

The **WITNESS**

CHICAGO, ILL., MARCH 30, 1933

CORPORATE REPENTANCE

A Message from

WILLIAM TEMPLE
Archbishop of York

IF ANYONE feels that the language which the Church asks him to use is exaggerated—"we do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable"—then let him think of slums and sweating, and prostitution, and war, and ask if the burden of these is not grievous, and if the burden of them ought not to be intolerable. Let him remember that these horrible things are there, not because some men are outrageously wicked, but because millions of men are as good as we are, and no better.

MESSAGE OF THE WEEK

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THE NATURE OF OBLIGATION

By

BISHOP JOHNSON

A MAN is worth just as much as his word is worth—either in the marketplace or in the sanctuary. Moreover both business and religion are concerned with promises based on faith in the integrity of the maker. Here lies the trouble with business just now. Because men in high position have violated their sacred trusts, have speculated with other people's money and have robbed the widow and the orphan to enrich themselves, confidence has fled from business and so business is paralyzed.

All wealth is built upon credit. You cannot own a bond or mortgage from which you derive an income unless someone has pledged himself to pay a debt. The whole business structure is built upon faith in promises. The communist is one who, lacking faith in human nature, would destroy the whole capitalistic system. If one specializes upon the greed of high financiers and ignores the blessings which would ensue if all men were honest, then the capitalistic system is bad. Just as the brewers and distillers brought about prohibition, and the fanatical prohibitionists were the cause of repeal, so our rapacious capitalists are the breeders of communism. If men will violate their trusts, the result is bound to be chaos.

Religion is a business. It is the vocation to which we are called and it also is founded on faith in promises. One hears a great deal about the sins of organized religion. They fall under the same category as that of organized business. The parties involved have failed to keep their promises. Baptismal vows have been forgotten, ordination vows have been violated, consecration vows have been ignored, and the radical says, "Let us have none of it. Let us wreck the established religions."

As usual it takes very little intelligence to wreck a machine which has taken a great deal of industry and skill to create. One wishes for example, that persecutions of the Church in Russia, Spain

and Mexico were due to the virtues of those who constituted these Churches. Unfortunately one is compelled to admit that these institutions have been trodden under the feet of men because their salt had lost its savor. And again one is forced to agree that organized religion is dependent for its credibility upon the integrity of its constituents in keeping their vows. Of course the substitute for organized religion is unorganized religion which is chaos.

EVEN those denominations who have broken away from establishment find in the end that they have merely created another establishment which soon degenerates into the same inconsistencies as were inherent in the parent stock. This effort to substitute a pure religion in place of a spotted one has always resulted in a temporary cleansing of the spots which reappear as soon as the garment becomes worn. The reason for this lies in the fact that the whole structure depends upon the proportion of its members who keep faith with God and with one another; and the vulnerable spot is the baptismal vow.

It is absurd for laymen who do not keep this vow themselves to rail at the clergy for not keeping their ordination vows. Of course it is a vicious circle of recrimination, but in the last analysis the clergy are recruited from the laity and will inevitably reflect the source from which they came. As a matter of fact, all subsequent vows add very little to the implications of the baptismal vow, which are assumed by clergy and laity alike.

The whole structure of business and religion is dependent upon the integrity of the man units which compose it. Our big racketeers are no worse than our little ones; our big politicians are no worse than the average voter; our clergy are no worse than our average communicant; and there is no one competent to create another system embodying the same individuals, which will be any better or any purer than the one that has been scrapped. It can be reduced,

I believe, to this proposition; God expects each individual to keep faith in spite of the environment in which he is immediately placed. It was thus that our Lord called His disciples, but even He could not guarantee the Church from harboring a Judas, an Ananias or a Simon Magus.

I KNOW of no way by which I can transfer my personal obligation to keep my baptismal vows to any group or system in which I may find myself involved. In the last analysis God expects every Christian to keep the vows which he has made, regardless of the environment in which he is placed. It is no sufficient alibi for deserting the ranks that the officers are duds and the rank and file are pikers. Most

of the saints in the Kalendar became saints in compromising surroundings.

There is nothing edifying in a voter or a baptized Christian who rails against the big bosses, when he himself has the same vices against which he so vigorously protests. It is a case where "big fleas have little fleas upon their backs to bite 'em and little fleas have lesser fleas and so ad infinitum." It isn't the size of the flea which makes him noxious. The flea needs himself to be born again, and become something else himself before he inveighs against fleas as fleas.

The choice seems to be between a Churchless Church (whatever that is) and a spotted Church in which each one of us tries to get rid of his spots and become spotless eventually.

CHRISTIAN SCHOOLS IN THE ORIENT

By

FREDERIC WOODWARD

Vice President of the University of Chicago and Commissioner of the Laymen's Inquiry

THE pioneer missionaries to the Orient early recognized that if they were to make real headway it was necessary to establish schools. An illiterate person, young or old, could gain but a very hazy and confused notion of his new religion and was quite unable intelligently to communicate the good news to his fellows. The primary school was of first importance since it reached the impressionable years and gave access to the homes. But as the number of converts in-



DR. WOODWARD

creased the need of educated teachers and leaders naturally led to the establishment of secondary schools and colleges. The number of schools of all grades increased rapidly, and education became one of the most striking and important activities of the missionary enterprise. Today approximately one-half of the missionary personnel and funds are employed in this field.

While the early missionaries were well aware of the economic and social value of secular education, and were eager to help in every possible way the people among whom they lived and worked, whether they were Christians or not, there is no doubt that the dominant purpose of the schools was the propa-

gation of the Christian religion. This included the conversion of pupils and their baptism in the church, the religious education of the young Christians, and the training of the more promising youths for religious leadership.

With the passing of the years there has been a gradual shift of emphasis, more pronounced in some schools than in others, and particularly marked in many of the colleges. The missionary teachers have so broadened their conception of the purpose of the schools as to include the gradual permeation of the community with Christian ideals and principles as well as the winning of confessed adherents to the Christian church. And there has been a growing recognition of the importance of sharing our best in *education*, as well as in *religion*, with the Orient. This connotes not a diminished zeal for the Christian cause but a broader conception of Christian service; not a slackening interest in the spiritual welfare of pupils but a realization that religious influence is vitiated by second rate instruction in secular fields and that the process of regenerating the spirit must go hand in hand with the cultivation and discipline of the mind.

