

The **WITNESS**

CHICAGO, ILL., JUNE 1, 1933



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Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
JOHN RATHBONE OLIVER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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THE MISSIONARY ENTERPRISE

By

MARTIN S. FIRTH

Senior at Virginia Seminary and Missionary-elect to Brazil

A MAN is dying of starvation on the bank of a river. Directly opposite him on the other bank a second man is eating his noonday meal, and wondering what to do with his excess food. If no bridge spans the river, what results? The first dies of starvation, the second, blind to needs, other than his own, dulls his senses by over-eating, and decided that this is an uninteresting world in which he exists. Both have lost life. Both are in death. One because he was not offered the bread of life, the other because he did not discover that life is found only in giving life. When we refuse to build a bridge of missionary enterprise, we not only condemn the needy nation to a dull existence, but we condemn ourselves to life without Christ.

Any appeal therefore urging the necessity of missions must be written in two columns, one which describes the need for missionary activity in the field, the other to make vivid the desperate need of the home Church to be missionary.

Jesus of Nazareth, the Son of God, has said to us "Follow Me," and He has also said, "Go ye into all the world." Two thousand years have passed and we do not yet realize that those two imperatives are inseparable. One cannot follow Christ unless one does go into the world with Him. The very act of following Christ is the act of going into the world. To decline to be missionary in our outlook is not merely to refuse to participate in one of the extra curriculum activities of religion. It is to reject the heart of Christianity.

A parable may make clear the issue with which we are faced. Here in our front yard, we have a well of clear clean life-giving water. We know it to be pure from constant testing. Across on the other side of the road flows a muddied stream filled with typhoid germs. As we stand upon our front porch we see a weary traveler stop to drink that fever-filled stream. We see his cupped hand raising the liquid poison to his lips. Do we cry out to stop him? Do we rush to offer him our water, and save his life, or do we say, "It is not good form to interfere with the private lives of others."

Of course, we rush to check his lifted hand, for if we hesitate, our hesitation is motivated by one of two attitudes. Either we fail to offer living water to dying men because deep in our thinking we doubt if it is any better than that of the germ-filled stream, or else we hesitate because we do not care enough about that person to take the trouble to save his life.

THE Christian Church (and when we use that phrase we mean every communion in the world, which has pledged its allegiance to Jesus Christ our Lord)—the Christian Church—we as individuals—have been given a well of water that gives eternal life—life free—life full—life joyous in Christ. All around us a weary race is bending to drink from streams of filth. If we hesitate to carry to our friends, to carry to our brother nations, a cup of the water of life which is ours, it means that we reject the Christian faith in one of two ways. Either we doubt that Christ's truth is valid—doubt that Christ can give life—or else we demonstrate that we do not care enough about people to attempt to help them. In failing to be active missionaries we are convicted either of doubt of the power of the God we worship, or of disobeying His command to love. We are brought to the inevitable conclusion that to refuse to carry the message of Christ to our fellow men is to refuse to be Christian.

It is just as impossible to attempt to be a non-missionary Christian as to attempt to be a non-walking walker, or a non-bridge building bridge builder. It is the act of walking that makes man a walker. It is the act of being a missionary, an ambassador of God, that makes a man a Christian.

Each man and woman who makes any pretence of following Christ is called by God to be an active missionary in his or her own life. The man who meets you at a business conference may be your mission field. If you would find free life in Christ he demands that first of all your life be given to carrying the good news that "Christ lives" to your friends.

It is not difficult for us to realize that unless an individual seeks to lose his life in service to another individual, he becomes self centered, conceited, narrow and intolerant. In the case of the individual one can see this devitalizing process at work. It is scarcely less difficult to see how a parish which does not enter into any missionary activity soon grows into a group of bigoted, self conscious, provincial sectarians. In the parish the ingrowing process which kills vision is obvious. We can see it is not enough that the individual attempt merely to minister to his own weaknesses. We can see that it is not enough that the parish merely takes care of its own poor and destitute. But the truth which we must realize, and which we often fail to, is that the principle applies just as truly to the National Church.

THE Protestant Episcopal Church in America stands in just as much danger of losing its vitality by becoming a narrowly national, self conscious, self centered denomination as does any parish. It is not enough that the national Church minister only to the weaknesses within its own borders. Such a policy will inevitably lead to the loss of the spiritual life of the Church. No national Church can hope to be Christian if it allows the vision of its responsibility to God to be limited by its national boundaries. The national Church must find its life by losing it in service to a world far greater than itself.

This surely is one of the keynotes of the Church's message to the United States. The national Church must set the example to the national government by demonstrating that we care nothing for ourselves save as we are of worth to the world. If the war-creating narrow spirit of nationalism is to be destroyed, the Church of God must show by its actions that it worships a universal God of Love. There can be no such thing as a non-missionary national Christian church.

The National Council of the Episcopal Church is today facing a difficult financial situation as is the executive committee of every institution in the world. As we face that problem with the National Council we must realize that the question confronting us is not "Can we afford to continue to support the missionary enterprise?" but rather the question is, "Can we afford not to support it?" Can we afford to refuse to go into the world and preach the gospel, when we realize that such a refusal definitely limits the spiritual life of the Church here in America, and checks God's plans for a Universal Kingdom. Therefore, desperate as are the needs of the mission field, their need for missionaries is no greater than our need to be missionaries.

We live in a day in which the crumbling of institutions which gave material security is filling men's hearts with fear and making their actions hesitatingly cautious. This is no time for a defeatist philosophy to be propounded in a Christian Church. For the very reason that the world is living in the midst of wavering uncertainties, the Christian Church must by a steady, firm, aggressive program make manifest the unstrained certainty of its trust in God. The foreign mission field is today the testing ground, the demonstrat-

ing window of the faith of the National Church.

If we would bear witness to the power of Christ, we, as a National Church must not act as men without hope.

Let's Know

By

BISHOP WILSON

LABRADOR

BEFORE the year 1000 A. D. Norse sailors drove their little ships along the coast of Labrador but found the country uninviting. Several centuries later other adventurers discovered that this coast was swarming with fish and in 1669 a charter was granted by the King of England to a group of hardy pioneers who were determined to develop its resources. Finally some permanent fishing villages began to appear and Labrador began to acquire a resident population. The inhabitants are in many respects similar to those of our own southern Appalachian mountains—English, Scotch, and Irish stock, cut off from outside contacts, retarded in what should have been their normal progress, still speaking a kind of Elizabethan English overlaid with the vernacular of fishing folk, and worrying a precarious living out of a country cold, hostile, and neglected by the world at large.

