

# *The* **WITNESS**

CHICAGO, ILL., MAY 4, 1933



THOMAS A. HYDE  
*Head of Christ Hospital, Jersey City*



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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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## BULL FROGS AND INFIDELS

*By*

JOHN R. CROSBY

*Rector at Seaford, Delaware*

WE ARE told by Theocritus that a certain bullfrog, living in a small fountain, refused to believe in the existence of the River Nile on the grounds that he had never seen it, and that it was impossible for more water to exist in the universe than was known to his experience. One night the river overflowed and washed away fountain, bullfrog and all, the last words of the infidel batrachian being, says the sage, "O that in my ignorance I had been forewarned and listened to the voice of experience."

Recently a friend, with a praiseworthy desire to brighten the monotony of a peaceful country rectory, came down for the week-end bringing with him two unique specimens of the genus infidelis, presumably to show me what the city of New York could produce when it really gave its mind to it. I suppose that they were fair samples of the younger intelligentsia as found in any labor movement, university, social center, garden city, or settlement throughout the world, any where and any time.

I suppose that one should not argue from the particular to the general, and I know from my general reading in the magazines and in recent liberal books and papers that we Christians are incapable of reasoning, blinded by superstition and prejudice, and generally drags on modern progress, and that in a very few years we and our benighted superstition will have vanished from the face of an enlightened world. I wonder!

Personally I have always been too busy to worry much about the trend of modern thought, and have endeavored to jog along the path of my pastoral duties trying to carry out—very imperfectly—what I consider the duties enjoined by the Christian religion, with a certain intellectual gratification that I had sound philosophical reasons for the faith that is in me. Infidelity and doubt do not come much in the way of a country parson. We have black sheep and unruly children, but they themselves never seem to doubt that the Christian religion is true, and generally sooner or later come back to the fold and say they are sorry, even if, as generally happens, they stray away from the path again.

Now and again we run across a local bullfrog, a college student to whom some materialistic professor has been feeding meat, which he has not properly digested. Even these flaming young firebrands generally yield to treatment if scientifically and prayerfully applied.

PERSONALLY, I am afraid that I do not share the general alarm, and cannot agree (I say it with the greatest respect) with the eminent prelate who recently thundered over the radio that "Modern infidelity among our young people is striking at the very bulwarks (I expect he meant foundations) of our common faith." What would seem to be the matter is that we churchmen have lost the primitive simplicity of our religion, and the desire and ability to preach with conviction the elements of our faith. I do not notice that the Roman Catholics, the Christian Scientists, the Holy Rollers, the Mohammedans, Hindus, and the followers of Aimee Semple Macpherson, seem to be worrying much about the falling off in the numbers of the faithful, or about the foundations of their belief being undermined by people like my week-end guests or their iconoclastic friends. All these various sects have a whole hearted belief in the tenets of their religions, boil it down to essentials, preach and teach it dogmatically, and are fully prepared to face martyrdom if necessary. If the Christian Faith is the one vital religion in the modern world, if the sacrifice of Christ and our acceptance of that sacrifice is the one thing that matters, if the Church and the sacraments are real means of grace, let us in God's name have less apologies and more dogmatics. It is not our business to explain and apologize for the creeds, like an old lady explaining why she prefers gas to electricity, but to go out and proclaim the religion of Christ, which is a very different thing to proclaiming the findings of the various schools of Anglican theology. As a matter of fact it is surprising how few of these young people have the remotest idea of what the Christian religion is, or the faintest conception of its meaning. They first erect a pasteboard dragon breathing imaginary fire, and then



proceed to destroy it with the tin sword of alleged progress. It is also unfortunate that, thanks to modern religious education, only a few of our own young people have any sound reasons for their own belief, and still fewer have undergone any definite religious experience whatever. Of course they fall easy victims to the cheap sophistries of half-baked unbelievers.

Of course our universities are hot beds of unbelief. They always have been and always will be, from the academic groves of ancient Greece to Lycurgus College, Colorado. Youth is always swayed by new ideas, and, to their generous vision, theories have twice the conviction and thrice the glamour of cold and uninteresting facts. The intelligent boy or girl who has not at some time or other gone through a period of intellectual doubt is of no use either to the Church or the community. Faith is a precious gift and is obtained not only by prayer and fasting, but by earnest thought. We must have a reason for the faith that is in us. The Lord gave us freewill and brains and intended us to use them.

What are we doing to meet these enquiring young minds? What intellectual means are we using to present intelligently the truths of Christianity to this seeking younger generation? I have before me the agenda for the meeting of college pastors of the fifth province. It deals with ductless glands, symptomology, emotional factors, psychoses and everything in the world except the presentation of Christ to the younger generation. The idea seems to be that if a thing is simple it cannot be intellectual, forgetting that the basis of the higher mathematics is the elementary fact that two and two make four, and that the alphabet is the foundation of all the literature in the world.

ONE of my guests was a social worker, a former college professor, and a rabid atheist. He was none of your common agnostics—No Sir! There was no God, no first cause, no hereafter, no nothing, and he was perfectly prepared to annihilate any and every form of human belief in six hundred well chosen words. Enquiry elicited the fact that he was the offspring of a Baptist deacon who used to suppress his adolescent desire for movies and cigarettes, preached hell fire every day of the week, and apparently gave it to his family on Sundays. The boy started in life with an intense hatred of his father's peculiar ideas, which he, without enquiry, assumed to be the Christian religion. On the top of this he erected a superstructure of anti-Christian prejudices gathered from the associates to whom he naturally gravitated, and evolved for himself a peculiar system composed of partially assimilated psychology, sophomore philosophy, high school history, with a slight admixture of H. G. Wells and Bertrand Russell, from which he tried to create a new heaven and a new earth, and to settle the religious and moral problems of this and future ages.

The main point that impressed me was, next to his desperate earnestness, that he condemned the whole teaching, divinity, and life of our Lord without having read a word of the New Testament; dismissed the sac-

raments as medieval magic without having the faintest idea of what a sacramental system or a sacrament meant; violently abused ritual and sermons without having ever entered a Church, and knew about as much about the Christian religion as I do about Chinese metaphysics.

The other young gentleman was a nonbelieving industrial engineer of a different type altogether. He simply dismissed the religious question altogether as of absolutely no importance. He had never met it, never come in contact with it, and neither felt the need of it or required it. What he had seen of its exponents he did not like, and the religion he had met on the college campus and in his acquaintances and friends simply did not appeal to either his heart or his intellect.

