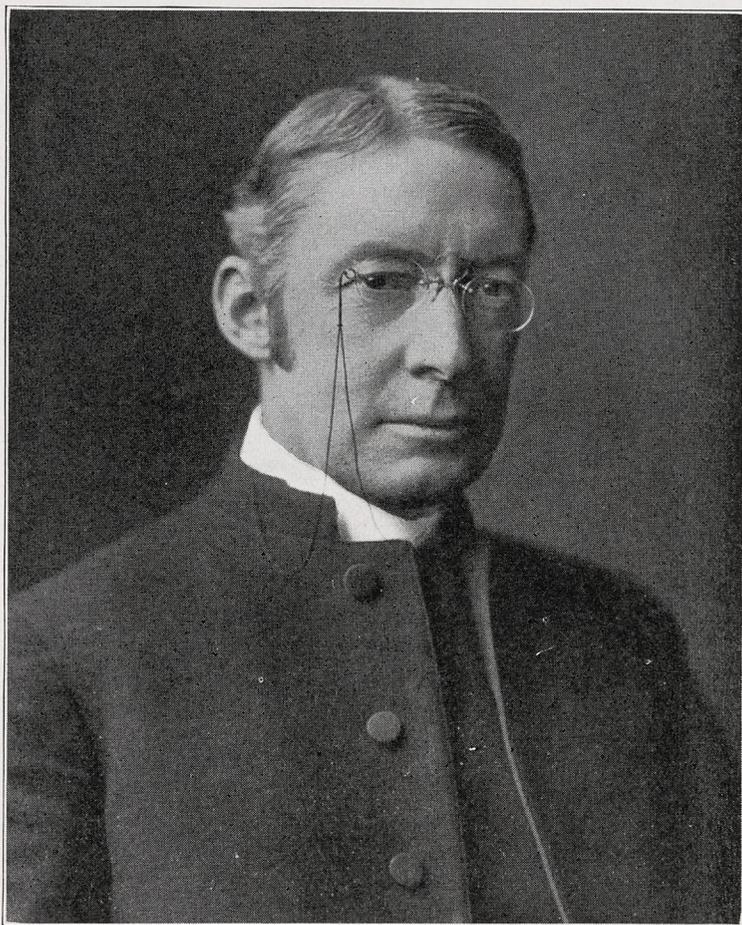


The **WITNESS**

CHICAGO, ILL., MARCH 23, 1933



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THE WITNESS

A National Paper of the Episcopal Church

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THE IDEA OF OBLIGATION

By

BISHOP JOHNSON

PEOPLE are very insistent upon their rights. A certain type of people are always talking about them. These same people are not so keen about their obligations. After all unless we fulfill our obligations we have no rights. The man who refuses to work has no right to eat the products of other men's labors. The man who refuses to study has no right to air his views. The man who makes no investments has no right to dividends. Beyond this there are corporate rights founded upon corporate obligations. The man who refuses to become a citizen has no claim upon the protection of the flag.

Personal liberty was an iridescent dream until the liberty of men was embodied in a constitution. Philosophers could talk about it and poets could write about it, but until men banded themselves together in a corporate body, men did not possess the liberty for which they clamored.

Before the Constitution could become a bill of rights it had to prescribe obligations upon the various colonies and upon the members of those colonies. There was the rub. Each colony wanted the protection of a federal government but they were very loathe to assume the responsibilities incident to such union. It was only as they accepted these obligations that we became a nation. It is largely because the citizens of the United States have neglected their obligations that just now they seem to be losing many of those rights to life, liberty and the pursuit of happiness, which they once enjoyed. And curiously enough those who are most vociferous in clamoring for social reconstruction are the kind of people who are temperamentally unfit to carry on a government. The radicals have often been willing to smash that which exists, but they have never been able to construct a stable substitute.

IT IS this same confusion between obligations and rights which bewilder so many of us today. It is the performance of an obligation which entitles us to the

This is the fourth of a series of articles on "Our Baptismal Vow."

enjoyment of a privilege. A great many people are anxious to enjoy the benefits of an enterprise in which they have not participated. They want to enter into the fellowship of Christ without assuming the obligations which such fellowship entails. Why should I ask to vote if I refuse to be naturalized? Why should I ask to participate in the Holy Communion if I refuse to be baptized and confirmed. Why should I demand privileges when I refuse to accept obligations? And the obligations are very real.

In this covenant agreement with my Master I promise to renounce sin; to believe in His gospel and to obey His commandments. He in turn promises me the forgiveness of sin, the resurrection of the body, and the life everlasting. His house has doors through which I may enter and windows through which I may observe; by what right do I demand to climb in some other way? Will I increase the quality of religion if I take down the walls of the house so that ingress may be easier? In doing so will I not lower the quality of membership and destroy the sanctity of the home?

There are those who stoutly maintain that Christ did not contemplate the creation of a household of faith. To them the Christian life is a purely individualistic affair in which the existence of corporate virtues is subordinated to those of a purely personal character. Whereas the very essence of Christ's gospel is that of a kingdom and not that of a nebulous philosophy.

He came to make of one blood all nations of the earth not by intellectual agreement but by corporate fellowship. The New Testament is full of this idea. St. Paul speaks of the fellowship of the saints, of the household of faith, of the body of Christ. St. Peter bids us to love the brotherhood. We are to do good unto all men and especially unto those of the household of faith.

But in order to have a corporate body there must be a method of initiation by which certain obligations are assumed. There must be some corporate act by which

such members stress their fellowship. There must be a corps of officers who carry out the principles of the brotherhood. When we read that the early Christians "continued steadfastly in the apostles doctrine and fellowship, in the breaking of bread and the prayers," we are not being told of a loose association of fellow philosophers but of a closely knit body of devoted disciples who were members one of another. It is this sense of corporate responsibility which requires a covenant obligation in order that its objects may be attained.

WHEN I become a disciple of Jesus Christ, I assume certain duties which such discipleship involves and these duties are incorporated in the vow that I take in Baptism and Confirmation.

The Church exists both in time and space. Its primary function is to preserve the faith. "Be ye witnesses unto me" was the last command of the Master to His disciples. It is essential to the perpetuation of

the gospel that there be a commissioned body whose duty it is to keep the faith, to conserve the Scriptures, to preserve the sacraments and to observe the rules which govern the fellowship. It was fidelity to this trust that kept the gospel through the long period of the dark ages. This conception is entirely different from the influence of the Church for righteousness in any given place or period. It is absolutely essential to the influence of the Church in future ages that the faith and sacraments should be preserved, whether or no the Church of today is a potent influence for good. The Church has been preserved because in every age men have assumed the obligations of membership.