Some forty-five years ago a young interne in the London Hospital became interested in doing something for the fishermen of the North Seas. In 1892 he sailed for Labrador to investigate conditions—and he has been there ever since except when he is out telling about his work and enlisting support. The whole world now knows the name of Sir Wilfred Grenfell, physician, missionary, friend, and father to the people of Labrador.

When Sir Wilfred first visited Labrador, there was not a resident physician in the place. The mail boat, making its infrequent trips to a limited number of points, carried a doctor but he was able to do very little for the medical needs of the people. Due to Sir Wilfred's efforts there is now a chain of hospitals and nursing stations scattered along the coast where no one is ever refused attention. In the short summer season, visits are made by boat and in the long winter months they are made by dog team, sometimes over hundreds of miles. In the early years of his work, Sir Wilfred was once called fifty miles from his hospital to a family where serious sickness was reported. He found the mother of the family dead and the father dying. He gave them Christian burial and took away with him five small children. They marked the beginning of a Children's Home which now houses seventy boys and girls. Schools have now been started. The people are being taught to raise vegetables for the good of their own health, to convert their forests to useful pulp purposes, to harness their limitless water power, and to explore valuable mineral deposits.

The International Grenfell Association has been organized for the maintenance of the work and an endow-

ment has been started. But for years it has been necessary for Sir Wilfred to make lecture tours telling his story and securing additional funds. The double strain has now told on his own health and something else needs to be done.

Witness Bible Class

Conducted by

IRWIN ST. JOHN TUCKER

THE PSALMS

Lesson Thirty-three

WE ARE so accustomed to rattling off the Psalter as a perfunctory part of Daily Prayer that we lose the wild flavor, the burning bitterness, the glorious exultation or the abysmal despair they embody. They are a nation's songbook. Not only religious songs, but patriotic hymns and anthems, wild choruses of rebellion and haughty manifestos of the aristocracy, are contained. There are songs of travel; songs of home; songs of victory and defeat; hymns to the thundercloud; meditations in exile; prophecies of the coming of the Messiah; laments over the national catastrophe of the burning of the Temple—all jumbled in together.

We have so few national hymns worthy the name it is hard to make a comparison with the Psalter. But take "Hail Columbia" "Star-Spangled Banner" "My Country, 'tis of Thee" "Tramping Through Georgia" "Dixie" "Glory, Glory Hallelujah" "Home Sweet Home" "My Old Kentucky Home" and a similar assortment; bind them all together and sanctify them with the hallowed memories of centuries—and you have a Psalter. In fact, a national Psalter is in process of formation; these 10-cent or 25-cent songbooks containing popular choruses are the "germs" let us say, of an American Psalter. It was in just this way that the Psalms known to us as the Psalms of David originated.

David started the collection. Probably his fame as a minstrel led some of his court musicians to make the preliminary selections and present them for his approval and his name. From then on subsequent additions were made, in the same way that Noah Webster's Unabridged Dictionary contains words Noah Webster never dreamed of.

What is the burden of the collection—the theme around which all these songs gather? Let us take a few samples. Get a prayerbook with large type; preferably one of the old prayer-books supplanted by the new addition, so that you can mark it up.

Turn to Psalms 9 and 10, which are really parts of one psalm. Underline verses 9; 12; 18; Psalm 10 verses 2; 3; 8; 9; 10; 13.

"The Lord also will be a defense for the oppressed; even a refuge in the time of trouble. For when he maketh inquisition for blood, he forgetteth not the complaint of the poor.....The poor shall not always be forgotten; the patient abiding of the meek shall not perish forever....."

"The ungodly, for his own lust, doth persecute the poor.....he speaketh good of the covetous, whom God abhorreth.....his eyes are set against the poor.....He lieth waiting secretly that he may ravish the poor.....He doth ravish the poor, when he getteth him into his net.....Arise, O Lord God, and lift up thine hand; and forget not

the poor.....The poor committeth himself unto thee.....Help the fatherless and the poor into their right....."

"Lo, the poor crieth, and the Lord heareth him; and saveth him out of all adversity."

What would you say the motive of these psalms is? Let us go on; In Psalm 11 mark verses 4 and 5; "His eyes consider the poor." In Psalm 12 mark verses 5 and 6; "Because of the deep sighing of the poor I will up, saith the Lord;" Psalm 14, verse 7; "As for you, ye have made a mock at the counsel of the poor, because he putteth his trust in the Lord."

Psalm 15 condemns the man who takes usury; namely the money lender.

Psalm 22 was the one quoted by Jesus on the Cross; "My God, My God, why hast thou forsaken me?" The verses foretell the very picture of the crucifixion; "They pierced my hands and my feet; they cast lots upon my vesture." Even in this psalm the same note is struck. Look at verse 24 "For he hath not despised nor abhorred the low estate of the poor."

"...The poor shall eat, and be satisfied." All these words must have been in the mind of Jesus as he began to quote the psalm, only to find that his lungs, and his heart, laboring under the lash of agony, refused further utterance.

Skip a few psalms and try the 34th. Let us see;

"Lo, the poor crieth, and the Lord heareth him; and saveth him out of all adversity."

Let us try the 35th, which is a terrible psalm, full of cursing and predictions of a frightful fate. Who are those upon whom this is to fall? Upon the foes of the poor. Read verse 10;

"All my bones shall say 'Lord who is like unto thee, who deliverest the poor from him that is too strong for him; yea the poor and him that is in misery from him that spoileth him?'"

Immediately after is another verse, quoted in regard to the trial of Jesus, which shows that the Evangelist linked up the enmity against Jesus with this psalm; "False witnesses did rise up; they laid to my charge things that I knew not."

Take the great Psalm of the Wilderness, No. 68, built around the daily prayer of Moses. We are told in the story of the Exodus that every morning when Moses started the day's pilgrimage, he would chant; "Let God arise, and let his enemies be scattered; and let those who fear him flee before him." The rest of the Psalm is an elaboration of this, the very core and center of the national faith. And it says:

"Thou, O God, hast of thy goodness prepared for the poor....." This is its central note of exultation; victory in war and solemn worship at the Temple are "prepared for the poor."

Take the cursing in Psalm 69, verses 23 et seq. It is directed against the enemies of the poor. (VV 30, 33, 34)

Underline Psalms 70; verse 5 and 6; Psalm 72; verses 2, 4, 12, 13; Psalm 74; verse 20 and 22.

