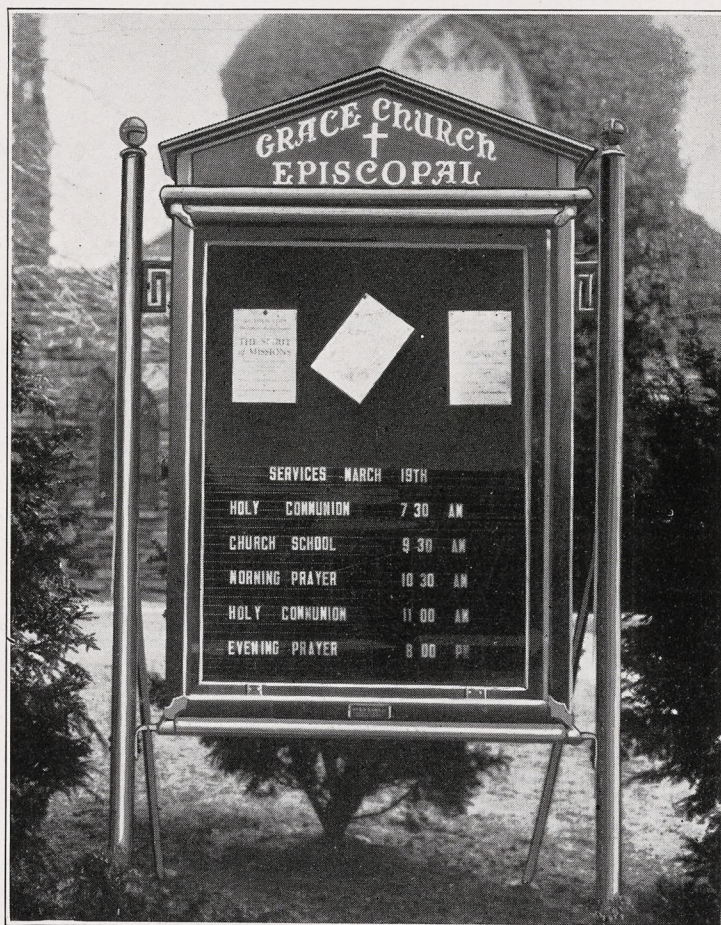


The **WITNESS**

CHICAGO, ILL., MAY 25, 1933



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At Grace Church, Mount Airy, Philadelphia

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THE WITNESS

A National Paper of the Episcopal Church

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THE CHURCH CONGRESS

An Editorial by
BISHOP JOHNSON

THOSE who were present at the recent session of the Church Congress were impressed with the wide divergence of thought and the close intimacy of fellowship which characterized the sessions. The secular press, whose chief interest in religion seems to lie in the scandals, reported that the Church was threatened with a split. As Bishop Stewart remarked, "The Church that could survive the Civil War without cleavage was in no danger of splitting over academic discussion." We all love our family too much to leave home because of our intellectual differences, and we also are so vitally interested in the principles which we advocate that our zeal is mistaken for dissension.

Like a political assembly the Church has its right, its left and its center. Unquestionably the center forms the largest portion of the Church and makes the least noise. Both the left and the right wings are vociferous. Hence the Church Congress and the Catholic Congress. This time we had the liberal Church Congress meeting in a Catholic parish. Consequently the attendance was very large and the interest great. As a rule the local parish is not intensely interested in such discussions and the attendance in a liberal environment is apt to be disappointing. They are far more confident that they will appeal to the masses than they are successful in contacting them at the moment.

Except for those on the program the liberals were not heavily represented, but whatever they lacked in quantity they compensated in the quality of their speakers. I wonder if it would not make for a larger interest if the Church Congress were always to meet in a Catholic parish and if the Catholic Congress would meet in a liberal environment. At any rate the discussions were amiable, even though the statements were emphatic. Was there ever a group like our own Church in which such wide divergence in conviction is accompanied by such courtesy and forbearance? It is a standing illustration of inclusiveness which however is not sufficiently inclusive to satisfy the desires of the

liberal party. In fact the Congress divided upon the definition of inclusiveness.

IF THE Church be likened to a household, shall we be content to confine ingress to the doors and illumination to the windows or shall we take down the walls in order that we may embrace a larger constituency? Shall we no longer demand a commissioned ministry but recognize any form of ordination as sufficient for priestly administrations? Shall we reaffirm our creeds so that they no longer bear witness to the faith once for all delivered to the saints, but rather adapt them to modern theories of our Lord's life? Shall we be so inclusive that Christ shall no longer be the only name under heaven by which men can be saved, or rather that Buddha and Confucius be admitted into a sort of co-partnership in control of the house?

In short shall we so alter the foundations upon which the Church has been builded that a different superstructure can be erected than that which now is? In the words of youth, the situation is so tense that we must do something drastic or the whole fabric will perish.

In determining what we shall do the first thing advised is to tear down the ancient structure in order that we may build something better, even though we haven't a very clear idea of what that better is. The whole situation reminds me of a resolution which was offered in a certain common council: "Resolved, that we build a new courthouse; that we construct the new courthouse out of the materials of the old and that we use the old courthouse until the new one is completed." One fails to see why we should be asked to scrap a venerable cathedral which has so many precious associations when there are so many Christians outside the Church who haven't anything to scrap, which is equally very precious. One would like to see at least the architect's plans for the new structure before one starts to wreck the old cathedral.

It is so easy to talk glibly in generalities and so difficult to be particular as to problems of stress and strain in the proposed structure. One wishes that speakers were required to define that which they so confidently assert. It is so easy to use words in a plausible manner which when analyzed do not stand the test.

IF I am a householder living in a village and open my house hospitably to those who live in the village, without respect of persons, I am doing something which can be called inclusive as contrasted with exclusive. But if I am told that to be inclusive I must permit my guests to come into my house in their own way; if I am told that I must call in others to conduct my hospitality and that I must rearrange my house to suit the demands of the guests, whatever compliance to such a request may be, it is not inclusiveness but rather an abduction of my rights as host. Inclusiveness is a pretty word but it has nothing to do with the case. What one objects to is not so much the fact that someone thinks such a thing would be helpful as that the idea is dressed up with a word which does not describe the process.

If someone asks that the Church alter its doctrine, its discipline and its customs, that is not being inclusive in any proper use of the word. If I must rearrange my whole faith and practice to carry out somebody's idea, then I must destroy something which is essential to my faith, and has nothing to do with my hospitality.

