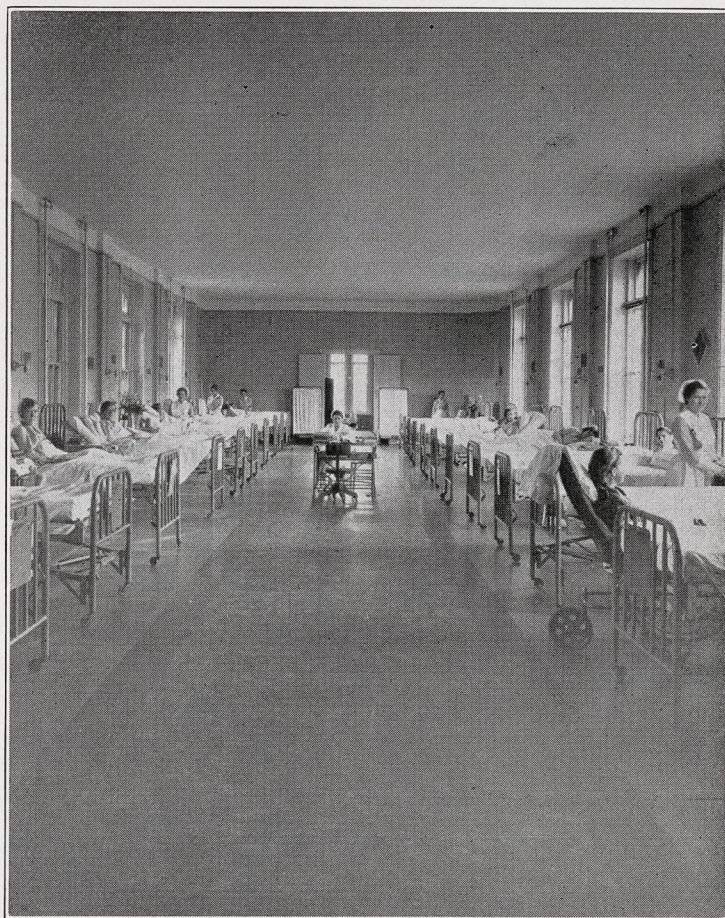


The **WITNESS**

CHICAGO, ILL., FEBRUARY 23, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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JOHN RATHBONE OLIVER

C. RUSSELL MOODEY

IRWIN ST. J. TUCKER

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THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

IN THE resignation of Mr. Monell Sayre as the executive vice-president of the Church Pension Fund and affiliated companies the Church loses the services of the man who has been largely responsible for the strong position of these organizations. With the Pension Fund since the beginning, he has by his careful and conservative management built up the Fund to a point where the benefits to the clergy and their families are considerably greater than anything promised during the days when funds were being raised for its inception. In addition to this service Mr. Sayre had a leading part in the creation of The Church Life Insurance Corporation and The Church Properties Fire Insurance Corporation, thus making it possible for Church workers and parishes to insure life and property at a much lower cost. In announcing Mr. Sayre's resignation because of ill health, the result of an automobile accident last fall from which he barely escaped with his life, it is a real tribute to him that the trustees are able to state, even in the face of these times, that the financial position of these companies was never as strong as it is today. We wish Mr. Sayre a speedy recovery. Meanwhile we rejoice that the trustees have arranged for Mr. Sayre to remain with the Fund in a consultative capacity so that they may continue to have the benefit of his knowledge and experience.

THERE has come into our hands a four-page leaflet called "How to Employ the Unemployed" in which is set forth a comprehensive plan for the establishment of self maintenance colonies for those out of work. Men and women of various trades, according to the plan, are to produce wealth not for the general market but for consumption by members of the colony, a scrip being provided by themselves as a means of exchange. To quote the leaflet: "The only practical plan would be to make the allowance for each worker the same without regard to specific performance, it being the duty of the manager to see that all were kept busy, able-bodied persons only being received. Women, of course, would share equally with men. The only penalty for idleness or infraction of rules would be dismissal. The prices to the workers in scrip of the articles for sale to them in the public store would be based on a rough calculation of the comparative expenditure of labor, direct and indirect, in their production." This browned and tattered document which sounds so modern was found in the files of the late Dr. Floyd Tomkins by his son, and was written in the year 1893 by that prophet, Edward Bellamy, the author of the now famous "Looking Backward."

PREACHING at St. Mary the Virgin's, New York, the Rt. Rev. Rocksbrough Smith, Bishop of Algoma, Canada, gets headlines in the newspapers for saying that Christians the world over should unite to defend their organized religions against the destructive forces of Communism. "Communism," he said, "will leave nothing but the drab, the uneducated, the element least fitted to run this world." In contrast to this statement, broadcast thru the press and thus adding to the bitterness that Communists feel for the Church, is the statesman-like article by Bishop Roots of China in the current issue of *The Spirit of Missions*. He writes: "Ultimately I think the religious imperfections of Communism will have to be amended or they will prove its ruin, though it may survive, and I think we should want it and help it to survive in those things wherein it shows victorious devotion to the passion for social justice and the welfare of the downmost man. We members of the Church in China are called in part by the challenge of Communism to a re-examination of both our faith and our practice as Christians, and to the task of bringing about without delay those changes which such an examination may show to be required by the Spirit of the Master." Our only comment is that the challenge is no less potent here.

WE BELIEVE our readers will allow us a last word about our circulation problem. We would like to start with the assumption that THE WITNESS serves a useful purpose in the Church; a fair assumption judging by the many letters that we receive from leaders. We would then present a mathematical fact; the price of the paper to the subscriber is less than the actual cost of production, since members of our Advisory Board have, over a period of years, been kind enough to chip in to make up an annual deficit. Further we have no fear of being contradicted when we state that there is not a penny of unnecessary expense in our budget. Now it is not considered good business for a paper to state that there has been a falling off in circulation. However such is the fact. People these days are compelled to economize. As a result there are those who have taken THE WITNESS for years who have reluctantly asked that their subscriptions be discontinued. Obviously if circulation falls below a certain point the costs of production increase. We turn to you in this emergency, not for financial help, but for help in maintaining the circulation at that figure where the paper can be produced economically. If this is done a serious financial problem can be avoided, and we will be enabled to continue producing the pa-

per at a price within the reach of most of the people of the Church.