Now one or the other of these attitudes is typical of eighty per cent of the unbelieving young people of the present day. It is not lack of religion or the religious instinct, it is lack of God, and the knowledge of God. For this state of things we as Churches are responsible, and we cannot shirk or evade that responsibility. We have failed in our teaching mission, and largely because we try to teach everything except the Christian religion.

WE AS a Church have deliberately avoided our responsibility in this matter. We have not and are not providing for the simple truths of the gospel to be presented and preached to every living creature. We do not attempt to give the younger generation an intelligent reason for the faith that ought to be in them. Social activities are admirable; the class of garbage that the student pastors of the fifth province discussed may be of great intellectual interest to those who believe that the mind of the younger generation is obsessed by sex, and dirty sex at that; the art of "mixing" is doubtless essential, but none of this has anything to do with presenting the truths of religion to the younger generation, and, if it is not presented, how can you blame the anti-religious attitude of the present day?

I have never been a student pastor, but I have spent a large part of my life teaching and mixing with the younger generation in various seats of the higher learning in various parts of the world. The modern world wants religion, but it wants an intelligent religion, and the sooner that we start trying to give it to them, the sooner my week-end guests and thousands like them will begin to see the light.

They have the religious instinct all right. They are all desperately anxious to make this world a better place to live in, and to be of service to struggling and wretched humanity. They may want to blow up the existing universe and remake it out of the fragments, or to hang a capitalist on every lamp post, but the desire to serve and the love of humanity is there. It is up to this Church, if we are convinced in our own minds of the necessity of preaching the Gospel to an unbelieving world, to get out and deliver the message of Saint Paul under exactly parallel conditions in Athens—"THE UNKNOWN GOD, whom therefore ye ignorantly worship, Him I declare unto you."



## Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

ISAIAH AND JESUS

Lesson Thirty

**H**IS first chapter, the Great Arraignment, sums up Isaiah's message. Probably it was not the first to be written, because it embodies much mature thought. He brands the rulers of his people as "rulers of Sodom; people of Gomorrha." He asserts vehemently that God is weary of the multitude of sacrifices; all he desires is justice and mercy.

"Wash you; make you clean. Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well—seek justice; relieve the oppressed; judge the fatherless; plead for the widow."

Then follow those familiar words "Come now, let us reason together, saith the Lord; though your sins be as scarlet, yet shall they be white as snow." But the sins to which He refers are not the common evangelistic sins of personal shortcomings, but sins of injustice to the poor.

"How is the faithful city become an harlot! She that was full of justice! Righteousness lodged in her, but now murderers. . . . Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them."

This is the burden of the message of the Great Prophet. His is not a smooth gospel for comfortable people, but a torrent of fiery indignation poured out upon corrupt lawyers, judges, princes, merchant leaders, and greedy landlords.

"Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land. . . . Woe unto them that call evil, good; and good, evil. . . . Woe unto them that decree unrighteous decrees. . . . to turn aside the needy from justice, and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!"

In the second half of the book Isaiah, all the denunciations uttered in the first are matched with prophecies of justice.

"The poor and needy seek water, and there is none, and their tongue faileth for thirst; . . . I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. . . ."

"The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the poor. . . ." Is. 61:1. They shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

In the midst of the ecstatic prophecy of Israel redeemed, the question naturally arose in the minds of listeners: "Why do these Jews, a tiny and despised nation, claim the favor of the Lord God of Heaven and earth? Who are they that God should favor them so highly?" The explanation is given: Israel himself, the nation Israel, is the sacrificial victim. That remarkable chapter 53, in the mind of its utterer was an explanation of why God had so afflicted his chosen people. The custom among the Jews was to cherish the lamb intended for a Passover sacrifice as a member of the family; to feed it, and deck it and tend it carefully, so that its death should be a real sacrifice. The nation Israel was the Lamb of God.

Upon this chapter, foretelling his sacrifice, Jesus, the Son of Man, meditated deeply. With Isaiah his ministry opened; "The voice of one crying in the wilderness" prepared his way before him. With a quotation from Isaiah "The Spirit of the Lord God is upon me" he began his first sermon. And with his laying away in the tomb came to pass the fulfilment of the saying

"They made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth."

Isaiah's prophecy shaped the thoughts of Jesus. It was the fulfilment by Jesus of this prophecy of Isaiah that convinced many he was indeed the Christ. Philip the Deacon found the Ethiopian chancellor reading the prophecy of the Lamb before the Shearers and by it converted him; "Here is water; what doth hinder that I should be baptized?"

But Isaiah's call is not ended. "Whom shall I send, and who will go for us?" is still the call of the Lord. Still he seeks Isaiahs to proclaim the Good News to the poor—the Good News that the Kingdom of God is indeed at hand.

## Let's Know

By

BISHOP WILSON

### A REMINISCENCE

**I**T IS quite a number of years ago now that I was a student at the General Theological Seminary and was home in Chicago for the summer vacation. One evening I went down town to see a friend off on a train and as I walked back across Van Buren St. I passed a doorway over which was a large illuminated sign announcing a Holiness Meeting. Hearing some shouting I turned back to see what it was all about and took a seat just in time to listen to the conclusion of an address picturing in lurid detail the kind of hell that was yawning for a sinful generation. At the end of the address a penitent brother was led forward to the platform where he sank to his knees while excited prayer was offered over him to the accompaniment of mournful singing and spasmodic jumping on the part of the surrounding faithful.

A personal worker slipped into a chair beside me and proceeded to exhort me also to go forward and be prayed for. I thanked him but said I would prefer to go home and say my own prayers. He was very persistent, urging upon me the necessity of arriving at a state of holiness wherein it would be impossible for me to sin.

"Tell me," I said, "do you really think that a public confession of faith in Christ will produce this state of holiness in which one cannot sin?"

"Absolutely," he replied, "you can count on it."

"Then," said I, "how did it happen that St. Peter made the first open confession of faith in Christ as the Son of God and was guilty later of denying Him three different times?"

"Show me where you can find that in the Bible," he challenged, thrusting a New Testament into my hands. Evidently he thought I was bluffing. But having had a year as a theological student I was beginning to know my way around in the Bible and I promptly opened to the sixteenth chapter of St. Matthew's Gospel where I showed him the account of St. Peter's confession. My inquisitor shut up the book just as promptly and pur-



sued that point no further. He told me I really needed to be prayed for.

Then it was my turn to become insistent. "Tell me something else," I enquired. "Long after St. Paul had confessed Christ he wrote to the Romans saying, 'the good that I would I do not: but the evil which I would not, that I do.' How was such a thing possible?"