Confusius and Mahomet may have been shining lights and have done much for humanity, and their followers should be treated with civility and respect, but when you imply that they have the right to partnership with Christ in saving the Orient from its sins, then instead of rethinking missions you are restating my faith in a manner that would be disloyal to my allegiance to Him. To my judgment the religions of the Orient are no more sacrosanct than those of ancient Greece and Rome. It is my belief that if Christians had compromised with these ancient faiths they would not have been persecuted because the Christian religion would have been dissolved into a nebulous mist. Moreover the simple people who were the missionaries of the early Church would not have measured up to the standards of cultural efficiency which is now demanded of missionaries in the Orient. As a matter of fact they did their work and used the talents that they had and they won the battle. I do not believe that God despises the man with a single talent if he uses it joyously, and I do not believe that he can be judged by ten-talented men who have not offered themselves in the service.

I am not very keen about the value of intelligence tests as the yardstick by which spiritual values are to be measured. Even in the educational field we have Ph.D.'s where we used to have personalities. Good Lord deliver us from a mission field selected by any mechanical devise known to man. Unfortunately the youth who think they have a career do not as a rule offer themselves for life in a Chinese village and until they do we have to be content with using the best who offer, trusting that their love for God and man will outweigh their lack of cultural qualities.

I still think that God can use the weak things of this world and the foolish things of this world to confound the mighty. If the Orient is ever Christianized it will be by the leaven of love and never by the importation of culture.

Methods and Mousetraps

By

JOHN R. CROSBY

Rector of St. Luke's, Seaford, Delaware

I HAVE been pondering lately over why any criticism of any established method or system in Church administration should be regarded in certain circles, and by certain individuals, as a violation of the tabernacle, and a defiling of the Ark of the Covenant. Why should a speech or article pointing out that our system of religious education does not seem to work, and suggesting that a change in method might be a useful experiment; or that something seems to be wrong with the placement, education or payment of the clergy, cause such foaming at the mouth among responsible people?

It reminds me of a little incident that occurred in India some years ago. A certain institution imported an American housekeeper of guaranteed efficiency who had a profound sense of her dignity combined with an even profounder sense of her infallibility. Outside that she was an extremely nice, motherly old lady. Shortly after her arrival the institution was swamped with a plague of particularly voracious mice, which threatened, if not checked, to drive us out of the building and to eat us out of house and home. The good old lady at once ordered several hundred mousetraps, and imported about a dozen cats to act as a defending army. A week or two passed and the mice increased by thousands. The only thing caught by the traps was the finger of one of the ward boys, who contracted blood poisoning and claimed and got substantial compensation. The cats seemed to spend their time in illicit amours and stalking birds in the compound. Finally, the superintendent sent for the good lady and informed her that, though he was loath to interfere in her department, something had to be done, and suggested that, since the animals in question were strict vegetarians, the bacon and cheese used to bait the traps might possibly be replaced by something more to the taste of the prospective victims, and, that as the mice in question tasted strongly of musk, nothing but a mongoose or a snake would touch them, and a few of these useful and harmless animals might be substituted for the feline menagerie. The good lady promptly resigned her position on the grounds that she had been catching mice in Massachusetts for thirty years, and, if she could not be depended upon to use the time honored methods which she had used for years, she could not be depended upon to carry out the rest of her duties without undue criticism and interference. She left. So, in a few weeks, did the plague of mice.

NOW heaven forbid that we should compare either the National Council, or even some in the House of Bishops, to a self-opinionated old lady who could not accommodate herself to new methods of mouse catching, but, essentially, what is the difference? Everybody knows that things are not functioning as they should be in certain essential departments of the Church's organization. The clergy know it, the laity have grasped it, and both are beginning to express their views with a certain amount of freedom, and to decline to give their endorsements to existing policies, financially or otherwise, until the present state of things is altered or some attempt made to place the organization of the Church on a sound, efficient and scientific basis. It is surely not attacking individuals to point out the shortcomings of the machinery under which they work.

I have here a letter from an ex-secretary for college education, criticising the manager of this paper for an article (April 20th) for which I gladly accept responsibility. He commences by saying that "Dear old Professor Pammell of the Iowa State College began saying these things to this generation in the Church possibly fifty years ago . . . and that there has been continuous dissatisfaction with many of the men ministering to students all through the history of education. Of the men who are supposed to be ministering to college students, it is impossible to say how many are effective and how many are not.

"At any rate let us be clear on this. The Presiding Bishop and the National Council, and under them the department of religious education, and college commission and the secretary for college work have no real authority over the churches in these college communities. Even the bishops of the dioceses have no real authority unless the church is a mission church."

He closes by saying that "The whole tone and statement of your article was so unjust and untrue that I hope you will make the situation clear in a subsequent issue."

Now what are these statements from an ex-secretary for college work but a confession of the failure of an established system. Is it treason to suggest that a system that has failed to function for at least fifty years, in spite of the warnings of such men as "dear old Professor Pammell," should have been scrapped years ago, and other methods, however experimental, attempted in their place?

TO EXCUSE an inefficient system by reciting a catalog of the devoted and consecrated men who spent their lives in breaking their heads against brick walls trying to carry it out, or who achieved outstanding results by ignoring it altogether, would seem to the ordinary individual to be at best doubtful reasoning and at the worst simply absurd.

To say that a system cannot be devised to ensure proper facilities and training for our college and university students is plainly ridiculous. How is it that other churches manage it? How long does anybody think a Roman Catholic student would remain in a college in which he was not able to attend Mass, fre-

quent the sacraments, and benefit by the ministrations of its priests? And, even more important from the point of view of the colleges, especially in these days of financial depression, how many Roman Catholic students would register in any institution that showed itself indifferent to, or antagonistic to, the attitude of the Church in regard to the religious training of its children?

What the students want, and what this Church ought to be prepared to give, is adequate facilities for the practice of their religion, and the plain and unadorned teaching of that religion, combined with the presentation of the Faith that will enable the younger generation to accept intellectually the truth that is in them. More than this is not the duty of the Church, and less than this we cannot in justice offer to our children. A system that calls itself religious education and devotes itself to child psychology research, symptomology and ductless glands; that is divided in its leadership between an inefficient national department and the multifarious diocesan authorities is bound to be a failure. All honor, and credit be given to those devoted men and women who are laboring under unprecedented difficulties to carry out the work of the Church among the coming generation. The very fact that these isolated cases are doing an outstanding piece of educational work proves, not only that student work is possible, but shows up in glaring contrast the inefficiency of our existing methods.

CERTAINLY the diocesan authorities are not going to yield to a department from which they can receive neither advice or practical assistance. For the leaders of this Church to resent criticism on the ground that the National Council and diocesan authorities cannot agree, and that a few able and consecrated men make up the deficiencies of the other fifty per cent, is an open confession of the Church's failure. The Church does not exist to provide amusement for college students, good mixers to keep them in good humor, investigations into their ductless glands or psychological peculiarities, but to strengthen them in the Faith, confirm them in the principles of the Church's teaching, and to provide them with the sacraments of the Church, and the means of being instructed and perfected in the Church's teaching.