There has been mailed to every clergyman of the Church a circular announcing our Lenten features and the features that appear in *THE WITNESS* each week throughout the year. With that circular has gone a letter by our editor urging them to adopt the bundle plan this Lent as a means of introducing the paper to their parishioners. We are sorry to be compelled to turn to the overworked clergy to aid us in circulation promotion, but we simply have not the funds to reach people of the Church in any other way. We hope earnestly that many of them will feel that our problem is theirs and that they will act upon the suggestion.

There has also been mailed to each subscriber one of the circulars, with a letter, asking them to send in to us the name of some friend to whom they would like to introduce the paper for a trial period of six months. If you, as one subscriber, act upon this suggestion we can assure you it will be a very real favor to us, and we hope you feel that it will be likewise a favor to your friend—and to the Church, for certainly as the Church gains in knowledge it gains in strength. Thus do we place ourselves in your hands, not for cash to keep your paper alive, but for new readers who also we hope may soon become our enthusiastic friends.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

SAUL

Lesson Twenty-one

WHEN Saul was leaving, Samuel gave him explicit details as to what was going to happen; two men would meet him by Rachel's sepulchre, three more at the oak of Tabor, and a band of prophets at Gibeah; each band was to do certain specified things.

Saul's awe grew as each prophecy was fulfilled to the minutest detail—(they, of course, had had instructions from Samuel); and when the sons of the prophets at Gibeah began to prophesy—which means to dance, shout and rave—he caught the frenzy and did the same.*

Saul went to his farm and awaited developments. They were not long in coming. Nahash, king of the Ammonites (the name Nahash means "Snake" as Oreb and Zeeb, the foes of Gideon, mean "Raven" and "Wolf")—this Nahash besieged the town of Jabesh Gilead and demanded that the inhabitants surrender to him. In token of surrender they were to allow all their right eyes to be put out. The elders of Jabesh Gilead sent a despairing appeal to Saul. In an access of patriotic frenzy Saul killed the oxen with which he was plowing, sacrificed a portion with the wood of the plow for fire, and sent the raw flesh to his tribesmen, as an imperative summons "Rally for war!"

Swiftly the scattered sons of Benjamin gathered and

dashed upon the Ammonites, with the Spirit of the Lord burning mightily within them so that they were irresistible. Ammon was defeated, and Saul was uproariously proclaimed king.

But Saul, though a king, was still a farmer. He was still subject to fits of the same delirious frenzy that had seized him when the sons of the prophets began to prophesy and dance. Samuel found that he had made a mistake in selecting the big, handsome, but unbalanced farmer as king; and it was not long before he picked his successor, David, whose name would never have been heard of had it not been for Samuel.

THE WITCH OF ENDOR

Saul became wild, moody, suspicious and erratic, so that he threw javelins at his chief attendants and generals. The charges brought against him that he had sacrificed unlawfully, and therefore must be dethroned; and that he failed to slaughter all the men, women, children, oxen and cattle of Amalek, were put in long after the events by some priestly writer. Samuel was too practical a man to care about such things. The fact was that Saul, thrust suddenly into kingship, went crazy, so Samuel anointed a young man and put him in training for the job. The remark is significant in the choosing of David "Look not upon the outward appearance." He had done this once, and it was disastrous.

Defeated in battle, Saul went to the Witch of Endor and called on her to summon up the spirit of Samuel, who by that time was dead. Obviously, Saul did not know about the anointing of David to be his successor; he still thought Samuel was his friend to the day of the old prophet's death.

What happened in the cave at Endor? The witch must have recognized Saul; the people were not so numerous that every member of the nation would not know the king. She had special reason to know him, for he had ordered all the witches to be killed. So when the king, in the weird, darkened cave, fell upon his face, and heard the witch say in an awed whisper "I see Elohim—(judges, God)—coming up out of the earth; . . . an old man cometh up . . . he is covered with a robe!" . . . Saul thought it was Samuel's spirit. A deep voice said "Why hast thou disquieted me, to bring me up?" It was really, of course, the witch of Endor, a ventriloquist, assuming the voice of Samuel. The doom she pronounced in vengeance for her outlawed tribe wrought upon Saul's disordered mind so that next day he killed himself; and left the way open for David.

Let's Know

By

BISHOP WILSON

A GREAT CHRISTIAN

AMBROSE was the Roman governor in the city of Milan in Italy, back in the fourth century. He was friendly to the Church but had never even been baptized. He was a large, powerful man, quite wealthy,

*Thence arose the proverb "Is the son of Kish also among the prophets?" which is a very scornful phrase. The answer "But who was their father?" means "Oh, well, that might happen to anybody."

an excellent civil official with fine prospects for a career in the Roman Empire. One day the old bishop of Milan died and a public meeting was held in the Cathedral to choose his successor. Ambrose went to see that order was properly preserved, for there was sure to be a large crowd. He made a short speech to the people. While he was still speaking, so the story goes, a little child seeing the great man and thinking of the new bishop, put the two things together and cried out "Ambrose—Bishop." The crowd took up the cry and soon Ambrose found himself chosen bishop. After careful consideration he decided it was the call of God. He was baptized, confirmed, ordained, and consecrated all in a few days. He gave up his political ambitions and changed his whole manner of life. He lived a simple, austere life, devoting himself wholly to his new duties. He had been an excellent governor, now he became the greatest bishop of his time.

For twenty-three years he administered his diocese. He was a notable preacher, a diligent executive, a fearless leader. He boldly rebuked the Emperor when he was guilty of misconduct. He stood valiantly for the historic faith in the face of a strong Arian opposition which had powerful political connections. He was chiefly responsible for the conversion of St. Augustine and baptized him. During his time Milan was the center of western Christianity, far over-shadowing imperial Rome and the very name of Ambrose was a name to conjure with thruout Christendom.

The time came when a young man named Valentinian became Emperor. He was an attractive person but was surrounded with opposing forces which promised little good for his rule. Valentinian had gone up into Gaul with the army on some sort of campaign. One day a messenger came from Vienne to Ambrose bearing a message from the emperor to say that he was surrounded with danger from without and insubordination from within his own household. He wanted to be baptized and stand forth as a Christian but he wanted no one but Ambrose to baptize him. It was a long, hard journey over the Alps for Ambrose but he knew he could not refuse. He had covered about half the distance when word reached him that the twenty-three-year-old emperor had been murdered. The body was brought back to Milan and instead of baptizing him Ambrose sorrowfully buried him.

