

# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 16, 1933



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## THE FOUNDATION OF JOY

By

BISHOP JOHNSON

WRITERS tell us that no one smiles in Russia. They laugh at jokes but there is no joyousness in daily contacts. They have this lack in common with all religious fanatics. Just now they are taking their plan so seriously that kindness and geniality are foreign to their lives.

To be joyous one must have a capacity for joy which is quite different from a capacity for pleasure. The drunkard fancies that there is joy in intoxication; the miser thinks that he finds it in accumulation; the butterfly seeks it in social conquests; the fanatic finds pleasure in cruelty. But none of these people find joy in life. They confuse a temporary sensation with a permanent disposition. None of these folk could find any joy in deprivation. Yet there have been souls who have voluntarily sought poverty and found joy in ministering to others. St. Francis found pleasure in dissipation when young; afterwards he found joy in everything. He called himself God's laughing fool in contrast with the lack of joy which he saw in the worldly wise, who were miserable when deprived of the things upon which their happiness depended. The secret of joy lies in our personal relations. "Follow me" says Christ "and you will have love and joy and peace." "Follow it" says the worldly wise "and you will find wealth and knowledge and power."

The foundation of true joy however lies in the fact that we know God in Christ; that we are the Children of God; that behind us is the Father's love and around us the fellowship of kindred souls and before us the welcome at the end of the trail. It is the love at the end of the journey that compensates for its tedium. Given this confidence in God, life becomes a joyous adventure in which the hardships and the difficulties merely whet the appetite for love.

IN RELIGION however we may put the emphasis on the wrong thing. Here too we may follow it instead of Him. Intellectual philosophy and sentimental emotion will not satisfy the yearning for God's love. Back of true joy there must be certain permanent factors in the soul itself. First there must be a deep sense

of gratitude for blessings already received. Those who say that the world is cold and desolate seem to be themselves anaemic. Like invalids they shiver in a warm room. If they could realize that they were born in their mother's arms, and grew up in a loving family and were surrounded by kindly friends, they would find the warmth which they seek.

In a real sense we carry our temperature with us. It is true that there are icy winds and arctic blasts, but it is not necessary to stand still and shiver because of these external forces. It is also true that there is warm blood and adequate coverings with which to meet the cold. Cynics are like polar travellers who freeze to death because they refuse to avail themselves of the comforts by which to resist the cold. The man who is not appreciative of the blessings bestowed upon him is bound to complain of the weather. It is essential that we have a warm heart if we are going to overcome the frigidity of winter. Much of the chilliness which men feel is due to poor circulation. Gratitude to God is one leg of the tripod upon which joy rests. The second leg is generosity toward other travellers. In order to have joy on a journey one must be willing to put up with the people one meets.

Give me as a companion the man who meets irritations with a smile and overcomes obstacles by his genial method of dealing with them. It is perfectly true that many religious people are not generous toward their fellows but that is due to their innate selfishness. It is the nature of the beast to be cruel and if one's religion fails to cure this malady, then we have a very inadequate religion.

Generosity is a rare gift and it is attained only by a supreme effort. Few there be that find it, but it is one of the essentials of true joy.

Whenever I find a man who likes to be disagreeable to others I feel that his punishment lies in the fact that he has to live with himself. No one who truly catches the spirit of Christ can be harsh toward the publican and the sinner. If religion fails to make you kindly and considerate, then I am sure agnosticism will not achieve the task. You have no more right to judge the



Christian religion by those who misrepresent it than you have to judge the symphonies of Mozart by the performance of the village band.

Aristotle truly said that "the true nature of a thing is that into which it can grow," rather than in its failure to progress.

THE third leg of the tripod is geniality. It is one thing to plan a beautiful garden; it is quite another thing to keep it free from weeds. The prevalent weed in religious gardens is the root of bitterness. We do cling to our animosities. If a bandit were to hold up the natural man and say, "give me your money or your grouches," he would probably reply, "take my money, I could not get along without my grouches." And yet the most disastrous effect of our animosities is their reaction upon ourselves.

True religion stands upon all three of these legs. If you take away anyone the structure falls over. If we possess gratitude to God, generosity toward all men, geniality within, then there is a foundation for true joy which neither poverty, nor persecution, nor bereavement can destroy. If life is inexplicable, there is faith; if the future seems dark, there is hope; if men are hostile there is love. If the drama goes against us, there is joy because one is confident that before the curtain falls for the last time there is God.

Is this visionary? Is life merely a dream? Then give me pleasant dreams and not a nightmare. "Behold I bring you good tidings of great joy which shall be for all people." And many a courageous soul has replied, "Yea Lord I have found it, a joy that no man can take away." But in order to appreciate and appropriate the blessing one must develop the capacity. If you are grateful and generous and genial and you do find joy, then you have the right to believe in the process. After all it rests upon a reasonable foundation; in the faith that God never deceives man's intellect, nor scorns his love, nor mocks his legitimate aspirations. He that believeth hath the witness in himself.

## Casual Comment

By

BERNARD IDDINGS BELL

DR. HENRY VAN DUSEN, Professor of the Philosophy of Religion in the Union Seminary, New York—the most influential and modern of the Protestant theological schools in America—himself a Presbyterian, in an article in the *Yearbook of American Churches*, which was published the first of February, says something startling, viz:

"Liberalism stands condemned as the characteristic theology of a romantic and ill-founded pre-war optimism. Its premises are being subjected to devastating criticism. The evidences of a renascent supernaturalism are too numerous for citation, too clear for dispute.

"One thinks at once of the Theology of the Crisis (Barthianism) which commands a steadily increasing attention. Many who cannot understand this strange

dialectic theology know that it is something which they have long dimly felt.

"The growing strength of Anglo-Catholicism (felt in America thus far only indirectly), the extraordinary power of the so-called Oxford Groups, the increasing attention to European theology other than Barthian—all these and, far more, movements within common life which are more readily felt than defined, seem to give a foretaste of what lies ahead. They presage radically altered perspectives and issues in American theology in 1933."