Psalm 82 we discussed some time ago. It is a fiery threat of revolution against corrupt senators and judges. Psalm 94 is a wild cry for vengeance against the "proud, ungodly and wicked doers." "O Lord God, to whom vengeance belongeth; thou God to whom vengeance belongeth, show thyself!" The enemies against whom vengeance is sought are the oppressors of the poor. "They gather them together against the soul of the righteous, and condemn the innocent blood."

Psalm 108; "Yet helpeth he the poor out of misery....." Psalm 109 is the most horrible of all the cursing psalms. Its fury of fate is poured out against the persecutors of the poor and helpless; the claim for mercy is based on the plea "Deliver me for I am helpless and poor."

Psalm 112; "He hath dispersed abroad and given to the poor....." Psalm 113; "He lifteth the poor out of the mire, that he may set him with the princes."

Psalm 140; "Sure I am that the Lord will avenge the poor....."

All of these verses indicate the drift of the Psalms. They are a revolutionary songbook. "He taketh the

way of the ungodly, and turneth it upside down." The ungodly are the "Covetous whom God abhorreth." The plunderers of the humble and meek are the objects of the fierce wrath of the Psalmists. Out of these familiar words begins to flash, as we read them in this way, the spurts of flame from that old fire of the wrath of God directed against the "creators of nothingness"—the devourers of God's poor.

Let us sing Psalms as they were meant to be sung, in street corner assemblies and at farm gatherings, with the ancient words translated into their present day meanings and you will see how quickly the Flame of God shall kindle again!

Casual Comment

By

BERNARD IDDINGS BELL

I WENT to Richmond last week, to preach to the convention of the Diocese of Virginia. Their Bishop, with his usual penetration, told the brethren that, although the Church in the Old Dominion was decidedly short of cash, they need not despair if only they had determination, and a little of the love of God in them. He used a striking figure. "It was only," he said, "when the Romans shortened their swords, that they began to conquer the world." That is the way a Bishop ought to talk—sensible, courageous and sort of Christian-like.

About the fact of ecclesiastical poverty, there can be no doubt. And it is not going to let up for awhile, either, even if and when times grow better. A great educational promotor said the other day, of universities, something which applies to the Church as well. After recalling that higher education has for decades been chiefly financed, out of their surplus, by the very wealthy, he remarked, "That cannot be done in the future. The common man may grow better off; but the rich will not again, in our time at least, be wealthy enough to help us very much. If they do get together a surplus of any great size, the government seems certain to tax it away from them."

Well, if anything does seem likely, it is that. In consequence, the Church from now on is going to have to depend mostly upon the contributions of the little fellows. That will demand a new sort of technique in ecclesiastical matters, as well as a confidence on the part of the public that the Church is on the side of justice, first, last and all the time. Until we have learned that new way of doing, and won the enthusiastic support of those same little fellows, the Church is going to be jolly poor.

That has advantages, though. We shall have to stop building cathedrals, for instance; but maybe we can learn how to make useful and effective the great piles we have already erected. We shall have to see that every missionary we send out is a whale of a person. We shall be compelled to use to the full every asset we possess. That will be fun, really. New experiences generally are.

Yes, yes. Bishop Tucker has the right idea. There was a man named Gideon, (is it not written in the book of the judges of Israel), who was equally wise. Let us have less sobbing in the face of the inevitable. Thank God for short swords! It is too easy to stumble over long ones.

Just Souls

By

C. RUSSELL MOODEY

IT MUST be great to be a guest towel. To lie at ease on a shelf in the linen closet and wait for company to come. And then in the hours of festivity to be taken out and hung just so on the rack. So pretty. So nice. So important, too. The other towels must give way for company. They are all right at any other time. But not now! The guests must see the dear little initials over in the corner. All hand done, too. Maybe these prove we actually own the towels and did not borrow them from a neighbor. Yes, and the linen in them is exquisite, too—to look at. But just try and dry your hands with a guest towel. Did you ever see anything change so fast and look so miserable as one of these domestic windshield wipers after one trip over the hands and face? I guess I have considerable of the jungle in me, for I never see a guest towel but there comes to me an overwhelming desire to yank it from its perch, treat it roughly, roll it up into a ball—anything to make it feel it has something else to do but hang around and look pretty. Maybe this is why they give me explicit orders to use the everyday towels. They know how I feel about these dainty cloths that grace the racks only when they can make a good impression.

We have too many "guest-towel Christians" on our lists today. You never see them unless there is something special going on. Then they put in an appearance, and look so nice. So pretty. So important, too. Take Easter for example—what a day it is for the "guest-towel Christians" who take their place in the pew in church while the regulars are shunted into a back seat. If they only would wear their initials we might be able to tell from whence they came and to whom they belong. Even the guest towel does this favor. Next Sunday they are gone—and why not—the festivities are over and how can they make a good impression in an empty church? With the company gone it is time to get back to normal, and only the faithful remain to do the Master's work. The greatest problem Jesus Christ has to meet is these "guest-towel Christians." They must try His patience beyond words. If I understand rightly Christianity isn't concerned with appearances but with service rendered—conscientiously and consistently. Christ probably would prefer the everyday cloths worn by us to the guest-towels arranged in all their daintiness. For His Kingdom is not in the linen closet but out there where men and women labor by the sweat of their brow! And if we must have initials on our towels let these be our choice—I. H. S. "In His Service."



CADET CHOIR LEAVING THE SHATTUCK CHAPEL

THE SHUMWAY MEMORIAL CHAPEL

By

GEORGE B. PACKER

THE Shumway Memorial Chapel at Shattuck School in Faribault, Minnesota, is one of the oldest school chapels in the country, as it is one of the most beautiful. Dedicated to the service of God and for the use of Shattuck School on September 24, 1872, it has been the center of the school's religious life for more than sixty years.

The chapel was the gift of Mrs. Augusta M. Shumway of Chicago as a memorial to her infant daughter, Eunice K. Shumway, who died in 1872. Mrs. Shumway had spent the winter of 1870 in Europe with Bishop Whipple and his family, and had become interested in his efforts to found the schools in Faribault. Always a woman of generous impulses, she showed her friendship for him, and her interest in the work he had planned, by promising a chapel for his boys' school. It was partly finished when the Chicago fire destroyed a large part of her property. As soon as she was able to collect some of her insurance, she came to Bishop Whipple and said: "Bishop I prom-

ised God to build the chapel in memory of my daughter. It is my one debt. Here is the money to complete the building."