A few years later another messenger came to Ambrose—this time from a German tribe whose queen had resolutely refused to submit to the Roman rule. She had heard of Ambrose from some Christians whom she met and she sent for first-hand information about the Christian religion. Ambrose prepared for her a sort of catechism, stating the main principles of the Gospel. She studied it and was so deeply impressed that, after having finally submitted to the Roman emperor, she set out with her husband for Milan to see Ambrose about her own baptism. But when she reached his city, she found the great bishop had just died. He left behind him a witness for Christ which is not yet spent after fifteen centuries.

He is remembered as St. Ambrose in the Christian calendar on April 4.

Confidences

By

JOHN RATHBONE OLIVER

MANY people who write to me complain because they are not "happy." They often say: "I only want the happiness that is my birth-right." As a matter of fact no one has a right to happiness in this world. We may feel that we have a *claim* to happiness, but in legal terminology there is a great deal of difference between a claim and a right. Claims are often not established and there are many false claims made. Many just claims are denied. A *right* however, means an absolute and just possession of a thing because of some inherent characteristic of the person who possesses it. To say that we have a right to happiness and then to own that we are unhappy is as much as to say that we are being unjustly treated and are not getting our due deserts. This is an absolutely unchristian attitude of mind. No one has a right to happiness in this world and the people who demand happiness as a right hardly ever get it.

Happiness is a bye product. It comes sometimes unasked and unexpected. More usually it comes from a willingness to accept the duties and difficulties of every day life and to do one's work in the world with as little mental friction as possible.

The trouble is that we are not grateful enough for past happiness. We say "I was so happy five years ago when I was loving such and such a person or doing such and such a thing. But now I have lost my happiness and therefore I am depressed and discouraged." We ought to be thankful for past periods of happiness. Usually however, we feel our loss all the more because we have once possessed something that brought us joy. When we are temporarily happy we expect that the happiness is to go on indefinitely. We ought to learn the lesson of the "departing angel." In the Acts of the Holy Apostles you may read how God sent an angel to deliver St. Peter from prison. At the angel's touch the chains fell from St. Peter's hand and the doors of the prison opened from their own accord. Then St. Peter and his guide passed out into the night. They went through one street together and then the angel departed from him. St. Peter expected perhaps that the angel who had already done so much for him would take him all the way home. But God took the angel away so that St. Peter might learn how to get home by himself. In life the same thing frequently happens. The person or the thing on which our happiness was based is suddenly taken away. A beloved child dies or a loving wife is separated from her husband. A husband's love grows cold or a friend forgets his friendship. The angel who has brought us out of our prison of loneliness is taken away and we are tempted to sit down and wail. Like Job, we are told to curse God and die. But that is not the right way in which to meet the loss of the departing angel. The loss may be not a source of unhappiness and tragedy, but a source of new strength and of new ways of usefulness in the world.

We lay out the plan of our life for ourselves and are bitterly rebellious when something smashes that plan

to atoms. We have started in a certain direction and we feel that we are contented and are achieving something. Then something happens, our road is blocked and we can no longer go on in the same direction. It seems sometimes as if God stretched out his hand and stopper us dead in our tracks. Then comes the temptation to give up. We say, "if I can not go on in my way I will not go on at all." We do not realize that there are other directions in which we can go and that God turns us back because He has something more important for us to do in some other direction and in other circumstances.

If people could realize these things a little more clearly there would be fewer complaints about lost happiness. Real happiness is never lost. If it has been a true happiness, the memory of it and the power of it will abide with us forever.

Casual Comment

By

BERNARD IDDINGS BELL

LAST month the Institute of Social and Religious Research issued a scholarly report, the result of a survey conducted by a group of eminent Protestants, a fact-finding survey of over 600 churches, made to discover what is the social significance of them. One point it makes is that in most Protestant places of worship people bulk too large and Deity too little; that in consequence class distinctions are so apparent as to repel great groups of serious seekers after God. This is worth thinking about.

The world is, quite literally, a strange place. "Strange" means "alien," "foreign." Only a fool feels at home on this earth, as Shelley scornfully indicated when commenting on Wordsworth's pleasantly domestic way of looking at Nature. That which our eyes look upon may be, on the whole, a goodly land—although many wise men doubt even that. Fair hills and valleys, sunshine and rain, good friends and lovers are to be found here, even though they be mixed in with ugliness and hate and lies and cruelty. Even at its best, however, what this world has to offer is not enough to satisfy a human soul. How often it is that, in the very moments when earth gives us not hard things but its joy, we poignantly realize how lonely we are and how homesick for the land where we really belong. It is in times of happiness that we best know our unhappiness, and most fervently wish for what the requiem offertory calls "that fair country of Paradise." Well, Paradise is ever open to us. It is not only round our infancy that Heaven lies, as says the poet; nor is living in terms of eternity, rather than in those of dull time, reserved for the dead.

"I was glad," says the Psalmist, "when they said unto me, Let us go into the house of the Lord." For the exile, the Church is home once more. One may imagine one's self in the midst of some distant jungle—heat, smells and all the rest—beauty, yes, but alien beauty. "Oh," one might cry, "I know that my job is here and that somehow I must carry on; but if I

could be back home again, for an half-hour or so, with my father and mother, with about me the simple things into which I was born—then I could do this work of mine with better heart. Then I could be brave." It is thus that many a man, almost every thinking man, feels about his life here on the earth. Often he does not know what is the matter with him. He understands only that he is unhappy, lonely and lost. From the beautiful but strange equatorial jungle, the exile may not, perhaps, with facility return. He must endure the nostalgia or perish. From the beautiful but strange earth where all of us must needs live and labor, there is escape. It lies in the Church of God, the habitat of Prayer; and he who enters may, upon his knees, find that he is truly home, once more in his Father's house.