The Church is potent in any age when the individuals who compose it catch its spirit and live its life. We cannot sacrifice the former in the hope that we will enhance the temporary influence of the gospel. We have an obligation to preserve the faith which is quite different from our obligation to practice the faith in our day and generation.

CARRYING CHRISTIANITY TO RURAL PEOPLE

By

HARPER SIBLEY

Member of National Council and the Laymen's Inquiry

GENERALLY speaking, the men and women of Asia and Africa are "rural people," living in small villages or hamlets and dependent almost entirely for their livelihood upon agriculture. In India, 80% of the people live in some 600,000 country villages, and in China a similar percentage live in villages too numerous as yet to have been counted. Even in Japan, a country now highly industrialized, more than half are country dwellers.

In the beginning, the first missionary to the village was the evangelist who moved from place to place, preaching and teaching of Jesus Christ and of the new revelation of God which He gave to mankind. It was not long, however, before this missionary from the West became intensely conscious of three compelling problems inherent in most of the villages throughout the East, namely, ignorance and superstition; disease; and the poverty of the country people. Everywhere was to be found illiteracy; and everywhere its companions, plague and pestilence, while not far away lurked always the spectre of famine.

And so from early days the missionary, loving the people as sons of God and brothers in distress, has done what he could to relieve these conditions. Primarily, as one trained to preach and to teach, he had some qualifications for battling with illiteracy, and schools have been started under Christian auspices in every mission field.

It was not long, however, until the missionary realized the need for trained educators in order that the schools might become worthy of the name, and for

many years teachers, as such, have been sent out by Mission Boards to help lift the terrible blight of ignorance and superstition from the people.

In the realm of disease there are still evangelists who attempt to practise simple medicine and surgery, and with my own eyes I have seen the travelling preacher attempt simple operations with no other tools than nail-scissors, clearly showing, in my belief, more heart than judgment. But by and large the evangelist long ago realized that Western medicine is a highly specialized field, and doctors and nurses have been sent to the mission field and have rendered immense contributions in the lessening of disease and the reduction of plague and pestilence.

THE problem of the third factor, grinding poverty, among the agricultural people of the East is everywhere recognized, but the cure for so universal a condition is not so obvious as in the case of ignorance and disease. The very life of the farm people is dependent upon the yield of crops and the share to be received out of these crops determined by the ownership of the land. Generally speaking, the evangelist is helpless before the technical problems of crop production, animal husbandry, and the economics of land tenure and marketing. And so, though much more recently than in the case of education and medicine, specialists in agricultural problems are being called for by the mission field.

In India, in China and in Japan, I met with groups of men trained in the agricultural colleges at Cornell,

Illinois, Wisconsin, California, etc., both Americans and Nationals. These men, and some women, are to be found both centering about agricultural colleges and schools carried on through mission auspices, as well as sometimes widely separated in distant out-stations. Already, significant results have been accomplished along many lines, including improved crop production through the use of better seeds, through the eradication of disease and animal pests, and through the introduction of better implements, etc.

A word of caution, however, must be mentioned here as the introduction of new practises into these ancient farming areas must only be recommended after the most careful study of local conditions and needs. Any agricultural missionary, no matter how well trained in American farm practises, should first of all spend at least one year studying the work of those men who have preceded him, to prevent some of the tragic mistakes and bitter disappointments which have resulted from the well-meant efforts of individual missionaries trying to proceed simply on their own American experience.

The agricultural missionary, however, is concerned with the whole field of country life and not solely with the production of crops. Unfortunately it is only too clear that due to the poverty of the rural districts in the East and throughout Africa, the individual village cannot hope to pay for the education and medical services so greatly needed. Hope seems to lie through the organization of groups of villages funding their resources for the support of a reconstruction center where medical, educational and other services can be supplied.

Such grouping of village resources needs much organization and often great persuasion before co-operative efforts can be assured, and here the rural missionary perhaps will render his greatest service. Under something like our "Larger Parish Plan" all of the resources of the area will be drawn on for the benefit of the group of villages, whether these resources are supported by missions, by government, or under independent auspices.

ONE of the great problems of all rural areas is that of the proper education of boys and girls for country life. Too often village schools have merely been extensions of city schools into the rural areas. The courses of study are those worked out for life in commercial and industrial areas, and carried to its conclusion leads simply to a B.A. degree. Country boys and girls are thereby educated not for better rural lives, but rather away from the rural districts and into the cities.

Primary and secondary schools, based upon farm work and agricultural training and conducted in the rural environment itself, prove to be the most promising means of producing leaders trained for the improvement of life in their own villages throughout India and China. We did visit some excellent mission schools of this character and were gratified to find that a high percentage of the graduates of these schools

were actually living in the villages and developing various forms of community leadership.

The education of the village girls is just as important to rural progress in the Orient as is that of the boys. If new ideas of home and family life are to penetrate these villages, they must first be understood and desired by the wives and mothers. It seems clear, therefore, that there is a great need for the extension of rural education along the lines of vocational and domestic science.

Above and beyond all this, I believe that there is need in each of these countries for the development of a comprehensive country life movement. This involves the bringing together into one organization of all persons interested in rural welfare. The purpose is to stimulate those lines of thought and action so needed to raise the present hard life of the village people to a higher plane.

And back of this again must be a greater comprehension at home in America of the vast need of these hundreds of millions of village people, for men and women missionaries specially trained for country life, both Americans and Nationals.

I emphasize this particularly, because I do not believe that among the many hundreds of missionaries sent out by the Episcopal Board in recent years, more than half-a-dozen have been directly trained to work among the village people.

America is conscious as never before of the rural people in our own country and of their problems and needs. In the future the same problems and needs of the rural people of the East and of Africa cannot be overlooked.

QUESTIONS FOR DISCUSSION

1. Have members of the class prepare reports on the Orient, assigning different countries to different ones. Report on occupations, climates and their effects, its produce, etc., etc.
2. What would you consider the job of a missionary going into a rural area of China or India to be? Discuss in class.
3. Do you feel that it is a function of the church to send to these countries people highly trained in agriculture?
4. Has the church as such any concern with the question of poverty?
5. What do you think of the ideal of the grouping of village resources in order that medical, educational and other services may be supplied? Do you know of places where it has been worked out successfully?

Casual Comment

By

BERNARD IDDINGS BELL

A LADY writes to ask me for a little commenting on padded ecclesiastical statistics. She tells of a parish which reports over a thousand communicants, of whom the clergy, with diligent search, have discovered no trace whatever of nearly five hundred. They may be dead or Romanists or Humanists or Hindus by now, for all anyone knows. Yet every year that parish reports its thousand communicants. "Is this common?" asks my correspondent. "Is it honest?"

