

# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 2, 1933



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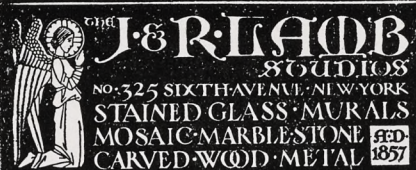
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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE FUTURE LIFE

By

BISHOP JOHNSON

IT IS quite the fashion among intellectuals to demand a religion which makes this world better rather than one in which the glories of the next are stressed. I can well understand how people who have a comfortable income and a cultivated circle of friends should be intrigued with the world in which we are now living and desire a religion which shall make their sojourn here pleasanter and more permanent. They reflect the attitude of college students who prefer a college which is famed for its athletic and social privileges rather than one in which training for an after life is stressed. But to the unemployed and under-nourished who have very little joy and very few prospects, there may be a hope that God has prepared better things for them than they are enjoying now.

One would expect Lazarus to set greater store upon Abraham's bosom than Dives would anticipate. It was probably this motive which caused St. Paul to cheer his Corinthian converts, not many of whom were wise, not many noble, with the statement that the things which are seen are temporal and the things which are not seen are eternal. Of one thing I am certain, that Christ did not preach a Gospel merely for the comfort of the privileged classes who rejected Him because He preached to the poor and to the oppressed.

Far be it from me to assert that Christ's Gospel has no power to leaven human society. That depends upon whether society follows Him or patronizes Him, but of this I am sure, that His primary purpose was not to provide a philosophy for the rich but rather good news for the poor which few of either class are prone to accept.

I am well aware that we do not enlist in Christ's army for reasons of our own personal safety but because we love Him. Yet when we so enlist I believe that we enlist on His terms and not on our demands.

To the Christians who had the faith and courage to resist the Roman Empire and to suffer its brutal persecutions, the thought that Christ was at the end of the trail to welcome them sustained them in their determination to follow Him to the death. As for the philosophers of that day, to whom sacrificial effort was an irritation, they rejected a leadership which was to begin in suffering and end in martyrdom. They preferred to

live in the fool's paradise of academic thought which substitutes syllogisms for action and which treats the mysteries of life and death as a sort of cross word puzzle to be solved, instead of a wordless cross to be endured.

IN THIS matter of religion it is easy to get our motives mixed up with God's purposes. I will agree that a harp and a crown are poor motives for following Christ, even though it may be God's purpose to glorify our human effort by such rewards. A religion preached upon the tortures of the damned and the felicity of the blessed will probably result in a theory of election in which I am elected and you are not. Our Lord did not want men to follow Him for the loaves and fishes but because they recognized Him as the Lord and Master Whom they loved, and of Whom they could say, "Though He slay me, yet will I trust in Him." It was probably for this reason that He did not dwell much upon the promises of the hereafter. On the other hand He did emphasize it when He was encouraging His own to persevere and it would have been cruel not to have done so in the face of what lay before them. In other words the future life did not occupy a prominent place in the Sermon on the Mount, or His teaching to the multitudes but it did manifest itself in His words to those who were willing to suffer with Him.

It has been frequently said to me that the clergy dwell too much upon the hereafter and not enough on present obligations. This may be true although my experience does not confirm it. There are certain seasons of the Christian year in which this message is stressed and Easter without the resurrection is as insipid as Hamlet without Hamlet. The foundation of Easter joy lies in the fact that out of our present sorrows will come a new heaven and a new earth. If you eradicate this message from the Gospel you will gratify a small group of speculative philosophers and take away hope from a large number whose loved ones have passed away. It is not selfish for them to believe that these are with their Master. I believe in the resurrection of the body because it was an essential part of our Lord's Gospel. If you omit this final act in the drama of His



life, then the malice of men achieved its purpose, which I do not believe.

To end the story with the crucifixion is to deprive the story of its reasonable climax. When you ask me what I mean by the resurrection of the body I do not know other than that His body was clothed upon and not unclothed.

I have never yet met anyone who could tell me what matter is or what spirit is and until I do, I shall accept the conclusion that matter and spirit are so closely related that we shall not become disembodied spirits. Farther than that the deponent sayeth not. Moreover, I do not believe that anyone really knows what is meant by the words "eternal life."

We are told by the new scientists that space is infinite after the fashion of a circle rather than of a straight line and that time also may be similarly plotted.

When I think of time I am confused. I cannot think of it either as stopping or as going on forever. Either horn of the dilemma puzzles me. I am driven to the conclusion of the psalmist that I do not know anyone great enough to solve them for me.

SO I believe in the Resurrection of the body and eternal life in such manner as God's purpose may have devised, but I do not accept them as in themselves the motive that should cause me to follow Christ. At the same time I can conceive of those who must feel that God's justice will ultimately overcome the injustice

which they have endured through the greed or lust of men.

In concluding this series I wish to state that I would not confuse belief with knowledge. I accept the person of Christ and His promises as the basis of my faith, which I expect will take me out of the sphere of human observation into the realm of that which He reveals. To me faith is a progressive process in which you accept that which lies beyond because you are satisfied with that which you have experienced as you journey along "the way," confident that He Who hath begun a good work is able to carry it to its completion. I prefer to travel the way rather than to be lost in the wilderness which surrounds it.

The Creed is the column of witness to the main facts in our faith, but unless this column stands upon the basis of loving God and man with heart and mind, it will topple over.

When the scholastics and the reformers made intellectual agreement the foundation of their faith, they undermined the structure. Having discovered this mistake the Protestant world is rapidly moving in the direction of asserting that it makes no difference what one believes.

Let us not confuse the head and the heart; we cannot love with the former nor think with the latter. We are to devote both head and heart to the service of our dear Lord and Master, each in his own peculiar sphere.

## REALISM IN CHRISTIAN THOUGHT

By

GARDINER M. DAY

THOSE who, with Prof. W. E. Hocking, feel that Christianity is always in danger of becoming soft by its "cult of amiability" because the amiability "hesitates to give a full, manly, critical, blow," ought to read, mark, learn, and inwardly digest Dr. Reinhold Niebuhr's *Moral Man and Immoral Society* (Scribners \$2.). They will be delighted to discover that at least one modern Christian thinker is compelled by his religious insights and realistic thinking to deal society not one but ten rounds (chapters) of full, manly, and not merely critical but knockout blows.