Just Souls

By

C. RUSSELL MOODEY

OUT here on the lawn where I am sitting there is a bird-bath not more than 40 feet away. It must be Saturday night for the feathered folk, because I see the denizens of the community on hand waiting to make their ablutions. It would be a more restful picture if all the birds could get together and work out a schedule—thus giving each one a fixed time to perform in the bath. But as men are men so birds are birds and there can be no such arrangements made. The fact is, one little fellow, commonly called the sparrow, takes it upon himself to be the boss if not the owner of the bird-bath. He swoops down to the edge of the pool, makes his bow to his friends (or rather, enemies) and after fluffing his feathers he steps right in for a dip. Now it happens that the bird-bath could accommodate quite a few at a time, but unfortunately he who occupies it thinks differently, and so every attempt on the part of the other birds to violate the privacy of the boss taking his bath, is unsuccessful. The sparrow takes his time and the others wait. Then to add insult to injury he betakes himself up to the cornice of the church and perches on the cross above it. Having finished his bath he is now ready to pester the others and drive them away from the bird-bath.

That sparrow made a mistake when he chose the Cross of Christ for a perch. It would have been better for him if he had flown up on the dome of the courthouse. And people as well as sparrows all too often confuse antics with ethics. They lean on the Cross of the Master for support and then conduct themselves like autocrats, indulging in selfishness. There is a "bird-bath policy" as indicated by the sparrow. "All for me and the rest keep out." This world has room enough for all, and man if steeped in the Christ spirit can set up the standards of brotherhood to the end that each member is given the opportunity to live happily. But alas—mankind likes the "bird-bath policy" based on ferocity and atrocity. Until he tries to master the Christian ethics he will continue to exalt the brute and rule by the code as found in the jungle.



HOSPITAL OF ST. BARNABAS

And For Women and Children, Newark

JUST after the close of the Civil War a group of church women, engaged in caring for the poor sick in their homes, became convinced of the necessity for organized effort. Rectors and parishioners of the diocese of Newark secured a dwelling where some pioneering work was carried on until 1867 when the Hospital of St. Barnabas was incorporated.

Bishop Odenheimer was the first president and his sagacity prompted the laying of a firm foundation for a great charitable effort. He directed the erection of a new building. The story of growth and development since that time includes innumerable incidents of help to the feeble and stricken men, women and children of all nationalities, races and creeds. For many years the Sisters of St. Margaret conducted the hospital and so commended themselves and their work to the Church and community that gifts of money and donations of materials were received which made possible a continuous free service which has increased greatly through the years. The records show that in the early days not only did the Sisters care for the sick, they even procured a cemetery plot where the poor who died received decent Christian burial.

Bishop Starkey, as president, directed the enlargement of the buildings as the demand for relief grew greater and Bishop Lines devoted himself to the accumulation of an

endowment fund which reached a half million dollars before he died. The entire income from this fund coupled with a like amount from the Community Chest and other donations is devoted to free and part free service. Under Bishop Stearly's leadership a program of community cooperation has been fostered and a plan for assembling several institutions has begun. Already an additional quarter million dollars worth of property has been acquired preparatory to the erection of a contemplated new structure.

About a year ago the trustees of

the Hospital of St. Barnabas agreed with the trustees of the Hospital for Women and Children that their service to the community would be more effective and economical if the two institutions were merged into one. This was accordingly accomplished and after a year of joint operation it has proven successful. Indeed, so evident are the benefits of a single control that negotiations are under way for the affiliation of one or more additional hospitals as a group.

As soon as financial conditions will permit, it is planned to seek funds for the erection of a suitable new hospital building where the work of all units will be centralized on the spacious plot where St. Barnabas Hospital has ministered for two-thirds of a century. Meanwhile, in order to maintain adequate service extensive repairs and improvements are necessary. The wards and rooms are being redecorated and outworn plumbing fixtures are being replaced. Money is borrowed for this work.

The yearly report for 1932 shows the amount of \$96,729.54 spent for free and part free service. This is 34% of the entire expenditures. Compliance with demands for such care resulted in a deficit of \$25,262.02, after all sources of revenue and donations, notwithstanding reduced costs of commodities and salaries.

Large dependence is placed upon
(Continued on page 14)



A PRIVATE ROOM

BOOK OF SERMONS BY THE RECTOR OF GRACE CHURCH

Reviewed by GARDINER M. DAY

A new book by the Rector of Grace Church, Dr. W. R. Bowie will always be welcomed by the host of people who have come to know the poetic insight and beauty of expression which characterizes all his writing. *When Christ Passes By* is a volume of ten sermons published in the monthly pulpit dollar series. Each of Dr. Bowie's sermons deals with some phase of personal religion in such a penetrating and intimate way that you know the author is leading you through the hills and valleys of his own experience. As he writes luminously of the "Power of Quietness" you learn how he is able to retain a true perspective and a serene spirit amid the rush and tumble of life in our greatest metropolis. "He that will not see God where He is visible" writes Dr. Bowie, "how may he hope to see Him in the invisible. The significance in the human lives which are all around us lies in the fact that they are not merely human. Through the human, in every soul which is trying to be honest and faithful and courageous, the glory of God is working."

Throughout the book the author has in his mind's eye the thousands of people who have been sunk in discouragement by the depression and for this reason the book is particularly timely. It is difficult to single out one sermon above another, but two that appealed to us strongly are: "The Encouragements of Religion" and "Courage for the Unknown". The first faces realistically the problem of the depression in the individual life while the second equally realistically throws into bold relief the three diabolical ideas, "taskmasters" of the modern mind which must be eradicated if, out of the depression, a new spirit is to arise capable of creating that Kingdom on earth for which we pray.

The three ideas are our supposed necessity to produce, our supposed necessity to be happy and plain ordinary fear. Listen to Dr. Bowie commenting on the first: "To build more factories, turn out more goods, pile up bigger bank accounts, swell the balances of trade, have furnished the chief colors of our American dream. Into the blood of thousands of young men going out into business and other careers has crept the virus of this idea that success is measured in tangible rewards. Their ruling idea has not been to *live a good life* in the expansive meaning of those words, but rather to *make good*; and

to make good meant to get ahead in practical matters, to play the business game adroitly, to increase the world's wealth, and to win a full share of it for themselves." Who can deny that this type of thinking has been and still is the chief and worst taskmaster of the American mind! And who could claim that it was anything but the antithesis of Jesus teaching?

Blundering into Paradise is the startling title of Dr. Edgar Dewitt Jones' volume in this same series. Dr. Jones has a mind that likes contrasts and paradoxes and to watch this mind play upon texts, and lives and history makes enjoyable reading. Each sermon gives the reader some new thought about some old story. Particularly striking is Dr. Jones' clear apologia for his part in the pulpit propaganda of the war years. A sermon entitled "The Gospel of 'We'" cleverly links up the corporate emphasis of Jesus and the disciples with Lindbergh's use of the word "We" and does it in such a way as to leave with the reader the desired conception and not merely the modern exploit. Most beautiful of all is a sermon called "Roses of Bethany or Lilies of Arimathea" with another unique comparison which makes more lovely the furniture of the mind.

