

The WITNESS

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THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

Contrasts are interesting. I just received a letter from Wilder, Tennessee, written by Miss Eleanor Kellogg who is working there among striking miners for the Church Emergency Committee, an organization which does what it can to see that workers are not allowed to starve while they are fighting for rights which both Church and state assure them they are entitled to have. This particular group, for instance, is striking for the right to bargain collectively which, as you of course know, our General Conventions have endorsed repeatedly and which is now an important part of the federal recovery act. Miss Kellogg writes: "Never have I seen people in a more wretched, distressing state than these people up here. Barefooted, ragged, sick, and above all hungry. There is nothing in the way of food, medicine and clothing that they don't need. Babies are dying of bloody flux to the right and to the left. People are ill with pellagra on every side. There is only one doctor—a company doctor—in whom people have no confidence. This doctor yesterday gave a prescription to a dying baby—a measly piece of paper. There is no money in the family, the prescription can only be filled at Jamestown, twenty miles over a mountain from here, and since there are so few cars in the community it is very difficult to go there. With no money how can the people buy either medicine or gas? So the babies perish. And not only the babies. Pellagra is rampant and there is no telling how many have hookworms, venereal diseases, malaria, and goodness knows what else. I am no nurse but I would to God I were when some desperate mother tells of her baby dying of the bloody flux." So Miss Kellogg goes on for



FATHER SILL
The Little Man in the Boat

three pages, relating the gruesome tale of miners fighting for the right to live. With this story fresh in mind I pick up the morning newspaper and read a column story headed, "John Markle, Philanthropist, Coal Man, Dies." The story states that "in the last years of his life Mr. Markle was known for the immense volume of his philanthropy," with gifts to numerous churches predominating. Indeed his philanthropies were so great, the newspaper states, that many people forgot the embattled coal operator of earlier days, the man who stated that "he would rather fight than eat" and who combatted strikes and arbitration with equally bitter pertinacity. He called upon the state to furnish troops to deal with strikers but persistently refused the government's request that disputes be arbitrated, always contending for "the inalienable right of man to sell his labor at what price he desires."

The workers, selling their labor under this "inalienable right," have been reduced to circumstances that are described so graphically by Miss Kellogg. On the other hand the newspaper, in eulogizing Mr. Markle, saw fit to describe the apartment in which he lived alone in New York. "His apartment, which cost a million dollars to arrange and equip, covers two floors, with a frontage of 100 feet on Fifth Avenue and 200 feet on 82nd Street. It has eighteen servants' rooms, twenty-four baths, three kitchens, four elevators and twenty-six telephones."

Babies of miners dying of bloody flux. A coal baron, who devoted his life to fighting the workers, dies alone in his million dollar apartment in New York City, surrounded by twenty-four baths and twenty-six telephones. No wonder there are communists.

* * *

Kent School Crew Cleans Up

The newspapers tell me that it was way back in 1895 that a little fellow named Freddy Sill sat in the coxswain's seat of a Columbia University shell, with a megaphone tied to his chin, and shouted that crew to victory, thus upsetting all the predictions of the wise guys who had them down for a poor last in the Poughkeepsie regatta. And if one can believe the papers it was the lusty bawling of little Freddy Sill in the tail end of the boat that won that race for Columbia. Now, 38 years later, little Freddy Sill is the dignified Father Sill, headmaster of Kent School and a member of the Order of the Holy Cross. But he still likes his rowing, and has proved it on numerous occasions with his Kent School crew. The latest occasion was at the Royal Henley Regatta in

England where the Kent boat came through the other day in grand style to beat the best on the river. The credit goes largely to Father Sill, monk and headmaster, who, if he doesn't watch out, will soon be even more famous as a coach than he is as one of the countries most distinguished school teachers. The Kent School crew won three races on their way to the finals at Henley this year, and then came through in the finals to row rings around the Bedfords. And following the Kent shell in each race was a little man in a row boat—a dignified looking gentleman in a monk's habit, but a man who still has the enthusiasm for rowing that he had when he was the scrappy cox of the Columbia crew in 1895.

