Bishop Cheshire of North Carolina died in Charlotte on December 26th. He went to a hospital ten days ago for treatment before an operation but his condition became rapidly worse. His condition was diagnosed as blood poisoning. Bishop Cheshire, 82 years of age, was a graduate of Trinity College, and was

the rector of churches at Chapel Hill and Charlotte before his consecration thirty-nine years ago. At the Detroit General Convention in 1920, when there was much excitement over patriotism, he aroused much criticism by introducing a resolution in the House of Bishops to exclude "The Star Spangled Banner" and "America" from the hymnal. He insisted that a hymn should be addressed to God whereas both of these anthems were addressed to the flag.

* * *

Bequest for the Epiphany, New York

Imagine this; accept the rectorship of a parish and before you even have time to move in discover that the parish has been left a quarter of a million dollars. The other day, as you know, the Rev. John W. Suter, Jr., head of religious education of the Council, accepted the rectorship of the Epiphany, New York. He is to take charge next Sunday. On December 28th the will of Mrs. Edith B. Riker was filed in court and revealed that the Epiphany had been willed that sum. Don't be envious now, you parsons, and start talking about some people having all the luck—it is bad for your souls.

* * *

Regional Conference of Catholic Congress

A regional conference of the Catholic Congress is to be held in Baltimore on January 12th, the sessions to be held at Grace and St. Peter's. The Rev. John R. Oliver is to speak on "The Right of the Episcopal Church to be classified as Catholic." The Rev. L. C. Lewis of Philadelphia is to speak on "Sound doctrine, the basis of worship"; the Rev. Wallace Conkling of Philadelphia, "The growth of the personal devotional life and the Rev. Granville M. Williams of New York, "The growth of the monastic life." The sessions are to be preceded by a solemn high mass at Mount Calvary Church.

* * *

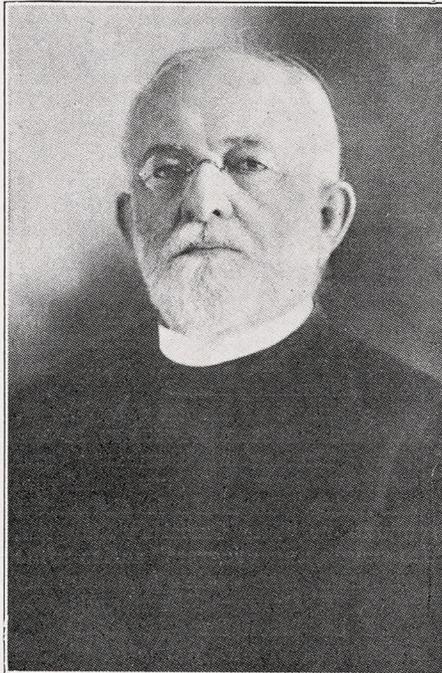
To Broadcast Services from Europe

The Church of the Air, Columbia system, is planning to broadcast this year a number of services from Europe, when outstanding pulpit orators will be heard.

* * *

Brotherhood Conference in Louisville

Bishop Woodcock of Kentucky and Mr. Leon C. Palmer, secretary of the Brotherhood of St. Andrew, were the speakers at a conference of older boys held at the cathedral in Louisville recently. There was also a special conference for college boys, led by Mr. Frank Gregg, religious work director of the Louisville



BISHOP CHESHIRE
Dies After Long Episcopate

Y.M.C.A. There were about one hundred present.

Death of Albany Clergyman

The Rev. Alfred Taylor, retired clergyman of the diocese of Albany, died on December 19th. He served the Church in this country for forty years after coming to this country from England where he was ordained.

* * *

Presbyterian Clergyman Is Ordained

The Rev. Robert C. Dunn, former pastor of the Presbyterian Church in Chaumont, N. Y., was ordained to the priesthood on December 21st by Bishop Fiske. Mr. Dunn is serving Christ Church, Jordan and Emmanuel, Memphis, both in the diocese of Central New York.

* * *

Bishop Brown Entertains Future Parsons

Bishop Brown of Harrisburg entertained nine candidates and postulants for orders at dinner on December 27th. There was discussion of the ministry and how best to prepare for it.

* * *

First Service in Baltimore Cathedral

The first service was held in the new Pro-Cathedral of the Incarnation, Baltimore, on Christmas eve. Reminiscent of the old Yorkshire abbeys, with firm, dignified lines expressing its high purpose, the beautiful church will take its place among the outstanding edifices of the coun-

try. Bishop Helfenstein was the celebrant at the Christmas service, the congregation being so large that they could not all be accommodated.

* * *

Officers of the Auxiliary Meet

The semi-annual meeting of the diocesan and district officers of the Auxiliary of the diocese of Central New York was held at St. Paul's, Syracuse, on January 2nd.