Not long ago the press carried the story that the novelist Sheila Kaye-Smith had gone with her husband, the Rev. Penrose Fry, from the Church of England into the Roman Catholic. *The Church Surprising* is Penrose Fry's story of how unsatisfying the lot of an Anglo-Catholic really is in contrast to the joy of belonging to The Only Church whose Priesthood is *Valid*. While an Anglo-Catholic he believed about everything in the Roman Church was either erroneous or bad, but in regard to everything from details of ceremony to the interpretation of most important doctrines he found himself to have been utterly mistaken. Consequently, he now finds everything in the Roman Church absolutely perfect and completely satisfying. At any rate this is the impression the book gives, and when one adds to it the fact that the jacket of the book is covered with information not about Fry but his novelist wife, one realizes this is a propaganda hook dropped by the Roman Church in the Anglo-Catholic pool and the bait is the reputation of Sheila Kaye-Smith.

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

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A few diocesan conventions to get out of the way first.

Georgia: Christ Church, Savannah, February 12, marking the bicentennial of the parish and the founding of the colony of Georgia. Bishop Mikell preached an historical sermon at a service attended by many visiting bishops and priests. Bishop Perry who was to have been present was detained in New York because of National Council affairs. Bishop Vincent, retired bishop of Southern Ohio, preached in the evening, and a half dozen other bishops brought the greetings of their dioceses. This diocese, like most, is short of money but the spirit is fine. Plans are now under way for a diocesan-wide parish visitation during Lent. Auxiliary met at the same time, heard encouraging reports and addresses and made plans for an institute to train new leaders, to be held in Savannah April 1-3, with officers of the national office in charge. Georgia, Florida and South Florida are to cooperate in this.

Kansas: Manhattan, February 12 and 13. Bishop Wise outlined plans for a teaching mission during Lent to be held throughout the diocese to rally all the people of the Church. The clergy are to go to parishes other than their own and preach and teach one night a week during Lent. The Young People's Fellowship met on the 11th with 67 delegates present, with Bishop Wise making the principal address.

Olympia: Held at St. Peter's Japanese Mission, Seattle. Bishop Huston led the convention with cheerfulness and courage in spite of serious financial deficiencies, with many parishes and missions not paying even their diocesan apportionments. Bishop Jenkins of Nevada preached the convention sermon and pleaded for a more generous support of the work of the Church.

* * *

Pastoral Issued by Northwest Bishops

A Lenten Pastoral, signed by the thirteen bishops of the province of the Northwest, has been issued in which the Church is urged to "step out boldly and give leadership" in these days of breakdown of our social and economic structure.

* * *

Bishop Parsons Undergoes an Operation

Bishop Parsons of California underwent an exceedingly delicate operation on his right eye on February 11th, the eye being afflicted with

retinal detachment. It is not yet known whether the operation was a success. His left eye has not been affected.

* * *

Social Service

Commission Meets

The social service commission of the 2nd province met at Bernardsville, New Jersey, under the chairmanship of Bishop Gilbert. There were reports by the heads of different departments, and Spencer Miller Jr. spoke on the relation of the Church to industry. Plans were made to take part in a campaign for international peace this coming summer. The conference was attended by social service secretaries of the dioceses that make up the province.

* * *

Death of New York Rector

The Rev. John A. Wade, rector of St. John's, Greenwich Village, New York City, died on February 15th in St. Luke's Hospital of a heart ailment. He was 65 years of age.

* * *

Summer Conferences Announce Dates

A bit early perhaps for news of summer conferences but I can at least announce a couple of important dates; Wellesley meets this year from June 26th to July 7th. Bishop Bennett is to be the chaplain and the Rev. Charles Townsend the director. The Bethlehem Conference is the week of June 25th—details will be given you later.

* * *

Ordinations at Cleveland Cathedral

Six deacons were advanced to the priesthood at Trinity Cathedral, Cleveland, on February 15th by Bishop Rogers: the Revs. W. X. Smith, D. B. Wright, G. H. Jones, W. F. Tuhey, G. R. Hargate, R. W. Auten. Bishop Stewart of Chicago preached. In the afternoon he conducted a quiet hour for the clergy of the diocese.

* * *

Death of Rector at Norfolk

The Rev. H. H. Covington, for twenty years the rector of Old St. Paul's, Norfolk, Virginia, died on February 12th.

* * *

Every Member Visitation in Erie

The diocese of Erie has carried on an Every Member Visitation, following the plans outlined by the field department of the National Council. Bishop Ward and Archdeacon Forman report enthusiastically about the value of it, basing their opinions on this experience. Bishop Ward, incidentally, conducted a quiet day for the clergy of his diocese at Franklin on the 14th.



FLOYD VAN KEUREN
Runs Seminars on Marriage

Auxiliary to Have Own Canvass

At the meeting of the executive board of the Woman's Auxiliary held in New York on February 3rd-6th plans were developed to enlist the interest and aid of every woman in the present need of the Church. A committee was elected to work out detailed plans with the help of the field department of the National Council. The board felt that the Auxiliary can assist the Church in lifting anxiety from leaders and people as to money needed for the work of the Church, but if this is to be done there must be a far greater dependence upon spiritual power and a far more practical effort to enlist every member as a giver. There was considerable discussion of the findings of the Laymen's Foreign Missions Inquiry, with the board commending the evident "integrity of purpose and honesty of statement" contained in the report.

* * *

Young Organist Wins National Contest

Edgar R. Danby, organist and choirmaster of St. Stephen's, Wyandotte, Michigan, recently won a signal honor in capturing first place in the national contest for organists under 35 years of age, sponsored by the Society of Musicians. Mr. Danby is but 22 years old and is a pupil of Francis A. Mackay, organist at St. Paul's Cathedral, Detroit.