The thought which is the key to the volume is found in the author's conviction that "There are constitutional limitations in the genius of religion which will always make it more fruitful in purifying individual life, and adding wholesomeness to the more intimate social relations, such as the family, than in the problems of more complex and political relations of modern society." The author more than adequately proves the truth of his belief, as he looks below the surface of modern life and by the light of his brilliant mind reveals unmistakably the hopeless sentimentality of the avertage Christian pacifist, the romantic thinking and

sentimental faith by which the middle classes have sucked the vitality out of the principles of Jesus, the illusions of evolutionary optimism of the past two centuries which have blinded the average Christian to the revolutionary quality of our Lord's teaching, and the naive faith in the inherent goodness in man which has prevented him from dealing realistically with the evils of the social order. Surely the author is correct when he further points out that "the disrepute in which modern religion is held by large numbers of ethically sensitive individuals, springs much more from its difficulties in dealing with these complex problems than from its tardiness in adjusting itself to the spirit of modern culture."

Our modern Christian thought along social lines has been so colored by pleasing meliorative doctrines that the layman today can sit in a cushioned pew quite unaware of the brutality and violence upon which the peace and order of his society is established and maintained. At least this was true before he had suffered two years of depression and we are sceptical as to whether he would think or act differently were prosperity to come around the famous corner tomorrow. For



example, when a strike breaks out or has broken out in the past in "Middletown" Mr. "Average Citizen" is almost invariably on the side of the employer, usually in the name of law and order. The conditions against which the strikers are fighting may be those produced by a wage slavery which smacks of the days of feudalism. The employer usually has the police and not infrequently company detectives to give the third degree or put out of the way on the Q.T. the strike leaders. Then some striker gets mad and hits a policeman with a rock. Headlines appear in the Middletown Daily News. Mr. A. C. reads it and without a reflection upon the causes of the trouble almost instinctively shrinks from the thought of violence. Consequently he throws the weight of his influence on the side of law and order which appears to him to be non-violent, but which in reality rests on a more subtle, but none the less brutal, form of violence. It is a hopeful sign that in a recent strike this psychological path of Mr. A. C.'s thought was largely blocked by clever advertising in the newspapers of certain pertinent questions such as: "Could you bring up your family on \$9 per week? If not, remember we can't either, and we want your help."

It is this customary attitude of Mr. A. C. which forces upon Dr. Niebuhr the conviction that "the interests of the powerful and dominant groups, who profit from the present system of society, are the real hindrance to the establishment of a rational and just society," and further that the insights of the Christian religion have been sentimentalized by the comfortable and privileged classes to such a degree that these insights "are not immediately available for the social struggle in the Western world." Dr. Niebuhr deals with the whole problem of violence in its manifold individual, class, and international aspects so realistically and so penetratingly that his treatment of this subject alone makes the book worthy of serious study by anyone who wants to think through his own attitude with the highest degree of honesty. If he does nothing else the author reveals the inadequacy of the individualistic ethic, which still in a large measure characterizes the traditional Protestant evangelism, in dealing with the complexity of modern social problems. If the Kingdom is to come on earth, this ethic must be widened to include a corporate emphasis of far greater proportions than ever before.

"RELIGION," says Dr. Niebuhr, "is always a citadel of hope, which is built on the edge of despair." While we are confident that it was not intended, the general impression made upon the reader is that the author's citadel has apparently slid over the edge into the slough of despond. Reason, intelligence, goodwill, education, sociology and religion alike have not resources sufficient for the task of building a just society. Indeed the very same criticism which the author makes of St. Augustine's *De Civitate Dei*, namely that "it would stand in wholesome contrast to the sentimentalities and superficial analyses, current in modern religion, were it not marred by a note of defeatism." Even if one could rationally decide to take Dr. Niebuhr's one road of hope, that of belief in illusions, it

appears to us an even more pessimistic path than the most extreme form of the belief in total depravity; for in the latter even the depravity could be overcome by union with the spirit of God, but in the former one's illusions can never become real, because of the very fact that they are illusions. In making this criticism of the book, which we believe most readers will feel is fair, if not inevitable, we do not forget, however, that part of the trouble is in ourselves in that the majority of books in recent years issuing forth from Seminary and other religious walls frankly have not viewed the world realistically, but have so thoroughly nurtured us upon the belief that Christianity and progress are inseparable that we wince mentally when brought face to face with the actual Satanic forces at work in society by the more truthful perspective of a Niebuhr or an Augustine.

We must add one word on behalf of the meliorist. The very genius of Christianity is that it looks at temporal affairs from the standpoint of eternity, *tempus pars aeternitatis*. Although we fully realize that if overemphasized this may become a defect, we feel that Dr. Niebuhr does not give the Devil's opponent his due in this respect.

For example, Dr. Niebuhr points to a letter (pp.78) from the Bishop of London to slave holders in the Southern colonies condoning slavery in the name of Christianity. Yet it is interesting to note that in the very same year, 1727, The Yearly Meeting of the Society of Friends, moved by a more realistic application to society of the Christian view of personality and brotherhood in a formal resolution condemned both the slave trade and slavery, and at later meetings enforced the action by the sanction of expulsion from the Society, thus starting the movement which eventually led to the abolition of slavery in the British Colonies. It is undeniable, as the author states, that Christian churches which claim to transcend economic and social equalities within the organization do not move vigorously to eradicate them and our own Church is not far from the position of top sinner in this regard, but nevertheless we fear that the tares have come between Dr. Niebuhr and some of the wheat.

As most religious writers see only wheat as they look out upon the world, it is a happy relief to find a Christian thinker who takes cognizance of the great number and tremendous potency of the tares. Dr. Niebuhr throws the social problems which arise in our contemporary society into such bold relief that the reader cannot fail to see their significance both for himself as an individual Christian and for the Church as a whole. In having done this difficult task so magnificently the author deserves the thanks of every thinking Christian and we want to add in conclusion that if one were to read thoroughly but one book as a stimulant to one's religious thinking and ethical sensitivity we know no other book which would crash the gates of one's mental house so successfully.