The man then grew technical. "Of course Paul had been converted at that time but he was not yet sanctified."

"Well," I said, "he was recognized as an Apostle. He had been preaching the Gospel powerfully for twenty years, and he was writing this Epistle which you yourself count as an inspired writing. When did he reach the point of sanctification?"

He ignored my question. "You see, it's like this. First you are in sin. Then you are rescued out of sin and you are out. Just like a man who falls in the lake and someone pulls him out. When he's out, he's out."

"Certainly," I countered, "but the next time it rains, he is likely to get wet."

Whereupon the man gave me up as a bad job and I went on home, fairly well satisfied to be in the good company of St. Peter and St. Paul.

## Casual Comment

By

BERNARD IDDINGS BELL

TO a good many of us, nothing has happened for a long time to restore confidence in the National Council like their appointment of Dr. Daniel McGregor to be head of the department of religious education. He was trained at the University of Toronto; then a Protestant preacher of parts; then by reading and conviction a convert to the Church; then a doctor of philosophy, in religion and education, of the University of Chicago; then professor of dogmatic theology in the seminary at Evanston. He appreciates and loves the Church as, perhaps, only one can who has lived outside the Church. He knows the whole country, too, and not merely the fringe along the Atlantic seaboard. He is really an expert in his field. Best of all, he knows theology, which is the intellectual aspect of religion.

One recalls, because it does not in this case apply, the definition which Dr. Foakes-Jackson gave of "religious education," shortly after he came from England to teach at the Union Seminary in New York. "Religious education, so much talked of over here," he said, "I discover to be the high art of imparting to others the things which one no longer believes one's self." There has been a lot of that sort of thing, in many denominations beside our own. It will therefore be jolly to see our department of religious education under the direction of a man who knows much about the "high art of imparting" and who, at the same time, is unerringly sure that the thing to be imparted is the truth of the Incarnation, of the Sacrifice of the Lord, and of a life of grace within the Spirit-guided Church.

Religious education has seemed a sort of pallid joke

in the Episcopal Church for a good many years—what with attempts to do research in child study (better done in universities), no helpfulness that has mattered much to priests striving to do their duty by the children, neglect of the Church's secondary schools and worse than neglect of its colleges, and lack of a realistic treatment of education for the priesthood. Dr. McGregor will have much to do. Here's hoping that the National Council, now that they have secured a first-rate man, give him both the freedom and the backing necessary for success. Doubtless they will.

## Just Souls

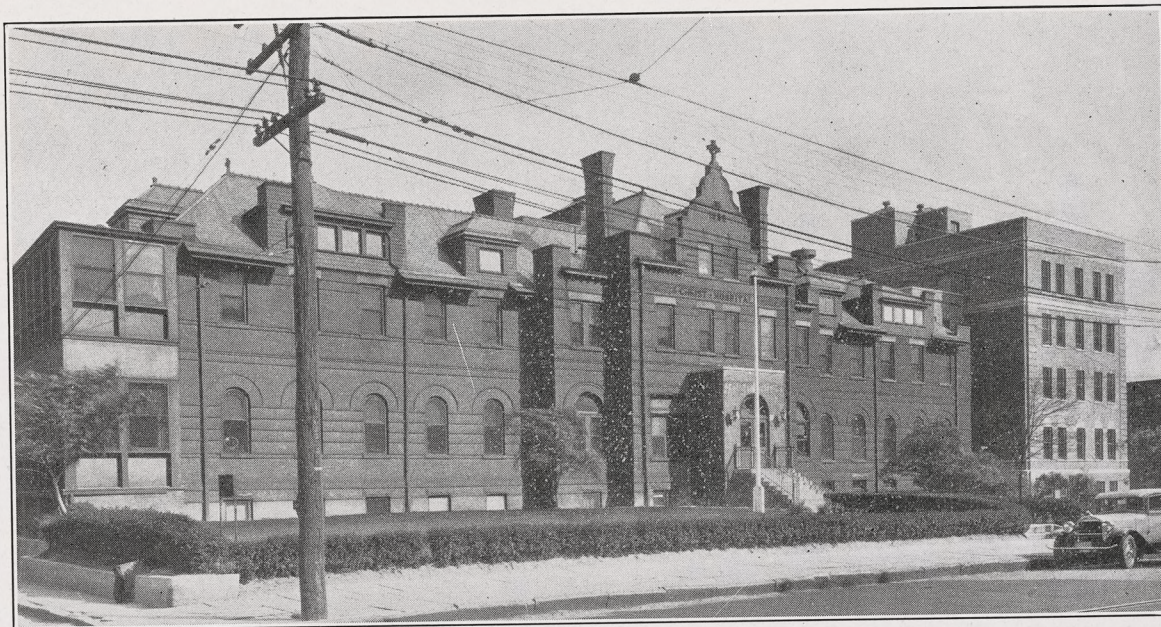
By

C. RUSSELL MOODEY

WHEN a church is going to the "bow-wows" we are quite concerned. But when the "bow-wows" are going to the church we are not concerned. We ought to be, however. For instance, a few weeks ago I had an interesting experience. It was a cold wintry morning and the wind howled its fiendish glee across the frozen tundra. The little church seemed to interfere with the march of the gale and increased the fury and frequency of its siren blast. Inside the children had gathered to learn about a certain Galilean and his gospel of friendship. Outside and at the door of the church there crouched a poor and forlorn puppy which had followed his playmate to school. His body was cold but his heart was warm. Warm in friendship and loyalty. He would wait there no matter how cold it was! He knew that his friend was inside that church, and even the cruel icy blasts could not drive him away. And when the service was over and the children came out there was one who received a great welcome. The half-frozen puppy made a bounding leap toward his master and playmate, and the two raced down the street.

One reason why our churches are empty these days is because people fail to realize that inside the sacred portals there is a Friend. A real Friend Who comes into the heart when the rest of the world goes out. And the sad part of it all is that you and I have not even a fraction of the loyalty displayed by that shivering puppy waiting at the door. We all want the friendship of our Christ but we do not want to return it. Our idea of religion is a Master making all the gestures while we make none. How long would you and I wait out in the cold to greet the One we say we love? Most of us cannot get to church even though it is nice and warm, and all we have to do is to come and grace its cushioned pews. I wonder sometimes just what the Master thinks of our so-called friendship? Now this is the point. This Christ went out of His way to befriend us. He even went so far as to give His life for us. And the least we can do is to try and be loyal to Him and to all He died for. If the experience described above is any criterion I say let the church go to the "bow-wows" and learn what it means to be a friend!