Dr. van Dusen's article is symptomatic. The whole Protestant world is moving away from liberal Modernism with great speed. About the only people who seem to be completely enthusiastic in support of that way of thinking are some within the Episcopal Church who seem to think that on the basis of that kind of theology they can unite Protestantism, and win the favor of the modern world. This liberal Modernism was based upon a conviction that man is good, intelligent, rationally sufficient and in need of neither redemption nor grace; and that every day in every way the world is just naturally getting better and better.

The common man does not believe that any more. It sounds to him like a rather unpleasant joke, all things considered. As for the Protestant Churches, their theologians increasingly look on that sort of religion exactly as Dr. van Dusen says, as characteristic "of a romantic and ill-founded pre-war optimism." A good many of our very liberal Episcopalians seem to be much in the position of one who insists on buying a ticket to Cherbourg for use on a steamer which is now running to Rio.

## Let's Know

By

BISHOP WILSON

GETTING READY

FOR a good many centuries Christian people have taken Lent rather seriously. Now, one does not go in for a serious thing without making some sort of preparation. That's the reason the Church has inserted the three Pre-Lenten Sundays in the Church Year. The clergy annually plan far in advance for a Lenten program which will offer special opportunities for spiritual exercises. The question is, how many of our lay people ever plan their Lent in advance so as to make the most of the advantages which are prepared for them. I remember once receiving an invitation from one of my own congregation to attend a dinner party on Ash Wednesday night—and how embarrassed she was when I inquired if she was not coming to Church that evening.

In olden times the days immediately preceding Lent were known as Shrove-tide. During that period people were expected to confess their sins and be "shriven" as a preparation for performing their penances during the Lenten weeks. "In the week immediately before Lent," wrote a spiritual instructor nine hundred years



ago, "everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him as he then may hear by his deeds what he is to do (in the way of penance)." This getting ready for Lent probably accounts for the old English custom of serving pancakes on Shrove Tuesday. People were using up the eggs and the fat which at one time were prohibited articles of diet in the season of Lent.

Also Lent was a time for refraining from hilarity and pleasure-seeking out of sympathetic respect for our Lord's suffering. Hence the custom arose of staging colorful celebrations just before Ash Wednesday in a kind of farewell fling. These celebrations were called carnivals, the name deriving from two Latin words meaning to "take away flesh" in anticipation of the approaching season of fasting. In France the popular name for the day before Ash Wednesday was Mardi Gras, or Fat Tuesday. It referred, of course, to the final day of feasting before the fast set in. Both the words "carnival" and "Mardi Gras" have wandered far from their original significance as many another good old word has done.

What has become of the austerities of an earlier day? Now we threaten to stay away from Church if the building is too warm or too cold for our comfort. We want cushioned pews, padded kneelers, shaded lights, delightful music, and short, snappy sermons. We don't want to be reminded of our sins or exhorted to penance. We much prefer to be soothed and comforted and patted on the back. We want gravy to be poured out of the pulpit and applesauce to be served at the Church door. Really souls do not thrive very well under such petting. For most of us, our spiritual fiber needs strengthening rather than coddling.

Lent is coming again. Set yourself a stint to accomplish. See that it is done. Expect no credit for it. Lay your plans in advance with Christ in the center of them. Ash Wednesday comes this year on March 1st—Easter Day on April 16th. Mark the dates and dedicate the intervening days. Let your religion cost you a real effort and when you go for your Easter communion, you will have something to offer to your Lord. Easy religion makes only soft Christians. We ought to cultivate a little sterner stuff.

Lent is coming. Get ready for it.

## *Witness Bible Class*

*Conducted by*  
IRWIN ST. JOHN TUCKER  
SAMUEL

### *Lesson Twenty*

**R**EAD I Samuel, chapters 1 to 3. Samuel was a child of prayer, like Samson, like Isaac, like John Baptist. His childless mother, Hannah, sought a blessing at the shrine of Shiloh, where the Ark had been dropped when the grand land rush began. Born as a child of promise, Samuel was dedicated to the service of the Tabernacle, and was raised in the tent of Eli, the old priest.

As a child he saw behind the scenes. He saw that his old protector had no control over his unworthy sons. Thievery and unchastity were not things of particular reproach among the Canaanite Baal-worshippers. But to the child Samuel, sacrilege such as the sons of Eli perpetrated daily was a thing of horror.

The Calling of Samuel in the night time was the voicing of this tremendous urge. Perhaps the voice was his own conscience, attuned to the divine will. God does not speak to us today with an audible voice, but to our inner selves. Doubtless He has not changed. He spoke to Samuel in this same way. The child grew up with the conviction, shared by Eli and the people who came to consult the oracle, that he was to be the new leader of his people.

"And the word of the Lord came to all Israel." Even as a young man he was counsellor and guide. Then, when in battle with the Philistines the Ark was captured and the two sons of Eli were killed, the old priest fell backward and broke his neck; so that Samuel was the sole judge.

He established a circuit; riding from Ramah, his home, to Bethel, Gilgal and Mizpah. When he was to come to a town it was like the March term of court in a county-seat; all the farmers and their wives drove to town, not only to have their cases tried, but to swap gossip and offer sacrifice. The work grew; he made his sons judges in Israel, but they turned out the same way Eli's sons had; they were corrupt, turned aside after lucre, took bribes, and perverted justice. (I Sam. 8:3.)

During these years Samuel was like Abraham Lincoln, riding the Eighth Judicial Circuit in Illinois. If you want to get a good picture of the founder of the kingdom of Israel, read the authentic biographies of Lincoln, trying cases in backwoods courts.

Samuel's acquaintance was very wide. People came to inquire of the Lord by means of the sacred lot, as well as to have their prophet's fatherly counsel. They stated all their problems to him so that he knew everything that was going on, both private and public. In preparation for the great day when the scattered and lawless nation should strike itself free, he organized a remarkable body of men known as the Sons of the Prophets. In Hebrew, the words are "B'Nai Nevi'im."