* * *

A Fairly Good Record for June

The following communication has been received from Mr. Lewis B. Franklin, treasurer of the National Council:

"On my return from the Wellesley Summer Conference I found the report of receipts from the dioceses for the month of June. It was better than I had expected. Thanks! Last year at this time when the Church School Lenten Offering helps so materially in swelling the receipts the dioceses had paid 90% of the amount due to date on their 'expectations'. This year the percentage is 92. The dioceses and districts in the 100% class number 37 as against 41 last year. One diocese has yet to remit one cent to the National Council. Please remember that missionaries have to eat in July and August as well as in the other ten months, and therefore we have to pay salaries. Another reminder to parish treasurers as to summer remittances might help. We expect to care for rent, interest, life insurance premiums, club dues, etc., in the summer. Why neglect the Church pledge? Yours for a happy summer."

* * *

Methodist Young People Lead the Way

One frequently hears it said that the young people's organizations of our Church are merely social, meeting solely to drink cocoa, play games, dance and make dates. It probably is not true. But if it is they might get an idea from the young people's organizations of the Methodist Church. They are to use for a basis of discussion this coming year material that is found in the exhaustive report of the commission appointed by President Hoover and published under the title, "Social Trends". Two clergymen, in charge of the young people's work, have been sent to the University of Chicago in order to study under Professor Ogburn, one

of the authors of the report. Among the findings of the president's commission which they consider especially significant in their bearing on the youth of the church today are: the growing use of machinery in production and distribution with resultant unemployment; the increasingly rapid shifts in population; the constant changes in the occupational pattern, which complicate the problems of vocational guidance; the tendency toward a greater death rate among people in the low income scale and the challenge which this gives America to provide an adequate standard of living for all; the rising divorce ratio; the failure of the courts to adjust to the changing industrial structure of our society; the exposure of young people to adult ideas and concepts through the radio, movies, magazines and newspapers, and the changing social attitudes that are revealed by the trend of magazine articles away from theological subjects and toward a discussion of scientific and social values.

There you have the subjects that Methodist young people are to discuss and study—gives a pretty high mark for others to shoot at I should say.

* * *

Better Bibles Urged by Dr. Bowie

The rector of Grace Church, New York, the Rev. W. Russell Bowie, thinks it would be a good thing if we did not have the Bible in its present form. "The close-type, double-column, many paged edition is enough to discourage many people and probably does.

"The Bible should be a library of little books, at least twenty-nine in the Old Testament and twenty-seven in the New Testament, on a shelf. The word 'Bible' means library, you know. Now, the Bible is being studied in the light of all modern knowledge, and a new conception of its meaning has arisen. We see the Bible in a new perspective today. We see in it the pageant of the human soul."

* * *

New Rector at Bristol, Virginia

The Rev. Richard R. Beasley, who has spent the last year studying at Oxford, England, is to be ordained priest on August 6th by Bishop Jett of Southwestern Virginia, after which he is to become the rector of Emmanuel Church, Bristol, Virginia.

* * *

What the Prayer Book Did

Good missionary-minded Presbyterians in New York City used to send boxes of books to one of their missionaries at Ashtabula, in the far-off primitive mission field of Ohio.

Boarding in the home of the missionary, in 1811, was a young grocery clerk, John Hall, who had ridden out to Ohio on horseback from Lenox, Mass.

Rummaging one day in a newly arrived box of books received from the neighborhood of Trinity Church, New York, Mr. Hall found a little book called the Book of Common Prayer. He read it, studied it, and later was ordained by Bishop Chase, first bishop of Ohio, and became assistant to the Rev. Roger Searle, rector of St. Peter's, Ashtabula, which had been organized in 1817 as the first parish of the Episcopal Church in Ohio. Next year Mr. Hall became rector and he served there thirty years.