IT MUST be remembered that in the Orient the mission schools do not stand alone. In each of the countries visited by us there is an elaborate government system of education. From decade to decade the government schools of all grades increase in number and improve in standards. In many regions, and particularly in the villages, the mission school is still a pioneer. But in the larger communities it meets with ever-strengthening competition. It is increasingly important, therefore, that every effort be made to improve the *quality* of our mission schools, even at the cost of diminishing their number. It is both humiliating and discouraging to see a Christian school which

is obviously and markedly inferior to a non-Christian school in the same neighborhood. It should be a matter of honor with us that our educational standards be higher than those of secular institutions.

We visited a great many mission schools and colleges in the Orient, and found that they varied widely in quality. Some are excellent institutions, judged by the best Western standards; some are mediocre; some are so poor as to be a reproach to the Christian cause. It is easy to say that the trouble with the mediocre and poor schools lies in the insufficiency of missionary funds, and that with adequate financial support all of them would become first rate. This, however, is by no means a complete explanation, and we are satisfied that even without additional financial resources a great improvement can be accomplished.

In the appointment of teachers in schools and professors in colleges, increasing emphasis should be placed on intellectual fitness and professional training. This applies to both missionaries and nationals on the school staffs. There have been too many instances in which men and women of inferior capacity, training or teaching ability have been selected because they were immediately available and belonged to the particular religious denomination which conducted the school. Bureaus of information, registering qualified teachers without regard to denominational affiliations, ought to prove of value in this connection.

There should be an unremitting effort, not only to keep abreast with Western thought in the field of education, but to adapt the mission schools and colleges to the needs of their constituency. We must not take it for granted that American models are the best for the Orient; we must respect Eastern cultures, study Eastern problems, and endeavor to fit the boys and girls in our schools and colleges for useful lives among their own people—not to alienate them. In some cases this may mean greater attention to the vernacular of the region, or to vocational training. The opportunity to stimulate the national schools by some type of useful pioneering in the educational field should always be sought.

THE Mission schools and colleges differ widely in the effectiveness of their religious instruction. Too often it is dull and conventional. Intelligent and imaginative experts in this field are worth their weight in gold. And it should not be forgotten that religious liberty is a precious heritage of Protestant Christianity. To *require* non-Christian students to attend exercises or classes in the Christian religion, even when the government does not prohibit this practice, is an invasion of religious liberty which we should be careful to avoid.

In education as in some other fields of mission activity there has been over-expansion. I don't mean that we have too many schools and colleges in proportion to the population, but that we have a larger number than we can carry on at a satisfactory level of excellence. This is the natural result of denominational zeal and lack of cooperative planning. Greater *concentration* of personnel and financial resources is

obviously needed. For example, if all the American support which now goes to the thirteen Christian colleges in China could be concentrated upon six or seven institutions, we should be in a much stronger position. The same considerations apply to our work in India and Japan.

The most radical recommendation made by our Commission is that of a united organization of the missionary administration at the home base. Perhaps in no field is this recommendation more important than in that of education. If all the American funds and personnel now devoted to Christian schools and colleges in the Orient were placed under the direction of a single Board or Council consisting of broad-minded and well qualified men and women, the steady improvement of our educational work would be far less difficult than it is under existing conditions.

There is no doubt that the mission schools and colleges in the Orient afford to the Christians of America a splendid opportunity for fruitful service. Shall we not sternly resolve to share our *best* with our neighbors beyond the Pacific, and to permit no vested interests, no doctrinal differences, no ecclesiastical traditions, to stand in our way?

QUESTIONS FOR DISCUSSION

1. What in your opinion should be the purpose of Church schools and colleges in the Orient?
2. Is the Church justified in requiring that students attending their schools and colleges attend services?
3. Have members of the class report on the educational institutions of our Church in China and Japan.
4. What do you feel should be required of a teacher going to the Orient to teach in a Church school or college?
5. If the government of China forbids the holding of Church services or the teaching of the Christian religion in our schools do you feel that we should discontinue this work?
6. Do you feel that we should join forces with other churches in maintaining educational institutions in the Orient or should maintain our work independently of other churches?

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

NEHEMIAH: THE GREAT MORATORIUM

Lesson Twenty-six

AFTER the ill-fated attempt of Sheshbazzar, prince of Judah, to strike straight across the desert, Zerubbabel, accompanied by Joshua, son of Jozadak the high priest strove to rebuild the ruined city. It was terribly hard work, for not only were the Jews who returned poverty stricken, but the nations round about, jealous of their returning foes, made ceaseless war against them and hindered the building of the walls. Ezra 4:24 says the building ceased "until the second year of Darius, king of Persia."

Records of the rebuilding in Ezra are greatly confused. Some of the chapters are written in Hebrew, others in Aramaic; some repeat, other contradict one another. The facts seem to be that fragmentary records covering a long period of years were compiled into one account by a scribe who had little sense of historic continuity. It is impossible to harmonize the stories into a chronological narrative. Read Ezra and

Nehemiah consecutively; you will see how mixed up are the dates.

The book of Nehemiah records that in the 20th year of King Artaxerxes (Ahasuerus in Hebrew) Nehemiah was serving wine in the king's presence. He was greatly cast down, because Hanani, his brother, and others of the Jews had brought him word that "the walls of Jerusalem were broken down, and the gates thereof burnt with fire." (Nehemiah 1:3). So Nehemiah wept.

The 20th year of Artaxerxes is about 450 B. C. The Fall of Jerusalem was in 586 B. C. Nehemiah could not have been weeping about the news of what had happened 125 years before. He was not a man to be grieving about ancient history. The destruction of which he speaks must have been one of the catastrophes to which Ezra so curtly refers when he says (Ezra 4:23) "They went up in haste to Jerusalem, to the Jews, and made them cease by force and power." A recent attack of these enemies had taken place, and the city was once more in ruins.