* * *

New York Conducts Seminar on Marriage

The social service commission of the diocese of New York is holding seminar conferences for the clergy on the instruction of candidates for marriage. One was held at Poughkeepsie

on the 21st for the clergy of that archdeaconry, and one is being held on the 23rd at the Guild Hall of St. Thomas Church, New York City. The subject matter deals specifically with the requirements of the Canon relating to the examination and preparation of candidates for marriage, and does not include sex instruction. The leader at these seminars is the Rev. Floyd Van Keuren, executive secretary of the commission.

* * *

Theologs Study Political Economy

Here is something new in the way of theological education; at the Theological School of the University of the South, Sewanee, a full year's course is being given this year on political economy. The teacher is Professor E. M. Kayden of the University faculty. According to a statement by Dean Wells preaching today demands something more than theological doctrine and moral exhortation based upon the conditions and experiences of past history. So the men are to be taught something about modern history. Here is the program:

(1) *Social aspects of modern industry*: Backgrounds of industrial life; fundamental principles of wealth and human welfare; questions of population, standards of living, labor unrest; economic insecurity and unemployment; social aspects of agriculture; competition and cooperation; the financial system and social responsibility. (2) *Economic Reform and Progress*: Trade unions and industrial peace; employers' welfare activities; social insurance. A critical examination of the different movements today for economic reorganization of society. Problems of distributive justice and democratic control of industry. The position of various Christian bodies upon fundamental aspects of modern industry and social justice. (3) *Sociology: Problems and Principles*: The economic, social and cultural factors that are shaping the modern community. Social aspects of population, race, family, government, education, religion, public opinion. Social maladjustment, including problems of poverty, crime, and dependence. Sociological principles of community organization; social processes of interaction, competition, conflict, adaptation, and cooperation between groups; agencies and methods of social control. Theories of social progress in Western civilization.

* * *

Gardiner Tucker Runs Preaching Mission

A preaching mission was held at Grace Church, Hopkinsville, Kentucky, from February 13 to the 23rd, conducted by the Rev. Gardiner L.

Tucker, rector at Houma, La., and secretary of religious education in the province of Sewanee. The Rev. Charles E. Craik, Jr., is the rector.

* * *

Conferences on Present Conditions

Conferences on the challenge of present conditions are being held in three centers in the archdeaconry of Westchester, diocese of New York. One was held at New Rochelle on the 13th, with the Rev. Frank Dean Gifford as chairman; one at Mount Kisco on the 16th with the Rev. H. Adye Prichard as chairman and third at White Plains on the 23rd with the Rev. Alan R. Chalmers of Scarsdale as chairman.

* * *

Negro Churches Are Self-Supporting

The Negro church is in the main self-supporting, owned and controlled by Negroes and the "outcome of the Negro's own genius and his ability to organize," according to a study of Negro churches just made by the Institute of Social and Religious Research. The authors, themselves Negro ministers and sociologists, state that the church is the one institution that Negroes can call their own. The study found that nine-tenths of the local churches were self-supporting and that even with the others the amount of outside help was negligible. They were critical of the programs of these churches however, "static, non-progressive and fails to challenge the loyalty of many of the most critically-minded Negroes." Also they found that "the vast majority of the pastors are poorly trained academically and more poorly trained theologically." In the urban churches 80 per cent of the pastors are not college graduates, while more than 90 per cent of the rural ministry have only high school education or less. The situation in this respect is however improving. Stenographic notes of a hundred sermons in urban churches showed that more than three-fourths of them were "abstract, other-worldly, and imbued with a magical conception of religion," while the percentage of such sermons in rural churches was much higher. Nevertheless the highly emotional shouting sermon is definitely on the wane.

* * *

Washington Cathedral to Have Inaugural Service

A national patriotic service is to be held at Washington Cathedral on March 5th in connection with the inauguration of Franklin D. Roosevelt as president of the United States. This will be the first time since President Theodore Roosevelt helped lay the foundation stone of the fabric that a national religious service as-

sociated with the inauguration of a president has been held in the cathedral. Bishop Freeman will preach.

* * *

Mission Speakers in Rhode Island Parishes

The diocese of Rhode Island is to put missionary speakers of its own into every parish and mission of the diocese during Lent. There are eight clergymen in the diocese who have at one time or another been in the mission fields and they are to cover the territory.

* * *

Negro Institute Meeting in Boston

Featuring singing by a quintet, the American Church Institute for Negroes is holding meetings in Massachusetts from February 12th through the 27th. The addresses at these meetings are given by the assistant director, the Rev. Cyril Bentley.

* * *

Rector Preaches on Economic Situation

Declaring that it is true today as always that a nation cannot exist half slave and half free, the Rev. W. R. Kinder of St. Joseph's, Detroit, dealt with the present economic situation without gloves in a sermon on February 5th. On the one hand are twelve million unemployed, with a total of twenty-five million destitute, and on the other hand 90 per cent of the wealth of the nation is held by 10 per cent of the citizenry. Unless a situation of this sort can be speedily corrected democratic government

is doomed, he declared, and we will have either the dictatorship of communism or fascism.

* * *

Albany Organized for Lent

The diocese of Albany is organizing for a more deeply spiritual observance of Lent. A canvass is being made in all the parishes to rally communicants, clergy conferences are being held as a part of the preparation and various meetings have been held throughout the diocese at which people have been urged to make this a real Lent.

* * *

Bishops on the Air During Lent

Seven bishops are to broadcast over the Columbia system during Lent under the auspices of the New York City Mission Society. The Bishop of London will broadcast on March 3rd between 1 and 1:15, eastern time. Others to be heard, all on Fridays, are Bishop Manning, Bishop David of Liverpool, Bishop Farthing of Montreal, Bishop Freeman, Bishop Owen of Toronto and Bishop Stewart of Chicago.

* * *

Convocation of North Texas

The convocation of the district of North Texas was held at Abilene on January 22nd and 23rd; Bishop Moore of Dallas was the guest preacher at a memorial service to the late Bishop Garrett; Bishop Seaman in his convention address reviewed

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the findings of the Laymen's Foreign Missions Inquiry applying them to the work in the district; the budget of the district was reduced 13 per cent; and the district went on record as being opposed to any change in the boundaries of the provinces.

* * *

They Ought to Get a Crowd

The Woman's Auxiliary of the diocese of Western New York is going to raise some cash for the diocesan Church Mission of Help, and I rather have an idea they will be successful. They are to put on a minstrel show. The orchestra is to be made up entirely of the clergy of the diocese, and the man who is to make them saw away at their fiddles, very appropriately, is the financial secretary of the diocese, Mr. A. F. Freeman. It ought to be a good show.