In Palestine then, as in every Oriental country to-day, there were bands of strolling dervishes, who would go up on high places—popular wayside shrines—and there sing and dance wildly until they worked themselves into a frenzy. In that mood they would shout words and phrases which were taken by the people as being oracles, like those of the Pythoness of Delphi.

All ancient religions had some such method of divination. The Delphic Oracle of the Greeks, the Sibyl of the Romans, the liver-scope of the Babylonians, the chickens of the Roman Senate, the sacred fire of the Moloch worshipers, all told fortunes much like the gypsy card-fortune-tellers of today, or the palmists, phrenologists, ouija-board lunatics or the numerologists.

Samuel, with colossal genius, organized these bands of strolling fortune-tellers into a patriotic league. They went everywhere and saw everything, and reported



regularly to him. His Intelligence Service was so perfectly disciplined that it lasted even until the fall of the Northern kingdom. Elijah and Elisha, who succeeded him at its head, extended the network of what we would call police reports so that they even covered foreign lands.

Samuel felt the time ripe for independence. He outwardly opposed the demand of the people for a king with skilful psychology. The demand grew overwhelming, and he yielded with a great show of reluctance, so that nobody could ever say he had forced a king on them against their will. A wily general was Samuel. (Read I Samuel, 9.) For the first king he chose Saul, son of Kish, a young giant farmer who came looking for his lost livestock. At a sacrificial banquet Samuel gave Saul the royal portion of the meat and then privately poured oil on his head thus anointing him king.

NEXT WEEK: SAUL

## *Just Souls*

By

C. RUSSELL MOODEY

Two steps forward, two steps backward  
Is the fool's way to progress;  
The wise man in his wisdom  
Will give his all—and nothing less.

I WAS talking with a woman who was visiting in the city a few days ago and she made the remark that when she returned home she intended to go to church occasionally. I was very much pleased with her statement up to the point where she tucked in that vicious word "occasionally," and from there on my spirit was washed out. Evidently she would join that host of so-called church members who are neither in nor out of the ranks. I truly believe that the most detrimental force in the execution of Christianity today lies in this half-and-half attitude which turns religion into a convenient farce. And further, I believe the day is here when the weeding out process is more effective than padding the list of membership by adding the occasional worshiper, to give a fine impression. It may be that a gasoline engine needs the "make and break" electrical contact to create motion but this system doesn't function at all in the Christian Faith. The "make" followed by the "break" in soul nurture may preserve a favorable front in the eyes of the community but in the sight of God it is risky business. It is so easy to be respectable today if we keep the Christ yardstick out of sight. And one Sunday in Church and the next two or three in other places is merely insulting the Master and at the same time upsetting the devil. Such a practice is neither here nor there.

The word that is slowly coming into its own these days in the execution of loyalties is "constancy." And what a word! What an implication! Its opposite is "desertion." And if a man really wants to follow the Christ let him do it in constancy. If he does we will find him in church every Sunday morning worshipping in the beauty of holiness. If he isn't on hand then we

know he is sick. The true worshiper senses the fact that the love of the master "so amazing, so divine" demands (not entreats) his soul, his life, his all! We have come to the point where it is time either to break away from those things our religion entails or to step in and make them effective. The occasional attendant at worship should take this "to heart."

## Rectors . . .

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The Witness to your people this Lent through the Bundle Plan. The paper is to feature a series of articles on **Missions-1933**, written by seven of the Commissioners of the Laymen's Foreign Missions Inquiry; a series on **Our Baptismal Vow** by Bishop Johnson; **The Social Teachings of the Major Prophets** by Irwin St. John Tucker.

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THE  
WITNESS





THE CONVALESCENT BRANCH AT GREENWICH, CONNECTICUT

## SAINT LUKE'S HOSPITAL, NEW YORK

By

GEORGE F. CLOVER,

*Superintendent*

THE origin of the Hospital dates back to 1846 when, on the festival of St. Luke, the revered founder, the Reverend William Augustus Muhlenberg, D.D., impressed with the lack of hospital accommodation in the city (for Bellevue, New York and St. Vincent's were the only hospitals then existing), addressed his congregation in the Church of the Holy Communion on the subject of a church hospital, and proposed to devote one-half of the offering on that day for the purpose. To that end \$15 was set aside, which was the financial beginning of St. Luke's. For a few years nothing more than a parochial organization was contemplated, but as the project became known it met with considerable favor and this actuated Dr. Muhlenberg to lay the matter before the Episcopal Church of the city at large. His conception as he presented it aroused sympathetic encouragement and plans were drawn for a building, a portion of which it was proposed to erect at once. When an appeal for funds was made the response was more generous than had been anticipated and it was thereupon determined to erect the entire hospital immediately and so it was that the hospital, primarily conceived to do a limited service (that is, to provide for the care of Episcopalians), became at once catholic in its benefits and, while the burden of maintenance was for a

time upon Episcopalians, support soon came to it without regard to religious distinction and many of its largest gifts of late years have been from persons not of our own communion.

While searching for an advantageous site for the hospital the managers learned of an effort that was being made by the Reverend Moses Marcus, rector of the Free Anglo-American Church of St. George the Martyr, to establish a hospital for British emigrants. A small sum of money had been collected for the purpose and through the aid of Trinity Church, which had a claim against the city, a lien on certain land had been secured on condition that the hospital should be erected within a prescribed period. The term was about to expire when, by an arrangement satisfactory to all parties concerned, the effort to establish St. George's Hospital was merged in the movement which founded St. Luke's. The Free Anglo-American Church of St. George the Martyr has since ceased to exist, but all rights and privileges that inured to such church have been vested in St. George's Society in the City of New York.

It was twelve years after the conception of the hospital and eight years following its incorporation that the care of patients within its walls first began, namely, on Ascension Day, May 13, 1858, when the wards

of the first building at 5th Avenue and 54th Street (the present site of the University Club and the Hotel Gotham) were opened. The corner stone was laid by Bishop Wainwright in May, 1854, and the chapel being first finished was opened for divine service on Ascension Day, 1857. For the year following, while the rest of the hospital was being erected, service was regularly held in the chapel on Sundays. This was done, to quote the words of the Founder, "for the purpose of declaring the Christian faith to be the ground and predominating element of the institution, and thus for a year St. Luke's appeared before the public as a Church."