Books reviewed may be secured from George W. Jacobs Co., 1726 Chestnut Street, Philadelphia; Morehouse Publishing Co., 1801 W. Fond du Lac Ave., Milwaukee; Edwin S. Gorham, Inc., 18 West 45th Street, New York; Witness Books, 6140 Cottage Grove Ave., Chicago, and 931 Tribune Building, New York. A few cents should be added to the book price for postage.



## *Witness Bible Class*

*Conducted by*

IRWIN ST. JOHN TUCKER  
THROUGH THE DESERT

### *Lesson Eighteen*

MOSES took Joshua up on Mount Sinai, his old familiar haunt, where he knew every spring and cave. He went up to be alone, to pray in solitude, and to gather fresh strength for the task whose multiplying difficulties he seems to have comprehended only dimly. The task of organizing the Exodus had been a terrible one; but that was as nothing to what was to come.

Did God appear to Moses in person? There are passages in Exodus which say that He did. But the Gospel of St. John (1:14) asserts "No man hath seen God at any time." The appearance to Aaron, Nadab, Abihu and the seventy elders (Ex. 24:9), when they "beheld God, and did eat and drink"; and the appearance to Moses, when he hid in a cleft of the rock and the Lord God passed by (Ex. 34:5), depict the overwhelming awe they felt when, never having seen a storm-cloud in their lives, these dwellers in Egypt went up on the holy hill and were beaten upon by the storm-winds in which, they felt, God lived.

While Moses and Joshua were gone, the people, terrified at this desertion, fell back upon familiar things. They turned to Aaron, and said (Chapter 32:1): "Up; make us gods, which shall go before us; for as for this man Moses, which brought us up out of the land of Egypt we know not what is become of him."

Out of the jewels and gold they had brought from Egypt as the spoils of their flight they made a golden calf. In Egypt, the gods of fertility were the bull Apis, or the Cow Hathor. Isis indeed was often represented with the horns of a cow. All their lives they had been accustomed to offer sacrifices to the Bull-God, and to dance in honor of Isis, the horned mother, mysteriously identified with the moon. So they danced wildly around the figure of the golden calf, hoping by the atoning sacrifice of the jewelry and the dance to bring fertility even into this wilderness.

It was only natural. They had been in the desert three months, and were heartily tired of it. The books of Exodus and Numbers are full of their complaints (Ex. 14:11). "Because there were no graves in Egypt, hast thou brought us out into the wilderness to die?" (We miss some of the savage sarcasm of this remark, until we remember that Egypt was all one vast tomb; for 1500 miles her cliffs were lined with the sepulchres of the dead.) They wanted the Nile, and the green water-gardens, and the fishing trips; "We remember the fish, which we did eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is parched away; there is nothing at all save this manna to look upon." Manna means "What is it?"

God fed them miraculously, by huge flights of quail, by the "bread of heaven" called manna, by the water brought from the rock. How are we to understand these things? The manna and the quail are explained

by similar happenings which occur even today; a species of wild honey which is blown from the orchards of Arabia Felix, and enormous armies of quails which even today sometimes fall in the desert, carried by the winds. As to the water, the miracle of mountain springs, located by the trained eye of a mountaineer, is always amazing to a tenderfoot. Let us not forget that Moses was a desert-man, trained to follow the slightest indication of food and water and to profit thereby.

But now their guide had left them. He was away in the mountain heights "forty days," which means a long time, so long that they lost count of the days. Panic and bewilderment seized them. The sacrifice to the golden calf was an expression of intense disgust with this adventure. Weary of the fading vision of the inheritance of their ancestral estates, they wanted nothing so much as the ease and comfort of their old slavery. They forgot the lashing whips of the taskmasters, and remembered only the good food and abounding water of Egypt.

Moses knew they could never go back in a body. Possibly a few here and there might get back undetected; for the majority there was no choice. If they came within reach of Pharaoh's armies again, it would be death for all.

So he faced the danger that his army of followers would dribble away in groups, one or two at a time, in the hope of getting back into the Nile Valley unobserved. The whole adventure was in peril of dissolution. Hence his fierce anger at the apostasy, and the bloody vengeance which his own immediate family, the tribe of Levi, took upon the worshippers of the calf. It was harsh, but effective. Their resolution was steeled to go forward into the desert, rather than face his wrath again.

When well out in the desert, Moses selected one from each tribe (Numbers 13) and sent them into the Canaan Estates to make a survey. The spies came back full of glowing reports about the land, but with very grave doubts about their ability to conquer it. They were brickmakers, not soldiers; and the prospect of marching against those well-disciplined, well-fortified garrisons in Palestine filled them with dismay.

Moses raged against their cowardice to such effect that they made a sortie, but were beaten back disastrously. (Exodus 14:43).

Driven from Palestine and barred from Egypt, they wandered through the desert, from oasis to oasis, for "forty years." During these years the desert sun welded the disorderly mob of escaped slaves into a compact group of fighters. They forgot the fish and the garlic of Egypt, and looked forward with a strong and bitter insistence to possession of their own land.

Ever thereafter the prophets looked back to these years of wandering in the desert as the most precious of their national life; for it was in this time that the nation found its soul. The "pillar of fire" that went before them was the hope, the conviction, the certainty of the fulfilment of the Covenant. It became much more than a matter of getting hold of the property; it became the vindication of a principle, to them; and to



all ages thereafter it became a turning point in ethical and moral history.

For the difference between the religion of Israel and the religions of the other nations round about was fundamentally this; in the other nations, the god was a god of the land; but with the Hebrews, it was the people, and not the land, which was the Bride of God.

#### APPLICATION

In Hebrew the word "Baal" means literally "husband." The verb means "to marry"; the past tense participle "Beulah" means "married," so that "Beulah Land" means simply "married land"—the Earth-Mother happily married to the Sky-Father.

The essential fact which made the Hebrew religion different from all others was this central idea that the holy nation, not the land, is the bride of God and mother of mankind. In the other lands the people existed principally to serve the land; to cultivate it and tend it. But in the Hebrew religion, the land existed for the benefit of the people.

This is the most profoundly revolutionary religious conception of all time. It is the principle of life to which we must cling in solving the crisis of today; business exists for the people, not the people for business. Jesus emphasized this idea in all his teachings; "The Sabbath was made for man, and not man for the Sabbath."