## CHRIST HOSPITAL, JERSEY CITY

By  
THOMAS A. HYDE

*President of the American Protestant Hospital Association*

CHRIST Hospital at the close of the first sixty years of its life finds itself occupying a unique position in the life of the community. Established in 1873 as a handmaid of the Church it now finds itself the outstanding bulwark of the Church in that part of the state which has changed beyond all expectation. Rev. Richard Abecrombie and his associates in old-time Jersey City could never have anticipated the startling change which has come over this city. His own parish church—St. Matthews in Sussex St., the mother church—is now a Polish Church. The old brownstone houses where state governors and social matrons once lived now echo with the sound of foreign voices and the shaded streets of old now rattle with noise and clamor of a new and changed life.

Frank Mason North must have had just such a neighborhood in mind when he wrote that great brotherhood and service hymn, which is a great favorite in our hospital chapel service;

"Where cross the crowded ways of life,  
Where sound the cries of race and clan  
Above the noise of selfish strife  
We hear Thy voice, O Son of Man."

There stands Christ Hospital with its old and new buildings lifted up, silhouetted against the sky—a bulwark of hospitality, a tower of

strength, a symbol of faith in the Healing Christ—no longer a mere handmaid to the Church but the Church herself serving, helping, guiding, inspiring and encouraging men and women to take a new hold on life in Christ's own way.

When one enters the lobby of the new Christ Hospital, his eye reaches the great bronze table containing the names of its benefactors, and in great letters outstanding "Christ Hospital—founded in the year 1873 by a group of Episcopal Clergy and their people, erected in the name of the Healing Christ." Their work, begun in the greatest humility, has grown into a million and a half dollar achievement, and the first ten cent piece picked up at the old rectory gate at the first meeting has grown into trust and endowment funds approaching a half million dollars.

At a time when many Church institutions are experiencing great hardship in carrying on, and the inroads of the depression are being keenly felt, it is good to be able to report to the Church at large that old Christ Hospital wound up last year with its account on the right side of the ledger. This happy condition is a silent witness of the value of the well known but often unheeded precept "prepare for a rainy day." Good people laid up treasure for the "rainy day." This is the "rainy day" that we often hear about. For the past sixty years poor people as well

as the rich have been leaving their small sums and their larger amounts to the endowment and trust funds. Here are wards containing many endowed beds, kept going today by the well invested funds laid aside at death by devoted people. It is all a testimony to the value of people doing good while they had the time. It is amazing to read of the number of \$100 legacies and \$500 and \$50. They mount up. People should be encouraged to remember the Church's work in their wills even though the amount seems — as some say — to be "ridiculously small." There is nothing "ridiculous" in an endowment fund today. Especially when homes of the community are not familiar with the ways of our Church and the natives in hundreds of cases get their first glimpse of the Episcopal Church through the person of the hospital chaplain standing at the bedside.

But here is a remarkable thing: the endowment fund keeps on growing and is helped by the most unexpected people from unexpected quarters. A maiden lady in Hoboken dies—during life evincing no special interest in Christ Hospital, but writing this name into her will to the amount of over a hundred thousand dollars. Another woman in the same city recently writes down \$25,000. A widow, with childhood spent in Rev. George Bennett's parish, sets aside a trust fund of \$100,000, and this before she dies. An old man in another





THE NURSES' HOME

city writes down \$50,000 reminding men of the fact that he was a choir boy in old St. Matthew's Church under that great old rector "Abecrombie". If this writer was a psalmist he would write a psalm "To the maker of the endowment fund" and have it sung to the music of all kinds of instruments. Blessed are the dead who die in the Lord and whose works do follow them in the beds of the modern hospital, in the white linen purchased through their funds, in supplies of medicines and serums and vaccines and alpine lamps and metabolism apparatus and all that up-to-date medical science has brought to pass for the alleviation and cure of pain and distress.

We get up quite a bit of enthusiasm when we realize that Sarah Jones' money, that she left behind when she died in the days of high-wheel carts and mid-victorian houses, is being spent on a modern electric knife which coagulates the wound as it cuts, or on deep therapy X-ray apparatus which penetrates the confines of the abdomen, with its piercing 200,000-volt rays seeking out the scourge of cancer. I wonder what our money will be buying a hundred years from now?

Now and again we hear it expressed: "The day of the Church institution is over." In the midst of a community seventy-five per cent alien to our Church, in a city where millions of municipal dollars have been poured into the up-building of a vast medical centre, whose ambulances shriek through the town, and which in its own right is doing a vast amount of valuable work among the sick and afflicted, this old Church hospital with its fine traditions and

its serviceable buildings, with its well-manned laboratories, its dietaries, operating theatre and all else that goes with it lifts itself high—perhaps higher than all—in its fine scientific attainment, and maintains its good leadership.

The old Hospital has recently taken in a new child—it is called for the want of a better name "The Convalescent Home"—but most of its inmates are not convalescent and, alas, have little prospect of cure. When we grew a bit richer and built a new Nurses Residence, we converted the old home to this use. If you have had any experience with hospitals you will know how difficult it is to have the unusual and especially the incurable case admitted. We grew tired of telling people that we couldn't take them in because they didn't have the right kind of disease; that is, an active curable condition. We felt that the church ought to be interested in people in whom nobody else was interested. There is not very much fun in doing what everybody else wants to do anyway. The Convalescent Home "takes anybody"—anything human. It may be cancer or paralysis or senility or anything that is liable to happen to us; and we are all liable. For three years now the old Home has been sheltering and caring for such people. Of course we go about this work in the same way that we attempt work among the curables. Graduate and student nurses write their bedside notes, the house doctors call upon them as though they were going to get well (sometimes they do), and the peculiar thing about it is that we began with no money and we still have no money, but somehow or other

the work has gone on for these years.

As we have watched the young students working in their cheerful way over some of these poor and often revolting souls, I think of those words:

"From famished souls, from sorrow's stress,  
Thy heart hath never known recoil;  
The cup of water given for Thee  
Still holds the freshness of thy grace."

And just a word in conclusion about those student nurses—there are seventy of them from Church homes throughout the country. They are the life and the light of the hospital. They radiate the spirit of their school, which was rated good enough to be registered not only by our own state but by the Board of Regents of New York as well. Their procession on Christmas morning with their lighted tapers, singing through the corridors of the hospital, concluding with their glorious chapel service was an unforgettable inspiration. And there in the front was a young nurse who will soon go out to Liberia, and behind her two others who are preparing for missionary service, and all the others looking forward to a career of service in the name of the Healing Christ. It is all part of the daily routine of a busy Church hospital, going forward, meeting the new day in the midst of rapidly changing conditions.