Nehemiah found favor in the King's sight, and his request that he be allowed to go to Jerusalem to rebuild the city where his father's sepulchre lay was granted. Nehemiah found the refugees despairing and sick at heart. By his indomitable courage he inspired people and rulers to a great burst of energy. Under his constant urging they built the walls of Jerusalem in fifty-two days working in relays, with swords girded on and with watchmen set to guard against surprise.

Patriotism burned chiefly among the poor. The rich were engaged in a pleasant game which in modern times we call "Getting them going and coming." They speculated in their own poor brethren. Nehemiah's second chapter tells how the wealthy citizens seized as slaves the sons and daughters of their poor neighbors who had not wherewithal to pay their usurious loans and sold these slaves to foreigners. Nehemiah's fury was terrible. He said: "We after our ability have redeemed your brethren, the Jews which were sold to the heathen; and will ye also sell your brethren? Or shall they be sold to us? Then held they their peace, and found never a word." Nehemiah's indignation is made clear and pointed when it is revealed that the rate of interest was "one in a hundred" which means one per cent a month, or 12 per cent a year. The wealthy Jews were lending money to their poor brethren to get started in the old homeland. When the interest and the principal were not paid they seized fields, and vineyards, and houses, grain, new wine, and oil.

Nehemiah writes "I was very angry when I heard their cry and these words. Then I consulted with myself, and contended with the rulers and the nobles, and said 'Ye exact usury, every one of his brother.' And I held a great assembly against them."

As a result of his bitter oratory before the Great Assembly—a national legislative session—the whole body of the rich took an oath, in the presence of the priests, that they would return all the seized lands, and houses, and money.

In other words, the bankers had foreclosed on the farms, houses, and sources of income, and were selling the people—their own people into slavery. And Nehemiah, by what amounted to a financial dictatorship, declared a moratorium on all farm loans and on all bank debts, and prohibited usury forever.

Stern, heroic old Nehemiah! Battling day and night for the 12 years of his governorship—during which time he received no salary except his food—he championed the poor of his people against the wiles and treacheries of the wealthy and influential citizens. He was greatly hampered by the liturgical quibblings of Ezra the priest. The church was more insistent on its own rights and privileges than on safeguarding the lives and happiness of the poor. But he won through; and his manly record of his accomplishments closes thus "Remember me, O my God, for good." Remember you indeed, Nehemiah! Oh, that we had a man of your type today! The farmers are declaring their own moratoriums; but through the enormous loans voted by the government and the states, our children and our children's children even now are being sold into bondage for all generations. Federal taxes are devouring the homes of the people. Rise, Nehemiah.

NEXT WEEK: MICAH

Let's Know

By

BISHOP WILSON

NERO

WHY did Nero burn Rome and then blame it on the Christians? Many people would answer that he was a crazy and cruel egotist who built a fire in the city in order to provide a setting for his own music. It was true that he was somewhat demented, inordinately cruel, and unbelievably egotistical. But there was more of a reason for his burning the city of Rome.

For hundreds of years the emperors of Rome vied with one another in building fine structures to commemorate their respective reigns. Augustus Caesar began it and every successor felt obliged to go on with it. They robbed the world and enslaved multitudes of workmen in order to accomplish their purposes but they did achieve marvels of architectural beauty.

When Nero became emperor he must, of course, outdo his predecessors. Up to this time the imperial residences had gathered about the Palatine Hill. East of the Palatine was a jumbled section of the city, closely packed with dwellings of a third-rate kind thru which wound very narrow lanes. The section covered about a square mile. Nero wanted to build on that ground but even a Roman emperor could not coolly evict thousands of people from their homes to suit his own fancy. The simplest way was to burn up the homes and then the people would have to move. So in the year 64 a fire started at the eastern end of the Circus Maximus and cleaned out the whole dis-

trict. For six days it burned until it was finally killed out by the destruction of a line of buildings which stood in the path of the conflagration. It is said that Nero enjoyed the catastrophe by playing his fiddle and making up appropriate songs while it was going on. Then he transferred the homeless crowds across the Tiber to some of his own ancestral estates where he provided them with temporary shelter.

When the devastated area was cleared, Nero started building operations. His palace was called the Golden House and must have been a marvellous edifice though nothing remains of it today. The people came to hate the very memory of Nero to such an extent that they literally buried his Golden House underground. A little later Vespasian built the great Colosseum in a portion of this burned-out section. Titus used another portion for his baths and a palace. Hadrian found a site there for his notable temple of Venus and Rome. And it was probably in the same area that Commodus erected his palace which was also destroyed.

The fire was a serious matter to the people of Rome and not even Nero could laugh it off. Rumors began to circulate that he was himself responsible for it and a dangerous temper was rising. The emperor deemed it wise to find a scape-goat. The Christians were not very popular and were always looked upon as suspicious characters because they refused to join in the pagan festivals. So they were chosen as the victims. The fire was pronounced to have been a judgment on the city for harboring these impious defamers of the ancient gods. Public wrath was appeased by a wholesale slaughter of the Christians, in whose number were included both St. Peter and St. Paul. Little did Nero think that future generations would remember him only as a monster of cruelty while his victims would be revered as martyrs to a holy cause.

Casual Comment

By

BERNARD IDDINGS BELL

NOT long ago I was talking with a Roman Catholic scholar, a Monsignor who, for reasons which will be obvious, cannot be named here. Said he:

"Why do not you Episcopalians fearlessly proclaim to the modern world the religion contained in your Prayer Book? Some of us wish you would. You do not because, as has often been remarked, your book is essentially Catholic while your people are mostly Protestants. You do not repudiate your published liturgy, but you do not really believe in it. That is too bad. Protestantism seems to have little future. It was always a Middle-class movement. The Middle-class is doomed. The future belongs to the 'workers' and the 'intellectuals'. That seems plain to anyone who looks at modern political and economic developments. Protestantism appeals to neither of these groups. Catholicism appeals to them both. But, for

many reasons, our Roman Church finds it hard to reach at the moment those who are not traditionally of us. It may be that we are too rigid, inelastic. Besides, lots of people do not trust us. We pay, perhaps, for past sins. We find it hard, alone, to carry to the new world that supernatural sacramental Christianity which alone can rescue from materialism and despair."

