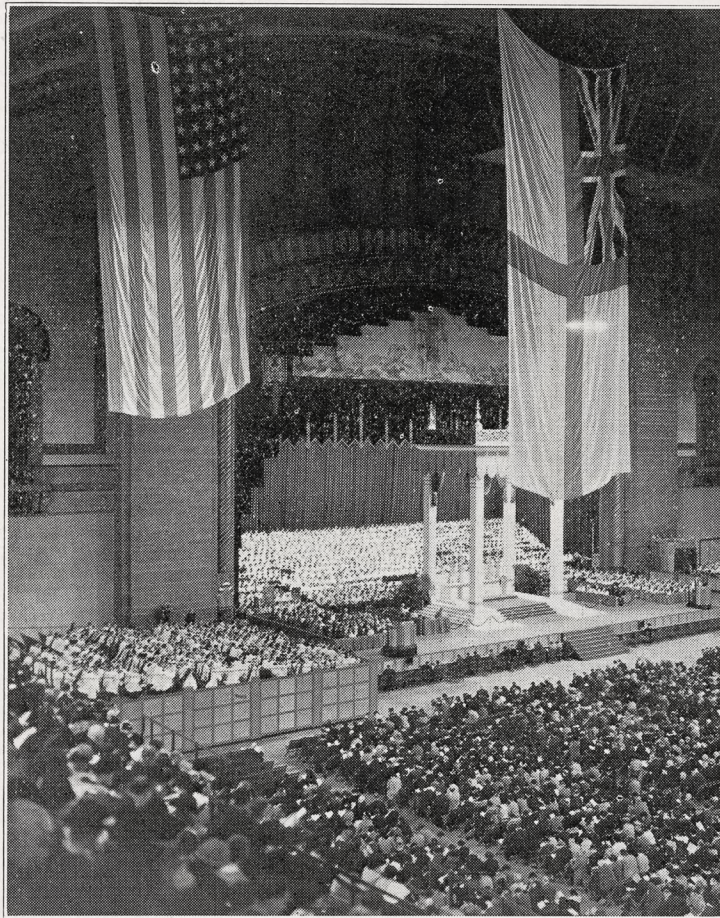


OUR SOCIAL OBLIGATION by Bishop Creighton

# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 18, 1934



THE CONVENTION SERVICE



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# THE WITNESS

*A National Paper of the Episcopal Church*

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## CONVENTION HIGHLIGHTS

*Reported by*

WILLIAM B. SPOFFORD

THE TWO OUTSTANDING MATTERS before Convention are first, the Budget and Program of the National Council and, second, the Status and Work of the Presiding Bishop. The Convention took action on neither the first week. The Program and Budget was presented at a joint session of both Houses on October 12th calling for \$2,700,000 in 1935. In presenting it the treasurer, Dr. Lewis B. Franklin, declared that it would require an increasing in giving over 1934 of \$800,000 and that if that sum was not realized it would mean the abandonment of missionary fields. He recommended the abandonment of certain fields rather than the further curtailment of existing work. No action on the matter will be taken until the Convention's Budget Committee, which has been in almost constant session, reports, probably on Wednesday the 17th. The impression seems to be widespread that they will present three Budgets and ask the Convention to take its choice. One will be the \$2,700,000 budget recommended by the National Council, another will be one for approximately \$2,300,000 which will require both decreased work and a considerable increase in giving, and the third will be a budget for less than \$2,000,000 which will be based upon the actual sum received from the dioceses to carry on the work, and will mean a rather wholesale abandonment of existing work. Whether departmental work (religious education, social service, publicity and field work) will be abandoned or not will most certainly play a large part in the discussion.

THE COMMITTEE on the work of the Presiding Bishop has presented a report recommending that the Bishop elected to the office serve not for six years, as at present, but for life, with the provision that he retire at the close of the General Convention following his 68th birthday; that he resign from his diocese upon election to the office in order that he may devote all his time to the work of the office; that the name "Presiding Bishop" be retained at least for the present; rather than the title "Archbishop," and that an assistant be provided who will succeed him in case of disability or death.

THE UNITED THANK OFFERING, presented on October 11th, totaled \$807,747. The women of the Church presented \$1,059,575 at the Convention

three years ago. The Layman's Offering, presented for the first time this year, amounted to \$251,000, with the hope expressed that it will be \$300,000 by the time all the money is in.

THE HOUSE OF BISHOPS refused to accept the resignation of Bishop McKim as missionary bishop of North Tokyo.

RESOLUTIONS on several social questions have been introduced; one by Rev. H. C. Robbins calls upon the Church to support conscientious objectors in war time; another by Dean Washburn urges that the munitions industry be placed under government supervision; one by the rector of Trinity, Boston, urges the Church to support the campaign for clean movies; the Rev. Robert Rogers of Long Island, introduced one on our social and economic order which would extend and clarify the Bishops' Pastoral of a year ago; and a strong one on world peace was introduced by the Rev. Elmore McKee of Buffalo.

DEACONESSES are allowed to be married. This was decided by the House of Bishops after lively discussion.