This parish, St. Peter's, Ashtabula, was organized by a group of people from St. Peter's Church, Plymouth, Conn., who for some three years had been holding services led by a layman, one Zadoc Mann. The Rev. Mr. Searle had come out to them from their home parish, driving out in February in a sleigh. When he came to the Pennsylvania-Ohio state line, he got out and knelt in the snow to pray a blessing on his new work.

* * *

Good Attendance at Bethlehem Conference

There were more than 100 enrolled at the summer conference of the diocese of Bethlehem held the last week of June.

* * *

Summer Preacher at Philadelphia Parish

The Rev. F. A. McMillan of Reading, Pa., is in charge of Holy Trinity, Philadelphia, during the summer. His parish at Reading, Christ Church, is being supplied by the Rev. Wallace Martin of Charleston, S. C.

* * *

Rector Lives on Daniel Boone Farm

Some years ago the Rev. A. B. Vossler, rector at Birdsboro, Pa., bought the Daniel Boone Farm. He restored it, as nearly as possible, to its condition when occupied by the famous pioneer. Then he set about gathering relics and furniture from all parts of the country. Today the farm is visited each year by thousands of people.

* * *

Urge Churches to Support Recovery Act

Officials of national Protestant, Catholic and Jewish organizations have issued a joint statement calling upon religious people to support the National Industrial Recovery Act in order that there may be realized "the maximum social justice and economic cooperation made possible under its provisions". The statement, signed by the Rev. John A. Ryan, director of the social action department of

the Roman Catholic Church, Rabbi Edward Israel, chairman of the social justice commission of the central conference of Jewish Rabbis, and James Myers, industrial secretary of the Federal Council of Churches, is as follows:

"The National Industrial Recovery Act commands our special interest because of its human and ethical significance and because it has incorporated into law some of the social ideals and principles for which our religious organizations have stood for many years. A Joint Statement on Unemployment issued in January, 1932, by the Social Service Commission of the Federal Council of the Churches of Christ in America, the Department of Social Action of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis, insisted that the values of human personality must be paramount. Among other measures, it called for a great program of public works to relieve unemployment, shorter hours, living wages and economic planning, including the right of labor to collective bargaining and representation in the control of industry. The statement also called for a more just and equitable distribution of wealth and income both as a measure of brotherhood and justice and also as an economic necessity to assure purchasing power to the masses of our people, which would make possible a balance of production and consumption.

"How far the National Industrial Recovery Act can accomplish some of these results remains to be seen, but many of its provisions, particularly those relating to the rights of labor, are so forward looking in their intent as to merit the heartiest cooperation of all in realizing the maximum social justice and economic cooperation made possible under its provisions. To this end, we urge church leaders to take an active part in developing an informal public opinion in regard to the actual provisions of the National Industrial Recovery Act, especially as they relate to the rights and responsibilities of labor, employers and the public in order that in every community the greatest possible cooperation may be assured and the most substantial progress may be made toward a better social order."

* * *

Thousands Visit Church Exhibit

Registrations at the Church's exhibit at the Fair in Chicago during the first month included visitors from every state and from a dozen foreign countries. Approximately 5,000 registrations were recorded, with only Episcopalians asked to register. A priest is on duty two days a week to

explain the exhibit and to answer questions, with representatives of Church organizations present on other days.

* * *

Young Girls' Conference in Michigan

A conference for girls between the ages of twelve and sixteen was held at the Girls' Friendly Holiday House, Pine Lake, Michigan, from July 1 to 8, with about thirty attending. The leaders were the Rev. Ralph B. Putney of Lansing, chaplain; Mrs. A. B. Allen, secretary of the diocesan Girls' Friendly; Miss Margaret Telford of Royal Oak; Winton Eldred of Lansing; Miss Helen McCrae of Detroit and Mrs. Ralph B. Putney.

* * *

Good Attendance at Mid-West Conference

The conference for Church workers, held this year at Kemper Hall, Kenosha, Wisconsin, was attended by about 300 Churchmen and women, and was considered about the best in the history of the conference. The conference reunion, a yearly event, was held on July 9th at St. Luke's, Evanston.