"Our difficulty", he went on, "is your opportunity. As Protestantism becomes ever more vague, more worldly, less sure of God, do you get involved as little as you can in its intellectual and moral debacle. If, instead, you present your Prayer Book religion, believe it and lay down lives for it, you will draw to you, faster than you can know, those—more and more in number—who long to believe in God, to adore the God-man, to be led by the Holy Ghost. You may thus emerge, a great and vital Church, not of us but in agreement with us and with the ages in all essential things. What an opportunity, had you the wit to see it!"

"But even then," I said, "there would not be reunion in Christendom. You people still would think that we were only play-acting. The Pope has declared our ministry invalid and our sacraments spurious."

"Yes," he agreed, "the Holy Father did say that. But his pronouncement was not *ex cathedra*, not uttered as infallible. It was only an opinion, honest to be sure but not irrevocable. Popes have been known to reverse their predecessors on such matters. Who can tell? At any rate, it is one thing for the See of Peter to deal with a divided Protestantism, hesitant and irrational, and quite another to consider a great non-Roman but Catholic communion which would affirm all the essentials of the historic faith. Who can predict what the Pope would say to such a Church as that?"

"But," he concluded with a friendly smile, "you Episcopalians will not do anything of this sort. You will fumble along, more and more vague and hesitant always compromising. Rome must fight the modern battle for Christ all alone, handicaps or no."

I cannot say that I think him wholly right. At any rate, it was an interesting conversation.

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THE WITNESS

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BIRTH OF JESUS THE SUBJECT OF INTERESTING BOOK

Reviewed by GARDINER M. DAY

A new book by Dr. Elwood Worcester, *Studies in the Birth of the Lord* (Scribner's, \$2.50) is almost certain to strike the reader with amazement, not only on account of the intensive but even more on account of the extensive knowledge of the subject which is revealed in the volume. Stirred by a controversy in the Episcopal Church in 1923, Dr. Worcester began a study of the Virgin birth stories. The only "simple, unbiased objective investigation" of the subject which he could find in the English language was that of Vincent Taylor. Hence he has endeavored to give us just such a study in this new volume.

As it would be impossible to give a summary of the contents of the book, it will help WITNESS readers to gain an idea of the comprehensiveness of the work by observing that after the first hundred pages have been devoted to a detailed study of the birth narratives in the gospels of St. Matthew and St. Luke, the remaining two-thirds of the book consider the following subjects: "Jewish Expectations of the Messiah," "The Holy Ghost," "Philo Judaeus," "The Births of Zoroaster and of Mithra," "Buddhistic Influences," "Simeon and Asita," "The Magi," "The Talmud," "Mohammed," "Toledoth," "Jeshua," "Protevangelium," and finally Dr. Worcester's tentative solution of the problems involved in the birth stories. Thus the author has not only been concerned with the Gospel narratives, but also has considered practically every other influence which might have any bearing on this complex subject.

Dr. Worcester approaches the whole subject from the point of view of the modern psychologist, historian, and mystic. He believes that the birth stories must be treated honestly, in the same manner in which the historian would treat similar stories in any other phase of his work. This treatment, however, he believes applies only to the letter but not to the spirit of the narratives, for in Jesus "mankind encountered a new and amazing fact, which flesh and blood, heredity and environment, could not account for. . . . In short, all of God that could be expressed in a human life, and nothing that was not of God." For anyone wishing to study this subject, this volume is indispensable, and it has the additional merit of being so lucidly written that it will no doubt appeal to many more casual students of the subject.

The Christian in His Blindness is the title of a book by the Rev. W. H. Elliott, Vicar of St. Michael's Church



HORACE DONEGAN
Goes to New York Parish

in London, England, published by Longmans and especially recommended by the publisher for Lenten reading. The simplicity and frankness of the author will commend themselves immediately to the reader, as he deals in these brief chapters with some of the most usual errors in the average man's thought of God, prayer, death, and kindred subjects. We regret to say that after reading the laudatory introduction by the Bishop of London, we were rather disappointed in the book itself. Possibly part of the reason for this is that the rather informal and discursive method of the author does not appeal to our American mind as much as it does to the English. Any student of sermons knows that some sermons which thrill one in the pew make very poor reading, because they are so dependent upon the personality of the preacher; while other sermons, often less stirring to hear, make very helpful reading. We have a distinct feeling that these chapters fall into the former group; in other words, they need the personality of Dr. Elliott to make them live.

ANNOUNCE LECTURERS FOR BLUE MOUNTAIN

The lecturers at the Blue Mountain summer conference, to be held as usual at Hood College, Frederick, Maryland, are: Rev. John W. Suter, Jr., chaplain; Rev. Frank Gavin; Rev. Percy Urban; Rev. Karl Tiedemann; Rev. Charles L. Taylor, Jr.; Rev. Clifford L. Stanley; Miss Helen M. O'Neill; Rev. Charles H. Collett; Mrs. M. C. Adams and Miss Marguerite Marsh. The dates of the conference are from June 26th to July 7th.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Under the heading of "Why Ordain More Men?" the Rev. Francis H. Richey of Maplewood, New Jersey, raises interesting questions which are passed on to you for your consideration. Here is the letter:

In no spirit of adverse criticism am I asking the question directly of the authorities, Why ordain any more men to the ministry, for at least a year or two? The National Council reports 105 priests without any work to do in the Church. The Presiding Bishop asks for money to help them. From what one hears, the number of priests without visible means of support is more than reported. It has always been hard to secure accurate statistics in the Episcopal Church. There are at least 400 or 500 non-parochial clergy and a certain percentage of these are out of work because of illness. All told, there are only about 6,000 bishops and priests in the ministry, if that many. There is no way the bishops can employ the men now ordained. Why commission any more? It is said our seminaries are full, and the opportunities for the Church to use men are less than ever. Is it right to urge men to go into the ministry and when they are ready, tell them there is no way for them to exercise a ministry? Today, parishes which have become vacant since money has disappeared are holding off securing a rector. It is now realized that the Episcopal Church has a hard time to function in these days of adversity. There is no placement board or anyone, who has the power to properly distribute the man-power of the Church. Priests are known to be six and eight months in arrears on their salaries, and their salaries not more than town scavengers receive, in some cases.