It certainly is too common, and it surely is not honest. It is a matter of common knowledge that our communicant lists are padded outrageously. One is re-

mind of the weather, of which Mark Twain said that everybody talked a lot about it, but nobody did anything about it. Our inflated figures do not impress outsiders, who do not care a button about our size, anyway; and they certainly do fool us. We are always overestimating our potential power, and coming croppers in consequence.

We report 1,319,183 communicant members. It is probably no exaggeration to say that at least a fourth of these are on paper only—unlocatable. That would leave us 989,388—probably still an inflated figure. And how many, do you suppose, go to Church on any given Sunday morning? From a fairly wide observation, I should guess about 40% of the total enrollment, or about a half million all told. That is quite a few people; but it looks small indeed beside our alleged 1,319,183.

This is only one of the ways in which we deceive ourselves. A prominent English Churchman was in this country not long ago for five months. He is not a parson but he is devout, and keen-minded. His business took him about widely. As he went, he kept inquiring about the Episcopal Church. Shortly before he went back, he and I shared a meal and had a chat. Said he, "Before I came over here, I was told that the Episcopal Church in the States was not numerous, but that its members were very influential and its wealth exceeding great. I have discovered that you are far smaller in numbers even than you think. Your influence is much less, it seems to me, than that of Roman Catholics or Methodists or Jews or Presbyterians. Most of your people are quite well off, it is true; but they are so astoundingly niggardly toward God as to impoverish all the Church's proper work. Even in England we are more generous."

I recommend a good, stiff Lenten discipline for all of us Episcopalians. It consists in looking facts squarely in the face, *sans* folly and *sans* fear.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

HOSEA: THE BROKEN HEARTED

Lesson Twenty-five

OUT of a broken heart, yearning with pity for a beloved one who could not go in the right path despite all his love, the prophet Hosea drew a picture of the love of God for His erring bride, the Chosen Nation. In all history there is no more pathetic and more glorious figure than this man, Hosea, the son of Berri, who turned his own sorrow into a plea for righteousness which has moved the heart of the world.

His prophecy is hard to read. It is full of short phrases and direct appeals. It is the strong pleading of a man desperately in earnest and deeply moved. He is not like Amos, whose eloquence rises to heights of sever condemnation with a sort of cold magnificence one can admire at a distance. Hosea gasps with the

pressure of his feeling; one can hear his laboring heart almost breaking with the surcharged passion of his feeling.

Married to Gomer, the daughter of Diblaim, he soon found her unworthy of his affection. She forsook him and went to live with another man. The law of Moses provided that a woman false to her husband should be put to death by stoning. But Hosea bought back his wife from a life of vice into which she had been sold by the man with whom she deserted. He cherished her tenderly and made of their blasted romance an idyll that gave its great meaning to the Book of Revelation. For the Church, the Bride of Christ, is pictured by St. Paul and the Revelation as the faithful counterpart of this unfaithful bride of God, pictured in the Old Testament.

What is the picture of the adultery that this prophet charges to the nation? "There is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith and killing and stealing and adultery; they break out and blood toucheth blood." (Acts of bloodshed follow one another quickly.)

"My people ask counsel at a stock (tree) and their staff declareth unto them." (Fortune telling with a walking stick.) "They sacrifice upon the tops of the mountains and burn incense upon the high places."

Jesus knew the words of Hosea well. He quoted them to the Pharisees: "Go ye and learn what this meaneth; I desire mercy and not sacrifice and knowledge of God rather than burnt offerings." (Hosea 6:6; Matthew 9:13; Mat. 12:7; Mark 2:17; Luke 5:32; First Titus 1:15.)

But after his condemnation the great heart of Hosea, yearning and throbbing over his nation as it had over his wife, bursts out with sobs: "How can I give thee up, O Ephraim. How can I surrender thee, O Israel. My heart is turned within me, my compassion is kindled together."

Today we know what this fierce anger of Hosea is like. In the days of our nation's youth in the days of the Declaration of Independence and the Revolution, when freedom was our watchword and the pioneer was our ideal, we cherished courage, steadfastness, justice, honesty. We have since sacrificed to false gods. The gangster, the crook, the speculator, the crooner, the movie idol—these became our heroes. Back, cried Hosea, back to the ideal of our youth: back to the pioneers.

(Next week: Nehemiah.)

Let's Know

By

BISHOP WILSON

TRIVIALITIES

INTO my office one day walked a man who was connected with one of the Holiness sects. I laid down my pipe on my desk and asked him to have a chair. Casting a baleful glance at the abandoned pipe, he sat

down and proceeded to tell me how he believed in the Bible and nothing else.

"One of the first things our people do," he said, "when they are converted is to give up tobacco." And he looked significantly at the pipe.

"Is there anything in the Bible," I inquired, "which forbids one to smoke a pipe?"

"Indeed there is," he replied. "The apostle distinctly tells us we are to 'lay apart all filthiness.' That means tobacco. It's a filthy habit."

"If we take it that way," I ventured, "we shall have to stop many things. For instance, eating is really a filthy business. You have to keep a napkin handy or you will be all greased up. Does the Bible include that?"

"That's different," said my visitor. "Eating is a necessity."

"Well, then," I persisted, "let's take bathing. It's a filthy procedure when you take a bath. In fact, that's why you do it. But it is scarcely necessary. Some people have lived a long time without ever bathing."

"Anyhow," said my visitor, shifting ground, "smoking is very bad for your health. Any doctor will tell you that."

"No doubt, if you overdo it," I replied. "The doctors will tell you the same thing about coffee. Do you ever drink coffee?"

"If the Bible forbade it, I certainly wouldn't do it," he declared.

"Then I suppose you frequently take a drink of wine," I suggested.

The poor man was horrified. "You couldn't make me drink wine under any circumstances," he protested.

"But the Bible advises it," I said. "Do you remember St. Paul's injunction to St. Timothy—'use a little wine for thy stomach's sake'?"

"It couldn't mean that," he expostulated.

"Besides," I continued, "the doctors will tell you that a little alcohol is frequently excellent medicine."

"But we don't believe in that," he said with renewed confidence. "We believe in faith healing."

"Come now," I protested in my turn. "A moment ago you agreed with the doctors about tobacco and now you will have nothing to do with them about wine. You really must make up your mind. You can't have it both ways."

Thus ended a perfectly fruitless conversation.