The chapel, built entirely of native blue limestone, even to the top of the spire, was unquestionably at the time the finest church building of its size in America. To this day it is still greatly admired by artists and architects for the beauty of its proportions, for the graceful stone spire and open belfry, and for the attractive interior, with the pews facing each other on either side of the central aisle, as in the choirs of English cathedrals.

The architect was Mr. Henry Congdon of New York. Mrs. Shumway was greatly interested in all the details of the construction, and visited the school several times while the work was in progress. Many items of the equipment and furnishings of the building were purchased by Mrs. Shumway in England and on the continent. The stained glass windows, designed and manufactured expressly for the chapel, by Berrand

and Westlake of London, are extremely rich and beautiful. A font of white marble elaborately carved, is the work of Carmelo Fontana of Carrara, Italy. The communion service is of silver inlaid with gold. Each piece is engraved "Memorial Church of the Good Shepard, 1872." The Bible, Prayer Book and Book of Altar Services are stamped in letters of gold with the same inscription.

The chapel as originally built was planned for a school of two hundred boys and it accommodated the school comfortably for more than fifty years. As the enrolment of the school grew beyond the number originally thought of as the limit of attendance, the chapel became more and more crowded until it became evident that an enlargement was necessary. The matter came to a head at a meeting of the Alumni on Commencement Day in June, 1927. Upon the assurance of the alumni that they would give their moral and financial help, Mrs. C. W. Newhall, wife of the Headmaster of Shattuck, was pre-

(Continued on page 15)

BRIEF REVIEWS OF A NUMBER OF EXCELLENT BOOKS

By GARDINER M. DAY

In *Modern Tendencies in World Religions* Prof. Charles S. Braden of Northwestern University has written a unique and interesting volume. (Macmillan \$2.50). It is not like most books on world religions a summary of the beliefs of the various religions, but it is a summary of the actual condition in which the various non-Christians are in, in India, China, Japan, Turkey, and Russia with a final chapter on the present state of Judaism. The present condition of Christianity is omitted owing to lack of space, and the chief references to it appear only to clarify such situations as that in China where there is a considerable Anti-Christian movement.

Probably the most unfortunate effect of courses on comparative religion upon college students is due to the fact that each religion is studied in theory rather than in practice, so that as a result many of the students being impressed chiefly by the finest precepts of the non-Christian faiths come to the conclusion that in view of the impossibility of arriving at absolute certainty one religion is as good as another. Were a volume, like this one of Dr. Braden's in which the actual religious practices are considered incorporated in such a course, it would almost inevitably help the student to a more accurate comparison of the relative value of the different religions. In conclusion, let me add that the chapter on Russia gives the clearest account in brief compass of the Church in Russia since the revolution that I have seen anywhere.

We turn now to a volume which has scarcely a sentence about the present unless it helps to illustrate life nineteen centuries ago. Dr. Henry K. Booth evidently observed that we have on our shelves innumerable lives of Christ, but that if a Church school teacher wants to describe the geographical, cultural, political, social, or economic background of The Master's life he must search through many scholarly tomes on each of those topics. Consequently Dr. Booth has brought together between the covers of one book *The World of Jesus* (Scribners \$2.) a most lucid description of the world in which Our Lord spent His earthly life. Those who know Dr. Booth's earlier work on *The Background of the Bible* will not need to be told of the author's marked ability in treating a subject comprehensively and at the same time compact-

ly, informatively and at the same time entertainingly. This book will meet a real need and ought to find its way on to many a Church School library shelf.

Readers of our contemporary *The Living Church* will be pleased to learn that a selection of the Meditative Comments on passages of the Bible by the late Dr. Floyd W. Tomkins which ran for five years in the columns of that periodical have been published in book form under the caption, *Daily Bible Studies* (Morehouse \$1.50). The comments are very brief and to the point and the book is peculiarly well adapted to a layman's period of daily meditation.

"Does not the street-level view of one's fellows have to be supplemented by the God-level glimpses in order to sustain our feelings of friendliness and love?" asks Dr. Ralph W. Sockman in a little volume of sermons entitled *The Unemployed Carpenter* (Harpers \$1). Dr. Sockman believes it does and further declares that "The only way that men can be made to feel permanently and dominantly brotherly is by means of religion." Dr. Sockman, writing out of the rich experience of his remarkable career of ministering to a large and important Methodist Church in New York City for the seventeen years since he graduated from his theological Seminary, like Canon Streeter and Dr. Merrill, declares that there never was a time when man needed to make special effort to open the windows of his soul to these "God-level glimpses." The reality and meaning of some of his own glimpses of the Divine he reveals in this volume which will be especially welcomed by the many friends he has made by his Sunday afternoon radio broadcasting.

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

LAYMEN KEEP THINGS MOVING

The laymen of St. Luke's, on Western Avenue in Chicago, are keeping things on the move in this lively little parish where the Rev. John C. Evans is rector. They have developed a recreational centre beside the rectory, for the special use of the unemployed of the parish; there is a real men's club that is carrying on social service activities; there are two boy scout troops, a newly organized choir of young voices and a flourishing young people's fellowship.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Under the title of "Horizons" the field department of the National Council has just issued an attractive and timely pamphlet that is worthy of the attention not only of the clergy but of the laity of the Church as well. It is Every Member Canvass material but if you toss it over your shoulder into the waste basket, thinking that it concerns itself merely with the gathering of cash, you will be making a mistake. About the only reference in it to money, which many think is the sole concern of our National Council officers, is the statement that "On Whitsunday, June 4, 1933, there is not one sign to indicate that the membership of the Church can provide more for the support of the parishes, the dioceses and the general Church next year than they have in the present one. Many of our communicants are finding it necessary to live on half the income they once enjoyed. The Church can do as well." Certainly there is no high-pressuring for coin in that statement. As a matter of fact the leaflet deals with the world that we are living in today, which is a very different one from that of a few years ago, and the ways that the Church can serve. It faces the fact that we are in a world-wide revolution and rejoices in it since it gives us an opportunity "to see to it that the new horizon which is pushing up shall be more like the kingdom of God than anything the world has yet seen." "It is none too soon to re-think our parishes and launch out on new programs. No Every Member Canvass as a routine effort need be undertaken next November. For a number of years parish leaders have been asking for something new. They have it now." It is a challenge to Church leaders, clergy and laity alike to go out and do a real job. And it is my opinion that the Church can be a real factor in the new day only as it promptly accepts the challenge so well stated in this pamphlet.