I heard recently that one of our seminaries is to require a "bond" for one who becomes a student. If a bond is necessary to prepare for the ministry, why not ask a bond of those who are supposed to provide for ministers? No way to place men, no way to pay those dependent now on the ministry of the Church, no immediate improvement in world economics,—so why exhort young men to enter a ministry which will end in a great disillusion. Men become sour because deceived, and being turned loose, try to peddle insurance and sell real estate. Surely this labor of the "harvesters" is hardly what our Lord had in mind, when He called for help to build His Kingdom.

Why not pool the interests of the

General Church and eliminate all expense which does not provide for personal service in the Church? Also scale down those in the "higher brackets" so as to aid those in the "lower brackets?"

* * *

Canvass Methods Used in Earthquake Relief

Earthquakes had disorganized everything and shattered nearly everything at Long Beach, California, a city of 150,000 people. The rector of St. Luke's, the Rev. Perry Austin, sent for the Rev. David Covell, field secretary of the National Council, stationed on the Pacific coast, to help organize relief. Three days later the rector reported that Mr. Covell had directed an every member visitation by volunteer clergy who came to help, using the set-up for the Every Member Canvass which had always functioned according to Hoyle—or according to B. H. Reinheimer would perhaps be more accurate—in this parish. Mr. Covell is a reserve chaplain. Mrs. Covell, head of the Midnight Mission in Los Angeles, has a fire department badge and a police department badge. So equipped with passes and badges they got through the military lines with a truck load of food and blankets and medical supplies. Then after this immediate relief was underway they started a systematic visitation of the parish, with 14 clergymen acting as visitors. The parish was already divided into 34 districts and the cards were available as used in the canvass last fall. Thus the needs of the parishioners were discovered promptly and accurately, people's physical needs were looked after, and what is more important, the Church came in to maintain their morale at a time when it was pretty low with most of them. It was a job done thoroughly and well, thanks to a wide awake rector, capable administrators in Mr. and Mrs. Covell, good volunteers in the clergy, and, most important of all, a parish organization in the Every Member Canvass machinery which made the whole job possible.

* * *

The Program of the Church Congress

The Church Congress is to be held in Chicago from May 2-5th, according to the announcement of the secretary, the Rev. H. Adye Prichard of Mount Kisco, New York. Is the conduct of business for private profit consistent with Christian principles is the first subject under consideration, with Mr. Charles P. Taft, 2nd, of Cincinnati and the Rev. John Nevin Sayre reading papers. The subject the second afternoon is "How far should national and racial distinctions be fostered in the Church," with papers by the Rev. George M.

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.

Plaskett of Orange, N. J., and the Rev. William C. Emhardt of the department of ecclesiastical relations of the National Council. That evening the subject is "Should Intercommunion precede Church reunion" with the papers by Bishop Scarlett of Missouri and Bishop Johnson of Colorado. Thursday morning the Rev. Wilbur L. Caswell of Yonkers and the Rev. William L. Wood, professor at Cambridge Seminary, will speak on "What is the relation between the authority of tradition and that of personal religious experience." The next topic is "Are Christian missions, as at present conducted, justified?" with the papers by Mrs. Harper Sibley of the Laymen's Inquiry and Bishop Creighton. The Oxford Movement, its contributions and its limitations, is the subject the morning of the last day, with papers by the Rev. T. L. Harris of Harvard and the Rev. Frank Gavin of the General. The final subject is the place of prayer in the Christian life, with the paper by the Rev. Karl Block of St. Louis. The congress sermon is to be preached by Bishop Spencer of Western Missouri. This is a tentative program but I presume you can get the final one most any time now by writing Canon Prichard at Mt. Kisco, New York. The sessions are all to be held in the parish house of St. Luke's, Evanston.

* * *

Holy Hour Is to Be Observed

Plans have been made for a worldwide interdenominational Holy Hour to be observed on this coming Sun-

day, when people of all religious faiths will be called upon to reconsecrate themselves to a renewed faith. The world will be hooked up by radio for this program of prayer and intercession. From Rome will come a description of the celebration at the Vatican City when the Pope opens the holy door of St. Peter's, and from the White House will come the voice of the President of the United States. In New York City a great service will be held in the new Radio City Music Hall, with ministers, priests and rabbis delivering messages which will be carried by amplifiers to throngs in city parks and squares. Governors throughout the country have been asked to sponsor similar gatherings. The idea was conceived by two Roman priests of New York who were chatting the other day rather casually about present conditions. They presented the idea to the authorities of their Church, who at once thought it grand, and before they knew it they had President Roosevelt, the heads of the broadcasting chains, theatre managers and all sorts of powerful people lined up for the project. At the New York meeting the speeches are to be made by Governor Lehman, Alfred E. Smith, the Rev. S. Parkes Cadman and Rabbi Nathan Krass. The choirs of the Cathedral of St. John the Divine, the Church of St. Paul the Apostle and of Temple Emanu-El will join forces, and there will be solos by John McCormack and Roas Ponselle. The meeting is to be held in New York at 10:30 next Sunday morning—eastern time of course, in case you want to tune in.

* * *

To Select New Warden for St. Stephen's

The trustees of St. Stephen's College have requested Bishop Manning and Dr. Nicholas Murray Butler, president of Columbia University, to assist in finding a warden for the college to replace the Rev. Bernard Iddings Bell, resigned. They also specified at a meeting held on March 20th that the election will be determined irrespective of whether or not he is a clergyman. The charter of the college requires only that the warden be a communicant of the Episcopal Church.

* * *

Mother Ursula Mary Speaks in Baltimore

The best attended meeting of the Woman's Auxiliary of Grace and St. Peter's Church, Baltimore, which has been held this year, took place on Thursday, March 16th. There was not only a full attendance of the Parish Auxiliary, but a large number of guests from other parishes. The occasion was the visit of Mother Ursula Mary of the Order of St.

Anne in Wuchang, China, and it is not too much to say that she won the heart of every woman present. Her presentation of the Church's great mission, and her thrilling account of the work being done in her own section of China had a most telling effect on the whole audience. In addition to this, the charm of the speaker, her obvious devotion to Our Lord, and a quiet sparkle of humor, which was never absent from her account of things,—all combined to make the occasion one of the most delightful missionary events of the year.