* * *

Present Gift to New York Cathedral

I am afraid I do not know just what the Order of Americans of Armorial Ancestry is, or what one has to dig up to qualify—dig up, that is, in the way of ancestors—but anyhow they presented, through their president, a check for \$800 to help with the building of the Bay of the historic and patriotic societies of the Cathedral of St. John the Divine.

* * *

Honor Rector of Harrison, N. Y.

The 30th anniversary of the ordination of the Rev. George K. Mac Naught, All Saints, Harrison, N. Y., was celebrated on February 7th. Mr. Samuel Thorne, junior warden, was master of ceremonies and there were addresses by Bishop Manning and others.

* * *

Chancellor of Diocese of Chicago

The office of chancellor of the diocese of Chicago was created at the recent diocesan convention and Mr. John V. Norcross, Trinity Church, Highland Park, a prominent attorney, was elected to the office.

* * *

Preachers at Western Seminary

Among the preachers at Western Seminary, Evanston, Illinois, this month and next, are the Rev. Charles Heimsath, Baptist; Frank F. Beckerman, who is to preach the third annual Bishop Anderson memorial sermon on the 24th; Dean Moore of St. Luke's Pro-cathedral; Rev. Harold Bowen of St. Mark's, Evanston; Rev. E. F. Tittle, Methodist. Clifford Morehouse, editor of the Living Church, is to lecture on religious journalism on March 23rd, and

Thomas Curtis Clark of Chicago is to lecture on religious poetry on March 29th. The Hale Sermon, May 10th, is to be delivered by the Rev. Frank Nelson of Cincinnati, and his subject is to be "The Church and the Modern City."

* * *

Anniversary of Bishop Davis

Bishop Davis of Western New York celebrated the 3rd anniversary of his consecration on the 6th by inviting all the clergy of his diocese to a party. First there was a service; then a pow-wow at which Bishop Davis gave an address in which he proposed a diocesan wide spiritual mission. The clergy were the guests of the Bishop at luncheon after which plans were set in motion for carrying forward in the diocese the suggestion that Bishop Davis had made.

* * *

Bishop Schmuck Hits Missions Report

Bishop Schumck of Wyoming, in addressing the convention of the Woman's Auxiliary of the diocese of Los Angeles, said that the Laymen's

Foreign Missions Report contained much that was of value but that its tendency was to compromise with the vitally mystic phase of Christianity. He also scored those who would reduce Christianity to a social system. "Efficiency experts are largely responsible for world conditions today," he said.

* * *

New York Parishes Pay Full Quotas

Eighty-two parishes and missions of the diocese of New York paid their full quotas this past year, but two less than the previous year. Practically every large parish in the diocese had to supplement the giving of the people by grants from parish funds.

* * *

Convention of Los Angeles

Attendance of men at services is increasing, and the public generally is manifesting a renewed interest in religion, said Bishop Stevens in his address before the convention of the diocese of Los Angeles. He also expressed appreciation for the work of

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the clergy in charitable enterprises and announced a special conference, held on the 17th at St. Paul's Cathedral, when problems of relief and unemployment were discussed. Bishop Gooden in his address criticised Congress "whose only feat, so far, has been to increase the cost of government and which uses its time in efforts to deaden the sensibilities of the people by giving them alcohol when they need bread." The convention voted to reduce by 15 per cent assessments of parishes for diocesan purposes, and it is hoped that the financial situation of the diocese may be improved through the creation of a central department of finance upon which a number of leading laymen are to serve. The Rev. George Davidson was honored by the convention since the 28th anniversary of his ordination fell upon one of the convention days. He has been the rector of St. John's, Los Angeles, for twenty years and has created there one of the most beautiful churches in the country.

* * *

Dr. Flinchbaugh Meets with Young People

The Young People's Fellowship of the diocese of Bethlehem held their annual meeting recently at St. Clement's, Wilkes-Barre, with the Rev. F. L. Flinchbaugh giving the principal address.

* * *

Convention of Spokane

Bishop Ralph L. Sherman of Calgary, Canada, Deaconess Newell of Berkeley, California, and Mabel Lee Cooper of the national department of religious education were the visiting speakers at the 41st convention of the district of Spokane.

* * *

Dr. Zwicker Has an Anniversary

The 23rd anniversary of the rectorship of the Rev. Henry Zwicker was celebrated at Grace Church, Lockport, New York, on February 5th. There was a special service in the morning at which over 400 persons who have been confirmed during the present rectorship made their communions. Besides being rector at Lockport, Dr. Zwicker is the dean of the Niagara Deanery and has started a number of missions in the diocese.

* * *

Adult Bible Class at Denver Parish

St. Barnabas' Church, Denver, has an adult Bible Class conducted by Dr. M. S. Fraser, using the lessons published each week in THE WITNESS. Many of the parents of Church School children attend the class, reports the rector, the Rev. Charles H. Brady,

and he also says that the class is growing in numbers and in popularity. "It is the first time," he says, "that we have been able to have such a class in the history of the parish." There are possibilities in the idea certainly. Parents bring their children to Sunday school, many of them, and then have nothing to do until the school is over. Organize them into a class, using the material presented each week by Mr. Tucker.

* * *

Mississippi Church Women Meet

The council of Church women of the diocese of Mississippi met at Greenville, January 31 to February 2nd. Bishop Green conducted a quiet day, followed by a corporate communion the following morning at which Bishop Bratton preached.

* * *

St. Stephen's College Needs Large Sum

Announcement has also been made that financial difficulties may force the closing of St. Stephen's College. Dr. Bernard Iddings Bell has announced that \$40,000 is needed immediately to carry on and that if the sum is not obtained within two weeks, when the trustees are to again meet, that the closing of the college will

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doubtless be considered. The possibility that Columbia University, of which St. Stephen's is a part, may assume full responsibility for the college through the resignation of the St. Stephen's trustees remains as a possible solution to the difficulties, although the Columbia trustees have made no decision in this direction.

* * *

Day of Devotion in Rhode Island

The women of the diocese of Rhode Island are to have a day of devotion on "How to keep Lent" on March 2nd, conducted by the Rev. Shirley C. Hughson. It is to be held at St. Stephen's, Providence.