* * *

St. Thomas Church Is Picketed

The spectacle of fashionable St. Thomas' Church on Fifth Avenue being picketed is nothing new. It frequently happens on Easter and Christmas when radical labor groups march up and down in front of the church with banners informing the

high-hats who worship there on feast days that there are starving people in their fair city. But it was something new when last Sunday several men marched up and down in front of this famous church with banners protesting against the purchasing of English made stained glass. Just who the protesters were was not determined but presumably they were the hirelings of American stained glass makers who think that "Buy American" is a good idea, at least as far as their own particular product is concerned. The answer to that seems to be that art, like religion, is international if it is any good.

* * *

Convention of Diocese of Springfield

The convention of the diocese of Springfield (Illinois) was held at Decatur on May 17th with Bishop White reporting, what is so generally reported these days, that while things are tough financially things are looking up spiritually, with larger confirmation classes, increased church attendance, etc. The Woman's Auxiliary held a convention at the same time.

* * *

Young People's Conference in Arkansas

The 7th annual provincial young people's conference is to be held at Winslow, Arkansas, opening on July 3rd, continuing through the 15th. Bishop Howden of New Mexico is to be the director and is to give a course on Christian ethics. The Rev. Richard M. Trelease of Kansas City is to give a course, as is also the Rev. Richard S. Watson who is secretary of young people's work in the diocese of Dallas.

* * *

Massachusetts Rector Resigns

The Rev. Reginald Pearce has resigned as priest in charge of the Epiphany, Dorchester, Mass., effective June 16th.

* * *

A Fine Manual for Confirmation

We are glad to pass on to you the information contained in the following letter sent to us by the Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pa.:

"In my mail the other day I received a copy of a Manual for use in preparation for the Holy Communion. After perusing it, my impression is that it is one of the finest, and, at the same time, very reasonable in price. It's cost, post-paid, is fifteen cents per single copy, and ten cents a copy in lots of ten or more. The author and publisher is



BISHOP BOOTH
Chaplain of Concord Conference

the Rt. Rev. Herman Page, bishop of Michigan, 63 East Hancock Avenue, Detroit. Unknown to Bishop Page, and presuming that no one else has written you about the same matter, I am taking the liberty of calling attention, with the hope that a large number of communicants, throughout the Church, may know of this latest manual, and share with me, and those who have already received complimentary copies, it's very decided value."

* * *

College Students Oppose War

A nationwide poll of 65 colleges and universities in 27 states has recently been conducted by the Inter-collegiate Disarmament council and the National Student Federation of America, the students being requested to vote whether or not they would participate in a future war. Of 21,725 students, almost 39 per cent took a strict pacifist stand; of the remaining students, 7,221 said they would bear arms only in case of an actual invasion of this country, while 6,089 expressed themselves as willing to participate in a war of any character involving the United States.

* * *

Summer Conference in Diocese of Georgia

Camp Reese, diocesan summer conference of Georgia, is to open on June 10 with a young people's con-

ference under the direction of the Rev. C. C. J. Carpenter, assisted by a number of clergy and lay workers of the diocese. On the 24th the young people leave and the adult conference gets under way with the Rev. H. Hobart Barber as director.

* * *

Negro Churchmen Have Convention

The 28th council of Negro churchmen of the diocese of Georgia met recently at Thomasville, Ga., the Auxiliary meeting at the same time. The council urged greater support for the educational institutions of the American Church Institute for Negroes and the national work of the Church and urged greater effort to make Negro parishes self supporting.

* * *

The Presiding Bishop and Japanese Strikes

According to the Japanese vernacular press in Tokyo Presiding Bishop Perry barely missed a nice little academic fracas when he first arrived in Japan in March. It seems that the student body of St. Paul's University went on strike because of what they claimed was the arbitrary dismissal of two professors. The students sent a petition to the authorities asking for their reinstatement. The petition was disregarded. On the 10th of March the authorities yielded to the extent of promising the students that, although the two professors could not be formally reinstated, they would try to find other positions for them. The students, according to the Japanese papers, were not pleased but thought they had done all they could so they returned to their classes. The very next day Bishop Perry arrived in Japan, never knowing, perhaps, how close he came to being caught in a strike situation.

More recently there has been trouble at St. Luke's International Hospital. The Japanese employees of that missionary institution were, on the 28th of April, threatening to go on strike. Their alleged grievances were bad food, no pay for overtime, and refusal on the part of the hospital authorities to permit them to join a labor union. We have not yet learned how this dispute came out, but we shall continue to watch the Japanese papers with much interest. It is barely possible that Bishop Perry and Dr. John W. Wood, in Japan for the dedication of the hospital, were greeted by pickets as well as Church dignitaries.

* * *

Statement About the Scottsboro Case

The executive committee of the Federal Council of the Churches on May

28 issued a public statement on the Scottsboro case. The statement declares that "the issues involved in the Scottsboro case are neither local nor sectional," but that "the treatment of Negro citizens almost everywhere in America brings all of us to shame." The situation which is disclosed in connection with the Scottsboro case is held to be "so crucial that the churches should express their convictions in no uncertain terms."

Pointing out that "when suspicion is raised that justice cannot be secured because of creed, race or color" faith in the soundness of our institutions is shaken, the statement urges "churches and church leaders everywhere to voice their conviction that justice for all, irrespective of creed, race or color, should be assured in America." The judgment is expressed that, as a result of the developments attendant upon the Scottsboro case, "interracial understanding and goodwill have been further jeopardized."

Convention of Diocese of Connecticut

A cut in the assessments on parishes and a cut also in the cost of administering the affairs of the diocese, including the salaries of the two bishops, was the chief action taken at the convention of the diocese of Connecticut, held at Hartford. Action was taken after a spirited debate and passed by a very narrow margin. The argument was that parishes had cut to the bone and that it was essential that the diocese do likewise. Three bishops addressed the convention, Bishop Acheson pointing out the need for the teaching of temperance now that repeal is upon us; Bishop Budlong urged everyone to contribute to a fund to be drawn on to aid clergymen whose salaries are in arrears and Bishop Brewster, who is supposed to be retired but is still extremely active told of the work he had done during the past year. Mr. Origen S. Seymour, former New York attorney now living in Connecticut, was elected chancellor to succeed the late Burton Mansfield, and Mr. George E. Bulkley of Hartford was elected treasurer of the diocese.