* * *

Brockton Parish Plans New Church

St. Paul's, Brockton, Mass., the Rev. David B. Matthews, rector, has elaborate plans for a fine new church to replace the one destroyed by fire last November.

* * *

Plans of Church Summer Camp

Activities at Kanuga Lake, church camp in North Carolina, get under way on June 17th with a young people's conference. From then thru August there is something doing constantly, with Bishop Finlay of Upper South Carolina in charge, assisted by able leaders from various parts of the country.

* * *

A Man with Crazy Ideas

Fully a year ago I received an article called "A National Peace Army" in which was set forth a plan for recruiting from the unemployed a great body of men who would be put at work reclaiming the land, building waterways and making themselves generally useful. The article was a bit long for our limited space and besides, even though I am all for experiments these days, it did strike me as a bit fantastic. But now along comes the President of the United States and proposes exactly the same thing. Had I the good sense to print that article I could now be strutting about claiming that Mr. Roosevelt had taken up our idea.

The author of the article was the Rev. Irwin St. John Tucker, the gentleman who is conducting our Bible Class. Mr. Tucker is like that. I mean he has imagination—so much of it that I haven't a doubt in the world but that half those who know him think him a bit balmy. Take that church of his in Chicago for instance—an old tumbled down shack that hadn't had a priest for years and only had a handful of poor people. Who but a crazy man would take charge of a place like that? Yet today it is really one of the show places of the city. I've told you of that before—see it sometime when

you are in Chicago. Incidentally they have plans now for improving it. A number of the men of the mission salvaged the brick and stone from a demolished building a few blocks away and carted them to the mission. Now carpenters, brick masons and others are to give their services to build a brick front. That's the way they do things—nothing grand about it mind you, but at that it was the way the most beautiful churches in the world were built.

Recently Tucker went to work on a colonization plan. Thousands of acres of land have been secured in the south and it is his idea to send there unemployed Churchmen and their families, backed up for a time by their home parishes, but eventually establishing themselves in a self-sustaining community. This isn't merely a wild idea—families are already there. And I am not so sure a good many of us won't be applying for membership in one of these communities before we are through with this business. We read about it and are inclined to say that it is silly. Yet I have an idea that if the plan was conceived by a missionary and put into operation in China it would be ballyhooed all over the Church as an example of our splendid leadership in the Orient, and a good many thousands of dollars would be raised for missions on the strength of the tale. Funny thing about that—the light that is farthest away seems to shine brightest for most of us. We fail to see things under our noses.

Well, that's Tucker, a man of imagination, of devotion, of energy. Right now, so I hear, he is anxious to spread out his activities to include a few preaching missions. All I can say about that is that your parish will have a lively week if you take him on. The people will know that the Church is something more than a handful of selfish people concerned about their petty sins. If I had a parish I'd give him a whirl for a week or ten days. If you feel the same way a note will reach Tucker at 3533 North Albany Avenue, Chicago.

* * *

College Chaplains to Confer

The college chaplains of the fifth province are to meet at Glendale, Ohio, April 18-20 for a confab on their work. Among those who are

to give addresses are Dean Louis Pechstein of Cincinnati University; Dr. Mabel Fernald, the director of the psychological laboratory of the Cincinnati public schools; Dr. Fremont Bateman of Longview Hospital; Mrs. Rebecca Boyle, chief of the Central Mental Hygiene Clinic; Dr. Louis Lurie, director of the Child Guidance Home; Miss Eleanor Neustaedter of the New York School of Social Work and Bishop Paul Jones, who is now the student pastor at Antioch College. And that you may have an idea of what they are going to spend their time discussing I give you a few of the subjects: "Critical aspects of adolescent personality"; "Emotional factors in vocational guidance"; "Early symptomatology of psychosis"; "Personality and the ductless glands"; oh, yes, and "The religious significance of the chaplains' personal work." And in case you haven't guessed it already I should add that the genius behind the program is Dr. William S. Keller of Cincinnati.

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Bishop Stewart Is to Broadcast

The date of the broadcast by Bishop George Craig Stewart has been changed to March 31st. He is to speak from the Chicago studios of the Columbia system and the choir of St. Luke's Cathedral, Evanston, is to sing.

* * *

Annual Service Church Mission of Help

The annual service of the Church Mission of Help was held March 26th at St. James Church, New York, with the Rev. Frank Gavin of the General as the preacher.

* * *

New Buildings for Negro Schools

Although since the fall of 1931 no funds have been solicited for buildings and equipment of the schools of the American Church Institute for Negroes, one new building has been erected at St. Paul's School, Lawrenceville, Va., and three new ones have gone up at Voorhees School, Denmark, S. C. The new administration building at St. Paul's was the gift of the Rev. John G. Scott and his sister, Mrs. Emma Scott Taylor as a memorial to their father and mother. Church people of the diocese of Massachusetts pledged \$50,000 toward the cost of the new class room building at Voorhees School, and St. James parish, Wilmington, N. C. pledged \$10,000 toward the cost of the new girls' trades building there. People in the dioceses of Western Massachusetts and Michigan contributed \$27,000 toward the new girls' dormitory at Voorhees. Generous grants were also received from the General Education Board for these buildings.

* * *

Progressive Education in Ohio Parish

Education does not stop with the youngsters in Christ Church, Glendale, Ohio. Meetings for adults are being held once a week, this Lent on the general subject of religious education, with speakers of distinction leading off each week, followed by an hour of discussion. The meetings have been arranged by Miss Gertrude Harris who is the director of religious education in the parish.

* * *

Donegan Accepts St. James, New York

The Rev. Horace W. W. Donegan, rector of Christ Church, Baltimore, whose election to St. James, New York, was announced last week, has accepted and is to take charge the first of May. Mr. Donegan was graduated from the Cambridge Seminary in 1927, after having been a student at St. Stephen's College. He was an assistant at All Saints,

Worcester, Mass., before going to Baltimore. He is thirty-one years of age. St. James is one of the largest of the New York City parishes.

* * *

Archdeacon of Erie Is Recovering

The archdeacon of the diocese of Erie, Harrison W. Foreman, is making a normal recovery following an operation for appendicitis on March 14th.