From that time until 1896 the care of the sick continued in the building at 5th Avenue and 54th Street, when on January 24th such patients as were not in condition to be discharged were transferred to the new Hospital at Morningside Drive, Amsterdam Avenue, 113th and 114th Streets; and so it is that the care of the sick has gone on in the hospital without a moment's interruption since the opening of the first building—a period of seventy-four years. The pavilions completed at the time of the removal comprise the present buildings; that is, the Muhlenberg, which is the administration building, including the chapel

(Continued on page 15)



## NATIONAL COUNCIL APPEALS TO CHURCH TO BALANCE BUDGET

By W. B. SPOFFORD

"The big problem confronting the National Council, at the meeting in New York on February 8th and 9th, was maintenance on the one hand of the integrity of the world-wide missionary activity of the Church, and on the other hand obedience to the mandate of General Convention that the Council should proceed on the basis of a balanced budget. Both of these dangers were avoided, although reductions in appropriations were stretched to the limit and estimated receipts could only be brought up to the needed figure by a dependency on the loyal and sacrificial interest of the people of the Church to the extent of \$146,000, which could not be found in terms of further economy after long study." That was the lead given to the press following the meeting and it pretty well sums up the action taken at the meeting.

Here is the story. The General Convention Budget for 1933 was four and a quarter million dollars. This has been slashed at about every meeting of the Council since that optimistic meeting in Denver. What was hoped would be the final cuts were made at the Council meeting last December. At that time a budget calling for the expenditure of \$3,045,625 was tentatively adopted—a figure many thousands of dollars less than budgets suggested by the committee of three bishops, or anyone else. But whereas the dioceses and missionary districts sent to the Council the sum of \$2,244,648.56 in 1932, they have stated, up to February 6th, that they expect to pay but \$1,499,169 this year. So even after adding to this sum funds that will be available from other sources, the Council at this February meeting were faced with the fact that they were \$545,674 shy of the amount needed to put into operation the reduced budget tentatively adopted in December. Under the circumstances the time of the Council during these two days was taken up largely with a discussion of the great question, "What to do?"

This is the answer. First they made further cuts in the budget amounting to \$150,000. A cut of \$20,500 was made in the work at the Church Missions House; \$103,425 was chopped off the foreign mission field, with \$50,000 of it taken from the salaries of missionaries in China, made possible by the great advantage to American dollars in the currency exchange; \$20,000 is to be saved by discontinuing work in southern Liberia, and another \$25,000 by the

deferring of furloughs of missionaries for one year. The domestic missionary field was cut an additional \$12,847, with the largest item being \$7,500 cut from the budget of the American Church Institute for Negroes. Finally there is to be a saving of \$13,228 through readjustments still to be affected. This brought the budget to \$2,895,625. Then they lopped off another \$225,000 as estimated lapsed balances for the year—money that is appropriated but will be saved in one way or other, chiefly through the advantages of the currency exchange and through unfilled positions. Thus we arrive at the figure of \$2,670,625.

To get this sum there is the \$1,499,169 that the dioceses expect to pay; \$420,000 as interest on trust funds; \$265,000 as the yearly share of the United Thank Offering; \$260,000 from undesignated legacies; \$80,000 that comes from miscellaneous income, and finally \$146,456, which is where you come in, since an appeal is to be made to the Church membership and this figure represents the expected response.

Roughly it means that one-quarter of the shortage of \$545,674 was met by further cuts; one-half by using funds from undesignated legacies, and all of us are to be counted upon to supply the other one-fourth. There is to be no drive for it—no Whitsunday Offering as there was last year—but the need is to be presented through the Field Department and the general feeling around the Church Missions House following the Council meeting was that the people of the Church, presented with the facts, would play the game at least to the extent of supplying one-quarter of the sum that is essential if the work of the Church is to be carried on under this greatly reduced budget.

There were Council members who were strongly of the opinion that no further cuts whatever should be made. The lead in this was taken by the Rev. H. Percy Silver of New York, who said that cuts already made had about destroyed the missionary work of the Church. He was supported by Mr. J. S. Newbold of Philadelphia, Mr. Z. C. Patten of Chattanooga, Mr. W. C. Proctor of Cincinnati and others. On the other hand Bishop Henry Sherrill of Massachusetts insisted that the Council was obligated by a mandate of General Convention to balance the budget under the Pay-As-You-Go-Plan. He did agree however that an effort to raise an additional \$150,000 was within at least the spirit of the General Convention resolutions. So much for financial matters. Other action taken by the Council at this meeting will be found elsewhere in these pages.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The important news of the week of course is the meeting of the National Council which met February 7-9 in New York, but before giving you that, I do want to say a word about Lent, and the articles that we are to feature. As announced last week there is to be a series on MISSIONS—1933, written by seven of the commissioners of the Laymen's Foreign Missions Inquiry. Many people have already formed their opinions about the recommendations of the Inquiry. But it is safe to say that the vast majority of Church people have not read this report and are not yet in a position to form an intelligent opinion of it. The Presiding Bishop, preaching some days ago in Providence, stated that this Report was the most painstaking and thorough study of foreign missions that has ever been made and should be familiar to all Church people. A large meeting to hear the report of the commissioners was held in Chicago last week and it was generally agreed by those present that the findings of the commission will have a profound effect upon the future of missions; that the report will clarify the missionary situation in some fields; that it will raise standards and that it will increase missionary zeal.

There are undoubtedly recommendations made by those responsible for the Report which will not be acceptable to a great body of Episcopalians. There are recommendations not acceptable to THE WITNESS. Nevertheless before these things can be pointed out in a Church paper in a way to be understood it is necessary for all to understand just what it is that the Inquiry recommends. It is to supply this vital information that we have asked seven of the leaders of the Inquiry to contribute articles in this paper during Lent. We are grateful to these men and women for their willingness to contribute the articles, as we are sure all our readers will be. And we hope that rectors will show their appreciation by ordering Bundles during Lent for distribution among their people. We hope further that many study classes will be organized in parishes using these articles for their material. We are to run a number of questions after each article for class discussion which we believe will add to the interest.