Large Class at Jamestown, N. Y.

A class of eighty was presented for confirmation at St. Luke's, Jamestown, N. Y., recently by the rector, the Rev. Lewis E. Ward.

Summer School at Hobart College

A summer school for the young people of the dioceses of Western New York and Rochester is to be held at Hobart College, Geneva, June 23 to 26 with the faculty consisting

of Dean Hale of Buffalo, the Rev. William Compton of Rochester and the Rev. Niles Carpenter of Buffalo.

Convention of Western New York

The convention of the diocese of Western New York was held at St. John's, Buffalo, on May 15th and 16th, featured with an address by Bishop Davis on "The Challenge of Christ After 1900 Years." He spoke of the need of a new brotherhood and for more genuine personal religion. He suggested discussion classes for parishes, selected book for reading and merit badges for Church school pupils, not for attendance, but

for progress in the development of the Christian life. He also urged the revival of the family pew and expressed the hope that there might be many preaching missions throughout the diocese in the fall. Later in the convention plans were made to carry out the suggestions contained in the Bishop's address. Plans were also made for the observation of the Oxford Movement later in the year.

Erie Young People Have Conference

The annual conference of the young people's societies of the diocese of Erie was held at Sharon May 21st and 22nd with delegates present from

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thirteen parishes. One of the features of the convention was a trip to St. Paul's, Farrell, where an unusual work is done with the foreign-born.

* * *

Many Confirmations in South Florida

On a recent Sunday Bishop Wing confirmed a class of 109 at St. Agnes', Miami, Fla., a Negro congregation. On the same day he confirmed 60 at Holy Cross, Miami. St. Agnes' Church, incidentally, is the largest Negro congregation in the south and the third largest in the country. It is in charge of the Rev. John E. Culmer who has done a notable work among his people.

* * *

Religious Educators Meet in China

Because of a gift of \$100 in gold from America it was possible for 16 delegates from the three missionary districts of Shanghai, Hankow and Anking to meet at Wuhu from April 19-21 for a conference on religious education. It was the first of the sort to be held since 1927 though it is hoped that they may be held regularly in the future. They discussed modern trends and ideals in religious education, with Miss Alice Gregg, general secretary of religious education; Mrs. D. T. Huntington; the Rev. W. P. Roberts; the Rev. Lloyd Craighill; Miss Louise Hammond and the Rev. Newton Tsiang reading papers which stimulated lively and fruitful discussion.

* * *

Albany to Have Summer School

The Albany Summer School and the provincial conference on rural work are to meet at the same time, from June 26 to June 30, at St. Agnes' School. Among the leaders are Bishop Oldham, Dean Lewis, Dr. Frank P. Graves, who is the commissioner of education in the state of New York, Dr. Foley of Philadelphia Seminary, the Rev. William H. Dunphy of Nashotah, Rev. Edwin S. Ford of Sparta and Rev. Charles R. Allison of Warsaw, the latter two dealing with topics relating to rural work.

* * *

Boys' Service at Detroit Cathedral

Several hundred boys, representatives of various boys' organizations, attended a great interdenominational service that was held on May 28th at St. Paul's Cathedral, Detroit. The preacher was the Rev. Irwin C. Johnson, diocesan director of boys' work.

* * *

Acting Dean for St. Stephen's College

President Butler of Columbia University has announced the appointment of Professor D. G. Tewksbury as acting dean of St. Stephen's Col-

lege for the coming year. He will succeed the Rev. Bernard Iddings Bell.

* * *

Methodists Consider Social Changes

There was excitement in the annual conference of the Methodist Church of the New York area the other day when resolutions were introduced advocating the government ownership of railroads, banks, mills, public utilities and practically all the basic industries. The resolution stated that the people should take over the key industries and "control and operate them not for the benefit of a selected few, as at present, but for the benefit of all the people, in their dual capacity as consumers and producers." One clergyman said that the resolution sounded to him like Russian Sovietism, and then surprised the assembled brothers by declaring that since the Russians were the only people doing any business "there must be something in communism more than we have been led to believe." The clergy it seems were pretty generally for the resolution but it was opposed by the laymen and sent back to committee for revision. What happened to it there I did not hear, but the fact that it was the chief matter before a large church convention for half a day is in itself a sign of the times.

* * *

Bishop Perry Receives a Letter

Maybe he didn't receive it at that, since he is in Japan, but anyhow one was sent to him by the Protestant Episcopal Laymen's Association, of which the Rev. Alexander Cummins is the genial boss, protesting against his acceptance, as Presiding Bishop, of an invitation to celebrate a pontifical mass at the Catholic Congress which is to be held in Philadelphia next fall. The letter goes further than that. It says that the Presiding Bishop should not even attend the Catholic Congress by stating that "We earnestly protest against his giving sorrow to the members of the Protestant Episcopal Church by his attendance at such congress."

Well I suppose it is letters like

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that that makes it so much fun being an Episcopalian; some group is always "sorrowing" because of the actions of some other group. We fight hard and even bitterly for a time, but we always end up with a love feast.

* * *

Concerned About the Unemployed Clergy

Mr. F. Edmund, a layman of the Pacific coast, has written us greatly concerned about the unemployed clergy. That there are a large number of them he feels is certain. What is more there are many whose pay has been cut to but a few dollars a month, with stories not infrequently heard of rectors who have work but are not able to collect their salaries. Mr. Edmund then comes forward with several definite suggestions:

"The laity are largely up against it, though I reckon there are still some who *could* help if they would. Then there must be still a goodly number of clergy, bishops and priests, receiving from \$150 a month up. Are they content to see their brethren starve, or practically starve; missions and small parishes closed or linked together with fewer services through lack of funds, while they continue in at least comparative comfort?

"I have three suggestions to make that, between them, would soon eliminate this stigma on our Church. First, let all ordinations cease until those now ordained are safely provided for; the young men concerned would find it much easier to obtain some temporary employment than the older clergy, who are mostly utterly unfit now for lay work, and in any case ought not to be put into competition with a laity themselves often seeking in vain. Second, let the clergy who have reached the pension age be required to retire as quickly as possible. Third, let a tax of from 1% to 3% a month—according to circumstances—be laid upon all our clergy who are receiving \$100 a month and up, with which to provide a fund to open up closed and partially closed work properly and thus to provide for the elimination of all unemployment, and to provide at least \$100 and house as a minimum for all.