Next week: The Conquest

## Let's Know

By

BISHOP WILSON

OXFORD MOVEMENT

THIS is a centenary in 1933—the hundredth anniversary of a most important event in the life of our Church. People are already beginning to observe it in England, in Canada—indeed all over the world wherever some branch of the Anglican Church is planted.

We call it the Oxford Movement. It dates from a famous sermon preached at Oxford, in England, on July 14, 1833, by the Rev. John Keble. The Church of England at that time was asleep on its feet. The Whig majority in Parliament was unfriendly and had passed some legislation designed to cripple the Church rather badly. The effects of the French Revolution in its atheistic aspect were still felt and there was a carelessness thruout the Church which nobody seemed to have the energy to tackle. The bishops and clergy were letting things slip and the people were becoming painfully indifferent.

The regular summer session of the Court (The Assizes) was coming on in Oxford and, according to custom, a service was held and a sermon preached for the special benefit of the judges. Keble was a young man who had already made a name for himself for scholarship at the University but no one knew he had the force and conviction to speak out as he did in that sermon on "The National Apostasy." A couple of months later some friends met with him and they determined it was

time to wake up the Church of England even if it started a merry row. They were successful in accomplishing both ends. The Church came to life and it also had a row.

John Henry Newman was the one who first proposed issuing a series of Tracts for the Times to re-educate Church people in the fundamentals of their own Churchmanship. Newman wrote a large number of the tracts himself. The Rev. Edward B. Pusey was the great scholar of the movement and he also wrote quite a number of tracts. Soon they began to issue a quarterly magazine called the British Critic and people all over the country were startled to attention. Of course there were some opponents right from the start but for the first six years the Movement swept along consistently gathering adherents. As might have been expected, a certain number of extremists fell in line and presently wanted to color everything their own way. They appear to have affected Newman with some of their ideas and popular opinion, still a little uncertain, began to grow suspicious. Then Newman wrote his famous Tract Number 90 and a storm of protest followed. It seems strange to us now. Today that tract would scarcely cause a ripple but at that time it was taken very seriously. The upshot was that the extremists, including Newman, went into the Roman Church. But the Oxford Movement went on, steadily winning its way. Churches were beautified, worship was made more real and reverent, the sacraments were made to mean something, and the Church revived her spiritual self-respect.

The whole Anglican Communion today (including ourselves) owes a powerful debt of gratitude to those sturdy Churchmen of a century ago—Keble, Newman, Froude, Pusey, Rose, and those who stood with them. It is an anniversary well worth celebrating. Get a copy of some book like Ollard's "Short History of the Oxford Movement" and read what really happened.

### MISSIONS-1933

A series of articles, prepared for Lenten Study groups, will appear in THE WITNESS during Lent. Watch for the announcement of contributors. **PLAN NOW TO ORGANIZE A STUDY GROUP IN YOUR PARISH**, using this material.

### OUR BAPTISMAL VOW

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Also during Lent the subjects of the

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conducted by Dr. Tucker will be the Major Prophets.

**Adopt the Witness Bundle Plan for Lent**





## SAINT JOHN'S HOSPITAL

By

CHARLES HENRY WEBB

ST. JOHN'S Hospital, in Brooklyn, New York, was dedicated and named on St. John the Evangelist's Day, Dec. 27, 1873, and opened for patients a few days later. There had been a kind of pre-natal existence of three years, beginning with the opening of a dispensary in small rented quarters. During this embryo period, Bishop Littlejohn, head of the diocese of Long Island and of the Church Charity Foundation (of which St. John's Hospital is a part), intent upon the establishment of a Church hospital in Brooklyn as provided for in the charter of that Foundation, installed Sister Julia to organize, superintend and develop the new undertaking. Sister Julia, a Brooklyn woman, had been for six years associated with the Rev. Dr. Muhlenberg in St. Luke's Hospital, New York, and was well qualified for the task to which Bishop Littlejohn invited her. Thus was St. John's at its inception definitely given the character of a Church hospital—a character which it has always been careful to maintain.

The first building was small and confessedly temporary. It was a

frame structure, two stories high, with accommodation for about thirty patients. Plans for a larger and permanent building were soon put under way, and such a building was finished and opened for patients in 1882. Here a maximum of a hundred patients could be received, and the work of the hospital soon expanded correspondingly. The Community of St. John the Evangelist, founded by Sister Julia when she took charge, also increased in numbers, and the nursing service of the hospital was in their charge. A beautiful chapel was an integral part of this permanent hospital building. The men's ward opened into the chapel on the main floor, the women's ward into the gallery. Patients were encouraged to come in wheel chairs or on crutches to the chapel services, even in bathrobe and slippers. The sacrament was regularly administered to sick communicants in their beds.

The Rev. Albert C. Bunn, M. D., succeeded Sister Julia in 1891. In the ten years of his administration the scientific side of hospital work was notably developed. An ambulance service in affiliation with the city

government was inaugurated in 1893. A physician who specialized in anaesthesia was appointed anaesthetist in 1894—the first in New York and perhaps in the country to hold such a position. A school of nursing was organized under competent graduate supervision in 1896, and has been maintained ever since with increasing efficiency and prestige. A pathological laboratory was equipped in 1899.

Dr. Bunn was in turn succeeded by the Rev. Paul Flynn Swett, who administered the institution from 1904 until his death in 1922. In his time the first fire-proof building on the premises was erected as a Nurses' Residence in 1911. Shortly afterward an obstetrical department was organized in the hospital. The need of a larger building, adapted to the changes that had developed in medical and surgical science, began to be recognized, and consideration of plans was begun. Actual building was not possible, however, until 1926; but the delay was exceedingly useful in that there was time for very careful study of plans. In consequence, an excep-

(Continued on page 15)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A group of American citizens, among them the representatives of a number of Church organizations, are out to show Japan that the Kellogg Pact, the Nine Power Treaty and the Covenant of the League of Nations are not mere idealistic expressions of unattainable desires, but are the solemn and commonsense determinations of serious peoples that order and security, not chaos and terror, shall guide our future. And they propose to teach Japan this lesson through you and me, by the simple process of persuading us not to buy Japanese goods. Japan, they point out, sends 36% of her foreign trade to China and about 40% to us. China, through an effective boycott, has largely cut off that market. Now the argument runs that if we too refuse to buy, the Japanese militarists will be compelled to cease hostilities in China, since no nation can continue a war with such a large part of her foreign trade cut off.