We are also sending this week to each subscriber to THE WITNESS an announcement of our Lenten features, together with a letter urging



that they make it possible for at least one other person to have the paper for a trial period of six months. I could fill several pages with quotations from leaders of the Church on the value of the Church press. Or if you want top authority I could quote the resolution on that subject passed at the last General Convention. Every Churchman that is alive is aware of the necessity of maintaining the Church weeklies. The Church weeklies are going to be maintained—at least this one is, and I am sure it is equally true of the others. But it goes without saying that we are in need of real help. Our income has fallen off drastically, largely due to a falling off in advertising revenue. We are unable to spend money as we should in circulation promotion. We therefore turn to you in this emergency. If the paper is valuable to you we feel that you will be anxious—if you possibly can—to introduce the paper to another. The letter that you are to receive makes an offer which we feel is an attractive one. Please take it seriously and act upon the suggestion if you possibly can.

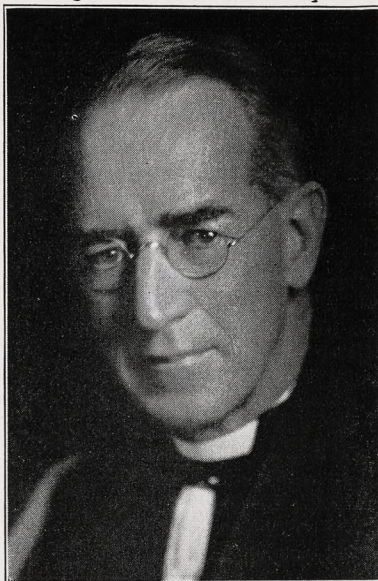
Now just a word about other features. Bishop Johnson is to contribute a Lenten series on "Our Baptismal Vow". I need add nothing to that statement. It is a series prepared for Lenten groups also, and it is top-notch stuff, as everything that comes from him is. In addition the Bible Class will go on, with Mr. Tucker writing during Lent on the Major Prophets, bringing out particularly their social teaching which is particularly pat these days. In addition there will be the articles by Bishop Wilson, Bernard Iddings Bell, Russell Moodey, John Rathbone Oliver, book reviews by Gardiner M. Day, and the news.

Well, there it is. We are doing our best to do a real job. If your conscience and your pocketbook will allow you to back us up to the extent of acting upon the suggestion you are about to receive in your mail we will appreciate it a lot. Now for that meeting of the National Council.

\* \* \*

#### **Daniel McGregor Elected Head of Religious Education**

The Rev. Daniel McGregor, professor at the Western Theological Seminary, Evanston, Illinois, was elected executive secretary of the department of religious education, to succeed the Rev. John W. Suter Jr., now the rector of the Epiphany, New York. Dr. McGregor is now the secretary of adult education of the department on a part time basis. If he accepts this appointment it will mean that he will devote his entire time to it, heading up not only the work of religious education but also the college work, which of course has always been un-



BISHOP GILBERT  
*Heads New York Relief Work*

der the direction of the department but has been under the direction of another executive. That is, it is felt by the officers of the Council that if Dr. McGregor does agree to take the job he will be the sort of man who can carry on the work formerly done by several. Meanwhile all that Dr. McGregor has said is that he likes his present job a lot and that he will think the matter over. Whatever he decides it is certain that he could not take up this new work before next fall. In the meanwhile Bishop Burleson, first vice-president, is in charge of the department.

\* \* \*

#### **Missionaries Appointed to Brazil and India**

Two young men from the Virginia Theological Seminary, Martin Firth and Raymond Feussle, have been filled with enthusiasm for the mission work of the Church in Brazil. It seems that attractive Brazilians have been enrolled at the seminary this year and they have impressed upon Firth and Feussle the importance and the romance of that part of the world. In any case, though neither of them had any hopes of being appointed as missionaries, due to a recent Council ruling that no new appointments would be made, they have been going about preaching and lecturing on missions, and making a great impression where they have appeared. So great has been their enthusiasm and so profound the impression, that the Council set aside its ruling and appointed both of them as missionaries to Brazil. The Council also appointed the Rev. George Shriver, now studying at the Hartford School of Missions to prepare for the job, as a missionary to Dornakal, South India, where the native Bishop V. S. Azariah is carry-

ing on a great work. He is to go there later this year to study the field. No additional appropriation was needed for this work since the money is being raised privately by Dr. John W. Wood to see this work through its experimental stages.

\* \* \*

#### **Bishop Perry's Trip Commended by Council**

The following resolution, introduced by Bishop Stires of Long Island, was passed by the National Council: "Resolved that the National Council regards the visit of the Presiding Bishop to the Orient as essential to the program of economy and concentration which has been approved by the Council, and further; Resolved, that the Council records its deep gratitude to the Presiding Bishop for his insistence that this journey be made without expense to the Church." Careful inquiry reveals that "without expense to the Church" means that no additional appropriation has been made by the National Council for the trip. There are items in the budget for house rent for the Presiding Bishop in New York and another item for the travelling of the Presiding Bishop. These budgeted funds are to be drawn upon for this trip of Bishop Perry to the Orient. It would have been more accurate had the resolution said "without further expense to the Church" but possibly it does not matter.

\* \* \*

#### **Report Presented on Laymen's Inquiry**

The committee of the National Council on the Laymen's Foreign Missions Inquiry submitted several recommendations; first, that the Presiding Bishop in his trip to the Orient be requested to confer with the missionary bishops in regard to the native ministry and self-support; the evaluation of work at present being carried on, and the consolidation and cooperation in social service work, and particularly in medical work. They also recommended that the Presiding Bishop take up with the missionary bishops the practicability of giving instruction in the history and religious customs of the countries where missionaries are to serve. They further recommend that the Council take under consideration the possibility of preliminary instruction of appointees in this country. They approve the suggestion of the Laymen's Report that the first term of service of missionaries be probationary, and further that reappointment be made upon request of the mission which they serve.