"I venture to say that these three suggestions would end this disgraceful situation in short order, and probably the tax would only be needed for 5 or 6 months. Whether by the diocesan, through provincial arrangement, or through New York, all of these suggestions are *possible*; they are *practicable*, and they are *certain* to accomplish the end desired. The present situation is a disgrace,

and when it need not be it is almost unpardonable.

"One other thing. It ought to be made impossible for young, inexperienced men—often hardly ordained—to become rectors of large parishes, while their experienced brethren are ignored."

* * *

Nurses Have Service in Williamsport

Canon Hiram R. Bennett, rector of Christ Church, Williamsport, Pa., was the preacher at a recent service for the Williamsport chapter of the Guild of St. Barnabas for Nurses. He admitted several new members, bringing the total to about fifty.

* * *

Many Confirmed at San Antonio

During the past year 229 people have been confirmed at St. Mark's, San Antonio, Texas, and another large class is now being prepared. The parish is to celebrate the 60th anniversary of the laying of the corner stone this summer.

* * *

Chicago Layman Is Honored

Forty years of service in the Church on the part of Mr. Courtenay Barber, Chicago layman, was recognized at the Redeemer on May 16th. Mr. Barber has long been a leader of the Brotherhood of St. Andrew and a chapter, named after him, was instituted that evening by Bishop Stewart.

* * *

Large Class for New Jersey Parish

A class of thirty-one people, the largest in the history of the parish, was presented to Bishop Matthews at Christ Church, Toms River, N. J., on May 21st by the rector, the Rev. W. M. Sidener. Dean Dagwell of

Denver was present and took part in the service.

* * *

Hobart Students Support Roosevelt

A movement to enlist public opinion in support of President Roosevelt's program for world disarmament and economic peace has been inaugurated by the students of Ho-

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RETREAT

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bart College. They first wired the President that they were all for him, and then sent a communication to the international relations clubs of 400 other colleges asking them to do the same thing. In this way they hope to start a movement which will line up the million undergraduates in our colleges behind Roosevelt's program.

* * *

Acolytes Festival in Chicago

The 24th annual acolytes festival of the diocese of Chicago, is to be held this evening, June first, in the University of Chicago chapel.

* * *

Anson Phelps Stokes, Jr., Made Associate Rector

The Rev. Anson Phelps Stokes, Jr., who graduated last June from the Cambridge Seminary, has been elected associate rector of St. Mark's, Shreveport, La. Mr. Stokes has been in the parish since September as assistant to the rector, the Rev. James M. Owens, and has done such fine work that the vestry made him associate rector at Dr. Owens' suggestion.

* * *

Festival of Drama and Music

A festival of music and drama is

to be held at Canterbury Cathedral, England, from June 5th to 10th. Tennyson's "Becket" is to be produced by a notable group of actors; a symphony orchestra is to give concerts during the week and there are to be lectures on Chaucer and the Canterbury Tales by the poet laureate of England, Mr. Mansfield.

* * *

Council of Diocese of Southwestern Virginia

The 14th annual council of the diocese of Southwestern Virginia was held at St. Paul's, Lynchburg on May 16th and 17th, with a meeting of the newly formed Laymen's League being held the evening before at Virginia Episcopal School. The high spot of the convention was a mass meeting at which the sermon was preached by the Rev. ZeBarney Phillips of Washington. The diocese went on record as opposing the rearrangement of provincial boundaries, and agreed to make an effort to get an additional sum to help make up the present cash shortage of the National Council.

* * *

Convention of the Diocese of Erie

The convention of the diocese of Erie was held at the Ascension, Bradford, Pa., on May 16th and

17th. Bishop Ward stated that there were many things to be encouraged about; the largest number of confirmations in several years, Church school enrollment the largest since 1920 and a general increase in church attendance. Dean High Moor of Pittsburgh was the speaker at the Laymen's League dinner and he was also the preacher at a service which followed. There were reports by Archdeacon Foreman on rural work and by Miss Winona Thompson, field worker for the young people's organization, who reported that 1,400 had been enrolled during the past year.

* * *

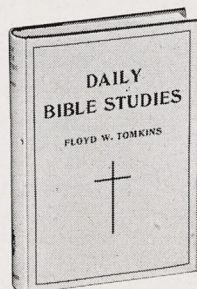
Vacation Bible School in Little Rock

Both Christ Church parish and Trinity Cathedral, Little Rock, Ark., are conducting vacation Bible schools the first two weeks of June. For the past three years a most successful school has been held at Christ Church under the direction of the educational secretary of the parish, Miss Lynette Giesecke.

* * *

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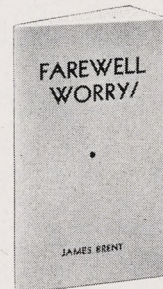
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City Stadium, he will face one of the largest congregations ever assembled in England. The service will follow a week of celebrations in connection with the centenary of the Oxford Movement, which is usually dated from the sermon on National Apostasy preached in the University Church at Oxford before the judges of assize by John Keble. An enormous basilica is to be erected, thirty-five feet across, beneath which, at the top of a broad sweep of steps, the altar will stand. The Bishop, with his chaplains and attendants around him, will be seated on a raised throne behind the altar. At the base it will be flanked on one side by bishops from dioceses at home and abroad, and on the other by dignitaries of various degrees. Half the arena will comprise the Sanctuary, and in the other the massed choirs will be ranged.

* * *

**Young Men Meet
at New Bedford**

An all day meeting of the young men of the diocese of Massachusetts was held at Grace Church, New Bedford, on May 27th.

* * *

**Bishop Wilson at
Shattuck Commencement**

Bishop Wilson of Eau Claire is to give the address at the commencement of Shattuck School, to be held at Faribault, Minnesota, June 6-8.

* * *

**Her Prayers Made
Her Curious**

The teacher of a Sunday school class in rural England asked a little girl what would be the first thing she would care to see if she visited London. "Thames Station," was her reply. On being told that there was no Thames Station in London the little girl replied: "Oh, but there must be because every night I say in my prayers, 'and lead me not into Thames Station'."

* * *

**Great Convention
for East Carolina**

They had a grand convention for the diocese of East Carolina at Christ Church, New Bern, on May 17th and 18th, with fully 500 delegates and visitors attending to celebrate the fiftieth anniversary of the diocese. Bishop Darst, in his address, said that the past year had been the most trying one financially in the history of the diocese but nevertheless the most fruitful one spiritually. "The need of the world today is for a witnessing Church, a Church conscious of its mission, venturing greatly for Christ, a Church confident of victory, consecrated to its task. Such a Church can and will

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permeate human society with new purpose and power, and lead a bewildered people in the way of sanity and peace." Other features of the convention were an historical address by Major Benjamin R. Huske; an address by Judge F. D. Winston, who is one of the two surviving laymen to attend the first convention in 1883; a service of Negro spirituals, and addresses by diocesan leaders on various phases of diocesan work.