#### NEWS NOTES OF DIOCESE OF CHICAGO

Rallies for the presentation of the children's Lenten offering are to be held in various centres May 7 and 14th.—The 125th convocation of the southern deanery met at Grace Church, Pontiac, on April 30th, with the Rev. Charles L. Street, rector of St. Alban's school, the preacher.—The Rev. Gardner A. MacWhorter has resigned as rector of Calvary, Batavia, to be the chaplain of St. Mary's Home. The Rev. E. L. Aldworth, on the staff of St. Alban's School, has been appointed locum tenens of Calvary.—The 15th anniversary of the consolidation of Holy Trinity and Immanuel parishes was celebrated last week.

\* \* \*

#### CHOIR BOYS TO HOLD RALLIES

On May 28th city-wide choir boy rallies are to be held in twenty-five cities under the auspices of the boys' division of the Brotherhood of St. Andrew. In addition to the service there will be meetings with brief talks on what the Christian life means.



## BISHOP CREIGHTON WRITES A FINE BOOK ON MISSIONS

Reviewed by GARDINER M. DAY

When we joyfully sing in church "O Zion, haste, thy mission high fulfilling," our minds almost invariably picture the pioneer work of some great Missionary in a distant clime like that of David Livingston in Africa or William Carey in India in the past century or the splendid continuation work of a man like Bishop Roots in China or Bishop Rowe in Alaska at the present time. Seldom do we think of the arduous pioneer work of Bishop Otey in the Southwest or Bishop Tuttle in the far west or of the present work of some of our missionaries to the Japanese living in the United States or to the Indians who have lived in America even before the White Man crossed "the great pond." The former are generally designated as "Foreign Missions" and the latter as "Domestic Missions."

The reason that we think more naturally of the foreign than of the home field is simply that most of us do not know very much about the home missionary. The exotic pictures of missionary work in other continents captured our imagination in our early years when our Church School teacher or our parents found that stories about India and China were much more effective in keeping us quiet during the class hour than stories of work among the Negroes or the foreign born in America. The teacher had also previously discovered that it was much easier to secure both facts and stories dramatizing the foreign field than the home field.

Now neither we nor our Church School teacher can employ his old alibi, for Bishop Frank W. Creighton in a volume entitled *Our Heritage*, gives us a careful yet delightfully readable account of the Domestic Missionary work of our Church. In the first twenty-nine pages he presents a highly compressed sketch of the pioneer days of the Church and then he devotes the rest of the small volume to a description of the work the Church is doing in rural communities, among the Mountain People, with the American Negro and the Indian, among the foreign born and finally concludes with a chapter explaining the careful and economical way in which the work is organized nationally. At first glance this might not sound very engaging, but let me assure you that it is. Bishop Creighton writes not only out of his two years experience as Secretary for Domestic Missions of the National Council, but also brings to his work a fine knowledge of historical background which affords valuable per-



BISHOP CREIGHTON  
*"A delightfully readable account"*

spective and a pithy touch which makes each chapter capture the readers attention. This book ought to command a wide reading among the laity of our Church.

While a few pages in the first chapter on the general field of missions is devoted to brief paragraph summaries of the Domestic Missionary work of five of the larger Denominational bodies, it would have made the volume of greater value had Bishop Creighton given some definite information relative to the cooperation or lack of cooperation between these groups and our Domestic Missionaries. Rector's are continually facing the natural queries of laymen as to whether there is not a good deal of waste due to unnecessary overlapping of the work of the various Christian groups in the Domestic field. Do we only start missions where there are no Christian missions already established or do we open missions which are practically rivals to missions of other Christian bodies? I am confident that not a few readers will wish that some discussion of The Church's policy in such matters had been discussed.

### PLANS FOR CHURCH CONGRESS

Plans have been completed for the entertainment of 500 guests who are expected to attend the Church Congress to be held at St. Luke's, Evanston, May 2 to 5. Those attending will be given a luncheon by the Church Club on the 2nd when Bishop Stewart and Mr. Charles P. Taft of Cincinnati will be the speakers. Trips to the grounds of the World's Fair and to Hull House are also planned.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

One of the numerous shortcomings of this publication is lack of space. An editor expresses his mind and immediately a half dozen articles appear answering him, often in peppy language indicating strong feelings. It would certainly add to the charm of the paper to have strong men bandying each other about with invectives, but lack of columns deprives you of the spectacle. The pen that seems to get us into the most trouble is that of John R. Crosby, the happy scribe of Delaware, who combines the unusual gift of frankness with ability to express himself. Thus his recent remarks on Religion in Colleges brought forth not only much praise but also curt notes informing us they no longer welcomed into their home a paper that said such things, and also several scholarly communications in which the other side of the picture was presented.

The best of these came from the Bishop of New Hampshire, Dr. John Dallas, who was himself a student pastor for a considerable time, and a most successful one. In this he states that "there was nothing in Dr. Crosby's article that was untrue. On the other hand it is far from the whole picture." Commencing with nothing in 1913 he reviews how the Rev. Paul Micou built up an organization that is now serving 350 colleges and universities. There is then presented an honor roll of men who are serving students: Cadigan at Amherst, Bishop Jones at Antioch, Kinsolving and Bull in Boston, Lawrence, Townsend and Washburn at Brown, Hodgkin at California, Knox and Phillips at Columbia, Glenn, Harris and Fay at Harvard, Burroughs at Ames, Gardner and Green at Stanford, Stabler at Pennsylvania, Crocker at Princeton, Guerry at Sewanee, Van Dyke at Vermont, Noble at Yale, to mention but a few. Bishop Dallas then goes on to say:

"One of the obstacles which has hindered the work has been the lack of interest at home on the part of the parish priest and of the parents. Some parents and some parish priests have with kindness and courtesy written to the secretary or chaplain at college and have informed them that their child was away from home. It is hard to understand why so very, very few parents and priests have done this little thing. When Bishop Stewart was rector at St. Luke's, Evanston,



with the greatest carefulness each year he would inform the Church chaplain or secretary of the coming of a boy or girl to a given college. Furthermore he had so trained those boys and girls that the Church was the Church, and no matter the type of service presented at a given college, those boys and girls were at church every Sunday in the college town. Had there been everywhere such cooperation at the home base as persisted at St. Luke's, Evanston, our churches and chapels in the college towns would be filled with students.