There are those who object to the boycott idea for fear that it will lead to war between Japan and the United States. Quite the reverse, point out the advocates, since the boycott will lead to a collapse of the Japanese military machine, now in control of the country. It will compel Japan to stop fighting and submit her case to arbitration. Further, it is pointed out that it is essential for the peace of the world that the militarists of Japan be made to realize that they cannot flout world authority. Otherwise, strengthened by the coal, iron and oil resources of China her military leaders might set out on a course of world conquest.

That, as I get it, is the gist of the argument. You are either with Japan or China today, and if you are with the latter you can hold up her hands effectively by refusing to buy Japanese goods. Silk is the chief product exported by Japan to the United States. And it is difficult to determine whether finished silk in dresses and other garments is Japanese or not. So these advocates of the boycott inform you that you should buy no silk at all, unless it can be absolutely proved by the merchant that it is not Japanese. Incidentally they point out that resolutions passed by various organizations favoring a boycott and sent to the newspapers and presented to merchants are effective. In addition to silk Japan's principal exports are crab meat, decorated china, straw for hats, dried beans, mink fur, flowers (lily, tulip, narcissus bulbs and pyrethum seeds) and a lot of articles



BISHOP CREIGHTON  
*New Long Island Suffragan*

that you find in the five and ten cent stores which are marked "Made in Japan."

Well there you are; you can use your best judgement about it. The ladies I am afraid are going to find it difficult to get on without their silks. As for me I certainly am anxious to support China to the extent at least of going without my dried beans and crab meat. I will go further than that and put my OK on the following resolutions which these people hope will be passed by numerous groups and presented to the newspapers for publication: "Whereas, Japan has defied the opinion of mankind in invading China and thus endangers the peace of the world, be it resolved, that we uphold the protests of the United States government against this invasion, that we refuse to buy Japanese goods until her armies are withdrawn from China, and that we call upon those with whom we trade to remove Japanese goods from their shelves until such withdrawal."

\* \* \*

### Oxford Groups Fill Gold Coast Ballroom

In gowns and dinner jackets, with Oxford accents predominating, the followers of Frank Buchman held a meeting in the ballroom of the Drake Hotel, Chicago, the other evening. "Beauty and culture and even foreign nobility graced the rostrum in Emily Post's accepted manner," according to a newspaper reporter who was rather overawed, I take it, by the goings-on. Bishop Stewart welcomed the group to Chicago, after which fifteen of the prize witnesses were exhibited and told of their conversions, and again the society reporter was thrilled because they "spoke

fluently and even brilliantly, in cultured phrases and modulated tone." The top speech was delivered by Mrs. Ruth Buchanan of Virginia. Being warned against having anything to do with the Buchmanites she was enough of a sportsman to want to find out for herself. "I like fair play and I didn't want to condemn them unheard. The result was that I have come to a point where last week, right in the middle of the grandest run we have ever had, following the hounds, I turned out my horse—I adore hunting—and came away on this trip because I felt God wanted me to help some one else." She was followed by Miss Marie Clarkson, who said that she was formerly a super-siren, kicking up her heels with a fast set at Oxford. "I neglected my studies to pursue pleasure. Then I came to one of these groups and found that religion is more fun than anything I knew before." And if I may be permitted to say so, it is not difficult to understand why the young lady is finding this particular brand of religion so much fun. Also I can't resist the temptation to report that on this particular evening, when these Christian ladies and gentlemen were in the Gold Coast ballroom, I was at a meeting of a group of laborers in New York, and there heard first hand accounts of the misery and starvation that exists in the particular part of the country where Mrs. Buchanan runs to the hounds, and of the railroading to prison of those who protest against it. Also of the part played in the railroading by Christian leaders. All of which naturally makes me wonder why God did not put the lady to work nearer at home. Her sense of fair play I think would come in handy there.

\* \* \*

### Convention of the Diocese of Maryland

The new Pro-cathedral was the scene of the 149th convention of Maryland, on January 25 and 26. Bishop Helfenstein congratulated those present on meeting its promise of \$50,000 to the National Council in full, in addition to the \$8,000 given to the Deficiency Fund, but deplored that the diocese would give less to missions this year. He also pleaded for unemployment insurance and widows' and old age pensions, in dealing forcefully with the present economic situation. The attendance at the convention was larger than usual.

\* \* \*

### Convention of Southern Virginia

The convention of Southern Virginia was held at Suffolk, January 24 and 25, with a determination to face present day conditions squarely



characterizing it. Bishop Thomson gave an encouraging report on the state of the Church in the diocese, and the Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, indicated how existing conditions are strengthening the morale of the Church. A memorial from the Colored Convocation asking for representation in the convention on the same basis with the delegates from white churches gave rise to spirited debates, and it was finally voted to take no action. They also voted opposition to the proposed regrouping of dioceses in the provincial system.

\* \* \*

#### Convention of Pittsburgh

The convention of the diocese of Pittsburgh was held at Trinity Cathedral, January 24-25 and was made the occasion for the celebration of the tenth anniversary of the consecration of Bishop Mann. The convention preacher was Bishop Davis of Western New York. A dinner was held, attended by three hundred, with addresses by Bishop Davis, Bishop Ward of Erie and a number of local clergymen. A reduced budget was adopted, and it was voted to divide missionary receipts 40% to the National Council and 60% to the diocese. The Rev. Charles H. Collett was present as a representative of the National Council and addressed the convention.

\* \* \*

#### Diocese of Michigan Has Celebration

The 100th anniversary of the diocese of Michigan is being celebrated for a week, commencing January 28th. Bishop Rogers of Ohio was the preacher at a special service held at the cathedral last Sunday, and meetings of various diocesan organizations were held on Monday and Tuesday. On Wednesday, February 1st, the convention opened, with a centenary celebration dinner that evening at which the principal speaker was Bishop Perry. Mrs. Harper Sibley, commissioner of the Laymen's Foreign Missions Inquiry, was a speaker at a meeting of the Woman's Auxiliary.