But isn't it pathetic to find earnest people squandering God's good time over such spiritual trivialities? There is all the great wealth of the Christian Gospel clamoring for expression, while these people magnify a pipe or a game of cards into mortal sins and convert the pulpit into a sounding board for prohibition propaganda. The scoffers make huge capital out of it and young people are puzzled to discover what it's all about. I have the greatest of respect for the non-drinker and the non-smoker, but when they parade their habits as Christian virtues and condemn the occasional indulger as a grievous sinner, I don't wonder that some people consider Christianity a discredited thing. We are meant to be witnesses unto Christ—not exponents of our own prejudices.

ELIE NAUD—A HUGUENOT SAINT

BY THE REV. J. A. MAYNARD

Translated by Theodore Andrews

TOO soon forgotten has been the life of a man who would surely have been canonized as a Saint if he had belonged to the Roman Church. This man, Elie Naud, was a member of the Church of the French refugees in New York—the present Church du Saint-Esprit. He was born at Moise in Saintonge, in 1661, and went to sea when he was twelve years old. At the age of eighteen, he left France to go to San Domingo, which was then a French colony. It was there that he passed through a religious experience, which he describes in these words: "God commenced to speak to my heart, and vouchsafed to me His love." At the revocation of the Edict of Nantes in 1685, the Protestants of San Domingo were forced to go into exile, and many of them took passage for New York or Boston. It was in the latter city that Elie Naud lived for the following six years.

There he seized the opportunity to take part in the mission work among the Indians that had been started by John Eliot, and by the French Protestant mission-

ary, Daniel Bondet, who later became pastor of the branch of the New York parish at New Rochelle. Apparently, the result of his missionary labors there was a great disappointment to Elie Naud. However, happiness came to him at Boston, for it was there that he married Suzanne Paré, daughter of a family of emigrants from La Rochelle.

From Boston he went to New York, becoming captain of "La Belle Marquise," which had been fitted out by Gabriel LeBoiteux, an elder of the Church du Saint-Esprit. In 1692, his ship was captured by a French corsair, and brought to Saint-Malo. Elie Naud was taken prisoner; he was condemned as a Huguenot by the parliament of Rennes, and sentenced to row in the galleys for the rest of his life. On April 3, 1693, he was placed on the great convoy of galleys which left for Marseille, where he arrived on the 19th of May, after dreadful sufferings. Meanwhile, his little daughter Suzanne had been born in New York, being baptized in the French Church.

ELIE NAUD was chained to the rowers' benches, first on the "Vieille Madame," then on the "Magnanime," where every kind of effort was made to make him renounce his faith. All these efforts were fruitless; indeed, he succeeded in encouraging his fellows who were Huguenots to resist such efforts, and even in converting a criminal, chained by his side, who had been brought up as a Catholic. The chaplain of the galley was so angered by this, that he refused to say Mass on board as long as Elie Naud was among the prisoners.

A year after his arrival at Marseille, it was decided that he should be placed where his pernicious influence would be less effective. He was therefore transferred to the citadel of that port; there, for a whole year, he was forced to sleep on the stone floor, without a bed and even without straw. No one was allowed to speak to him.

At the end of a year, he was given a little straw; but for twenty-two months he had no change of clothing!

In his prison Elie Naud composed a number of hymns, repeating them often to himself in order to keep them in his mind; for he had nothing with which to write.

After two years, he was subjected to a more rigorous course of punishment; being shut up in the Chateau d'If, made famous by the romance of "The Count of Monte Cristo." Unlike the hero of that tale, however, he was not a young man in the prime of his strength, but a prisoner in filthy rags, with a long beard and hair, and pale as plaster. The cell where he was placed had not even a door; it was totally without light, and so dirty and full of filth, that the prison of Marseille seemed a palace in comparison. Surrounded by continual night; almost always hungry; wallowing in filth and plagued by vermin and rats, Elie Naud and a comrade in misery passed six months in this hole.

He was then transferred to another dungeon, where he was kept with four other prisoners, till their ragged clothing fell from their vermin-ridden bodies. It was not till 1698, after five years of such suffering, that Elie Naud was released, owing to the terms imposed at the Peace of Ryswick.

He departed for Switzerland, whence he succeeded in reaching Holland and England; he finally arrived in New York, where he soon became a successful merchant. He became one of the elders of the Church du Saint-Esprit about 1704.

HIS sufferings had awakened in him a deep sympathy for slaves—for he had lived a life harder than that of any slave! He began teaching the Christian religion to the negro slaves in New York, as an evangelist of the Anglican Society for the Propagation of the Gospel, while still an elder of the French church. This was an anomalous situation; and we find that in 1705 he became a member of Trinity Church. As missionary, he visited the slaves in garrets, in cellars, or in the places where they were kept chained for sale. The upper story of his house was arranged as a little chapel, where three services for worship were held each day; especially frequented were those held Wednesday

and Friday evenings. Thither flocked the negro and Indian slaves, and the children of the poor immigrants from Europe, who were not permitted to attend the regular Church services because they were not sufficiently clean.

In 1712 there was a revolt of the slaves in New York. Their friend Elie Naud was forbidden to continue his work, from then on; being threatened with death should he disregard this prohibition. At this period the Municipal Council of New York passed an ordinance which is supposed with some probability to be still in force, in which negroes were not allowed to pass through the streets after sunset without a lantern.

The persecutions of Elie Naud at New York were so trifling compared with the sufferings he had endured in France, that he could not have given them much attention; but they won over to him the hearts of the slaves, who saw in him their only friend,—a genuine friend, since he was suffering for their sake.

After some time the persecution ceased, and the work of this good man was continued by him till his death in 1722.

His wife and children had long since passed away. In his will, he left \$100 to the Church du Saint-Esprit for the benefit of poor refugees; \$50 to Daniel Bondet, who was then pastor at New Rochelle; \$50 to pastor Rou of the Church du Saint-Esprit; and to the same clergyman, the sum of \$250, for the publication of fifty-two hymns which Elie Naud had composed in French.

Such was the heroic life of a man who is one of the saints of the modern world, a Christian who, like his Master, blessed his persecutors, a disciple of Jesus Christ who gave himself to the service of the least of His brethren, and for their souls' welfare. He was the servant of bondservants. In the world of God's reality which we call the future life, he has been placed in one of the highest seats.

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RECTORS: Have someone take subscriptions in your parish during Lent. We allow a commission of fifty cents on each annual subscription.