\* \* \*

#### **Accept Resignation of Bishop Creighton**

The Council, in accepting the resignation of Bishop Creighton as execu-



tive secretary of the department of domestic missions, expressed "great appreciation of the work which he has done at the invitation of the Presiding Bishop to survey, evaluate and re-commend the mission work in the continental United States." Bishop Creighton was elected a member of the department and promised to be available for advice; meanwhile until his successor is elected the department automatically is turned over to the direction of Bishop Burleson as first vice-president.

\* \* \*

#### **Bishop Burleson Presents Report**

Bishop Burleson presented a preliminary report to the Council on evaluation which was thorough, considering the short time that he has had to work on it. In the foreign field, in addition to the closing of part of the work in Liberia which was acted upon by the Council, several recommendations were made, but they are to wait for word from the Presiding Bishop, following his trip to the Orient. In regard to the domestic field he reported that he had no definite suggestions to make with regard to possible curtailments at this time, "although I believe that further study will reveal opportunities for further economies, curtailments become inevitable." His report also stressed that this evaluation work, now being carried on by officers of the Council and by a commission of General Convention headed by Bishop Cook, should be thought of not as abandonment of work but as concentration. "We are not turning back from our fixed objectives because, for the moment, we are compelled to shorten sail."

\* \* \*

#### **Progressive Self-Support for Oklahoma**

Bishop Casady of Oklahoma won deserving cheers by presenting to the Council a plan for progressive self-support for his district. He asked that the appropriation of about \$46,000 to the district be allowed to stand this year and next. He then asked for \$25,000 in 1935; \$20,000 in 1936; \$15,000 in 1937, and \$10,000 a year through 1940, after which the district would become a self-supporting diocese and relinquish all aid for every kind of work; white, Negro and Indian.

\* \* \*

#### **Report of Committee on Trust Funds**

The total book value of trust funds of the National Council at the close of 1931 was \$10,799,613.15. These securities have been appraised by an independent appraiser who used market values, taking the average between bid and asked prices. He did not appraise the real estate or the real estate mortgages. Figuring these

at their book value and using the appraiser's figures on other investments the total market value on December 31, 1932 was \$10,220,908.97, a deficiency of but three per cent, a record that is so unusual in these days of deflated estates that there were hearty cheers for the treasurer, Dr. Lewis B. Franklin, and the committee on trust funds, Messrs. Walter Kidde, W. C. Proctor and J. S. Newbold. I have an idea all of these gentlemen wish that they had been as wise in handling their own cash.

That about completes the story of the Council meeting I think. The Woman's Auxiliary was in session also during the week and took important action on something corresponding to an every member canvass of the women of the Church, but since the details have not as yet been completed it is perhaps wiser to report that later.

\* \* \*

#### **Pennsylvania Ends Year with a Balance**

The diocese of Pennsylvania met in full its expectation of \$200,000 to the National Council, paid all bills and commitments in the diocese, amounting to \$193,891.96 and had a balance of \$85.82 on December 31st. That may not be a big balance but at least it is in black ink which makes it a record of one sort or another. In addition the diocese sent an additional \$21,000 to the National Council. This came from the diocesan contributors fund, organized by Bishop Taitt, to which men and women pledged over and above the sum given in their pledges. The total amount raised in this way was \$94,544.54.

\* \* \*

#### **Kentucky Holds Its Convention**

The convention of the diocese of Kentucky was held at Christ Church Cathedral, Louisville, January 25 and 26. Bishop Woodcock in his address declared that "the world cannot much longer endure the trying situation that confronts us. We need something in addition to the return of prosperity; we need to recover God, find our souls and restore our hopes. As Christians our task is to give men something to sustain them in this distress and suffering." The Rev. Eric Tasman, field department secretary of the National Council, spoke on the missionary work of the Church. A new canon was adopted providing for a committee on architecture and arts which is to act as advisor to parishes and missions. It was felt that such a committee might raise the standards of architecture and would be particularly useful in assisting the clergy when some gift or memorial should be refused because it is unsuitable. In other words, a buck-passing affair, which

is a grand idea. On the previous day there was a meeting of the diocesan Woman's Auxiliary, with addresses by Mrs. H. P. Almon Abbott on the work in the mountains of Kentucky, and Mrs. George Madden Martin, who spoke on the work of the Anti-Lynching Law Association.

\* \* \*

#### **Dr. McGregor Preaches in Boston**

The Rev. Daniel McGregor, professor at Western and secretary of the adult religious education of the National Council, was in Boston last week-end, where he spoke at several churches on the work of religious education. He also addressed the clergy at their meeting on Monday. Monday afternoon he spoke at a meeting of Church women in Fall River and in the evening at St. Mark's.

\* \* \*

#### **Mrs. Harper Sibley Preaches in New York**

Preaches possibly is not the proper word but anyhow Mrs. Harper Sibley spoke from the pulpit of St. George's, New York, last Sunday morning and at Grace Church in the evening. She spoke of course on the Report of the Laymen's Foreign Missions Inquiry on which she and her husband were important members.

"One of the problems of China today," she said, "is the divisions that are brought about by the people's old loyalties to individual families and to class. We go to them and try to teach them a higher loyalty. But to do this we take them nearly a hundred Protestant denominations.

"I sometimes wonder whether, unless we come together in some way in order to present our message, we have any right to go to China in the name of Christ."

Discussing the criticisms that have been made of the foreign missions report, Mrs. Sibley said:

"The question is asked, 'Shall Christian missions go on?' We believe we must go on in the same spirit that impels the scientist, that all truth belongs to the world. If a cure for cancer were discovered in any place it would tomorrow belong to the world. And yet some Christians presume to suggest that we should not take the message of salvation to other lands until every one at home shall have been converted. We doubt if it is possible to be a Christian and hold such a point of view.