* * *

New Office for London Firm

James Powell and Sons (Whitefriars) of London, England, makers of stained glass of the highest quality since 1680, have established a new office at 724 Fifth Avenue, New York City, under the management of Paul S. Buck, their distributor. A. R. Mowbray, well known London house that makes vestments and ecclesiastical ware, also represented by Mr. Buck, is at the same location.

* * *

Plan Preaching Mission for Connecticut

Plans are being made for a preaching mission to be held next fall throughout the diocese of Connecticut. A meeting to discuss the matter was held on the 14th at Trinity parish hall, New Haven, when Canon Dawson of the diocese of Newark outlined the success of a preaching mission there.

* * *

Hope for President at Centennial

St. Paul's, Stockbridge, Mass., which is to celebrate its centennial next year, hopes to have President Roosevelt as a visitor, since memorials in the church were given by Mrs. Franklin H. Delano, the President's maternal grandmother.

* * *

Connecticut Church Damaged by Fire

St. James', Winsted, Connecticut, was badly damaged by fire on March 14th, the fire believed to have started from combustion in the soft coal in the furnace room. The estimated damage is \$10,000. It is a fine field stone structure costing \$125,000.

* * *

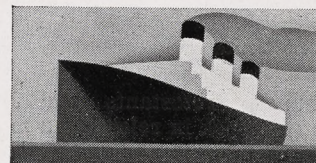
Churchman Operator for Shorter Hours

Charles B. Rockwell, Churchman of Bristol, R. I., and an executive of a large textile mill, delivered an address before a Church group in his city in which he set forth a plan which he believes will give security for all workers. He would find out how many hours a week it is necessary for the textile industry, for example, to work in order to turn out all the goods that can be consumed in a year. If it should be thirty-

two hours, for example, he would have a federal law limiting the single shift basis to that number. The present number of hours usually fixed in the industry for a week's work is forty-eight. According to his plan as great a wage should be paid them, for the thirty-two as is now paid for the forty-eight. That would mean an increase of about 60 per cent in wages per hour. In this way, of course, the workers would have greater leisure, and the question of how to use it would become of major importance.

Since all would be employed for presumably a fifty-two week year, and a return of prosperity would distribute the tax over all, he argued,

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individual taxes should be sharply reduced, and manufacturing costs on the basis of a steady year's run would be decreased, though with the increase of technology, the cost of consumers' goods might be very slightly increased over the present. Commodity prices would tend to rise making the final cost of consumers' goods higher, "in which case after a certain point either we would have increased prosperity enabling us to run longer hours, or a higher wage rate would have to be paid." Professors Bigge and Adams of Brown University have written a treatise on the situation based substantially on Mr. Rockwell's solution of our industrial problems.

Mr. Rockwell admitted that machines are displacing men and that adjustment must be made.

* * *

Bishop Creighton in Charge of Mexico

The Presiding Bishop has designated Bishop Creighton to be Bishop in charge of Mexico, since a sufficient number of consents have been received to his change of status to suffragan bishop of Long Island.

* * *

Religions Unite in Manifesto

Catholics, Protestants and Jews united this week in releasing a manifesto on the moral and spiritual factors underlying the present economic crisis.

The statement, aiming to speak for the social conscience that is "made articulate through our churches and synagogues" first insists upon more adequate provision for the unemployed and needy. The second emphasis is upon the necessity for concrete programs for securing social justice. Deploping "the present cruel and unnecessary inequalities in men's opportunity to obtain and enjoy earth's material blessings" the religious leaders urge measures which will "check a breaking down of our hardly won enlightened standards of labor." "Courageous governmental action," "a national planning board to lay down far-sighted lines of industrial control for human welfare," and methods of taxation which "shall place the major burden on those best able to bear it," are called for.

The signers base their appeal upon the principles that have been set forth during the past year in the pronouncements of Pope Pius XI, The Federal Council of the Churches of Christ in America, and the organizations of the American Synagogues. Attention is called to the significant fact that President Roosevelt stated in a recent address that his social philosophy was in accord with the main ideas of these pronouncements.

It was signed by one hundred religious leaders, among them being the following Episcopalians: Rev. Frank Gavin of the General; Bishop Gilbert of New York; Rev. Joseph Fort Newton of Philadelphia and Bishop Scarlett of Missouri.

* * *

Ordination in Maine

The Rev. A. E. Blaney was advanced to the priesthood in Christ Church, Eastport, Maine, on March 12th by Bishop Brewster. The sermon was preached by the Rev. William E. Patterson of Bar Harbor. Mr. Blaney is in charge at Eastport.

* * *

Summer Conference of Diocese of New York

The summer conference of the diocese of New York is to be held from June 22nd to the 29th at St. Thomas Camp, Lake Kanawauke, sponsored by the board of religious education of the diocese. Those giving courses

are the Rev. Paul S. Olver, vicar of St. Thomas chapel, who is also to be the chaplain; the Rev. George Trowbridge of New York; Mrs. M. F. Markel, who is to give a course on children; the Rev. C. Rankin Barnes, executive secretary of the department of social service of the Na-

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tional Council; Miss Louise E. Rich, secretary of religious education of the diocese; Rev. H. Ross Greer of Millbrook and the Rev. Edwin R. Smythe, who is to give a course on Church music.

* * *

Bishop Perry in Manila

Word has been received at the Church Missions House that Bishop Perry arrived at Manila on March 19th. He is to remain in the Philippines until April 3. He arrives at Hongkong on the 5th, leaves on the 7th and arrives at Shanghai on the 9th. He is to remain in China until May 7th. He is scheduled to arrive at Kobe on May 11th and is to be in Japan until June 10th when he sails for home, arriving at Vancouver on the 19th.

* * *

Had a Hard Time Getting Confirmed

Bishop Cook of Delaware recently confirmed an old man of 78 at St. Andrew's mission, Ellis Grove, who, according to the clergyman in charge of this area, the Rev. R. Y. Barber, has been trying to be confirmed for a long time but nobody would take him seriously. It seems that the mission was closed over a period of years and there was nobody around

in authority to whom he could present his desires, while others merely laughed and said: "All right, pop, we will attend to that right away." He has two great grandchildren in the Church school which meets on Mondays.