THE WITNESS

6140 Cottage Grove Avenue

Chicago

BRITISH EDUCATOR WRITES EXCELLENT BOOK FOR LAYMEN

Reviewed by GARDINER M. DAY

We all of us have friends who are so called "nominal Christians;" that is they belong to some parish, make their contribution regularly and attend occasionally. Upon talking with them we are astonished to discover how little they know of the teaching of the Church and yet how many erroneous ideas they have. Consequently they think that it would be impossible for them to be loyal Churchmen because such allegiance would require them to believe many things for which there is no reasonable intellectual basis. These friends remain in the vestibule of the Church's life wistfully wishing that they could believe enough to enter. Although not given to reading religious books, they have all read a few. In some of these they found themselves lost in the labyrinth of theological dialectic while in others the triviality of some of the argument revolted them. For such persons we recommend the latest book by Dr. Cyril Alington, the Headmaster of Eton College, England, *The Fool Hath Said* (Longmans \$1.50).

With his knowledge of Etonians as a background Dr. Alington evidently has a remarkable insight into the mind of the average intelligent man and is a master diagnostician of the normal intellectual difficulties in the religious field. In his opening sentence he points out that the book is written with the purpose of giving "encouragement to those who profess the Christian faith, but profess it with a growing fear that their profession is intellectually indefensible." Dr. Alington then takes some 26 common erroneous ideas about Christian beliefs and the teaching of the Church and shows why they so commonly arise and why they are utterly fallacious. The author brings to his task not only a deep knowledge of philosophic thought and religious experience, but also an uncommon amount of common sense and the ability to write entertainingly as well as clearly. We wish that we had space for long and numerous quotations to illustrate this, but perhaps our readers will gain a clear idea of the range and substance of the book if we quote some half dozen of the twenty-six ideas treated: "That we only believe in God because it is pleasant to do so; that it is impossible really to believe either in Heaven or Hell; that foreign missions are a waste of energy; that it is not necessary to go to Church in order to say one's prayers; that love is a weak and sentimental virtue;" and "That



BISHOP SHERRILL
"Church Is Hope of the World"

the Christian attitude toward sex is repulsive and antiquated." The volume ought to be a great help to those who are trying to find for themselves a practical philosophy of religion.

Things New and Old is the title of a series of addresses delivered by the Rev. W. R. Inge, Dean of St. Paul's at Great St. Mary's, Cambridge, a couple of months ago. (Longmans \$1.25.) He is speaking directly to young people and endeavors to plead the cause of Christianity as the religion which demands earnest consideration because it is "part of our inheritance as civilized Europeans." The volume is a mixture of reflection upon the growth and development of historical Christianity and the statement of the Dean's own convictions about innumerable subjects as different as God and wealth. The Dean is always interesting and frequently clever, but this volume is not to be compared in beauty and depth with that exquisite little volume, *Personal Religion and the Life of Devotion* which he wrote nine years ago (Longmans).

Texas George would almost certainly be mistaken for the story of a bandit or a cowboy if one did not see the sub-title, "The Life of George Herbert Kinsolving, Bishop of Texas, 1892-1928." The volume is written by the Rev. Arthur B. Kinsolving of Baltimore, a brother of the Bishop (Morehouse \$2). In less than 150 pages the author has written a delightful account of the Bishop's life, which will no doubt be read with par-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I get a bunch of news about Church meetings and conventions and almost invariably they contain the statement that "in spite of the depression the future is faced with hope and optimism." In most instances I fear what is meant is that we are to return as a nation to that state of affairs that existed prior to the great fall. To my mind this is nonsense. Certainly today we all realize that we have been headed in exactly the opposite direction. Now I had my dinner last night, slept in a comfortable bed and had my eggs and toast upon arising, so I have to be careful about speaking of the possible good that there may be in a collapse of our economic life. As yet I know little about the costs. Yet I believe, in spite of my own comforts, that the present economic order is an abomination beyond the powers of the most gifted writer to describe. I believe further that it is rapidly coming to an end. Something finer than anything any of us have dreamed will eventually arise. But mingled with the cry of joyous new life, and for a time completely drowning them out for all but those with the most sensitive ears, will be the agonizing death cry of the old. Every single one of us has got to go through that experience together; black misery and despair—and hopelessness too unless your ears are trained to catch the faint gurgling of new life being born. It is a serious prospect. Yet those who are Christian will face the ordeal with joy—solemn joy—knowing full well that the way to the Kingdom is the way of the Cross. So I too am optimistic. Why not? "Upon the earth distress—men's hearts failing them for fear—and then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

I think it important that we keep this in mind these days. Mr. Roosevelt to my mind, and I think this opinion is general, has made a grand start. But the great danger is that the whoop boys will again take charge, start the shout that happy days are here again and thus lead us into an insecure and very temporary "prosperity." What we must realize is that very drastic and fundamental changes must be made in our economic life and that it is going to cost us all a lot to bring them about. There are but two ways.

One is to persuade the privileged to give up a considerable number of their advantages for the good of the whole. To be specific, if a public works program is to be launched that will in any way be effective in putting a considerable number back to work, the wages must come from those who still have surplus cash. If those on top are intelligent they will pay these wages very gladly, either through taxes or by subscribing generously to a bond issue. For if we fail to get behind an ordered reconstruction program it is my opinion that we will wake up some fine morning and find that the worldly goods, which we have clung to so persistently have entirely vanished. It is either voluntary sacrificing on a big scale or a complete collapse and eventually revolution. Three weeks ago I would have said we were headed pell-mell for the latter. Today I believe there is a chance for a peaceful and ordered change, due primarily to the leadership we have had since March 4th. But it is too early to say whether the American people want to be lead into a new day or back to the old one of 1929. If the former then I believe there is a chance—if the latter, then we will have a short hopla period followed by the grand smash. Whatever way a change is to be brought about it is going to be unpleasant and expensive for a considerable number of people. Optimism, surely; but it is a mightily shallow optimism unless it is tied up with a whole-hearted willingness to make sacrifices for the new day.

* * *

Jacksonville Turns to Prayer

In the Florida Theatre, Jacksonville, for one-half hour preceding the convening of the 73rd Congress of the United States, several thousand people gathered to ask that God give strength and guidance to President Roosevelt and to Congress as they undertake to lead the nation out of its present difficulties. Business was at a standstill as stores and offices closed for thirty minutes throughout the city. The theatre, seating 2000, was jammed with hundreds in the aisles and other hundreds turned away. After a brief statement by Mr. Frank O. Spain, instigator of the city and a prominent member of the parish of the Good Shepherd, the service was opened by Bishop Juhan. Those taking part in the service were a Rabbi, the head of the ministerial union who is a Presbyterian and the general secretary of the Y. W. C. A. Also a message was read from the pastor of a large Roman Catholic parish who was to have been present but was called out of the city the last moment. One of the

EVERY WEEK

THERE are many during the season of Lent who secure copies of THE WITNESS each week at the church door. We are of course anxious to have these people as regular subscribers. May we therefore urge rectors, particularly those who are taking Bundles merely during Lent, to have an organization of their parish, or individuals, solicit annual subscriptions. The price of the paper is \$2 a year and 50c of this amount is to be retained as a commission. It presents an opportunity for those in the Church School to earn money for their mite boxes and at the same time perform a service by getting a Church paper into the homes of the parish regularly. Or there may be an unemployed individual who will be glad of the opportunity to earn in this way. We will appreciate your cooperation.

side lights on the service was that a large number who were unable to get in took possession of St. John's Church, nearby and there held a service of their own.