"When in our report we suggest conversations with the members of other religions we do not feel that it is any disloyalty to Christ, because, as we believe He is the perfect revelation of God, He is not only the fulfillment of Judaism but can be



the fulfillment of all other religions as well.

"We believe that first-hand, first-rate Christianity is supreme, but that second-rate Christianity of second-hand experience, which we too often take—and this is just a projection of our own religious life at home—is often not as fine as the highest type of Buddhism, which often implies a real experience of God."

\* \* \*

#### Death of Nevada Churchwoman

Mrs. Elizabeth Gray, wife of the Hon. W. B. Gray, died at Tonopah, Nevada on January 17th. The Chapel of the Good Shepherd at Beatty, once a thriving mining camp, was built on land given by Judge Gray. More than that, Judge Gray started the construction of the building with his own hands. Later he was joined by the late Bishop Hunting and together they constructed the church. Meanwhile Mrs. Gray made the altar linens and hangings and always cared for the altar, even in recent years when she was partly paralyzed. By her death the Church in Nevada has lost one of its most consecrated supporters.

\* \* \*

#### Brooklyn Churches

##### Have Peace Conference

A conference on "The Price of Peace" is being held tomorrow, the 17th, under the auspices of the Brooklyn Church Federation. The speakers are to be Miss Dorothy Detzer, Dr. Kirby Page and the Rev. Allan Knight Chalmers.

\* \* \*

#### Learn Greek If You Want to Be Literary

"The first thing for a literary person to do is to learn Greek," declared the famed headmaster of Eton College, England, the Rev. Cyril A. Arlington, in addressing a group of educators at Louisville, Ky., the

other day. "I am an unregenerated conservative and a great believer in the classics." He spoke fondly of the good old days "when England taught hardly anything but the classics and taught them well." His criticism of modern education was summed up in the statement that we now "try to teach too many subjects to too many people in the same way." In speaking of international friendship he said that "never before in history have two great peoples understood each other as well as England and the United States do now."

\* \* \*

#### Death of Eli Kirk Price

Eli Kirk Price, leading layman of Pennsylvania, died on January 24th in his 73rd year. Mr. Price was a vestryman of St. James's, Philadelphia, and was a deputy to the General Conventions of 1929 and 1932. It was to his vision and interest in developing parkways that Philadelphia owes much of her civic accomplishments.

\* \* \*

#### Church in New York Carrying on Relief

According to a report of the committee for the relief of the unemployed of the diocese of New York, 1,131 heads of families, all of them Episcopalians, are receiving relief and emergency wages from the committee.

Bishop Gilbert, the chairman, reports that whereas 1,069 families were helped last year from November 1931 to September 1932, there are at the present time over 3,000

families recommended from our parishes for whom no help has as yet been secured this winter. He also states that whereas for the entire ten months of last season our people contributed \$89,846.19 they have this season, since the first of October and up to the end of January, contributed \$73,850.36.

Another interesting fact is that the number of individuals contributing last year was 332, whereas in the first three months of the current season 534 individual contributions have been received. The picture is a little different, however, when one considers the report of parish contributions, last year's figures totaling 109 corporate gifts as compared with only 45 parishes heard from since October first. This is accounted for by the fact that last year the bishop of the diocese requested that a special offering be taken in all our congregations for the work of the committee. It is interesting to note that the overhead costs involved in raising these funds has totalled less than one per cent of the amount secured. However, this does not mean that this "less than one per cent" was deducted from contributions made for relief. Individual members of the Committee and other interested friends have come forward this year as they did last, to underwrite these expenses in order that every dollar raised for the destitute might be used for that purpose.

The committee feels that the amount thus raised has been pitifully inadequate. There were between October first and January first, ac-

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cording to our City Mission Society's report, approximately 1,800 families sent from our parishes for whom the Society could do nothing. New applications from suffering people are coming from our clergy at the rate of 250 per week; and another pitiful group who applied for help in September and had to be refused, because of lack of funds, are known to be suffering acute distress.

\* \* \*

#### Oxfords Groups Visit Louisville

For the second time within two years a series of meetings were held in Louisville, Ky., by the Oxford Groups (Buchmanites). The meetings were arranged by a committee composed of the presidents of the local Baptist and Presbyterian seminaries, the council of churches and the ministerial association. Our clergy took no active part in the meetings though they were welcomed to the city by Bishop Woodcock who said "The assembly is the nearest thing to a united Christianity the city has seen."

\* \* \*

#### Okolona School Has Increased Enrollment

Okolona School, Mississippi, one of the schools of the American Church Institute for Negroes, has an increase of fifty per cent over that of last term. There are thirty graduates of high schools in the new teachers training department. Any number of the students are paying for the cost of their education by working on the school farm, in the kitchen and in the laundry. Other students are paying their tuition by presenting the school with a cow or yearling.

\* \* \*

#### A New Kind of a Record

At a conference held recently in Washington on the conservation of home life, the Rev. Z. Barney Phillips, rector of the Epiphany, stated that during his ministry he had married about 2000 couples and that there had been but 7 divorces in this total number. He attributed it to the

fact that he always had conferences with those to be married. And that you may know that it is a top-notch record I inform you that this divorce rate is less than one-fortieth of the general rate for the country.

\* \* \*

#### Expressing Her Interest in Negro Education

An interesting news note which has just come from the Fort Valley School, Fort Valley, Georgia, tells us that Miss Anna T. Jeans made a gift of \$5,000 for the first dormitory for girls at that school. This marked the beginning of her interest in Negro education which led her eventually to establish a fund of more than a million dollars for the encouragement and training of colored school teachers throughout the South. The walls of the new infirmary are finished at Fort Valley and at the present time the students are putting the roof to the building which will be a splendid addition to the school's material equipment.

\* \* \*

#### Memorial Service for Archdeacon Claiborne

A service in memory of Archdeacon Claiborne of Tennessee is to be held at the Church of the Resurrection, New York, Sunday next at five with Bishop Lloyd as the preacher.