I was talking the other day with a missionary bishop of wide experience, a man of broad experience and sympathy, to whom this problem has been a matter of grave concern and perplexity. He said that his great trouble had been with misfit student pastors, but that through the National Student Council he had been able to find men who were equally satisfactory to both the students, the bishop and the Church. He asked me to stress this fact in my next article, and to point out that the reason that unsuitable men were so generally in these positions was due to the fact that the bishops did not always utilize the existing machinery. I do this gladly, but take the liberty of pointing out that an organization that has efficient machinery and deliberately does not use it, is an inefficient organization.

A Church with over a million communicants, with

an unusually large number of adherents of the college going class, and probably the wealthiest class of church members in the country, could in three months bring such pressure to bear on deans, presidents, trustees and college officials that the whole question of access to students and the cooperation of the educational authorities could be settled once and for all. We have the power, we have the influence, and I hope and trust that we may have the courage and vision to use it.

In conclusion I take it all back. I have just noticed in the Living Church Annual that "Through the groups federated into the National Student Council a Student Lenten Offering has been raised each Lent for the last five years, to be applied to work in the mission field. It began in 1928 with \$300, and reached \$2,062 in 1932." In face of that who can say that we are falling down in our spiritual mission to the college and university students?

Casual Comment

By

BERNARD IDDINGS BELL

THERE has been throughout the ages no change whatever in any of man's essential problems or attitudes. Every man is born, grows up, falls in love and marries; he has children and tends them; he labors on their behalf and in his personal search for satisfactions. His marriage problems are as old as man and as invariant; the problems connected with education were venerable when Socrates spoke or Ecclesiastes wrote—and spoke and wrote as aptly, as Dewey or Kilpatrick, and much more clearly; and his various answers to the question of what constitutes the good life change not from generation to generation. Man strives for human affection as always he has done and, as always, finds that it eludes him. He labors hard, only at length to perceive that labor gets him nowhere. He covets fame, the while he knows that soon he will be as unremembered on earth as though he never had lived. All his jokes, and especially the good ones, were jokes when Adam delved and Eve span. His tragedies at the moment are those which moved to purging pity the dramatists of Hellas; and there is no book more modern than the Book of Job. Today, as of yore, in statecraft, Caesar crosses the Rubicon and still, preparing for the Ides of March, the envious Casca and the stupid Brutus plot their dagger-thrusts. We modern Athenians crowd the Agora for the discussion of some new thing—ears open, mouths agape while wonder-workers speak of strange mutations in the elements and straight lines curved and space perhaps elliptical;—and creep back to our homes at dusk, to realize that, after all, this confusing babble has eased no human woe, added to life neither laughter nor loveliness, changed not at all anything that really matters. In human living, all that is transformed is the surface appearance of man's creations—his houses, his clothing, his table-manners, his machinery—and the verbal

imagery in which he states the old bewilderment. The search remains the same. Man changes not at all.

It is indeed fortunate that this should be so. It enables us to learn a little wisdom from our ancestors. It makes significant the searching of the saints for God. This Casual Comment goes dead against the spirit of the moment; but it happens, nevertheless, to be true.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

MALACHI—MY MESSENGER

Lesson Thirty-two

"**B**EHOLD I will send you Elijah the prophet and he shall turn the hearts of the fathers unto the children—lest I come and smite the earth with a curse."

Who was this Malachi whose prophecy was so deeply engrained in the hearts of the people of Israel? He is nameless; the word "Malachi" means "My Messenger." He is the Bridge of the Testaments. With Haggai and Zechariah he strove to rebuild the failing faith of the exiles who had been sent home by Artaxerxes, under the leadership of Nehemiah, to rebuild the temple at Jerusalem. They were discouraged and apathetic under their crushing burdens. "O if the Lord would only rise up and come among us," was the burden of their cry. And the prophet whom we call Malachi said, "The Messenger, the Angel of the Lord, shall indeed come; but who may abide the day of his coming?"

He demanded fulfilment of the Law, the ritual requirements of sacrificial worship. But he demanded far more. He demanded justice, of which all the sacrificial system was a symbol and an indication. "Woe unto them who oppress the widow and the fatherless and the hireling in his wages."

"Behold he shall come, but who may abide the day of his coming?" Shall wealthy parishes, composed of profiteers and exploiters, find His coming a thing of joy? Shall a faithless Church which has bowed the knee to Mammon and enthroned on its altars the principle of profit—shall she find His coming a thing of exultation?

Malachi says, "No."

Who may abide the day of His coming? We have a picture of what the Judgment will be like. "Then shall he say to those upon his right hand, 'Come ye blessed of my father, inherit the kingdom prepared for you from the beginning of the world. For I was an hungered and ye fed me; thirsty and ye gave me drink. I was naked, sick and in prison and ye visited me.' Then shall they say unto him, 'Lord, when saw we thee hungry or thirsty or naked or sick or in prison and ministered unto thee.' Then shall He say, 'Inasmuch as ye did it unto one of the least of these my brethren ye have done it unto me.'"

Yes, and He also said, "Thou shalt worship the Lord thy God with all thy heart and all thy soul and all thy mind." By mixing our brains with our religion we

could prevent the hungry from hungering, and the naked from being in distress. There is plenty for all; God has multiplied for us the loaves and fishes in overwhelming abundance. And surely unless the Church does her part in seeing that the hungry are fed and the naked clothed, we will be judged faithless and smitten, just as the Churches of Russia, Spain and Mexico have been punished for their faithlessness.

Let's Know

By

BISHOP WILSON

THREE WELL-KNOWN PRAYERS

WE WHO go to Church fairly regularly hear the prayers read out of the Prayer Book so often that we take them for granted. We are very grateful to someone for having phrased our devotions so beautifully. We remark about the Prayer Book as a storehouse of Christian worship, but did you ever go to the trouble of studying out what that really means?

Back in the fifth century the old Roman Empire was cracking to pieces under the savage invasions of the barbarian tribes. The Huns and the Vandals swept thru southern Europe, leaving death and destruction in their train. They came down to the city of Rome itself and when their plundering adventures had ceased, the imperial government was in ruins and the country in a state of chaos. In the years that followed law and order were little known. No one could be sure from day to day whether his life, his family, or his possessions would be in existence. During this troubled period Gelasius became Bishop of Rome and left behind him a book known as the Gelasian Sacramentary which recorded many of the prayers used in public worship. In all the ups and downs of subsequent history some of those prayers never seem to have been outgrown, even when conditions were far less critical. Certain of them were incorporated in the English Prayer Book and we still use them today.