* * *

Council Reports on Supplementary Offering

To March 14 gifts toward the 1933 supplementary offering to the National Council had been received from individuals in the dioceses of Connecticut, Massachusetts, Central New York, Long Island, Newark, New York, Pennsylvania, Virginia, Washington, Southern Florida and Marquette. Of the total amount of approximately \$150,000 that is to be raised but \$1,293 has so far been donated.

* * *

Medical Missionaries on Laymen's Report

A resolution was passed the other day at a meeting of the China Medical Association, made up of Chinese and foreign medical workers, both non-missionary and missionary, dealing with the chapter in the report of the Laymen's Foreign Missions Inquiry dealing with medical missions. They agree with the report on high professional standards, and also that compulsory attendance of patients at services was undesirable. They do state however that in their opinion the commission of laymen failed to realize that the tendency of modern medicine is to stress the inter-relation of the physical, mental and spiritual, and expresses surprise that these visitors in their report hark back to a view that is rapidly becoming discredited, namely, that healing

methods should in most cases be purely physical ones. The duty of a missionary physician to the patients, these Chinese physicians say, is to the whole man and it is his duty to minister to the spiritual needs as well as the physical ailments of those under his charge. Sounds rather as though we ought to encourage some of them to come over here to instruct our doctors how to run American hospitals.

* * *

Brazilian Church Council Meets

The 35th annual council of the Brazilian Episcopal Church met in February at Porto Alegre with the largest attendance in the history of the mission. Bishop Thomas reported that contributions to the Church in 1932 were equal to 1931, due largely to redoubled efforts because of the depression. The number of pupils in the various schools of the Church have more than doubled over the previous year. The council adopted an amendment to the canons granting women the right to be elected to vestries.

* * *

Father Hughson Is Chaplain of CMH

The Rev. Shirley C. Hughson, O.H.C., has accepted an appointment as chaplain of the Church Mission of Help of the diocese of New York. In making the announcement Bishop Gilbert stated that last year the organization had under its care nearly 500 young women of whom but one-third had had any previous contact with the Episcopal Church. All but 8 per cent of them however had some church connection.

* * *

Chinese Mission Colleges Train Leaders

There are 960 names in the new edition of "Who's Who in China." Of these 620 attended college, with 419 attending non-missionary institutions. Of the 201 who went to colleges under the auspices of churches, St. John's, Shanghai, contributed 61. In other words St. John's has contributed a tenth of the present college-trained leaders and nearly a third of those trained in mission colleges.

* * *

What College Girls Are Thinking About

According to Miss Katherine Grammer, associate secretary of college work in the province of New England, what disturbs the college girls today is the discovery that many of her professors do not believe in life after death. "She goes to college," said Miss Grammer in speaking before a group of Churchwomen in Providence, "with the old faith of her father and mother and then comes in contact with professors who

do not believe in life beyond the grave." The next most disturbing thing is the depression. Some complain about it because it means the loss to them of privileges which they feel those of their class are entitled to have; others worry because they fear they will be unable to find work and will thus be a burden to their parents who have gone to great expense for their education, while a few others see in the present situation a real challenge to put things right.

* * *

Donegan Called to St. James, New York

The Rev. H. W. B. Donegan, rector of Christ Church, Baltimore, has been called to the rectorship of St. James Church, New York City. At the time of going to press it is not definitely known whether or not he will accept.

* * *

Visits Isolated Regions of China

Archdeacon Hu of the district of Hankow and three other Chinese Churchmen made a visit to an up-river region beyond Hankow which had been stripped of everything by the communists and the flood and the resulting poverty. The people had always been self-respecting, hard-working farmers, but when the communists were cleaned out, there was nothing left with which to start life again and the whole place was desolate. The archdeacon and his companions brought a message of comfort from the Church, investigated the exact state of things, organized and administered relief, stretching as far as possible the relief funds which the Church had sent along with the

message of comfort. Money was most needed to purchase animals for plowing. It was found that all the Church furnishings had been successfully hidden and had been preserved. The visitors carried on evangelistic work during the short time of their visit, and left the community strengthened and grateful to the Church for stepping in with help when they were utterly bereft.

* * *

Found Sermon in His Misfortune

When his car was stuck in sand and water, one of many times crossing a river on a recent trip, Bishop Scott of Shantung, China, had with him one of his most zealous Chinese preachers. After two hours' work and the help of two oxen, fifteen men, stones from a wall and many poles and ropes, the car was on dry

land again. The Chinese preacher was muttering "Praise the Lord!" as he pulled on the rope, and then he delayed their starting while he delivered an admirable two-minute sermon to the collected crowd, likening the plight of the car to that of mankind, and showing that "it took more than the strength of beasts and men to raise us from sin and lead us into the paths of righteousness."

* * *

Social Service Head Renders Real Service

The social service secretary of the diocese of New York, the Rev. Floyd Van Keuren, renders valuable service through a bulletin issued from time to time in which social legislation now pending is explained. Thus a recent bulletin explains bills before the state legislature on industry, child labor, old age security, un-

Hospital Needs

Many of our Church hospitals have difficult problems. They are chiefly financial, though not always so. In growing communities expansion of service creates a demand for additional building and equipment. In settled communities the hospital often finds increasing opportunity for free service to the poor. This demand can only be met by contributions of money. The most satisfactory provision for guaranteeing the continuance of this free work is an endowment fund and every hospital has need of such support. It is hoped that the friends of the poor will remember our hospitals in their communities when they make their wills. The good done by a legacy to a hospital lives long after the gift is made and many blessed works of mercy are done in the name of the giver.

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ST. JOHN'S HOSPITAL of the Church Charity Foundation of Long Island. 480 Herkimer Street, Brooklyn, New York. Rev. Charles Henry Webb, Director.

THE HOSPITAL OF THE GOOD SAMARITAN, 1212 Shatto Street, Los Angeles, California. Rev. Thomas C. Marshall, Chaplain and Secretary.

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

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

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employment insurance, employment agencies and motion picture theatre bills and also several relief bills now before Congress. After the reading of this bulletin you know just what bills you should support and what ones to oppose and can write your representatives accordingly — which is of course the idea. In other words we are the People and if we want to function up to the hilt we will let our representatives hear from us rather often.