\* \* \*

#### Convention Plans Complete

The Ninety-sixth Annual Convention of the Diocese of Chicago will be held February 7 at St. Luke's Pro-Cathedral, Evanston, with Bishop Stewart presiding. The opening service will be celebration of the Holy Communion. The budget of the diocese and Young People's work will be the prime subjects discussed. Dr. Robert W. Patton, director of the American Church Institute for Negroes, will speak on the work among colored people. The Woman's Auxili-

#### A PRAYER FOR THE NATIONAL COUNCIL

**A**LMIGHTY Father, Who dost order all things in heaven and earth; Grant to us, in these difficult and trying days, the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord.

ary will hold its annual meeting February 9th at St. Luke's with Miss Elizabeth Matthews, provincial president, as the principal speaker.

\* \* \*

#### Priest Resigns St. Ann's, Chicago

The Rev. W. P. Crossman, priest-in-charge of St. Ann's Mission and principal of St. Ann's Parochial School, has resigned and gone to Knoxville where he will take charge of several missions in that neighborhood. The Rev. J. S. Higgins, rector of the Church of the Advent has been appointed to St. Ann's.

\* \* \*

#### Second Parish Abolishes Collection Box

The Church of Our Saviour, Chicago, has adopted the no-collection box plan and will inaugurate the new system on February 4. Under this plan, the regular collection is not taken but alms boxes are placed in the rear of the church for voluntary offerings. With this plan an intensive campaign to invite strangers to its services is inaugurated.

\* \* \*

#### Parish Has a Mr. and Mrs. Club

A rather unique organization called "The Mr. and Mrs. Club" has been organized at the Good Shepherd, Pawtucket, R. I., the purpose of which is to do some outstanding work for the Church. The offices are held jointly by man and wife; which no doubt means that the wife does the work, the husband supplies the cash and both get their names on the letterhead.

\* \* \*

#### Council of the Diocese of Alabama

Conservation rather than advance was the keynote of the 102nd annual council of the diocese of Alabama, which met January 18 and 19 at St. Mary's, Birmingham. Bishop Mc-

Dowell in his annual address gave a penetrating analysis of affairs in the diocese and in the national Church; funds lacking everywhere, but nevertheless workers continuing at their posts undismayed by greatly reduced salaries, and often with no salaries at all. Confirmations reached their highest peak in history, and churches long vacant have been receiving the ministrations of rectors of nearby parishes. Steps were taken by the council to form a branch of the Laymen's League, after an address by Mr. Warren Kearny of New Orleans, vice-president and secretary of the organization. The council was also addressed by the Rev. Richard Trappnell, general secretary of the National Council. Then there was a bit of excitement over prohibition. The Rev. Charles Clingman introduced a resolution placing the diocese on record as being opposed to any effort to change the laws regulating the manufacture, sale and transportation of alcoholic beverages. It passed by a margin of two thirds of one vote, which I understand is about the alcoholic content of new beer, if and when we get it.

\* \* \*

#### South Dakota Bishop Visits Chicago

Bishop Roberts of South Dakota is spending a week in the diocese visiting several parishes and speaking before many groups in the city.

\* \* \*

#### Bishop Mitchell Visits Midnight Mission

Bishop Mitchell of Arizona recently spent a week at the Midnight Mission, Los Angeles' largest institution caring for homeless men. He preached at a number of services, assisted by a choir of twenty men, in full vestments, all of whom are receiving aid from the mission. Another visitor is the Rev. W. M. Partidge who left New York with a dime and an automobile and has been holding preaching services as he crosses the country. His success at the mission as a preacher has been so marked that Superintendent Mary S. Covell is having him give a series of talks to the men.

\* \* \*

#### Bishop Creighton Elected Long Island Suffragan

Bishop Frank W. Creighton, secretary of domestic missions of the National Council, was elected Suffragan Bishop of Long Island on the second ballot on January 25, at a special convention held at Garden City. He received a majority of the lay votes on the first ballot but was a bit short on the clerical votes. Bishop Creighton was consecrated Bishop of Mexico in 1926 and served five years in that country but was denied re-entry recently since the present law bans foreign clergymen



after they have served there five years.

\* \* \*

#### Death of Head of Irving School

The Rev. John M. Furman, head of Irving School, Tarrytown, N. Y., died on January 25th following an operation. He was in his 66th year.

\* \* \*

#### Florida Diocesan School Closes

The Cathedral School, Orlando, Florida, has been forced to close because of the financial situation.

\* \* \*

#### Convention of Western Michigan

The convention of the diocese of Western Michigan was held at Grace Church, Grand Rapids, on January 17 and 18, with every priest in the diocese, except one, present, and with fifty per cent increase in lay delegates over last year. A high spot in the affair was a dinner at which Mr. Burritt Hamilton of Battle Creek, a leading lawyer of the state, spoke on the place of a layman in the Church. The promise of cash to the National Council was less than in previous years it was reported.

\* \* \*

#### Called to Parish in Minneapolis

The Rev. Elmer M. Lofstrom of Albert Lea, Minn., has accepted a call to the rectorship of Holy Trinity, Minneapolis. The church is but a few blocks from the University and offers an unusual opportunity for student work.

\* \* \*

#### Bishop Johnson Leads Retreat in Florida

Bishop Johnson, editor, conducted a retreat at Orlando, Florida, January 16th to 19th, well attended by clergymen from the states of Florida and Georgia.

\* \* \*

#### Detroit Young People Have Meeting

A conference on the development of the spiritual life was held at Trinity, Detroit, on January 21st, attended by about 150 members of the Young People's Fellowship of the diocese. Among the speakers were Bishop Page, Dean Kirk O'Farrall, Rev. W. H. Aulenbach of Christ Church, Bloomfield Hills, and Rev. Ewing Vale, Presbyterian.

\* \* \*

#### Address Now in a Pamphlet

Each fall the clergy of the diocese of New York hold a conference at Lake Mahopac. The addresses this past year were delivered by Bishop Gailor, Professor Yerkes of the Philadelphia Divinity School and Canon Dewar of Liverpool, England, who is in the country as a lecturer at Berke-

ley Divinity School. Being exceptional addresses the clergy voted to have a pamphlet made of them—all three in one neatly bound pamphlet. Word now comes from the Rev. H. Percy Silver, Madison Avenue and 35th Street, New York, that if you care for one of them, and are willing to part with 15c, which will be your share of the printing bill, he will be glad to see that you receive one. He doesn't say so but I presume he will be willing to accept stamps.