"Among the men and women in the Church at large, who have this general subject very much at heart and who are spending time and energy and thought upon the Church's contact with student life, Bishop Stewart, Bishop Stevens, Bishop Penick and Bishop Keeler are among the most conspicuous. Their calendars and their correspondence and their constructive plans give witness to this fact. President Murray Bartlett and Professor Howard C. Robbins as well as Dr. Karl M. Block and Dr. A. P. Stokes are nationally known figures in the Church and in the educational world, as well as Dr. Adelaide T. Case and Dr. Gertrude Bussey whose effective work amongst students is known far and wide. Together with the men and women actually at work in the colleges and universities, these leaders and teachers in the Church are sensitive to the need that there is for more work, and they are equally aware of the long and patient and painstaking labor that lies ahead of the Church in this side of its life."

\* \* \*

#### Parish Secretary Raises Questions

Perhaps I should also hand on to you this letter from a parish secretary, withholding name, as I do not want to be responsible for anyone getting fired these days. But some of you doubtless will have answers to the questions raised. Here is the letter:

"After some ten years as parish secretary, I believe the average parish would do well to consider the following questions: Have we a program? Have we planned the work we are trying to do? Is our Parish worth the money it costs to run it?"

"I have often wondered what our parish is trying to do when they spend so much time trying to raise money to run on when they do not know what they are running for. I doubt whether our Parish is worth the money that is being spent on it. This is a Parish of 750 commun-

icants. What do you think about it?"

\* \* \*

#### The Bishop's Ability to Jump

One other important communication and then we will get at the news. A couple of weeks ago we received a story from Hawaii that Presiding Bishop Perry once had springs in his toes which enabled him to clear the cross bar at six feet during his college days at the University of Pennsylvania. A Harvard man, finding it impossible to imagine anyone from Pennsylvania doing any such thing, went into the records and reports that had this been true our distinguished prelate would have been a holder of a world's record, since nobody in those days got up that high under his own power. Not being willing to argue the matter with a Harvard man, since they are invariably right, we pass the correction on to you, reserving the right to make a further pronouncement later on when we have had an opportunity to go into a huddle with Bishop Perry upon his return from the Orient. He may be willing to defend his record even when it is disputed by Harvard.

\* \* \*

#### Meeting of Finance Department of Council

The scheduled April meeting of the National Council was not held, in order to save cash, but the finance department did meet to deal with several urgent matters. First of all consideration was given to protests received from missionaries in China over the payment of salaries in Chinese money instead of American, voted at the last Council meeting. The finance committee decided however not to reverse the Council's action but agreed to take the matter up at the October meeting.... At the last Council meeting it was decided to participate in the world's fair in Chicago providing a special committee on arrangements was able to secure gifts covering half the cost. This they were unable to do by April 15th, the date agreed upon, so our Council is not committed to participate in the affair.... Endorsement was given to an appeal for \$100,000 being made by the diocese of Los Angeles to rebuild churches destroyed by the earthquake and voted them \$5,000 from a legacy.... An additional cut in the 1933 budget of \$10,000 was necessary and was accomplished by further reductions in the staff at the Church Missions House, by the postponement in the appointment of a secretary of domestic missions to succeed Bishop Creighton and by a consolidation of

duties in the department of religious education.... Dr. Franklin, treasurer, reported that \$20,701 had been received in response to the supplementary appeal.... Approval was given for the rebuilding of buildings damaged by 1932 hurricanes in Cuba and Porto Rico out of funds that were voted at the February Council meeting.... A message was received from the Presiding Bishop, now in the Orient, in which he stated that he was more and more convinced that his visit was not only important but necessary. "The Church", he said, "has reason to be proud of the missions which I have seen thus far."

\* \* \*

#### Massachusetts Convention Debates War

As these notes are written it is impossible to tell how the debate came out, but we can report that a snappy one is being held in the convention of the diocese of Massachusetts as to whether resolutions should be passed dealing with such matters as war and world problems. A considerable group is contending that these matters are not the concern of the Church. Another takes the position that religion is not a department of life, but is life itself and must concern itself with all life and use its dynamic power to transform not only personal lives but the life of society itself. The Rev. Julian Hamlin, rector of the Advent, Boston, was a leader of the latter group and said, among other things that

"There are plenty of idealistic pagans in the world today who are brave about facing the sins of society, who know that the social order in which we live is filled with ridiculous injustices, and who regard war, for instance, as not only wrong but stupid. And if we disciples of Jesus Christ are afraid to apply the principles of Him Who preached that thundering Sermon from the Mount, to the world today, what are these idealistic pagans going to think of the Church? Is it not time that we demonstrated that the Church is not merely the conservative party at prayer? Is it not time to tell the pagan idealists of America that the Episcopal Church is something more than an interesting old religion for respectable people?"

\* \* \*

#### Delegates to Conference on Faith and Order

Delegates have been elected for the second World Conference on Faith and Order which, it is now expected, will be held at Lausanne, Switzerland, in 1937. The delegates elected by the Joint Commission are Bishop Perry, Bishop Manning, Bishop Parsons, Bishop Tucker, the Rev.



Drs. Charles Clingman of Birmingham, Ala., Frank Gavin and Howard C. Robbins, both of the General Theological Seminary, New York, and Angus Dun of the Episcopal Theological Seminary, New York, and Angus Dun of the Episcopal Theological School, Cambridge, Mass., President Kenneth C. M. Sills of Bowdoin College, and Mr. Clifford P. Morehouse of Milwaukee.

\* \* \*

#### A Record Broken in Kansas

Bishop Wise confirmed 82 at St. James', and 42 at St. John's, Wichita, Kansas, on April 23rd, the largest number confirmed in one day in the history of the diocese. The impetus for these classes was given by the Bishop during a preaching mission be held in these parishes the first week in Lent.

\* \* \*

#### Thousands Attended Baltimore Lenten Services

About 28,000 persons attended the mid-day Lenten services at St. Paul's, Baltimore. There were 2,000 at the Three Hour Service on Good Friday. Confirmations at the church and chapel this spring numbered 72.

\* \* \*

#### Announce Plans for Girls' Friendly Conference

Some of the special features of the Girls' Friendly Conference to be held in July in Los Angeles: morning meditations given by Dean McGinley of Trinity Cathedral, Omaha, Nebraska; special speakers—the Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles, on "The Church's Answer to Today's Dilemma," and Dr. J. Hudson Ballard, professor of philosophy and religion, Occidental College, on "An Adequate Philosophy of Life for Today;" a banquet with the Rt. Rev. L. C. Sanford, Bishop of San Joaquin, and Mrs. A. S. Heineman, Church woman and assistant superintendent of public instruction, state of California, as the speakers.