* * *

St. Paul's Raised Its Own Food

St. Paul's Normal and Industrial School for Negroes, at Lawrenceville, Va., has produced on the school farm most of the pork and much of the beef which feeds its family of several hundred hungry boys and girls. The school, in the words of an ancient joke, should change its name to Focus, the place where the sun's rays meet.

* * *

Death of Deaconess Virginia Young

Deaconess Virginia Young, society girl who became a deaconess and ministered for many years to the unfortunate, died last week in New York in her 66th year. She won distinction as a prison reform advocate, as a missionary to the Philippines and as a nurse during the Spanish-American war. For many years she was the head of her own home for delinquent girls.

* * *

Lawson Purdy Made Controller of Trinity

Mr. Lawson Purdy, tax authority and social worker, has been appointed the controller of Trinity Parish, New York, according to an announcement by the Rev. Frederic C. Fleming, rector. He succeeds Mr. George F. Crane, controller since 1917. Mr. Purdy will have the responsibility of managing properties of the parish having an assessed valuation of fifty million dollars. This property is on land that represents about one-third of the original grant to the parish by Queen Anne in 1705. The holdings are still known as Queen Anne's Farm, or more familiarly as The Farm to the parishioners of Trinity. At the time the grant was made the parish is said to have received an income of \$200 a year from it. Mr. Purdy has been the director of the Charity Organization Society of New York and the head of the city relief organization. He is an alumnus of Trinity College.

* * *

Dr. Oliver Addresses City Mission Workers

The Rev. John Rathbone Oliver delivered the address on March 17th

before the workers of the New York City Mission, numbering 125 clergy and lay workers. Following Dr. Oliver's address they listened to the broadcast by the Bishop of Liverpool, one of the series broadcast each Friday during Lent.

* * *

Brotherhood to Have National Conference

Plans are under way for a national conference of the Brotherhood of St. Andrew, to be held in Chicago next September. The primary purpose of the affair will be the observance of the 50th anniversary of the founding of the organization.

* * *

Dr. Sherman Holds Mission at Kansas City

The Rev. Franklyn C. Sherman, head of the American Guild of Health, has just completed a six day mission on applied religion at St. Paul's, Kansas City, Missouri. So popular were the meetings that larger quarters had to be found after the first day. Says the rector, the Rev. Richard M. Trealease, "God has never been such a vital topic of conversation in this parish as He was during this mission."

* * *

Bishop Sherrill Sees Hope of World in Church

Commenting on recent statistics of memberships of churches, which seem to indicate that there has been a marked falling off in recent years, in spite of many comments to the contrary, Bishop Sherrill of Massachusetts says that such figures can mean little. "The impress of the Church is spiritual and inward. Figures can thus only give a possible indication of general trend. The strength of the Church rests not in numbers of names on the rolls, but on the reality of the worship and the devotion of consecrated

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lives. The early Church, for example, would make a poor showing as regards ratio of members to total population, but the Church was a light in the darkness and a leaven in the lump." He went on to say that to thoughtful men and women the world situation brings a definite

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challenge to place first things first and that Church members generally are deepening in the experience of God in Christ. "They are the hope of the Church and, I believe, of the world."

* * *

Bishop Creighton Wants Idle Rich Eliminated

Preaching at Columbia University last Sunday, Bishop Creighton, newly elected suffragan bishop of Long Island, advocated the elimination of the idle rich in any recovery program. "We are sure of the outcome of our economic difficulties," he said, "for we know the economic strength of our nation. However we must remember that in any society from which God is excluded events naturally run their own course to ruin." He expressed his belief that people are learning that all individuals and nations were interdependent and must live together in harmony.

* * *

Lent in a Church School

Lent is taken seriously in Kemper Hall, Church school for girls at Kenosha, Wisconsin. They are out this year to fill their Lenten mite boxes. One group is editing a paper called the *Lenten Mite*, another class runs a tea room two days a week, while still others put on stunt nights, to take the place of the movies, the cash thus realized from these various undertakings going into their missionary offerings.

* * *

Social Service Conference in Connecticut

A conference on social service was held in the diocese of Connecticut, at Trinity church, New Haven, on March 14th. The Rev. C. Rankin Barnes, executive secretary of the national department, spoke on how parishes are dealing with unemployment; Mr. Curtiss Thompson, lawyer, spoke on what we have a right to expect from civic authorities regarding relief, and the Revs. H. Francis Hine, George B. Gilbert and Charles O. Scoville, spoke on their experiences in dealing with the unemployed.

* * *

Coleman Jennings at Trinity, Boston

Coleman Jennings, Toc H leader, was the speaker last Sunday at the meeting of the Young People's Fellowship of Trinity Church, Boston.

* * *

Cathedral is Centre of Lenten Activity

St. Mark's Pro-Cathedral, Grand Rapids, Michigan, is the centre of Lenten activity in the city. Upon invitation of Dean Charles Jackson services are being held each day at noon in which practically all of the

churches of the city are joining, with the preachers being the rectors and pastors of these churches. The cathedral is filled at each service.

* * *

Motion Pictures Are In for a Ride

The motion picture industry is in for a ride at the hand of Christian forces, judging by recent events. At a meeting of the social service commission of the Federal Council of Churches the other day a considerable time was devoted to a dis-

cussion of the matter, with the secretary authorized to set up an organization that would give to church people information as to what pictures they should see and what ones they should pass up. Then on Sunday the Rev. Henry F. Hammer, Roman priest, preaching at St. Patrick's Cathedral, New York, got headlines for his sermon in which he took a number of healthy wallops at the industry.