* * *

Laymen Meet at College of Preachers

A laymen's conference on Christian living was held recently at the College of Preachers, Washington, under the auspices of the Brotherhood of St Andrew. It was conducted by the Rev. Malcolm S. Taylor, director of evangelism of the national commission on evangelism.

* * *

No Sermon and a Bigger Congregation

You can figure it out any way you care to, but at St. Paul's, Waretown, N. Y., a few Sundays ago they tried the experiment of having just one morning service. It was held at 9:30, the usual 8 o'clock service and the one at 11 o'clock being omitted. There was no sermon. There was a record congregation present.

* * *

Young People Stage a Contest

And stage is the proper word, for in the diocese of Rhode Island the Young People's Fellowship is putting on a contest on drama this month, the cash realized going to charities managed by the Church in the diocese. Twelve organizations have entered the contest, each one of which is to produce a one-act play of thirty minutes or less. The Fellowship having the best play is to get a prize.

* * *

Death of Jacob M. Koehler

The Rev. Jacob M. Koehler, who more than fifty years ago started missionary work among the deaf, died on December 26th at his home near Scranton, Penna.

* * *

New York Raising Funds for Relief

The diocese of New York is making a special effort to get funds for the relief of unemployed Church people. A meeting of the clergy was held on the 15th at which Bishop Gilbert reported that to date \$43,000 had been raised and said the \$50,000 mark would be reached by Christmas. To care for the need throughout the winter an effort is being made to get each communicant of the diocese to give \$1 a month for six or eight

months. A meeting of the woman's committee to raise funds was held the previous day.

* * *

New York Cathedral Trustees Meet

At the annual meeting of the trustees of the Cathedral of St. John the Divine, New York, held December 27th, Bishop Manning stated that the finances of the Cathedral were "in a very sound condition." A report by Dean Gates showed that the attendance at the services during 1932 had been higher than for the three preceding years. Total attendance up to December 26th was 137,333 where as in 1931 the attendance was 131,035. The Rev. W. Russell Bowie of Grace Church, Professor W. H. Burr and Mr. Lewis Spencer Morris were re-elected trustees.

* * *

New York City Mission Holds Many Services

More than 100 services and Christmas programs were held in New York during the holiday season by the City Mission Society in public hospitals and institutions where its clergy are chaplains. Over 8,000 gifts were given away—candy, cigarettes, toys. Then for hundreds of families directly under the care of the organization's relief department coal orders were arranged, and money provided to pay for the gas and light. Also unemployed men were put to work delivering small packages of clothing. Finally the Society sent out fresh vegetables and orders for meat. All this in addition to the work being carried on in the institutions, such as St. Barnabas House, run by the Society. It was a grand job well done.

* * *

Campers Have a Reunion

All those who have attended Camp Houghteling, Brotherhood camp, held a reunion at Grace Church, Oak Park, Illinois, on December 29th. Dinner and talk.

* * *

Ordination in Minnesota

The Rev. Stanley Wilson was ordained to the priesthood by Bishop Keeler on December 18th at the Ascension, St. Paul, Minnesota. The sermon was preached by the Rev. Gowen C. Williams, rector of St. Mark's, Glen Ellyn, Illinois. Mr. Wilson is the rector of the Ascension.

* * *

Chicago Children Have Grand Party

It isn't every day that you are invited to have dinner in a stadium. In Chicago the other day about 1,500 children and their parents had a Christmas dinner in the Chicago stadium, the guests of the Church

Club. Then presents were given to 900 children. They were all needy folks. And the party was put on right; they were called for and brought to the stadium in automobiles; there was a choir of 300 to entertain them while they ate their turkey, and Bishop Stewart was there to talk to them about Christmas. What's more the affair ended up with about \$1,000 of cash on hand which has been turned over to the Bishop for his emergency fund.

* * *

Northwest Synod Will Meet in Nebraska

The next meeting of the synod of the Northwest Province will be held

September 27-28 at St. Mark's Pro-cathedral, Hastings, Nebraska. Presiding Bishop Perry has been invited to attend and to preach the sermon at the opening service.

* * *

An International Christmas at Harrisburg

They had a Christmas party at Bishopcourt, Harrisburg, Pa., which I presume is Bishop Brown's residence, that was one. It was staged by the woman's guild of St. Stephen's Cathedral. The choir of the cathedral sang, but that wasn't the half of it. No sooner were they through than up jumped the choir of the Macedonian Bulgarian Orthodox

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Church of Steelton, and burst forth in Slavic, and did they sing. Then one of the Bulgarians produced a gaida and did his stuff, and if you have ever heard a gaida you know without my telling you that it was stuff indeed. With that over they had some food and then the Macedonian Bulgarians danced native dances to the music of the gaida. Was that a party.