"O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger. . . ." That's one of them which Christians have been saying for nearly fifteen centuries.

"Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness. . . ." That's another one coming from the same period. As you think of the origin of such prayers, don't they make you catch your breath a little bit and realize all over again the spiritual solidarity of the historic Church?

Then there is a third which no user of the Prayer Book could ever forget. It is called the Prayer of St. Chrysostom and goes back to a date even earlier than

that of the Gelasian Sacramentary. It is found in the Liturgies of St. Basil and St. Chrysostom, tying us in with the Eastern branch of the Church which is really the mother of all Christendom. "Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting." This prayer was never introduced into western use until the compilation of the English Prayer Book in the sixteenth century. By joining it up with these other prayers we are bearing witness to the Christian worship of God in common with all Christian people over a period of some sixteen hundred years. You are in excellent company when you offer your devotions out of the Book of Common Prayer.

The Witness Fund

THERE is an increasing need for this Fund in these days of deflated incomes. There are many clergymen on reduced incomes—some with no incomes at all—who will be without the weekly visits of the paper which means so much to them, unless you make it possible for us to continue their subscriptions. There are also Church institutions that put the paper to excellent use to which we can continue to send Bundles only with your help. If it is at all possible for you to do so will you not add a bit, when renewing your own subscription, for this Fund, thus enabling us to continue the papers to many who otherwise would be without them. We acknowledge with many thanks the following donations to the Fund:

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BRIEF REVIEWS OF A NUMBER OF EXCELLENT BOOKS

By GARDINER M. DAY

"I didn't realize how much it meant to me, until I could no longer have it," is a remark which I dare say has been made at some time by every reader of this column. It is a remark that frequently is applied to Church services and even sermons. The person who most appreciates the values of Church is often the individual who owing to some physical handicap is unable to get to Church. Harper & Brothers has rendered those who fall into this group a real service by its splendid volumes of sermons which it is publishing in a series of small dollar books, one of which appears each month. We have already reviewed the first five in this column, and two more now lie on our book table. The choices of the authors have been singularly well selected so that each volume is of exceptionally good quality.

Perspectives by Charles W. Gilkey, dean of the chapel in the University of Chicago, will be welcomed by the many warm friends the author has made by his persuasive preaching, particularly to young men and women in our colleges. Dr. Gilkey is not afraid to face squarely the moral problems which loom large in the lives of youth today and he has an acquaintance with both the problems and the young people that put him in the front rank of those who can make a Christian philosophy of life bear successfully upon them.

In *You and Yourself* Dr. Albert George Butzer, minister of the Westminster Presbyterian Church, Buffalo, deals with some of the eternal questions which arise in the lives of men, women and children in any normal community. He opens the volume with this sentence: "Most of us are deeply concerned about what other people think of us." He then swims manfully against the modern current which inclines to regard man as a mere physical mechanism. After showing why he believes in the Christian view of the greatness of man's personality, he discusses such questions as "What's right anyway; how to find yourself; how to live up to your best self; how to overcome too lonely a self; and how to create a self sensitive toward God." The simplicity with which he deals with moral perplexities and the aptness of his illustrations are remarkably striking. Dr. Fosdick in his introduction to the volume has characterized it with exquisite accuracy in writing: "These sermons

ON THE COVER

THE picture on the cover is of the attractive and serviceable outdoor bulletin board of Grace Church, Mount Airy, Philadelphia. The special feature is that it contains two display inserts: first, the usual back-board with grooves for removable letters, used when it is desired to show nothing but service notices; second, a board with grooves for removable letters on the lower half, and the upper half a cord board, felt covered, on which it is possible to thumb-tack bulletins, posters and displays of various sorts. The board is copper throughout, with the supports of rustless steel planted in concrete. It has concealed lighting, turned on and off automatically by means of a clock. The little cross and the name of the church light up also. It stands on the church lawn, is easily read even by passing autoists, and has a background of evergreens so that the entire display is an asset to the church lawn. The board was made by W. L. Clark, Inc., of New York, and was given to the parish by a member of the congregation as a memorial.

... come straight out of human experience and snugly fit the thoughts and lives of modern people."

In *The Adventures of Faith* by the Rev. Father Andrew, S. D. C., (Morehouse \$.85) we have a very sincere and simply stated Christian philosophy of the Catholic faith by a well known Missionary of the Church of England stationed in Southern Rhodesia. It is written for the layman who has not thought through to a satisfactory form of belief. Father Andrew tells why some belief is essential to his mind, why the Christian is preferable to the atheistic or agnostic, the rational grounds for his belief and the values which he holds dearest in his own personal faith.

Another small volume which ought to find many readers well pleased with it, is *Let the Hurricane Roar*, a brief novel by Rose Wilder Lane depicting the trials and tribulations and the courage and joy of a pioneer family in the great movement Westward in this country (Longmans \$1.50). While we do not as a rule review novels in this column, this is so beautiful a story that many WITNESS readers may wish to enjoy the couple of hours of pleasure which the short story will afford them.

SUMMER SCHOOLS ABOUT TO TAKE THE NEWS LEAD

Edited by W. B. SPOFFORD

It is rather difficult to tell you about the Church summer conferences simply because there is so much to tell. It was not so many years ago that Wellesley and Sewanee had this field pretty much to themselves. Now there are conferences everywhere, and good ones too. So here is an attempt to give you the news of this greatest of Church summer activity, well in advance so that you can pick your conference, since I am assuming that most of you plan to attend at least one.

Wellesley we have already told you bits about, and will have more to say of it later. It is, as you know, a top-notch among Church conferences. Many would say "the" instead of "a", but I am running no chances by using superlatives. Sewanee, meeting on the beautiful campus of the University of the South, opens with an adult division on the first of August, including a clergy conference, and then a young people's conference the last two weeks of the month. This likewise is a sort of post-graduate school among the conferences, with a faculty of stars picked from all over the country. This year for instance there is Bishop Mikell, Bishop Green, Bishop Juhan, Bishop Gailor, the Rev. Daniel McGregor, Dr. John W. Wood, the Rev. Richard Trapnell, Miss Edna Beardsley, the Rev. Gardiner Tucker, the Rev. Gordon Reese and hosts of others.