* * *

Bishop Has Services at Federal Prison

For about a year Bishop Huston of Olympia, has made himself responsible for monthly services at the famous federal penitentiary on McNeil Island, in Puget Sound, Washington state, on the invitation of the authorities of the prison. Bishop Huston has either conducted the services himself or arranged for one of his clergy to do so. Considerable appreciation has been expressed in regard to the ministrations by the men who attend, and the Bishop and clergy are being made the intermediaries of communication between the inmates and their parents, friends and clergy, with hopeful results. While Episcopal churchmen are only a small proportion of the population of the place there are one or two notable ones among them.

* * *

Plans for Synod of Northwest

The synod of the Province of the Northwest is to be held in St. Mark's Pro-Cathedral, Hastings, Nebraska, September 27 and 28, with Bishop Perry the headliner with an address that he is to deliver the first evening. Others on the program are Miss Mabel Lee Cooper of the national department of religious education, who is to deliver two addresses; Bishop Schmuck of Wyoming; Dean Woodruff of South Dakota; the Rev. Thomas Wright who is to speak on college work; Dean

Dagwell of Denver and Dr. Knickerbocker of Minneapolis, who are to speak on the work of the National Council and the Rev. Rankin Barnes, national secretary of social service, who is to speak on that subject. The Auxiliary is to meet at the same time.

* * *

Parish Conducts Camp for Girls

St. Mark's, San Antonio, Texas, conducted a camp again this year for Church girls, with eighty attending. It was held at Waring, Texas, forty miles from San Antonio, on a site overlooking the Guadalupe River, where the tents were pitched. The camp was to have run for two weeks but there was a persistent demand from the girls for a longer session so it was extended another week. The Rev. Arthur R. McKinstry was chairman of the camp committee and Mrs. C. E. Gillis was the director.

* * *

Successful Conference in West Michigan

The summer conference of the diocese of Western Michigan was held from June 25th to July 1, with an attendance of 119 full time and 60 part timers.

* * *

Ordination in Diocese of Florida

Frank P. Dearing Jr. was ordained deacon at St. John's, Jacksonville, Florida, on July 2nd by Bishop Juhan. He is the son of the treasurer of the province of Sewanee. He is to have charge of several missions in the diocese.

* * *

Ordination in Minnesota

The Rev. W. P. Anna Jr., was ordained priest by Bishop Keeler in St. Luke's, Hastings, Minnesota, on June 28th. Mr. Anna is in charge of this parish and several nearby missions.

* * *

New Center Is in Use

The new country relief and rehabilitation camp at West Park, New York, recently presented to the diocese of New York, is now in use with about 200 boys and young men there, sent by the City Missions Society. Several thousand people are being given a chance to build themselves up in the country this summer by going to the various centers operated by the Society.

* * *

Jewish Rabbis Condemn Sweat Shops

The national conference of Jewish rabbis was held recently in Milwaukee and spent a good bit of time

in panning members of their own race for operating sweat shops. They denounced sweat shop conditions generally but turned their attention particularly to members of their own group. There was also considerable discussion of the case of Rabbi Benjamin Goldstein of Montgomery, Alabama, who has got himself into a jam with his own congregation for his activities in the Scottsboro case. His brother rabbis are to investigate the matter, but without waiting to do this they issued a statement in which they informed congregations in no uncertain terms "that the social conscience of Judaism is very often directly incompatible with widespread accepted prejudices and private interests. The pulpit may not be frustrated by intimidation in its honest expression of these frequently unpopular points of view. The Jewish pulpit must not be made an echo of the comfortable prejudices and conventional bigotries of the day."

* * *

Bishop Huntington Manages to Get Around

Returning from a recent country visitation, Bishop Huntington of the Chinese missionary district of Anking found he had used seven means of conveyance, walking, motor bus, ricksha, "t'ai lan" or a basket swung on poles, sedan chair, sampan, and steam launch. No Chinese barrow on this trip, and no airplane, but plenty of variety and plenty of inconvenience, with wobbly logs across streams ten feet deep, slippery clay, and many interrupted schedules.