* * *

Hospital Work Along West Coast

Many admirers of the great work carried on by Dr. Wilfred Grenfell with his hospital ship, *Strathcona*, up and down the coast of the Labrador, may not know that a similar work in the far West, in an isolated region of almost the same latitude, is done by the Columbia Coast Medical Mission, whose hospital ship, the *Columbia*, travels the waterways of British Columbia from Vancouver north, under the Rev. Alan Greene as superintendent. This is work under the auspices of the Church of England in Canada.

* * *

Dr. Grenfell Serves Vermont

Dr. Grenfell himself, it may be noted, has been serving on the board of the Vermont Episcopal Institute, a diocesan educational center, where his enthusiasm and wisdom have been of the greatest practical help.

* * *

Has Anyone an Extra Book

Now here is a truly tragic appeal: I have had a letter from a remote area asking if I could lend the lay-reader a book of suitable sermons, as the one already in use is too well known to the congregation! While this particular one comes from Newfoundland, there are no doubt similar instances in the United States known to the Church Periodical Club which the Club can relieve if we send them *good* books, not just antiquated addresses we would not keep awake through, ourselves.

Canon Peile writes from St. John's Cathedral, Newfoundland, about lay-readers: "It is not too much to say that the Church in hundreds of isolated fishing settlements in Newfoundland has been kept alive by their work. When the mission priest is unable to visit the settlement, the lay-reader takes the service, and often does so under great difficulties.

"There are, of course, no book-shops, and the only chance is the loan of a book from more populated centers. Gifts of books suitable for public reading to very simple folk are godsend."

* * *

Deacons Ordained in Southern Brazil

Four deacons were ordained on November 27th at Porto Alegre, Southern Brazil, by Bishop Thomas,

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with the sermon preached by the Venerable Americo vespucio Capral. Those ordained; Lourenco Takeo Shimanuke from the Japanese Mission in Sao Paulo; Gastao Pereira de Oliveira; Orlando Borges Ramos de Oliveira and Nathaniel Duval da Silva, all of whom were prepared at the Southern Cross School and at the theological seminary at Porto Alegre. Nice names, what?

* * *

Great Carol Service at Detroit Cathedral

The carol service at St. Paul's Cathedral, Detroit, is an institution. This year there was an adult choir of 140 voices, and a boy choir of 73, and a junior choir of fifty. They sang many famous carols.

* * *

Novel Way of Building a Chancel

The congregation of St. Andrew's Mission, Flint, Michigan, is rejoicing in the enlargement of the building by the addition of a chancel which has been provided in a somewhat novel way. Last fall the Rev. W. B. Williamson, missionary-in-charge, was offered the produce then standing on a 7-acre lot if he would harvest it. This he did, storing it wherever he could find a place to put it. There were a number of skilled workmen, members of the mission, out of work, so the idea was conceived of building the long-wished-for chancel with the idle labor at hand. Each day the women of the mission came and cooked dinner; if there were children, they came too, and the family was fed. The men were paid partly in the food stored away and partly from funds raised by private subscription and a contribution from Bishop Page. No one received very much, but all were busy and happy. The basement under the new chancel will accommodate the new kitchen, practically doubling the usefulness of the lower floor.

* * *

Relief Sought for Seamen

Theatre-goers who remember their delight in the Coburns' play, *The Better 'Ole*, may also remember three lines from one of the songs,—

"For what we have to eat

We have to thank the Fleet,—

My word, how they're carrying
on—"

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A similar sentiment has more than once been expressed by high officials of the government who have said that the war could not have been won without the service of the unknown men of the merchant marine.

By a tragic irony in affairs, at this present time when some seventy per cent of the world's shipping is laid up and the corresponding number of seamen unemployed, the men of the merchant marine are ineligible for all ordinary relief. They are simply rated as homeless men. Federal, state, and municipal agencies, and the special emergency relief officials, all have been approached on behalf of the seamen and all confess themselves helpless.

Shipping agencies and seamen's relief societies have been drawn together as never before to cooperate in relief. Under the leadership of the Rev. Dr. A. R. Mansfield, head of the Seamen's Church Institute of New York, the largest single agency of its kind in any port in the world, special funds have been appealed for. In 1931 their appeal for \$100,000 went out after that of all general relief appeals, and \$106,000 was secured. In 1932-33, when the need is greater, \$150,000 is needed and sought. By Christmas something over one-fourth had been secured.