Another general conference is the Blue Mountain, held as in the past at Hood College, Frederick, Maryland. The dates are the same as those for Wellesley, June 26th to July 7th. The Rev. John W. Suter, Jr., is chaplain, and on the faculty we find the Rev. Frank Gavin, the Rev. Percy Urban, Father Tiedemann of the Order of the Holy Cross, Miss Marguerite Marsh of the Church Mission of Help, the Rev. Charles H. Collett of the National Council, the Rev. Charles L. Taylor, Jr., of Cambridge Seminary and others. Then there is the Children's Conference held at the same time and on the same campus, which is a grand arrangement since it is not only a bang up conference in itself, but it also enables parents to bring their children.

The Evergreen Conferences are held at the conference centre in the Colorado Rockies from July 31 to August 25; an ideal setting and a superb teaching force: the Rev. Gregory Mabry of Brooklyn; Dean

Philbrook of Davenport; Miss Spickard, director of religious education of the Atonement, Chicago; the Rev. Harry Watts of Denver; the Rev. Percy Houghton of the National Council staff; Bishop Burleson; Dean Dagwell of Denver being among those to give courses.

The summer school of the province of New England meets again this year at St. Paul's School, Concord, N. H., one of the beauty spots of the country, opening on June 25 and closing on July 3rd. Bishop Booth of Vermont; the Rev. Arthur M. Sherman of the National Council; Dean Glasier of Portland; Rev. Gardiner M. Day; Rev. Arthur O. Phinney; Rev. Theodore R. Ludlow; Rev. Gardner Monks are among the leaders. This conference, open to all over seventeen, is planned particularly for those of college age.

The Los Angeles School meets from June 25th to the 30th at Harvard School. Bishop Huston of Olympia; Dean Powell of the Pacific Seminary; the Rev. David R. Covell of the National Council staff; Dean Lane of Phoenix; Bishop Moulton of Utah; Miss Mabel Lee Cooper of the National Council—a real faculty you see. The Asilomar Conference in the upper part of California, always a grand affair, has had setbacks, but presumably it is to be held nevertheless. Illness of Bishop Parsons, the elevation of Archdeacon Porter to the episcopate, and the untimely death of the Rev. Crosby Bell took a smash at their faculty. But we hope to be able to report soon that others have been lined up.

In the diocese of Dallas there is a conference at St. Matthew's Cathedral, opening on June 5th and closing on the 15th. The Rev. Goodrich Fenner, rural secretary of the National Council is to give a course; Miss Margaret Marston, educational secretary of the Woman's Auxiliary is to be on hand and there is in addition a strong faculty of people from within the diocese.

The diocese of Erie and Pittsburgh unite again for a conference which is to be held at Saltsburg, near Pittsburgh, from June 25th to the 30th with Bishops Mann and Ward acting jointly as chaplains. From outside these dioceses they have Mr. Trapnell of the National Council staff and Miss Marston of the Woman's Auxiliary on the faculty.

Here we are all the way down here in the story and I haven't said a word about the Gambier Conference, which is also one of the larger conferences of a general character, and certainly one of the finest. It is held, as you doubtless know, at



GORDON REESE
A Leader at Sewanee

Kenyon College, the dates this year being from June 26th to July 7th. I am sorry to say that I cannot give you the faculty—if the list was ever sent to us it has been mislaid. However we will correct that soon.

The young people of the diocese of Long Island are to hold their conference this year at Wading River, L. I., which sounds like a nice place for young people to meet. The dates: July 5th to 12th, with the promise of further details presently.

The provincial summer school of New York and New Jersey is to meet again at Bronxville, N. Y., from July 8th to the 15th. This is a graduate school for religious leaders, with the Rev. Frank Gavin of the General Seminary and Professor Adelaide Case of Columbia University being the faculty stars this year.

The Minnesota school is to convene on June 18 at Carleton College and run through the 24th. Bishop McElwain is the chaplain, the Rev. Earle B. Jewell of Red Wing is the dean, Bishop Keeler is to give a course—as a matter of fact they have all sorts of stars; Goodrich Fenner, John S. Bunting, Dean Clarke, Harry S. Longley Jr. and rafts of others.

Well I am afraid that will have to be all for this week, and yet there are any number of other conferences, in addition to the fine ones planned for Kanuga Lake, the Church conference center in North Carolina which I told you something about last week. Certainly the people of the Church can know what it is all about if they can spare a week and a few dollars.

Oh, I would like to say a word about the School for Christian Social Ethics at Wellesley, since I have a particular interest in that

subject, and because it is a lively topic these days. As you doubtless know this school is a part of the Wellesley Conference for Church Workers. This year the faculty consists of Miss Vida Scudder, known to all Church people; Mr. Spencer Miller Jr., the consultant on industrial relations of the National Council, and a star as all know who have heard him; the Rev. Norman Nash, professor at Cambridge, and Mr. Louis Budenz, who is the executive secretary of the Conference for Progressive Labor Action, and an honest-to-goodness labor leader. By that I mean he is no intellectual who came into the labor movement from academic halls. He grew up with it and has knobs on his head to witness to the fact that he hasn't been a swivel-chair leader. Strong meat here, but certainly in these days we ought to be able to listen to what the representative for a considerable group of radical workers has to say about economic affairs.

Then here is news of another one that the mailman just brought in. It used to be known as the Racine Conference, but this year it is to be held at Kemper Hall, Kenosha, Wisconsin, and is to meet from June 26th to July 7th. There are to be four schools; one for Church workers; another for young people; one on drama and music and the fourth for the clergy. Among the teachers are the Rev. R. E. Carr of Chicago; the Rev. LeRoy Burroughs of Ames, Iowa; the Rev. H. R. Higgins of Detroit; Miss Vera Gardner of Chicago; Mrs. C. C. Reynolds of Evanston; Rev. Merton C. Stone of Champaign and Mr. John G. Metcalf, organist at Champaign, and the Rev. Harold Holt, rector of Grace Church, Oak Park.

Well there you are. There are other important conferences of course but if your favorite hasn't been mentioned here hop on your director for not responding to our request for a program.

* * *

Long Island Takes Up Social Questions

A resolution urging unemployment insurance, retirement of aged workers on annuities, education of workers in the use of leisure time and the leadership of the Church in social reform was adopted by the convention of the diocese of Long Island, meeting at Garden City on May 16th. The resolution was strongly supported by Bishop Stires who was particularly severe in dealing with the evils resulting from our machine age.

In his address Bishop Stires said the critical economic and social condition of the world made it impera-

tive that the Church turn itself to such problems. He said the world needed the spiritual leadership of the Church, now that confidence in industrial and financial leaders had been shaken, and contended it was the duty of the Church to provide that leadership.

"After three heartbreaking years," continued Bishop Stires, "conditions have not improved. There is nothing in sight but charity and expressions of hope with little background of justification. A cure must be found other than charity or we shall continue to go downward with destructive consequences."