* * *

Congregational Minister to Be Ordained

The Rev. Stanley Ross Fisher, formerly the pastor of the Congregational Church at Wellesley, Mass., and at one time the pastor of the American church in Paris, has announced that he is to enter the ministry of our Church. He is preaching this summer at St. Paul's Cathedral, Boston. He resigned from the pastorate at Wellesley some time ago in order to go to China as one of the "fact-finders" of the laymen's missions inquiry.

* * *

Trinity College Closes with Surplus

Trinity College, Hartford, Connecticut, closed this year with a surplus of receipts over running expenses. Not only that, it was done without any reduction in the salaries of members of the faculty, and with the scheduled increases going through as though we were living in the very best of worlds. The num-

ber of students in attendance, 439, represented an increase of 9% over the previous year and was the largest in the history of the college. A high spot in the year was the completion of the beautiful chapel which is a source of inspiration not only to the students but to the people of Hartford as well, since many of them attend the services regularly. Add to all this the fact that the athletic teams won thirty victories as against sixteen defeats and you can readily see that all in all it was a grand year.

* * *

Edward Drown Retires from Cambridge

The Rev. Edward S. Drown, beloved professor of the Cambridge Seminary, retired on June 15th after having served on the faculty for 44 years.

* * *

Millions for Negro Education

Since the Rockefeller family began to give away cash for educational projects in 1902 they have given 32 millions to advance Negro education.

* * *

Franklin Spencer Is Ordained

Mr. Franklin H. Spencer, executive secretary of the diocese of Springfield, was ordained deacon on July 13th by Bishop White at Christ Church, Springfield, Illinois.

* * *

Georgia Loses Two Leading Churchwomen

The diocese of Georgia has lost two leading Churchwomen in the deaths of Miss Margaret Cosens and Mrs. Helen T. Woody. Miss Cosens, known throughout the diocese as Miss Meg, was the first director of the diocesan orphan's home and was active in many diocesan enterprises.

Mrs. Woody was one of the most active members of St. Michael and All Angels', Savannah.

* * *

Rhode Island Parish to Celebrate

In connection with the centennial of St. Luke's Church, East Greenwich, R. I., Aug. 10, the church people will visit, on the afternoon of Aug. 6, the old Narragansett Church, the mother church of South and Kent Counties, when Bishop Perry will officiate and preach. On Aug. 13, Parish Sunday, some Protestant Churches of the town will join St. Luke's and Rev. Norman B. Nash, Cambridge, will preach. Mr. Nash is a grandnephew of Rev. Henry S. Nash, who founded St. Luke's in 1833 and was its rector during its first seven years.

* * *

Bishop Wants Code for Financiers

Bishop Remington of Eastern Oregon, preaching in New York the other day, had rather strong things to say about bankers.

"A code of business ethics that will make American financiers 'play the game' is the greatest need of this country today. What has happened to the great leaders of our business world? Are their actions justified by any sporting code? Tax evasion may be fair enough according to the law, but that must be changed. There is really nothing so needed today as a new code of ethics for the industrial leaders of our nation. Whenever we place the burden of life upon the shoulders of others we cease to live according to the law of God. Why cannot we play the game of life according to the rules of God? So many persons in life today are without certainty or conviction and sway from side to

The Church Accepts "OUR HERITAGE" With Enthusiasm

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Comments from bishops and clergy indicate that this book possesses real power to kindle and revive missionary zeal.

BISHOP DAVIS says: It is an outstanding presentation of the cause of domestic missions;

BISHOP STEWART: I have read it with tremendous interest and am writing Bishop Creighton my joy in its publication;

BISHOP SEAMAN: We plan to use it as the basis of instruction in our summer conference classes.

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side helplessly like an inexperienced runner in a race. To me this is one of the disappointing characteristics of our time. I think the uncertainties of modern life are due to the failure of people to see God and the human soul and to recognize that the shortest distance between these two points is a straight line. Nothing is so terrible as these people who have caved in during the depression just because they lost money and prestige and felt there was nothing left in life."