\* \* \*

#### Asks Prayers for the National Council

Bishop Perry, Presiding Bishop, asks for the prayers of the Church for the guidance of the National Council. "At our meeting on February 7-9 we shall be facing many difficult and serious problems. The nation is in distress, financial resources are reduced, world-wide unrest and uncertainty complicate our program of service. Yet we must find a way to bear continued and adequate witness for the Christ Whose servants we are. Will not the Church pray that we may be led by His Spirit?" A prayer which Bishop Perry suggests for use is to be found elsewhere.

\* \* \*

#### Publicity Man Goes In for Extremes

The publicity man for the Columbia Broadcasting system in ballyhooing the Church of the Air program goes in for extremes. In announcing the broadcast of Bishop Ivins which took place last Sunday the

scribe first announced him as "The Right Reverend Benjamin F. P. Ivins, D.D., LL.D., Bishop Coadjutor of Milwaukee." But after that glorious send-off he referred to the Bishop in the rest of his story as just plain "Rev. Ivins".

\* \* \*

#### Social Service Secretary Visits Minnesota

The Rev. C. Rankin Barnes, head of the social service department of the National Council, visited the diocese of Minnesota January 22-27 and filled numerous speaking engagements throughout the diocese.

\* \* \*

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#### Annual Council of Mississippi

The 106th annual council of the diocese of Mississippi was held at Jackson on January 17th. Bishop Green in his address said that it was almost impossible to tell what was "static" work and what was "strategic". The important factor, he said, is the man. "Given a man of aggressive personality, of courageous resourcefulness, of physical energy, who is winsome, of loyal and spiritual

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character, and has pride and conviction in the worthwhileness of his work, and every missionary opportunity is strategic. Personality lies at the heart of our Christian revelation. Truth through personality in the Christian method." Bishop Green said that the Church must address herself to the task of supplying spiritually informed leadership and intelligent social service in the presence of tragic economic conditions, with their accompanying mental, moral, spiritual and physical suffering. The Rev. Richard Trapnell, National Council secretary, gave an address on the national work of the Church. There were also addresses on mission work by the Rev. G. M. Jones; on Negro work by President Battle of the Okolona Industrial School; young people's work by the Rev. Gordon Reese of Vicksburg; laymen's work by Dr. L. S. Gaudet of Natchez.

\* \* \*

#### Virginia Alumni Meet at Lynchburg

A regional dinner of the alumni of the Virginia Seminary was held at St. John's, Lynchburg on January 16th. The guests of honor were the Rev. Berryman Green, former dean of the seminary, and Bishop Jett of Southwestern Virginia. There were a large number of clergymen present.

\* \* \*

#### Virginia Parish Has Anniversary

A celebration of the fiftieth anniversary of the opening of the present church building was held at R. E. Lee Memorial Church, Lexington, Virginia, on January 15th. The sermon was preached by the Rev. Berryman Green, who referred to the fact that the first service held in the present building was the funeral of the Rev. William N. Pendleton, rector, who during the Civil war had been General Pendleton of the Confederate army. There are few churches richer in historical associations than this R. E. Lee Memorial, which prior to 1907 was called Grace Memorial. In attending a vestry meeting in the rectory, still in use, General Lee contracted the cold which caused his final illness.

\* \* \*

#### Convention of Diocese of Chicago

Bishop Stewart, Mr. Edward L. Ryerson, who is the head of the state unemployment relief commission, and Miss Sallie Phillips, secretary of work among young people of the National Council, are to be the speakers at the annual pre-diocesan convention dinner, sponsored by the Church Club of Chicago, to be held February 6th. At the convention itself the Rev. Robert W. Patten, director of the American Church

Institute for Negroes, is to address a missionary mass meeting, with the combined choirs of the Negro parishes of the city supplying the music.

\* \* \*

#### A Few Bits Not in the Papers

In Waterloo, Iowa, there is an Unemployment Relief Club with 1600 members. Their headquarters is a four story building and they operate a system of exchange by which food and fuel are given for labor. It all grew out of a few meetings at the local Methodist Church when the pastor invited men to discuss the economic situation with him.—The Union of Democratic Control, British organization founded by Ramsay MacDonald in 1914, gives out the information that Sir John Simon, head of the British delegation to the Geneva Disarmament Conference, owned on April 28th over 1500 shares in the poison gas combine of England—Cliff James and Milo Bentley, Negroes of Alabama, were killed when the former refused to give up his cow and mule to the landlord for debt and the later helped him resist.—A letter from Austria, "Yesterday we ate our dog. I hated to do it but this is the third year I have been without work and we had no meat in more than a month. I told my wife and children that it was horseflesh and they liked it very much."—One of the technocracy engineers was addressing a men's club at a swanky New York church. The response of most of those present was expressed by one who had dropped in, in full evening dress, on his way to a party. "Interesting if true," he said as he left the meeting. The engineer closed the meeting by saying; "Gentlemen

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we cannot maintain a social system in which a number of people can go to Roxy's theatre on opening night at \$75 a seat, while almost a million unemployed are in your city, and it won't do you any good to pray to your God about it either."

#### English Verger to Give Lecture

Mr. A. J. Adams, noted verger of Winchester Cathedral, England, is to give an illustrated lecture tomorrow evening, February 3rd, at St. Stephen's, Port Washington, Long Island.

If you have read H. V. Morton's engaging book, "In Search of England", an English veteran's rediscovery of his native land after the war, and one of the most inimitable travel books extant—you will perhaps recall that his rarest human find was the Verger of Winchester Cathedral, A. J. Adams. There is no one just like him, as those of us who have followed in Morton's footsteps know. The cathedrals, after all, were our first museums, and have the advantage that they were the original setting of the treasures they contain. Adams makes all this luminous—from the span of an arch to the trade-mark that some ancient stone carver put on his block. The beauty, the history and the pageantry of the place spring at his touch. Old phrases take on their ancient meanings. We see the crash of the Pilgrims and learn why we still say that someone is forced to the wall. So unique is his magic that not long ago he was asked to talk to twelve hundred vergers from cathedrals and churches all over England, and share with them something of his enthusiasm and his art of interpretation. Church-goers, museum lovers, readers of history, and everyone who is interested in the knack of using his eyes, and then of letting others see through them, have craftsmanship to learn from Adams of Winchester.