* * *

Bishop Perry Meets Japanese Emperor

Bishop Perry had an audience with the Emperor of Japan on May 18th. His schedule for the five weeks that he is in Japan is an exceedingly heavy one, with visits to practically all of the institutions of the Church and with many conferences and interviews. He is to be there until June 10th when he sails for Vancouver.

* * *

Lenten Offering Presented in Michigan

Fifty Church schools were represented at the service for the presentation of the Children's Lenten offering, held at St. Paul's Cathedral, Detroit, on May 21st. Bishop Page spoke briefly and the sermon was preached by Archdeacon Hagger.

* * *

Los Angeles Helped By Building Fund

At the meeting of the trustees of the Church Building Fund on May 18 the sum of \$5,000 was set aside for reconstruction purposes in the diocese of Los Angeles, where so many churches were severely damaged by the recent earthquake.

* * *

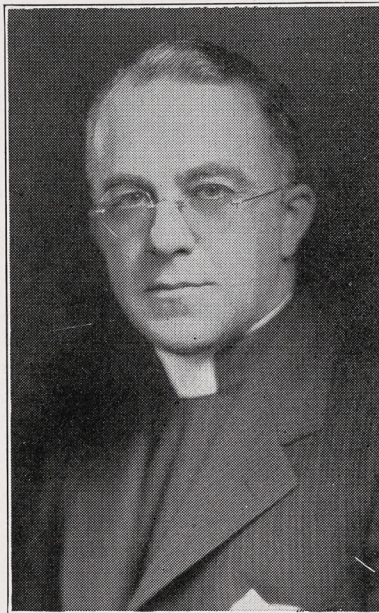
Leave as Missionaries to India

The Rev. G. V. B. Shriver and his bride are to leave on June first for India where they are to be the first missionaries to that country from our Church. The bride was Miss Catherine Humphreville who has been the director of religious education at Grace Church, Newton, Mass. She is to be succeeded in this work in the fall by Miss Mildred Hewitt, at present a member of the staff of the department of religious education of the National Council.

* * *

Rector Turns Lawyer to Aid Friend

Jack Copley, nineteen year old high school boy and a member of St. Martin's, South Omaha, Nebr., was dragged into court on a charge of driving a car while intoxicated.



B. H. REINHEIMER
Lecturer at Gambier

He couldn't get a lawyer to defend him. So his rector, the Rev. Ralph Rohr, asked if he might act as the defense attorney. He began by cross-examining the witness. "What am I supposed to do next?" asked the parson, and was told by the prosecuting attorney that he should put his client on the stand. But instead of doing that he took the stand himself and testified to the fine character of Jack Copley. The judge paroled Copley to Mr. Rohr.

* * *

Commencement at Western Seminary

The Rev. Frederic S. Fleming, rector of Trinity, New York, is to be the alumni preacher at the commencement of the Western Seminary, to be held in Evanston on June 8th and 9th. The sermon at the commencement service is to be by the Rev. Philip Carrington.

* * *

Rapid Growth of Church School

The Church school of St. James's, West Hartford, Conn., where the Rev. George G. Guinness is rector, was organized two years ago with twelve pupils and three teachers. They celebrated their second anniversary the other day with 152 pupils, 15 teachers and 4 officers.

* * *

Lenten Offering Presented in New York

The annual service for the presentation of the children's Lenten offering was held at the Cathedral of St. John the Divine, New York, on May 20th, with the vested choir composed of 1300 children from various Sunday schools in the diocese. There were fully one hundred clergy at the

service, with a total attendance of about three thousand. Bishop Manning gave the address.

* * *

Convention of South Florida

The annual convention of the diocese of South Florida was held at Miami, May 9-11, with Bishop Wing reporting considerable growth in spite of the hard times, and a fine spirit throughout the diocese. Speakers at the convention were the Rev. E. A. Edwards of St. Petersburg, who gave an address on the Oxford Movement; the Rev. Merritt Williams, chaplain at the University of Florida, who told of his work, and Deaconess Bedell, long a worker in Alaska, who told of the work there. A high light of the convention was a confirmation service at St. Agnes's, a Negro parish, where particularly fine work has been done by the Rev. John E. Culmer.

* * *

Health Mission at Chicago Parish

A mission on religion and health was held at St. George's, Chicago, recently by the Rev. Franklyn Cole Sherman. As a result the rector, the Rev. Charles E. Williams is now carrying on a weekly study group on the subject with 45 people already enrolled.

* * *

Relief Work in Diocese of Georgia

A vast amount of social service and relief work is being carried on in Georgia, either directly by the parishes or by Church people through civic organizations. The Auxiliary of Christ Church, St. Simon's Island, is caring for many families, especially of the colored people. St. Augustine's a Negro parish in Savannah, has for several months fed a group of men each Sunday morning. Christ Church, Augusta, gives regular relief through the Neighborhood House. St. Paul's, Augusta, is taking care of many of the sick and needy. St. Andrew's, Douglas, prepares luncheon for children who otherwise would be unfed. St. John's, Savannah, is holding sewing classes for the wives of the unemployed, also serving them a luncheon, and so the story runs for most of the parishes in the diocese.

* * *

Rhode Island Opposes Change in Provinces

The convention of the diocese of Rhode Island, held at the Cathedral of St. John, Providence, went on record as being opposed to any change in the boundaries of provinces. There was also considerable discussion over the question of translating bishops from one diocese to another. The vote indicated that a majority were in favor of such a plan but a deci-

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Champaign, Illinois

sion was postponed until the conven-
tion next year. It was reported at
the convention that for the first time
in the history of the diocese the
communicant strength has passed the
25,000 mark—25,182 to be exact.

* * *

**Rhode Island Clergy
Win a Ball Game**

After my report of last week you
will be glad to learn that the base-
ball team of the clergy of Rhode
Island has at last won a game. They
took on the "Sectarians" the other
day, a team composed of the clergy
of other denominations in Provi-
dence, and defeated them 9 to 7.