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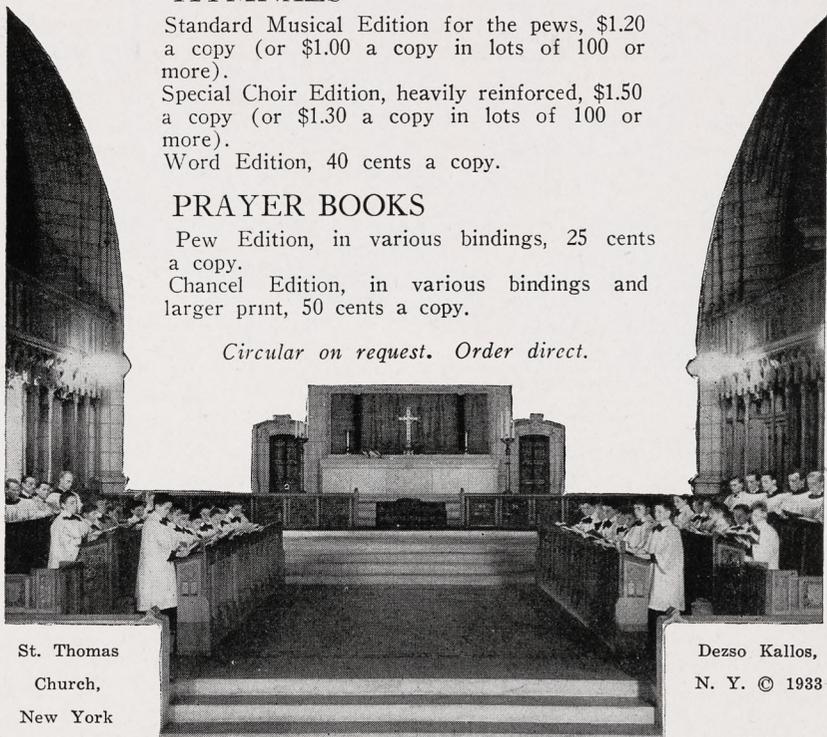
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him and threaten to buy elsewhere. Since the motion-picture industry is primarily a business, the only way you can achieve better and cleaner entertainment is to decrease the attendance. A materialist can always be reached through his pocketbook, and most motion-picture producers are materialists."

Father Hammer noted a lack of Christian ideals in the heroes of the screen, pointing to the glorified gangster, surrounded by luxury and comforts, and the easy-going, fast-living girl, who has accepted the goal of good times instead of marriage and motherhood. "Picture, if you can," he challenged, "the producer who has used a God-fearing, devout person as its hero."

Father Hammer pointed out that in a pamphlet recently published only five of last week's motion pictures were judged fit entertainment for Christians and Catholics.

* * *

Bishop Maxon Holds Lenten Mission

Bishop Maxon of Tennessee has just concluded a successful preaching mission at All Saints, South Jacksonville, Florida.

* * *

Dean Gates Deplores Self-Sufficiency

According to Dean Milo H. Gates of the Cathedral of St. John the Divine, New York, one of the great troubles in America has been that we became so prosperous that we lost all confidence in God. We became self-sufficient and left God out of the picture.

"The House of Representatives, the Senate of the United States and all the bankers on earth can go on with their laws and with their plans and the whole United States may support them as one man, as indeed we should and I believe we shall, but permanent restoration of confidence will come in New York City precisely in the same way it came to Philippi—by the recovery of confidence in God."

* * *

Bishop Lawrence Preaches in Prison

Bishop Lawrence of Massachusetts was the preacher last Sunday at the services at the state prison at Charlestown.

* * *

Missioner Finds Fine Response These Days

The well-known lay missionary, Mr. E. C. (Ted) Mercer, who has been conducting a great many missions this winter reports that the response on the part of Church people was never as great as it is at present. Not only is the attendance good in every instance, but there has been keen, enthusiastic and genuine

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interest. Since last fall he has conducted eighteen missions, all of them in eastern dioceses.

* * *

Reports that Bank Holiday Helped Churches

According to a report from Chicago the bank holiday helped the churches. March fifth saw congregations of Christmas and Easter proportions in most churches of the city, and the offerings were unusually large. Several churches reported a rather striking presence of bills of larger denominations in the offerings. No explanation is given either of the unusual crowds or the fact that those present had so much ready cash.

* * *

Tries to Prove Something from Figures

Figures of this sort mean little in my opinion but they are handed on to you merely because they are interesting.

A German physician who for a period of twenty years made a careful study of the relation between faith and life gives the following interesting figures. Of 342 families who sunk to poverty and misery, 320 never went to church; of 417 young men who brought disgrace on their parents, only 12 had been seen in church; of 23 bankers who failed, none had ever attended church, of 40 storekeepers who disregarded Sunday closing, 10 went bad; of 25 sons who ill-treated their parents, 24 had never attended church since their first communion.

* * *

Meet to Discuss Wills

"More and Better Wills" was the snappy subject selected for the conference held on March 21 and 22 in Brooklyn, under the auspices of

BRITISH EDUCATOR WRITES EXCELLENT BOOK

(Continued from page 9)

ticular interest by those who have known any of the many fine soldiers of Christ which have been given the Church by this illustrious family.

Flowers in Church by Irene Caudwell (Morehouse \$.70) is a small paper bound volume dealing with the whole subject of the decoration of the Church. What is proper and what is not proper, and what is customary and what is expedient are questions which arise in this realm constantly and the author has attempted to be of help in answering some of these questions. Most of the time, and especially in a depression, the matter of decoration is essentially a matter of ingenuity in making a little serve where a lot is needed, but those in charge of parish decorations will no doubt gain some helpful suggestions from a perusal of this little book.

the financial committee of the Federal Council of Churches.

* * *

Religious Join Forces in Minneapolis

Protestants, Catholics and Jews joined forces this month in Minneapolis in an effort to get all peo-

ple to go to church. The call, issued by a Rabbi, a Roman Archbishop, the president of the ministers association and the head of the Lutheran conference, urged everyone to turn to their church to ask divine guidance in these days of uncertainty.

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.

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.

St. Paul's Church

Flatbush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11:00.
Gamma Kappa Delta: 6 p. m.
Holy Days: 10 a. m.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

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.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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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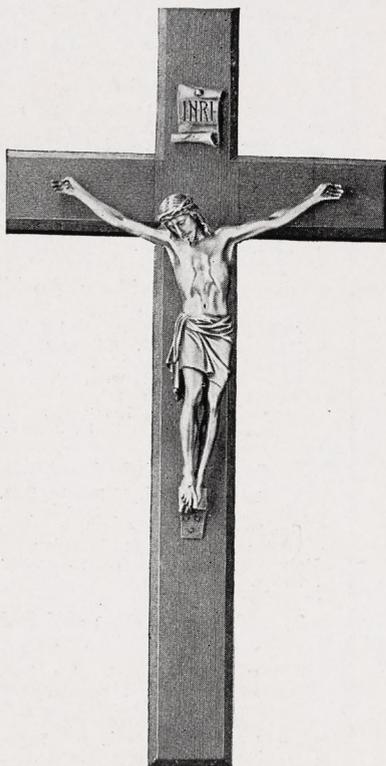


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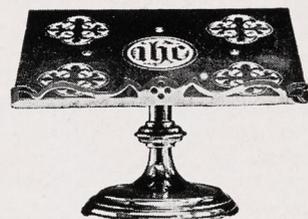


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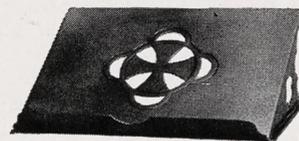
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