There will also be a pageant, "Dawn in the West," arranged by Mr. and Mrs. McGroarty, authors of the world-renowned mission play which is given annually at the old Franciscan mission at San Gabriel.

\* \* \*

#### Beating Out Roger Williams

According to John W. Haley, Rhode Island Historian, who spoke the other day before the diocesan altar guild at St. John's Cathedral, Providence, the Church of England was represented in the state before any other Christian denomination. Several months before Roger Wil-

liams arrived in Providence the Rev. William Blackstone, English clergyman, was resident in Lonsdale. That was in 1635. There he laid the foundations for the establishment of King's Church, now the Cathedral of St. John, and St. Paul's, Narragansett.

\* \* \*

#### Memorial to Dr. Claiborne

A tablet will be dedicated to the memory of the late William S. Claiborne at Otey Memorial Church, Sewanee, Tennessee, on May 14th. He was rector of the parish from 1900 to 1914 and had a large part in the founding of many missions associated with the parish. Bishop Gailor is to preach and Bishop Maxon also will take part in the service.

\* \* \*

#### Detroit Parish Has an Anniversary

Two distinguished gentlemen are to take part in a dinner to celebrate the fiftieth anniversary of St.

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Thomas' Church, Detroit. The anniversary sermon was preached on April 23 by the present rector, the Rev. Irwin C. Johnson. But there is to be a big dinner to celebrate the event in the fall at which a gentleman is to be present who, living in the neighborhood of the church, when a lad, used to earn two cents a week by building the fire each Sunday morning. He is at present the head of a printing company that is located near the church buildings. The other to be present will be Bishop Rogers who came to the parish in 1911 as a minister of the Baptist Church and was ordained to our ministry there by the late Bishop Williams. He was rector of the parish for several years.

\* \* \*

#### Retreat for Companions of the Holy Cross

The Society of the Companions of the Holy Cross are to hold a week-end retreat at Adelynrood, South Byfield, Mass., June 24-26, to be conducted by the Rev. William Clendenin Robertson of Cambridge, Mass. The total expense is \$5.50 and applications should be sent to Mrs. Rose T. Hakes, 149 Chestnut Street, Montclair, N. J.

\* \* \*

#### New Rector for Lynchburg

The Rev. Richard H. Lee of Chatham, Virginia, has accepted the rectorship of Grace Memorial Church, Lynchburg, Va. Mr. Lee has been in charge of Pruden Parish and part of Banister Parish, diocese of Southern Virginia, since 1929. He graduated from Virginia Seminary in 1926.

\* \* \*

#### Church Cooperation in Harrisburg

The churches in the diocese of Harrisburg got together a bit during Holy Week; at Gettysburg, ministers of the churches cooperated for the Three Hour service, with all of them taking part. At St. John's, Bellefonte, community services were held during Holy Week, with local ministers preaching. At Mansfield the vicar of St. James, the Rev. H. H. Gillies preached at the Presbyterian Church during Holy Week and their pastor preached at St. James. Most of the parishes and missions of the diocese report increased attendance and offerings over other years on Easter.

\* \* \*

#### Church Students Hear Wickersham

Mr. George W. Wickersham was the speaker at the annual dinner of Church students held at Christ Church, Cambridge, Mass., last

Thursday. There were about 300 present.

\* \* \*

#### Jewish Leaders in the United States

In view of the persecution of Jews in Germany it is interesting to note that five states in the United States now have Jewish governors: Oregon, New Mexico, New York, Illinois and Florida. There are twelve Jews in Congress and two are members of the Supreme Court. During the past one hundred years the Jewish population of the country has increased from about three thousand to more than four and one-half million.

\* \* \*

#### Dinner for the Church Army

A dinner for the benefit of the Church Army was held in the crypt of St. Paul's Cathedral, Boston, on April 28th. Dean Sturges presided and Captain Mountford and other Church Army leaders spoke.

\* \* \*

#### Relief Centre Opened in Los Angeles

St. Philip's, Los Angeles, California, has just opened a centre where 200 people are to be fed each day. The centre is a memorial to the Rev. W. T. Cleghorn, who was vicar of this mission for twenty-three years. St. Philip's is a church for the Negroes of the city and the Rev. Mr. Cleghorn was a Negro priest. However the present vicar, the Rev. A. T. Reasoner is white.

\* \* \*

#### Churchmen Confer With Secretary of State

The Federal Council's program for world justice and peace was laid before the Secretary of State on April 17 by a delegation of churchmen headed by Bishop William F. McDowell, of Washington. The Federal Council's policies, as explained by Bishop McDowell, were put forward as concrete means of making the Christian interest in world understanding and goodwill effective in the relations of nations.

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Reconsideration of war debts, complete abolition of all military and naval aviation, except that required for police purposes, and international cooperation looking towards the restoration of the world's trade and industry were among the proposals laid before Secretary of State Hull by the Federal Council delegation.

\* \* \*

#### College Chaplains Meet at Glendale

Addresses by Bishop Paul Jones and the Rev. Frank Gavin of the General Seminary featured the con-

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ference of student pastors of the province of the mid-west, meeting at Glendale, Ohio, on April 18-20th. There were also addresses by distinguished educators and specialists. The conference was attended by 27 college pastors.

\* \* \*

### Michigan Young People Hold a Conference

About 150 young people, delegates from 50 parishes and missions in the Greater Detroit region, attended a conference of the Young People's Fellowship at Grace Church, Detroit, on April 22nd. The Rev. W. H. Aulenbach, assistant at Christ Church, Bloomfield Hills, led a discussion group, using the jury-panel method (whatever that is), on "Can One Achieve Permanent Happiness." There was a dinner at which the guest speaker was Churchman-Poet Edgar Guest, and in the evening a play and a dance.

\* \* \*

### Paris Church Building Student Center

Work has been started on the main building of the student community center, located in the Latin Quarter of Paris, by the American Church of the Holy Trinity.

\* \* \*

### Presbyterians Protest Against Scottsboro Verdict

The Presbyterians of New York have voiced their protest against the decision in the Scottsboro case, in the form of the following resolution: "The Presbytery of New York has learned with surprise and sorrow of the new decision in the Scottsboro case. On the basis of press dispatches we believe reliable, it is difficult to avoid the feeling that the verdict has been influenced by racial and other prejudices. Fully appreciating the fairness of the presiding judge and recognizing that the trial was conducted technically in accordance with the laws of the state, we desire to protest against the custom which in so many states bars Negroes from jury service." The social service committee was directed to take such action as it deemed proper.