* * *

What Christianity Has to Offer

If you were asked to list what Christianity has to offer the world what would you put down? A group of distinguished Congregational leaders went to work on the question recently and as a result have issued a statement, signed by the top-men of that church, in which the virtues of Christianity are summarized as follows:

1.—The idea that life is essentially good and potentially infinite in its fulfillment.

2.—The direct personal relation of repentance and forgiveness, of love and trust, of unity of purpose and creative companionship between man and God.

3.—The personal, moral love which makes the Christian servant of all men and active participants in God's work of redemption.

4.—The purpose so to transform the organized life of men that it will effectually embody the spirit of goodwill and supreme regard for human personality.

5.—The suffering of God exhibited convincingly in Jesus, by which sin is conquered and the hearts and wills of men are won to the way of love.

6.—The personal embodiment of what God means in human life in Jesus of Nazareth and the rich content put into the Christian's inner experience of God by that embodiment.

7.—The hope of personal participation in the eternal life through the transcendence of this world, the full identification of self with the purpose of God for man, spiritual oneness with Him, and free fellowship with all who so live with Him.

* * *

Teaching Under Difficulties in Liberia

"It is just two years today," wrote one of the English Sisters of the Holy Name at the Holy Cross Mission in the Liberia hinterland, on April 23, 1933, "since the first five of us arrived here at Bolahun. We have a tiny school for girls, only seven at present, but we hope for

more. Any education for women is an entirely new idea to the natives and not a very pleasing one at that; so we shall probably depend on our school boys to bring their sisters or prospective wives, but it is slow work. We are trying the experiment and are teaching boys and girls together, trying to get the idea of one school; at present it falls to my lot to do the teaching, and I have a perfectly delightful set of twenty-four black imps, full of fun and very keen and interested. I have never done any teaching of that kind before, so it is a bit difficult, especially as I have to have an interpreter.

"Last week a party of girls fresh from their twelve months in the Gri-gri Bush School were brought here to dance and came to give us an exhibition at the Convent. Very primitive and barbaric, the dancing very graceful, and all done with excellent order and discipline. The party will spend some weeks going from town to town and so collecting money to defray the expenses of the Bush School."

The Sisters, it seems, had no idea that their letters home the first year were going to be published and were rather taken back when they learned it. Perhaps it is this wholly unconscious attitude which gives so much

vivacity to the little collection of letters.

* * *

The Power of the Sermon on the Mount

Narayan Tilak was a Hindu, a poet and a Sanskrit scholar. He had become wholly dissatisfied with Hinduism, and failed in an attempt to start a new religion of his own, but

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Witness Leaflets

The Early Service

by
CURTIS B. CAMP

In which a layman tells of the great appeal of this great Church service.

Why the Episcopal Church?

by
PAUL J. WELLMAN

A newspaper man, recently confirmed, explains why he joined our Church.

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by
G. A. STUDDERT-KENNEDY

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he had not given much thought to Christianity until one day in a train a European smiled at him, showed him some small courtesy, and on departing gave him a copy of the New Testament, urging him to study it. They say "the grace of God is in courtesy." It was the stranger's kindness that led Tilak to read the book. He read on until he came to the Sermon on the Mount. Writing of the experience in later years after he had long been a Christian, he says: "I could not tear myself away

from those burning words of love and tenderness and truth. In these three chapters I found answers to the most abstruse problems of Hindu philosophy."

* * *

Nationwide Quiet Day For Women

Plans are going forward among the leaders of the Woman's Auxiliary, national, diocesan and parochial, throughout the country for the observance of a Quiet Day for Prayer on Saturday, November 11, 1933. The

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Ave. and 112th St.
Sundays: Holy Communion, 8 a. m.
Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.
Weekdays: Holy Communion, 7:30 a. m. (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5 p. m. Organ Recital on Saturdays 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 Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

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 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
Summer Services
8 A. M., Holy Communion.
11 A. M., Morning Service and Sermon.
Special Preachers
6 P. M., Sunday Evening Forum.
Holy Communion, Thursdays, 10:30 A.M.