\* \* \*

#### Convention of Diocese of Florida

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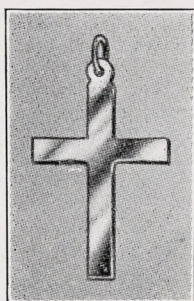


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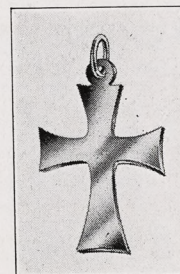
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### THE WITNESS

31 Tribune Bldg. New York

Florida was held at Trinity, Saint Augustine, January 26th and 27th. A lamentable decrease in confirmations was attributed to the fact that mission congregations have been without regular ministrations because of the small clergy staff. Tribute was paid by Bishop Juhan to the clergy who have cared for many of these vacant missions and it was proposed that every priest in the diocese give their services on four Sundays during 1933 to this work. He mentioned the fine results secured through the Teaching Mission of the Great Commission and was encouraged by the organizing of the Laymen's League in the diocese. Outside speakers were the Rev. Richard Trapnell, field secretary of the National Council, who spoke on the work of the Council, and Mrs. D. D. Taber of the national office of the Woman's Auxiliary who had just completed a two weeks survey of the women's work in Florida and offered suggestions looking toward unification of the work. As for the budget there was a 12% cut in the operating expenses of the diocese. The diocese pledged only \$5,000 to the National Council on a quota of \$13,150.

\* \* \*

### Chicago Catholic Club Meets

The Catholic Club of Chicago met on February 14th at the Redeemer. There was a paper on the Oxford Movement by Colonel A. M. Davis and the sermon was preached by the Rev. John Henry Hopkins, now of Vermont but formerly the rector of the Redeemer. The club is planning a series of Lenten services throughout the city.

\* \* \*

### New Rector to Be Instituted

The Rev. G. P. T. Sargent is to be instituted as rector of St. Bartholomew's, New York, on February 19th by Bishop Manning.

\* \* \*

### Conference of Heads of Y. P. F.

The presidents and secretaries of the parish organizations of the Young People's Fellowship of Rhode Island are to hold a conference over this coming week-end. The leaders are to be Bishop Bennett, the Rev. Russell Hubbard, new rector of St. Martin's, Providence, the Rev. R. R. Carmichael of Grace Church, who is the diocesan advisor of the young people's organization, and the Rev. Charles H. Temple of the Transfiguration, Edgewood.

\* \* \*

### New Conference in Indiana

The dioceses of Indianapolis and Northern Indiana are joining forces in a new summer conference for

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Church workers, to be held at Howe School, June 25th to 30th. This conference will take the place of the Lake Wawasee Conference that was discontinued a number of years ago. Announcement of the program will be made later.

### ST. LUKE'S HOSPITAL

(Continued from page 8)

and children's wards; the Norrie pavilion, in which are the male wards; the Minturn pavilion, comprising the female wards; and the Vanderbilt pavilion, which is the home for nurses. The Plant and Travers pavilions have since been added. The former, the generous gift of Mrs. Margaret J. Plant, was opened for private patients in 1907; and the latter, which is now used for dispensary and servants, came through the legacy of Mrs. Mary Travers Heckscher "to provide a memorial to her parents, William R. and Maria L. Travers." The buildings now erected accommodate 526 patients. Since the hospital was opened approximately 6,000,000 days of hospital care have been given to patients and in the out-patient department, which was established in 1896, 556,647 patients have been treated.

In December, 1927, the convalescent branch of the hospital at Greenwich, Connecticut, with an accommodation of 88 patients, was opened. In May, 1932, the children's pavilion of the convalescent hospital was opened, with an accommodation for 46 patients, making the total patients' capacity 134. The benefits of a convalescent branch that is more than a convalescent home (in reality a convalescent hospital) where the patients have the continuous care of the hospital's medical staff, are very great and very far reaching.

In March, 1929, the Scrymser pavilion for private patients was opened.

St. Luke's is a growing institution. It is by no means a completed hospital. The accepted plans call for three more pavilions on the hospital block and property has been acquired opposite the Hospital for further expansion. Diagnostic and treatment requirements are calling for additional space periodically.

The immediate needs are an additional nurses' residence, a more commodious out-patient department and \$2,000,000 for endowment.

Many changes have come to St. Luke's since the day when Dr. Muhlenberg began the old brick building on 54th Street and Fifth Avenue. While its capacity for usefulness has widened far beyond Dr. Muhlenberg's dreams, there is need for further widening to meet the requirements of modern medicine and surgery.

## 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.

### All Angels' Church

West End Ave., at 81st St.  
New York City  
Rev. Geo. A. Trowbridge, Rector  
Holy Communion, 8:00 a. m.  
Morning Prayer and Sermon, 11 a. m.  
Choral Evensong and Sermon, 8 p. m.  
Church School, 11 a. m.  
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

### Calvary Church, New York

Rev. Samuel M. Shoemaker, Jr., Rector  
Rev. J. Herbert Smith, Associate Rector  
21st Street and Fourth Ave.  
Sundays: 8, 9:30, 11 and 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 Communion, 11:45.

### The Heavenly Rest and Beloved

#### Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion, 8 a. m.  
Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10, 11 a. m.; 4 p. m.  
Wednesdays: 10 a. m.  
Daily: 12:20 p. m.

### St. Bartholomew's Church

Park Ave. and 51st St., New York  
Rev. G. P. T. Sargent, D.D., Rector  
8 a. m., Holy Communion. 9:30 a. m., Church School. 11 a. m., Morning Service and Sermon. 4 p. m., Evensong. Special Music.

### 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. 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.

### 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.

### 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 Communion. 11 a. m. Sung Mass and Sermon. 5:30 p. m. Evening Prayer.  
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.  
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.



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HOSPITAL OF ST. BARNABAS AND FOR WOMEN AND CHILDREN, Newark, New Jersey. Miss A. M. Viehdorfer, Superintendent Central Ave. Unit. Rev. John G. Martin, Superintendent, High Street Unit.

ST. AGNES HOSPITAL, St. Augustine's College, Raleigh, N. C. Mrs. Frances A. Worrall, R. N., Superintendent.

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