\* \* \*

### Methodist Students Still Must Bootleg

Colleges of the Methodist Church have passed rules announcing that beer of 3.2 alcoholic content is not to be consumed by any student.

\* \* \*

### Outdoor Preaching in Boston Common

The open air preaching services on Boston Common, held each summer under the auspices of the Greater Boston Federation of

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Churches of which the Rev. George L. Paine is secretary, are to be resumed on May 7th.

\* \* \*

**Resigns as Rector  
of Springfield Parish**

The Rev. George W. Ferguson has resigned as rector of St. Peter's, Springfield, Mass., effective June first. He plans to spend the summer in Vermont and then at least a year in study abroad.

\* \* \*

**Mrs. Hocking Speaker at  
Service League Meeting**

Mrs. William E. Hocking, a member of the Laymen's Inquiry and the wife of the chairman of it, Professor Hocking, was the speaker at a meeting of the Church Service League of Massachusetts, held last Wednesday at St. Paul's Cathedral, Boston. She spoke on "Hunting Education in China and India."

\* \* \*

**Sons of St. George  
Have Service in Boston**

The Sons and Daughters of St. George held a service at the Advent, Boston, last Sunday evening. The rector, the Rev. Julian Hamlin, was the preacher. Dean Sturges of St. Paul's Cathedral was the preacher at the Advent in the morning.

\* \* \*

**Church Conference  
of Social Work**

The Federal Council's Church conference of social work is to hold its fourth annual session in Detroit, June 11-17 in connection with the national conference of social work. Among the speakers are Miss Jane Addams; Professor Frank J. Bruno, who is the president of the national conference; Mrs. John M. Glenn, the president of our Church Mission of Help; Canon Vernon of Toronto; Bishop Page of Michigan; Dr. William S. Keller of Cincinnati; the Rev. R. W. Woodroffe of Detroit and Professor Walter Rautenstrauch, who, in case you have forgotten, is one of the big-wigs in Technocracy in addition to being a professor at Columbia.

\* \* \*

**Presiding Bishop to  
Visit World Fair**

Bishop Perry plans to visit the World's Fair in Chicago about June 23rd on his way home from his visit to the Orient.

\* \* \*

**Dedicate Memorials  
at Woodridge, N. J.**

Bishop Washburn of Newark recently dedicated a pew at St. Paul's, Woodridge, N. J., presented by the Church school, and also a memorial window, presented by Mr. Joseph Briggs. The vicar, the Rev. Rowland F. Nye, presented a class of fifteen for confirmation, and later in the

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day a class of eighteen at Grace Chapel, East Rutherford, where he is in charge.

\* \* \*

#### Franciscan Scholars Are to Meet

Scholars on the life of St. Francis are to meet at Adelynrood, South Byfield, Mass., in July, under the auspices of the Companions of the Holy Cross. Miss Vida D. Scudder is to be the chairman of the conference, assisted by Professor Edwin Booth of Boston University. Among those on the program is Dean Washburn of the Cambridge Seminary.

\* \* \*

#### Bishop Shaylor in Car Crash

Bishop Shaylor of Nebraska is suffering from two broken ribs as the result of running into a telephone pole when he lost control of his car.

\* \* \*

#### Church Social Workers to Meet in Detroit

The 13th conference of the Episcopal Social Work Conference is to be held in Detroit June 11 to 16 under the auspices of the department of Christian social service of the National Council. Social workers and clergy of Canada are sharing in the program this year.

\* \* \*

#### Raise Cash For Vestrymen

Just to prove that all vestrymen are not money-bags we can report that in a small parish in a big city it was recently discovered that every one of its vestrymen was out of work and in actual need. The parish held a bazaar, raised \$400 and distributed it among them.

\* \* \*

#### Chinese Mothers Make a Protest

A few Chinese mothers in Wuchang are complaining against the mission: The social service teaching of the Church General Hospital has progressed far enough so that some of the city children refuse to go to school in the morning until they have been washed.

\* \* \*

#### Indiana D. A. R. Bell Dedicated

The most important feature of the Easter celebration at the Washington Memorial Chapel, Valley Forge, Pa., was the dedication of the Indiana State Bell. The bell was presented by the Daughters of the American Revolution of Indiana and a large delegation of the members of the society and their friends made a special trip to Valley Forge for the ceremony.

The Washington Memorial National Carillon will, when all State

bells have been dedicated, be one of the very finest Carillons in the world. Each State is to be represented by a bell in the completed instrument. The bells are rung every day, every hour from 9 a. m. to sunset. At sunset the Star Spangled Banner is played.

Last fall a year ago Sousa and his band visited Valley Forge and were enthusiastic over the Singing Tower music and expressed delight with the musical quality of the Carillon.

Nothing has been spared by the

Old Meneely Bell Foundry of Watervliet, N. Y., to make the Washington Memorial National Carillon the most accurately tuned and most musical set of bells to be found anywhere.

The Wayne Monument, Soldiers' Huts, Waterman Monument, Museum, Cloister of Colonies, Washington's Headquarters, are to be seen on a trip to Valley Forge. Doctor W. Herbert Burk, D.D., rector of the Washington Memorial Chapel invites all to visit Valley Forge this summer.

## 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.

### 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

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Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.



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Young People's Service League Groups (age 14 and up)  
June 17-30, Cost \$21.00.

Junior Groups (age 11-14) July 1-14, Cost \$16.00.

Adult Conferences, July 15-29, Cost \$23.00, two in a room;  
\$25.00 one in a room.

Clergy Conference, July 17-29, Cost \$20.00, two in a room;  
\$22.00 one in a room.

Laymen's Conference, July 21 (afternoon)-July 23, Cost  
\$4.00.

In all Conferences, forenoons devoted to lectures and conferences, afternoon to athletics and recreation, evenings to special programs and recreation.

In Y. P. S. L. and Adult Conferences, courses are planned with reference to the National Accredited Leaders' Association requirements.

#### GUEST PERIOD

From July 29th to September 11, the property will be operated on the Guest basis, under Church auspices.

Board, \$1.75 per day; \$10.00 per week. Children under ten years, \$1.25 per day, \$6.50 per week.

Lodging in Hotel and Annexes, \$1.00, \$1.25 and \$1.50 per day; \$5.00, \$7.00 and \$9.00 per week. Reductions for two or more in room. Cottages, \$5.00 per week per room. Nurses, maids and chauffeurs, \$1.50 per day.

All meals served in hotel.

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For further information apply to:

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