* * *

Gives Organ to California Cathedral

The organ for Grace Cathedral, San Francisco, costing \$75,000 is to be given by Mrs. Charles B. Alexander of New York, sister of W. H. Crocker, prominent layman of San Francisco.

* * *

New York Parish Is in Difficulties

Historic St. Mark's-in-the-Bouwerie, New York City, famous for three hundred years, may close its doors because of financial difficulties. The Rev. W. Norman Guthrie, rector, has sent an appeal to friends of the parish with the hope that funds can be raised to finish out the season. The difficulties are due to the falling off in rents on the property owned by the parish.

* * *

Advocates Drama Guilds

The Rev. F. A. Wilmot, religious editor of a Providence newspaper, in speaking before the clerical club of Rhode Island, advocated the formation of drama guilds in parishes. One of the chief values of pageants and plays, he said, was that it gave parishioners something to do since a cast often numbered a hundred or more, to say nothing of those set to work painting scenery and doing other necessary jobs. He quotes the Methodist bishop of Boston as saying that millions of people were lost to the churches each year "by way of the back door." This Mr. Wilmot attributed to the fact that they are not kept busy as parishioners. The careful preparation of four plays a year, he said, would keep most of these people busy and thus tie them up definitely to their church.

* * *

Churchmen Tour Western Nebraska

The group of Churchmen who recently toured Western Nebraska in the interests of the Church's work must be unique among such groups in personnel. They included: the

Bishop; the dean of the Cathedral, who is a Virginian and was speaking chiefly about the Church's work among Negroes; two diocesan missionaries, an Indian, the Rev. Vine Deloria of South Dakota, and a Japanese, the Rev. Hiram Kano of Western Nebraska, each speaking on his respective work; and a layman, executive secretary of the district, Mr. J. E. Whitney, who on this occasion was speaking chiefly on behalf of isolated Church people. The tour included mass meetings, missionary teas, luncheon and dinner meetings, addresses in public schools, meetings for men, and for vestry and parish

officers, in addition to Church services.

In eight days they visited eleven towns, had 27 meetings and addressed over 4,500 people. They were "beautifully received and royally entertained."

* * *

Anglican Society Meets in New York

A meeting of the American branch of the Anglican Society met at Trinity Chapel, New York, on January 27th. The objects of the organization are to promote and preserve the Catholic Faith in strict accordance with the Prayer Book; to study

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and appreciate the English Use and to discuss ceremonial and art generally as adjuncts to worship. There were addresses by Bishop Oldham, who is the chairman of the society, Dean Gates of the Cathedral of St. John the Divine, the Rev. F. W. Fitts of Roxbury, Mass., the Rev. Dr. Gummey of the Philadelphia Divinity School, and the Rev. Charles E. Hill of Ballston Spa, N. Y., who is the secretary of the society.

* * *

Missionary Lost in a Blizzard

The snow completely effacing the faint trace of roadway he had determined to follow, the Rev. Herbert L. Lawrence, Nevada missionary, stumbled into a pile of tin cans and knew that he had returned to civilization. He was returning across the desert from Beatty where he had been called for a funeral when he ran into the worst blizzard in forty years in Nevada. His car was stalled so he set out on foot for Goldfield. He reached there exhausted, wet and freezing at one thirty in the morning after struggling for three hours to cover as many miles. Four people died of exposure that night in attempts to reach Goldfield.

* * *

Church School Survey in Bethlehem

Upon the suggestion of Archdeacon Walter the diocese of Bethlehem is undertaking this winter a survey of what is being done in religious education in the diocese. It is hoped to come to some definite views as to what is being done and what ought to be done.

* * *

Women to Blame for Moral Breakdown

Bishop Cook of Delaware and Dr. Abram Duryee of New York, in addressing a mass meeting of women in Scranton, Pa., on January 30th, placed the blame for the breakdown of moral standards on women. Bishop Cook pleaded with the audience not to lower their standards but to try to make men raise theirs. Logically, he said, women are privileged to indulge in vices formerly recognized as the prerogatives of men. He flayed divorce as a national problem and urged that everything be done to restore the integrity of the home.

HOSPITAL OF ST. BARNABAS

(Continued from page 7)

gifts and donations and the need for them is greater now than ever before.

Looking forward to 1933, again there will be a reduction in expense. The new budget contemplates an expenditure of \$250,000.00 which is \$33,929.86 less than in 1932, and

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every effort will be made to keep within that estimate. The physicians, nurses and other personnel have been called into conference and have all expressed a willingness to co-operate in effecting every possible economy. An excellent spirit of goodwill pervades the hospital and the friendly cordiality of the past will surely continue and make possible the fulfilment of a program of progress and improvement.

An important adjunct to the hospital is the School of Nursing which was started in 1895. It is an advantage to have the protective influence of the Church surrounding the young women preparing for the nursing profession. Endowment of the school is greatly desired.

The hospital is fortunate in its selection of medical staff members. Not only does it include many of the ablest practitioners and specialists but a perusal of the list of former house physicians and internes shows that many other prominent physicians received their start in the hospital. The staff has wisely maintained a policy of adherence to the highest standards of medical science which has won approval of the American College of Surgeons and the American Medical Association. It is a tribute to the medical staff and the nurses that during the recent years of depression the hospital has maintained a relatively high rate of occupancy.

While scientific precision reigns unchallenged, still there is recognition of an all-powerful divine compassion which influences the very life of the hospital. One of the fruits of this Christian character is a brotherly spirit of helpfulness which is always evident and a cheerful, friendly atmosphere, contagious in its effect and frequently the subject of comment by patients and visitors.

A beautiful vision of Christian healing awaits fulfilment. A program of service to humanity, including both the rich and poor, which will be at once scientific and merciful and which will provide for prevention as well as cure of disease is the need of the times. The amalgamation of hospitals into a single co-operative whole for carrying out the program is part of the plan. Its completion will come when funds are available for the erection of the new building.

One of the finest ways of perpetuating a name is to give a memorial to a hospital where thousands and thousands of grateful people will read the tablet designating the gift. Untold good comes of such gifts and it is hoped that this hospital may be the instrument through which such memorials may be kept alive for posterity.

Services of Leading Churches

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New York City
Amsterdam Ave. and 112th St.
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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

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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
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Daily: 8, 12 and 3.

St. Paul's Church

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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

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Wednesdays: 10:30 a. m.

Christ Church Cathedral

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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
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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

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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.
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