* * *

Russian Choir Sings at Pittsburgh Parish

As a special Lenten service the choir of St. Mary's Russian Orthodox Church, Carnegie, Pa., sang the great Vespers of St. Andrew's, Pittsburgh. Bishop Mann gave an address in which he stressed the close relationship between the Russian Church and our own.

* * *

General Students Support Kansas Mission

Students of the General Seminary are completing plans to support a rural mission at Hays, diocese of Salina (Western Kansas). Beginning in the fall they plan to supply both men and money for a period of three years, hoping that at the end of that time the work may be self-supporting, thus releasing the funds for work elsewhere. Seven seniors volunteered for the job; all so fine, according to Bishop Mize, that he had difficulty in selecting two. He finally assigned H. D. Crandall of

Vermont and George C. Wyatt Jr. of Brooklyn, to the job and they will work under a man who has had several years' experience in the rural field.

* * *

Whistler's Mother a Churchwoman

At this time when thousands of people in this country are viewing Whistler's portrait of his mother, it is interesting to learn that that lady was for four years a member of St. James' Church, Scarsdale, New York, and often in her letters of later years alluded to the affection she had for the parish.

* * *

More Confirmations in North Dakota

North Dakota reports more confirmations in 1932 than in any previous year. Bishop Bartlett adds, after noting several retrenchments made necessary by reduced appropriations:

"One new Church has been built. Five formerly decadent missions opened for regular service. Two new missions organized. Five preaching stations added. All churches and rectories have been put in first-class condition. The total cost of the above was \$15,000 of which \$11,000 was

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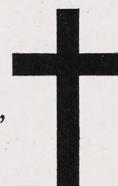
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Holy Week Material

Good Friday

Is it
nothing to you,



all ye
that pass by?

We are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say, and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches, and all should try to spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

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* * *

Confirms Large Class at Highland Park

Bishop Stewart of Chicago confirmed a class of 43 at Trinity, Highland Park, last Sunday; a record for the parish. The Rev. Christoph Keller is rector. A large class was also presented at St. James, Chicago, when the Rev. Duncan Browne presented 35, the largest class in seventy-five years.

* * *

Editor Lectures on Journalism

Mr. Clifford P. Morehouse, the editor of the Living Church, lectured on Church journalism at the Western Theological Seminary on March 23rd.

* * *

Meeting on Negro Work in Savannah

The Rev. Cyril Bentley, assistant secretary of the Church Institute for Negroes, assisted by a Negro quintet from the Fort Valley School, held forth at St. John's, Savannah, Ga., on March 12th. In the evening they were at St. Augustine's a Negro parish of the city.

* * *

Hang On to Your Money

Some time ago in these notes we informed you that an appeal was being mailed to the clergy by the Rev. John Hodson asking for assistance. Mr. Hodson was formerly a clergyman of our Church, was deposed, and entered the Roman Church. We do not question that he and his family are in need but we are inclined to agree that his appeals should now be sent to those of the Church of which he is now a member since we have many of our own to look after. This note is repeated since clergymen are again writing us for information about him.

* * *

Lenten Services Largely Attended in Savannah

The noon day Lenten services at Christ Church, Savannah, Ga., are attracting particularly large crowds this year. In addition to these services special musical services held each Sunday afternoon during Lent are well attended. The Rev. David

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Cady Wright is the rector and is preaching at the noon day services, which are broadcast each day.

* * *

Philippines Has a Great Convocation

With the comment that "you will doubtless edit them in your own sweet way," which sounds suspiciously like a dirty crack, one of the clergy of the Philippines sent in information about their recent convocation, which he informs me was a grand success. In the first place there were 17 of the 18 clergy present, and the attendance generally was the largest in the history of the district. What's more there were many natives there as delegates, with the Igorots in particular taking an active part. The convocation accepted its quota in full, voted a small contribution to the province of the Pacific and adopted a small budget for missions, the amount thus obtained to be devoted this year to religious instruction work at Bontoc. The convocation also voted to keep St. Luke's Hospital open, at the same time appointing a committee whose job it will be to sell the idea to Bishop Perry, when he arrives, that the hospital should remain open. There was also consideration of the difficult problem of a native ministry which was referred to a committee after considerable debate.

* * *

Oxford Students Renounce War

The Oxford union, century old debating club for young Britons, which a month ago voted "that this house will in no circumstances fight for its king and country" by a vote of 275 to 153, has more recently rejected by 750 to 138 a motion to expunge from the records its previous motion. Police vainly attempted to maintain some semblance of order in the packed house as orators argued the motion. Randolph Churchill, son of Winston Churchill, was one of the leaders in the fight to expunge the motion. He was greeted with hisses.

* * *

Churchwomen in China Are on the Job too

At the annual service of the Shanghai Women's Missionary Service League, which corresponds in general to the Woman's Auxiliary, "thanks to the thoughtfulness of the entertainment committee, all the babies who could be induced to leave their mothers were entertained outside, and the service was therefore exceptionally quiet."

The newest branch of this Chinese Churchwomen's organization is made up of nurses at St. Elizabeth's Hospital, Shanghai, whose delegates were welcomed with a rising vote.

The disbursement of the annual

offerings of these diocesan women's groups is always a cheering note. In spite of the war and other tumults in and around Shanghai last year, the offering was only a little below the average. The women made appropriations to several local projects, including aid to churches in the fighting

area, to diocesan hospitals and other institutions, to *The Chinese Churchman* (American Churchwomen please note) to the national organization of the League, and to the United Thank Offering which is presented in the United States during General Convention.

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 Com-
munion, 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 Com-
munion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

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

The Incarnation

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

St. Bartholomew's Church

Park Ave. and 51st St., New York
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion. 9:30 a. m.,
Church School. 11 a. m., Morning Ser-
vice 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 Com-
munion. 11 a. m. Sung Mass and Ser-
mon. 5:30 p. m. Evening Prayer.
Week Days: 7 a. m. Mass, 7:30 a. m.
Matins, 5:30 p. m. Evensong.
Confessions Saturdays: 4:30-5:30 p. m.
7:30-8:30 p. m.

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