#### Missionary to China Preaches in Boston

Rev. Walter P. Morse, missionary to China and a member of the

Cowley Fathers, was the preacher on Sunday last at the Church of St. John the Evangelist, Boston. In the evening the St. Vincent's Guild of Acolytes held a service in the same church, with acolytes from other churches as guests.

#### Here Is a Cheerful Report

Cheerful reports are rare these days. However St. Andrew's, Belmont, Massachusetts, reports an increase of twenty in communicant strength even though none were confirmed in the parish last year. The treasurer reports the largest budget in the history of the parish last year, with pledges for 1933 about equal to last year. The Rev. Cuthbert Fowler is the rector.

#### Chicago Church Federation to Conduct Crusade

The Churches of Chicago are undertaking to prepare that city, spiritually, for the forthcoming World's Fair. The Chicago Church Federation, through the Rev. Robert Clements, Pres., announced a "church loyalty crusade" to be undertaken under direction of the Rev. George G. Dowey of the Home Missions Council, between now and Easter. "A genuine spiritual awakening" of the present church membership in Chicago is the primary aim. Also a "rehabilitation of Church finances," and "the winning of unreached masses to the church for Christ." This group admits that many visitors

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will come to Chicago this summer and fall expecting to find a none-too-good city and they are seeking to impress the visitors favorably through the crusade.

\* \* \*

#### Maybe it is Money That We Worship

In any case that was the conclusion that the pastor of a large Cleveland church came to recently. An announcement was sent to the creditors that on a certain day, and at a certain hour, all bills would be paid in full if presented at the office of the church. Every creditor without exception was there on time—

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### THE WITNESS

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not a vacant place among the "worshippers". The following Sunday in his sermon he told the story and gave it as his opinion that real worshippers should be as prompt in getting to church since they got something better than gold.

\* \* \*

### Condemns the God of the Babbitts

The proclaiming of Christianity as a way to bring back material prosperity was denounced as "undeniable cheapness" and typical of "American efficiency," by the Rev. Donald B. Aldrich in his sermon last Sunday at the Ascension, New York.

Dr. Aldrich deplored the attempts of some persons in hard times "to get God as a director of our company because it will be a good thing for the firm," and said it was a dishonor to Christ to make it appear that all our social and economic problems would be solved if we accepted His principles in industry. Jesus' own principles, he said, brought Him failure and loss for the very reason that they did not bring material prosperity.

"There is an undeniable cheapness in the present-day proclaiming of Christianity as a way to bring back material prosperity," he said. "There is a cheapness in the stop-gap faith which, according to many, will lead us to better times. We hear it said that everything would be all right if we were more like Jesus and if we loved one another, but we do not become like Jesus automatically. Love is not to be qualified as an instrument of what we want. We cannot love for a purpose any more than we can enjoy a sport purely for the exercise."

\* \* \*

### A Modern Hero of the Faith

William Yates came from Yorkshire, England, to the coal mines at Rock Springs, Wyoming, where he worked from nine to twelve hours a day for a bare subsistence wage. There he found a little Episcopal Church and a handful of Church people. He was interested in it but since his job was a seven day one there was little he could do for the mission. So he went to his boss and arranged affairs so that he worked on Saturday night from six to six, then to the early service at eight; ran the Church school at 9:30; sang in the choir at eleven. He snatched a bit of sleep in the afternoon and went back to the mines at six in the evening and worked through the night. This William Yates, senior warden, did for 22 years, until an accident took him out of the mines. He was idle for a time, but even during this period he was a tither in his contributions to the parish and to the mission work of the Church.

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**ST. JOHN'S HOSPITAL**

(Continued from page 8)

tionally fine hospital was designed.

The new building, opened in 1929, has a capacity of 234 beds, and is organized in medical, surgical, obstetrical and pediatric service. There is a good proportion of private rooms, and of two-bed and three-bed rooms. The largest wards are of six-bed capacity. The children's department has four-bed wards, divided by glass partitions into four cubicles. At every bedside throughout the hospital is an electric outlet for headphones, bringing radio broadcasts to every patient individually. A large solarium and tiled roofs provide the benefits of sun and fresh air for convalescents. The scientific equipment in operating and delivery rooms, in pathological and roentgenological laboratories, and in physical therapy, is of the best. The hospital has long had the endorsement of the American College of Surgeons. An out-patient department, recently organized, is increasing rapidly in volume of service. The Professional Staff of the hospital is of very high grade, and includes a number of the leading men of Brooklyn.

Adjacent to the hospital, and connected by corridor, is the new St. John's Chapel, the Walter Gibb Memorial. This chapel is a beautiful example of perpendicular Gothic, and it is equipped with microphones so that the chapel services are accessible to every patient through the radio distributing system. There is a resident chaplain, who has no responsibility except the spiritual ministrations. Holy Communion is celebrated daily. On Sundays there are always from thirty to fifty bedside communions, and on week-days there are frequently two or three. Once or twice a month the choir from some parish church in the city visits the hospital and sings in the corridors, to the gratification of the patients. In every possible way the stimulus of religion is brought to the assistance of medical treatment and nursing care.

St. John's has a partial endowment (about \$700,000) and does a large proportion of free work. Especial (though by no means exclusive) attention is given to the poor of our own parishes, sent in by their clergy. Each parish in the diocese is expected to make an annual contribution to the support of the institution. Thus the hospital is an integral part of the diocesan organization, and has a close reciprocal relation with the parishes. This was the intention of the founders; and this intention, together with the definite religious character imparted in the very beginning by the Sisters of St. John the Evangelist, the present management zealously endeavors to maintain.

**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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CHRIST HOSPITAL, 176 Palisade Avenue, Jersey City, N. J. Rev. Thomas A. Hyde, Superintendent.

THE REYNOLDS MEMORIAL HOSPITAL, Glendale, West Virginia. Archdeacon B. M. Spurr, D.D., Superintendent and Trustee.

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