* * *

Bless the Nets of the Fishermen

An unusual service is held each year at Hastings, England, called the ceremony of blessing the harvest of the sea and the fishermen's nets.

Clergy and choir, usually accompanied by the bishop or one of his suffragans, walk down the ancient All Saints' Street to the foreshore in solemn procession. A sermon is always preached from the lifeboat, and the bishop blesses the fishermen and the implements of their craft, and prays for a good harvest from the sea.

THE SHUMWAY MEMORIAL CHAPEL

(Continued from page 7)

vailed upon to undertake the task of raising the necessary funds to enlarge the chapel to a capacity of three hundred. The alumni responded so promptly to Mrs. Newhall's appeals that by fall enough money was in sight to justify beginning the work. Before another commencement day came around the fund was over-subscribed and the enlarged and beautiful chapel was in daily use.

The architect, Mr. Clarence H. Johnston of St. Paul, decided upon the plan of extending the chapel to the east, in the direction of the former chancel, providing for a new section of seats in the nave as well as a larger space for the choir stalls. The Choir and Sanctuary were made the same width as the nave, the choir being raised three steps above the floor of the nave, and the Sanctuary and Altar still higher. The altar and reredos as well as the mullions of the window over the altar, are of carved Bedford stone, the woodwork of oak, the floor of tiles and the walls of rough stucco. The crowning feature of the new building is the beautiful window over the altar made up by assembling into one unit the five narrow lancet windows of the old chapel. The beautiful English glass was preserved without change.

The effect of the various changes is to give to the chapel a much more spacious appearance, and the added length has improved the proportions

immeasurably. No change was made toward the front of the building. The beautiful entrance and stone spire remain just as they were in the original chapel. A new heating plant, an enlarged organ, a new robing room and specially designed lighting fixtures were parts of the rebuilding project.

A number of memorials were established by gifts to the building fund, all appropriately dedicated when the chapel was re-consecrated upon its completion. The altar is a memorial to the mother of a Shattuck graduate. The organ is an appreciation of the long and faithful service of Dr. and Mrs. Harry E. Whitney, for many years organist and choir master. One of the new windows was also given in memory of Dr. and Mrs. Whitney. The reredos and east window are in memory of the Rev. George C. Tanner whose long service to Shattuck as a master dates back to the very beginning of its history. The Rev. James Dobbin, for forty-eight years rector of Shattuck, is buried in a vault immediately in front of the Altar.

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.

St. Bartholomew's Church

Park Ave. and 51st St., New York
Rev. G. P. T. Sargent, D.D., Rector
8 a. m., Holy Communion. 9:30 a. m.,
Church School. 11 a. m., Morning Service
and Sermon. 4 p. m., Evensong.
Special Music.

St. Paul's Church

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

St. Mark's, Milwaukee

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

Trinity Church, New York

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

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy
Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11 a. m.; 7:45 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30
p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8
p. m.
Week Days: Wednesdays 10 a. m.,
Thursdays and Fridays 7 a. m., Holy
Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11
a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.,
Thursdays and Holy Days, 9:30 a. m.,
also.
Confessions: Saturdays, 3-5 and 7-9
p. m.

Gethsemane, Minneapolis

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

SUMMER SCHOOLS A STEP TOWARD RECONSTITUTED PARISHES

The Field Department of the National Council Proposes the First Step
in a Program of Recovery and Advance:

Reconstitute the Parishes next Autumn

in preparation for

the Rehabilitation of Diocesan and General Missions

that must follow in 1934.

Eight Church Conferences co-operating with the Field Department offer two courses on Parish Plans and the Church's Program for the Parish Clergy, for Canvass Chairmen, and Diocesan Field Department Members.

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A consideration of the plans and methods available to those who believe that a reconstituted and improved parish life may be forged from the difficulties and disappointments of the depression.

| Conference | Leader | Local Registration Official |
|---|---|---|
| WELLESLEY—June 26-July 7 Wellesley College Massachusetts | Mr. L. B. Franklin Vice President and Treasurer National Council | Mrs. V. Kenah Davis 1352 Beacon Street Brookline, Massachusetts |
| BLUE MOUNTAIN—June 26-July 7 Hood College Frederick, Md. | Rev. C. H. Collett Corresponding Secretary National Council, Field Department | Rev. N. B. Groton St. Thomas' Rectory Whitemarsh, Pennsylvania |
| GAMBIER—June 26-July 7 Kenyon College Ohio | Rev. B. H. Reinheimer Executive Secretary National Council, Field Department | Miss Marie Michael 223 West Seventh Street Cincinnati, Ohio |
| EVERGREEN—July 31-Aug. 11 Conference House Evergreen, Colo. | Rev. F. P. Houghton General Secretary National Council, Field Department | Miss Anne Woodward 1313 Clarkson Street Denver, Colorado |
| SEWANEE—August 1-14 University of the South Sewanee, Tenn. | Rev. R. W. Trapnell General Secretary National Council, Field Department | Miss Alma S. Hammond 1126 Washington Avenue New Orleans, Louisiana |
| LOS ANGELES—June 25-30 Harvard School Los Angeles, Cal. | Rev. D. R. Covell General Secretary National Council, Field Department | Very Rev. Harry Beal 615 South Figueroa Street Los Angeles, California |
| GEARHART—July 18-28 Gearhart-by-the-Sea Oregon | Rt. Rev. F. B. Bartlett Bishop of North Dakota | Rev. Richard Flagg Ayres Beacon Arms Apartments Portland, Oregon |
| KANUGA—July 15-29 Lake Kanuga Hendersonville, N. C. | Rev. E. M. Tasman General Secretary National Council, Field Department | Rev. John Long Jackson 1550 East Seventh Street Charlotte, North Carolina |

Special Announcement

KANUGA has been added to the list of Conferences at which the Field Department's special courses will be offered this summer.

SEWANEE—The dates for this Adult Conference are August 1-14 and not August 2-16 as incorrectly printed in a leaflet.

Registration for these training bases can be made through the local conference office or through the **Field Department of the National Council at the Church Missions House, 281 Fourth Avenue, New York.**