* * *

**Clergy are Filling
Out Questionnaire**

Theological seminaries of all de-
nominations are cooperating in
sending an extensive set of ques-
tions to their graduates under the
heading of "Aspects of Ministerial
Practice." It is an exhaustive affair
dealing with such important matters
as the practice of marrying divorced
persons; the accepting of fees for
various services; methods of money
raising (pew renting, lotteries,
bazaars, etc.); what pastors require
of their members; what they do to
discipline those who break the rules;
what the relations of the pastors
are with other churches (dealing
largely with the pastime, that I am
told is sometimes indulged in, of
sheep stealing); political and eco-
nomic questions (whether the pas-
tor will speak for a candidate, and
where and when; belong to a party;
deal with industrial matters from
the pulpit, etc.). Then there is final-
ly an opinion ballot, listing 31 ques-
tions, some of which may interest
you as a sort of ethical cross-word
puzzle. There is a space for the re-
ceiver of the questionnaire to check
"ethical", "unethical" and "de-
pends" after the following ques-
tions: Writing a personal letter of
application for a church position;
Having friends suggest your name
to a church or write for you; To at-
tempt to get a church when the min-
ister has not resigned; Calling at-
tention to a call merely to increase
the salary in the present pulpit; To
use in a sermon an outline secured
from another without giving credit;
For a minister to express his theo-
logical doubts in the pulpit; For a
minister to work for trade unions in
his community; For a minister to re-
main in his denomination even
though he does not agree with cer-
tain of its principles or dogmas; To
advertise a preaching service "bet-
ter than a movie"; For a minister or
church to invest in stocks and
bonds; For a minister or church to
invest in a corporation or firm with-

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out making an investigation to determine whether labor is exploited; For a minister to recommend investments to others; For a church to publish in its annual statement a list of those who have pledged to support the church, with amount pledged, amount paid and amount unpaid; Not to keep an accurate set of records for the church; Allowing the undertaker to place on his bill a fee for the minister; For the minister to seek another position because his church is in difficulty; Not to include perquisites or fees on your income tax report; For a minister to aid people who request assistance without making an investigation; To fail to tell a parishioner he will die when the physicians say there is no further hope; For a minister to dance and play cards. Try your hand at the answers.

* * *

Geneva Church to be Consecrated

Trinity Church, Geneva, N. Y., is to be consecrated on May 30th by Bishop Ferris of Rochester. This church was destroyed by fire about a year ago and has now been completely restored, more beautiful than ever, at a cost of about \$200,000. The Rev. Samuel H. Edsall is the rector of the parish.

* * *

George Arliss Addresses Churchmen

George Arliss, famous actor, was the speaker at a tea given by the Church Club of New York on May 17th. Mr. Arliss is president of the Episcopal Actors' Guild.

* * *

Wills Money to Students

Mrs. Leroy F. Baker, widow of the former rector of St. Paul's, Harrisburg, Pa., who died recently, left approximately \$11,500 to be used for the education of candidates for the ministry, with preference to be given to young men from that parish. She also willed \$1,000 to St. Stephen's Cathedral, Harrisburg, for altar linens and \$1,000 for the cathedral choir.

* * *

Oxford Movement Celebrated in North Carolina

Bishop Touret was the preacher at a service held in the diocese of Western North Carolina, at Tryon, to celebrate the Oxford Movement. A number of papers dealing with the movement were read during the day.

* * *

Brent House a Busy Place

Mrs. George Biller, hostess of the National Center for Devotion and Conference, Chicago, known as Brent House for brevity, reports

114 meetings or conferences held there during the year 1932. In addition it served as a student centre, with more than 3,000 visits by students of 19 nationalities representing 17 universities.

* * *

Bishop Stewart to Open World's Fair

Bishop Stewart is to give the invocation at the opening ceremonies of the World's Fair on May 27th. It is to take place in the stadium which has a seating capacity of 125,000.

* * *

Choir Festival at Harrisburg

A festival choral service was held at St. Stephen's Cathedral, Harrisburg, Pa., the evening of May 9th in connection with the convention of the Pennsylvania Association of Organists.

* * *

Preacher at Seabury Commencement

The Rev. Rodney J. Arney is to be the preacher at the Seabury Commencement. He is the rector of St. James, Kent, Washington, and prominent in diocesan affairs. He has been the rector at Kent for 28 years during which time the small mission of 33 communicants has become a fine parish, with one communicant for every eight of the population, which is said to be a national record for our Church. Mr. Arney will be Dr. Arney from now on for Seabury is to confer upon him a doctor's degree.

* * *

Bishop Brown Preacher at Nashotah

Bishop Brown of Harrisburg was the preacher at the commencement service at Nashotah House on May 18th. His subject was the Oxford Movement.

* * *

Miss Newbold Speaks in Erie

Miss Florence L. Newbold, national secretary of the Girls' Friendly Society, was the speaker at the annual conference of the society in the diocese of Erie.

* * *

Institute Secretary Studies Abroad

Dr. Wallace A. Battle, former principal of Okolona, one of the nine schools of the American Church Institute for Negroes, and now a field secretary of the organization, has been sent by the Rosenwald Fund to South America for several months of study.

* * *

Cathedral Dean Is Ordained

Dr. Chester B. Emerson, former Congregationalist and now the acting dean of Trinity Cathedral, Cleve-

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land, was ordained to the diaconate by Bishop Page of Michigan in St. Paul's Cathedral, Detroit, on May 16th. He was presented by Bishop Rogers, a life-long friend, and the sermon was preached by the Rev. S. S. Marquis of Bloomfield Hills, former dean of St. Paul's.

* * *

Meeting of Young People in West Michigan

The young people's fellowship of the diocese of Western Michigan met in Grand Rapids on May 13 and 14th as the guests of St. Mark's and Grace parishes, with about 200 delegates present.

* * *

Merton W. Ross Retires

The Rev. Merton W. Ross, rector at Saint Alban's, Vermont, has resigned because of illness and is to retire.

* * *

Commencement at the General

Commencement was held at the General Seminary May 22-24. The commencement address was delivered by Judge Edward R. Finch of the Supreme Court of New York, and the baccalaureate sermon was preached by Bishop Burleson. Alumni day was observed on Tuesday with a luncheon, followed by a meeting at which papers were read by the Rev. Gregory Mabry of Brooklyn on "Contributions of the Oxford Movement" and by the Rev. M. B. Stewart, professor at the seminary, on "The Relation of the seminary to the Oxford Movement."

* * *

Berkeley Commencement in June

The commencement of the Berkeley Divinity School is to be held June 7th and 8th. The alumni sermon is to be preached by the Rev. Henry Lewis, rector at Ann Arbor, Michigan; the Rev. F. B. Creamer of Christ Church, Detroit, is to be the toastmaster at the alumni dinner and the commencement address is to be delivered by Professor Charles T. Loram of Yale.

* * *

Convention of Diocese of Newark

The convention of the diocese of Newark was held at Grace Church, Orange, on May 9th with a preliminary service the previous evening when Bishop Washburn read his address and Bishop Creighton spoke on missions. There was also a message from Bishop Stearly who is away on leave due to illness. The convention adopted a tentative budget of \$278,000 for 1934, expressed itself favorably on the idea of having the diocese represented by women at the provincial synod, being careful to safeguard the action with the recom-

mendation that not more than half the delegates be women. The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, addressed the convention.