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
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Weekdays: 8, 12:05.
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preliminary announcement says in part: The national Executive Board of the Woman's Auxiliary feeling the need for a realization of the power of the spiritual life has arranged a Day for Prayer to be held on November 11th in each parish and mission in our Church around the world. The essentials of the plan are in brief: 1. The church open all day on November 11th in order that women may come in and pray for fifteen minutes using a leaflet prepared for the purpose. 2. All women of the parish personally invited to take part. 3. Preparation made either by the rector of the parish or the officers of the Woman's Auxiliary. It is expected that every parish will take part in the day whether it has a resident rector or not. Let us see if we cannot include in this not only the women who attend the regular meetings of the Auxiliary, but all the women and older girls of the Church. We want to make it a great effort of all the women of the Church, or any who wish to join with us, in a united act of prayer.

It is an opportunity: To show our faith that the power of God is transforming the world of today in its state of doubt and depression. To develop a unity of spirit in the Church, which is an essential and is critically needed at this moment. To realize that power comes to us as we give ourselves to make Christ known to others through our parish, through our diocese and through the Church in all the world.

* * *

**Youthful Reporter
Tells of Indian Convocation**

Miss Aline Cronshey, who spent several recent years as a missionary among the Indians in North Dakota, is now doing mission work in a village on the New Jersey shore. As a special treat for half a dozen boys of the mission she and a friend took them on a camping trip to the North Dakota Indian Convocation, held in Cannon Ball early in July. The camping party drove out in a station wagon, visiting Niagara Falls, the Chicago Fair, and other wonders by the way. A new editorial slant on the convocation comes from the report written by request by one of the boys, Everett Cranmer, as follows:

We arrived Friday night about 7 p. m. their time which was 10 p. m. your time. We had driven 336 miles that day in order to get to the reservation (sic) in time for sunset prayers. When we arrived the Indians were all sitting around waiting for us. They all greeted us very friendly. We started to put our tents up right away, while we were making camp all the Indians came around and watched us. The tents were

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pitched between the church and the meeting house. Then it was time for sunset prayers which was at 7:30. The service was held in Dakota. The singing was very good but we could not tell what they were singing. The Indians greeted us with the word, how, and shook hands with us all. We were introduced to the Bishop and other people. We went to bed right after church. All the services were held in a booth made by the Indians of cotton wood which they took the bark off of so it was nice and white. Then they put the bows of the trees over the top and the sides to make it cool. It was cooler inside the booth than out. Saturday and Sunday it was 106 in the shade. There are very few trees here. It rained that morning so we had to have church in the regular church. That morning they had confirmation. The youngest person was 10 years old and the oldest person was 30. I had my first ride on a horse Saturday and the horse was half wild and he got scared and bucked me off. We came back to camp and had dinner, that afternoon we rode some more horses. That afternoon the different organizations of the church met and decided on new plans. We went back to camp and cooked supper and went to bed. Sunday we went to seven o'clock Holy Communion Service. We wore white pants and shirts, we did not wear the blue coat because it was too hot. There was confirmation on Sunday for the people who could not get here Saturday. . . . About 4:30 convocation closed and we were all arranged in a large circle and the Bishop read prayers and we sang "God be with thee till we meet again." Then we made a straight line and all the women marched down the line and shook hands with all the men, then the men marched down and shook hands with the women. That ended the convocation service. There were about 300 Indians camped in tents for the convocation. And on Monday morning when we got up most of them had left. They certainly do get up early. They got up at day break. You would have like to seen how well they attended church. The church was full and people stood outside. The Indians are great meat eaters, the two days of convocation we saw them kill three pigs, two cows, and three lambs. We are lonesome after they have all gone. Our only company is William and Julia Cross the Indian Priest and his wife. They are very good to us and we like them a lot. We have gotten very friendly with Indians and they talk to us when we go to town. There is only one small Indian boy who lives near here. His name is Buster Shoots-At-Close. He owns a nice horse which we like to ride. We are having a nice time.



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