Ordination at Albany

The Rev. Charles Kenneth Ackerman was ordained to the priesthood on St. Thomas's Day at the Cathedral of All Saints, Albany, by Bishop Oldham. He was presented by the Rev. John M. Furman, head master of Irving School, Tarrytown, New York. Mr. Ackerman is the assistant at Irvington and in charge of St. Barnabas' Chapel, Ardsley.

* * *

Called as Rector of New York Parish

The Rev. Johnston Beech, who has been serving as locum tenens of the Church of the Advocate, New York City, became the rector of the parish on the first of December.

* * *

W. S. Little is Seriously Ill

The Rev. William S. Little, formerly the chaplain of Kemper Hall, Kenosha, Wisconsin, and also a member of the Cathedral Shelter staff, Chicago, is seriously ill. He is at present in Pittsburgh.

* * *

A Visit from an Oriental Mystic

The picturesque and colorful Sandu Nelson-Christansan, in his long orange-red robe and his purple scarf, has been visiting in the United

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States. He comes from southern India, possesses a very dark complexion and speaks with an Oxford accent, though he was educated in India. He is a member of a religious order which is attempting to convert the Hindu of the higher class, and he is travelling about at the moment, both here and in Europe, trying to interest people in his work. He received a warm welcome in Seattle, preaching at the cathedral and at several other large churches. Addressing the diocesan clericus he said; "You of the Occident make the mistake of thinking that knowledge of God can come from without; it can come only from within." Being a mystic I presume he should know but my own feeling is that God has any number of ways of revealing Himself.

* * *

A New York in Nevada

Located in the coldest section of the United States, with not only the temperature at times hitting 46 degrees below zero, but with the bank assets also supposedly frozen, the spirits of the people in the little town of Wells in eastern Nevada were far from frozen when the new Chapel of St. Barnabas' was opened on a recent Sunday. Though only occasional services have been held in this community up to the present, the announcement of Church School brought eighteen children out in the morning and the official opening service in the evening to which the priest came fifty miles brought thirty-five people out, including a baby to be baptized. The people were full of joy and gratitude over the erection of this small log chapel in their midst. At the back of the Chapel is a tiny apartment where Deaconess Miriam B. Allen, formerly of the diocese of Pennsylvania, is now resident. The building of the chapel was made possible through the generosity of the local people who gave abundantly in labor and materials, and the Rev. Frederick C. Taylor of Elko who not only planned and supervised the building, but put in over fifty days labor on it himself, finishing up the project just before extreme weather came on. The work is under the direction of the Rev. F. C. Taylor who will come up for monthly services and Deaconess Allen who will be resident and in charge of the mission.

Two days after the opening of the building, the apartment caught fire from an overheated stove, and though there is nothing but a small volunteer fire department in the town the fire was quickly put out resulting in small damages. Unfortunately insurance had not been placed on the building at that time, —the only such case in the whole District, but through the help of the

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Rev. Mr. Taylor and local people the damages were repaired at a low cost, and the place was ready for the Christmas services.

A Church School with Too Many Men Teachers

At a successful institute of religious education held at the Church of the Epiphany, Seattle, for the Diocese of Olympia, a speaker made the common complaint that in his church school it was not possible to obtain enough men teachers for the boys' classes; whereupon Deaconess Margaret Peppers, in charge of the religious education of St. Peter's Japanese Mission, Seattle remarked: "At St. Peter's we have more men teachers than we have classes for them to teach!" And this is in spite of the fact that since the opening of the new building of the Japanese Mission there has been considerable increase in the enrollment of the church school as well as of the congregation. This is the more remarkable in view of the fact that many Japanese people are sending their families to Japan for the winter because the rate of exchange and the lower cost of living in Japan enable them to save money by so doing.

Ordain Deacon in Northern Indiana

James T. Golder was ordained deacon by Bishop Gray of Northern Indiana on December 18th at the Good Shepherd, East Chicago. Mr. Golder is at present a senior at Nashotah. A number of memorials were blessed at the same service.

Many Confirmations in Oklahoma

Bishop Casady says that last year (1931) the missionary district of Oklahoma had the most confirmations of any year to date and that 1932 has just about equalled it. Every parish and mission is now cared for with regular services. A mission long closed at Nowata has been re-opened. A new mission was opened last year in a district of Oklahoma City, communicants increasing in number from six to forty. A son of the Bishop, ordained during the year, is pioneering in the western Panhandle of the state, looking after a parish of some 12,500 square miles which the Episcopal Church has never before entered.

Lay Corner Stone of Worcester Church

The corner stone of All Saints, Worcester, Mass., was laid the other day by Bishop Davies. They are going ahead with the construction of about one-third of the church at a cost of \$200,000. The new parish house, destroyed last January with the church by fire, has already been completed.

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 Ser-
vice 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 11) and Holy
Days: 10:30 a. m.

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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