* * *

Wellesley Conference Organist Honored

Frederick Johnson, organist and choirmaster at the Advent, Boston, and the dean of the School of Church Music at the Wellesley Conference, has just been elected dean of the New England chapter of the American Guild of Organists. Mr. Johnson is again to head the music faculty

at Wellesley this year, lecturing on the choral preludes of Bach, leading the conference chorus and directing a series of conferences on the design and technique of church organs.

* * *

Convention of Delaware

The convention of the diocese of Delaware was held at Seaford on May 9th and 10th. Bishop Cook in his address dealt with present American life and came to the conclusion that, however economists might analyze our present state of affairs, wise men know that our breakdown is due to the tawdry, sordid, mean

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and sinful ways that belong to the common run of humanity. He stated however that the American people had shown remarkable patience, courage and determination under these trying circumstances and expressed the conviction that things generally would soon be looking up. Speakers at the convention were Bishop Campbell of Liberia, the Rev. Perry Austin of Long Beach, California and the Rev. Richard Trappnell, field secretary of the National Council.

* * *

Institute New Rector
at St. James

The Rev. Horace W. B. Donegan was instituted rector of St. James', New York on May 21st by Bishop Manning. A reception in honor of the rector was held on May 23rd.

* * *

Graduate Four at
Pacific Seminary

The 39th commencement of the Church Divinity School of the Pacific was held on May 4th in connection with the provincial synod held at Stockton. Four men were graduated and an honorary master's degree was conferred upon the Rev. James G. D. Yoshimura, rector at Nara, Japan. Bishop Mitchell of Arizona was the preacher.

* * *

Convention of the
Diocese of Central New York

The Oxford Movement was celebrated at the convention of the diocese of Central New York, meeting on May 9 and 10 at Grace Church, Syracuse. Bishop Fiske reviewed the history of the Movement at a service held the evening of the first day, and the next morning he dealt with the implications of the Movement for us today, stressing the need for a definite faith and practice. A unique feature of the convention was a demonstration by Mr. J. Lawrence Slater and the choir of Grace Church, Utica, of the proper use of Church music, with special emphasis upon the religious truths that music can help to convey. A fellowship supper was held in connection with the convention and also a reunion dinner of the alumni of the General Seminary at which the Rev. T. J. Dewees of Binghamton was the speaker.

* * *

United Thank Offering
Is Presented

The Rev. Phillips Osgood was the preacher on Wednesday at the service held in St. Paul's Cathedral, Boston, when the United Thank Offering of the Woman's Auxiliary was presented. In the afternoon there were addresses by Miss Katharine Grammer, worker with students in New England and Miss Mar-

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guerite Thomas, treasurer of the Thank Offering in the diocese.

* * *

Example of Self-Control

We want to put this down for first prize for self control under trying circumstances. One of the girls at St. Augustine's College, school of the American Church Institute in Raleigh, N. C., discovered a mouse crawling under her coat collar during a chapel service. Stifling her impulse to scream, she clutched the part of her collar containing the animal and held it closely until the end of the service. After she had marched from the building she pulled off her coat and released the mouse.

* * *

Girls' Friendly of Rochester Meets

The first annual meeting of the Girls' Friendly Society of the new diocese of Rochester was held at Hornell on May 12 and 13. The Rev. C. Rankin Barnes, executive secretary of the social service department of the National Council, was the speaker at a dinner meeting, his snappy subject being, "Do you belong to a home or a family?" On the second afternoon Mrs. Harper Sibley was the speaker.

* * *

The Status of Hooker School

"What about Hooker School in Mexico City—What is going on there now?" Miss Martha Boynton, on furrough while Miss Ruth Osgood acts as "directora," is asked that question everywhere she goes. She has explained the situation as follows:

There were formerly five school departments: Kindergarten, primary, American (six grades taught in English), secondary, and commercial. These departments with an enrollment of nearly 300 last year in the boarding and day school, had gradually grown up since the days in the late seventies when Mrs. Mary Josephine Hooker founded the institution with her own funds. The work has been recognized by the Mexican government and the school diploma has been of equal value with that of a public school.

Then in 1932, the government decreed that no primary school might exist which had in the past received, or was receiving, or expected to receive, support from religious organizations. This closed the kindergarten, the primary school, and the American department. The secondary school might exist but would receive no official recognition, which made it seem advisable to suspend that department temporarily. The commercial academy was unaffected, and its work is important as many of the girls must equip themselves

to help with the family support.

The school has three buildings: the main house, containing dormitories, dining room and kitchen, library and playrooms; a class-room building erected in 1929 by the children's Birthday Thank Offering; and the infirmary. The school year runs from January through October.

When the necessity arose for making a new plan, half the families of the boarding pupils said that the education of their daughters mattered less than the opportunity for them to live at Hooker. It was therefore decided to use the main building as

a hotel, providing a home and family life for the girls. Their ages are from five to twenty. Those of kindergarten and primary age go out to schools in Tacuba, the Mexico City suburb in which Hooker is located. The older girls attend the commercial academy, for which the Birthday Thank Offering building is used. Some of the girls wishing to study English receive lessons with one of the American teachers. This whole arrangement meets with the approval of the families concerned. It is also in line with the modern idea of conducting student hostels.

Services of Leading Churches

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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

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Wednesdays: 10:30 a. m.

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Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

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The Rev. Harold F. Hohly
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Week Days: 8 a. m.

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Week Days: Wednesdays 10 a. m., Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

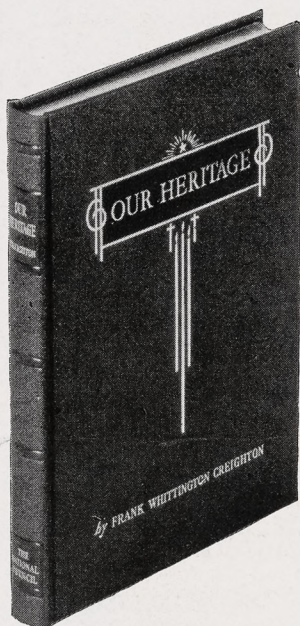
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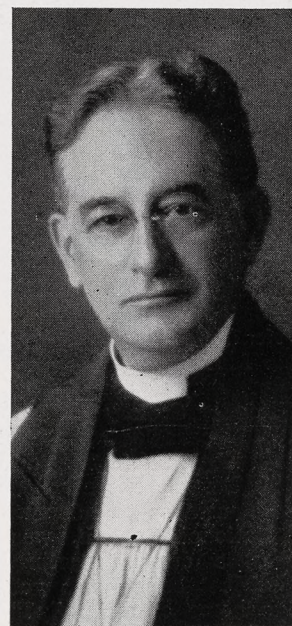
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