DENVER is making a strong bid for the Convention of 1937, and so far seems to be the only city asking for it.

BISHOP MANNING of New York has introduced a resolution calling for the stabilization of Easter on April 8th in a reformed calendar of 12 months of equal quarters. April 8th, in this calendar, would always fall on Sunday. It has been approved already by a large number of Churches and Bishop Manning stated that the League of Nations was prepared to endorse it.

BISHOP HOBSON OF SOUTHERN OHIO introduced a resolution, which passed the Bishops, calling for the setting up of a commission to study the theological seminaries of the Church, looking toward the possible abandonment of some and the merger of others.

THE OPENING SERVICE was beautiful, with an estimated 25,000 people present, due in no small measure to Philadelphians who came in thousands. The choir, 1,000 strong, gave a gorgeous background,



though their singing was a bit marred by the organist who had all his loud stops out. There were silent hundreds outside the Auditorium to witness the procession, many of them with cameras and moving picture machines. The variety of vestments caused a bit of comment, particularly the head-dressing of the clergy. The Bishops, for some reason or other, stayed indoors and disappointed the outside crowd.

**T**HERE ARE A LOT OF SIX-HOUR MEN at this Convention—fellows who go to bed at two or three and are still able to get up fresh the following morning. Fellowship is a grand thing though rather wearing on the eight hour men who lack will-power.

**A**TLANTIC CITY SHOW PLACES are making their bids for the patronage of Church people. There is a barker in front of one place urging people to come in and see "the largest picture of Christ in the world". Another delightful bit is a large sign in front of one of the chamber of horrors which reads: "Protestant Episcopalians; Crime Does Not Pay." Still another large sign reads "The Great Gas Convention", but since it was in place before our convention got under way it is by no means certain that it refers to us.

**T**HE COADJUTOR BISHOP of New Jersey, Ralph E. Urban, was the only new Bishop presented to the House of Bishops. There is always a little ceremony of presentation as soon as order is called at the opening of the House. Three years ago there was quite a time of it, with a half dozen or more presented.

**S**INCE THE BISHOPS last met there have been a number of deaths: Bishop Restarick of Honolulu, Bishop Acheson of Connecticut, Bishop Morrison of Iowa, Bishop Overs of Liberia and Bishop Faber, whose tragic death occurred this summer.

**T**HE NOMINATION of the Rev. John W. Nichols by the missionary district of Shanghai was presented to the Bishops. It was referred to a committee—a mere formality since he will unquestionably be elected. Bishop Efrain Salinas y Velasco of Mexico, at present a suffragan, will in all probability be made the head of the district at this Convention. Bishop Creighton is at present in charge, but due to the political situation there it is highly desirable to have a native born Mexican fill the office.

**U**PON MOTION OF BISHOP JOHNSON a committee has been appointed consisting of three bishops, three clergymen and three laymen to study the matter of the unemployed clergy. They are to do their work while this Convention is in session and make definite recommendations so that action may be taken right away.

**J**UST WHAT ACTION will be taken over the matter of the election of Bishop John Torok as suffragan bishop of Eau Claire cannot be stated at this writing, but it seems that there will be a bit of a battle over it. Bishop Torok, as you probably know, is an Old Catholic Bishop, whom many hope will lead a

movement that will bring that Church and ours closer together. Bishop Wilson is pushing the idea, but there seems to be some opposition.

**T**HE TRANSLATION OF BISHOPS, which would enable a bishop now holding jurisdiction in one diocese to accept election in another, has been lost. The committee that studied the matter, as reported here last week by the head of the committee, Bishop Parsons, favored the idea, but their recommendation was opposed by Bishop Manning, Bishop Stewart, Bishop Gailor, Bishop Taitt, Bishop Green and others and failed to pass by a close vote.

**T**HE PROPOSAL to drop the word "Protestant" from the title of the Church is again with us. My guess is that it will die in committee.

**W**ILLIAM MONTGOMERY BROWN former bishop of Arkansas, who was deposed, again petitioned for reinstatement, but was turned down promptly the second day of the Convention.

**Z**EBARNEY PHILLIPS of Washington, D. C., chaplain of the United States Senate, was elected president of the House of Deputies unanimously. The Rev. Franklin Clark, secretary of the National Council, was elected secretary and Mr. Raymond F. Barnes of Brooklyn, treasurer. The Hon. Randolph Anderson of Georgia was again elected to the important position of chairman of dispatch of business.

**T**HERE ARE MANY BIG-WIGS serving as deputies: Former Senator Edge is here representing the Episcopal Churches in Europe; General C. P. Summerall, former chief of staff of the Army, represents South Carolina; George A. Elliott, president of the Atlantic Coast Lines, represents Delaware; William G. Mather, distinguished Cleveland, is here; Stephen E. Baker, banker, and Samuel Thorne, lawyer, are in the New York delegation; Roswell Page, picturesque Virginian, who has been a leader in many conventions, got a hand when he answered the roll. Hugh S. Johnson, former director of the NRA, had his name called out as a deputy from Quincy, but there was no "Here" in response, much to the disappointment of many who rather hoped he would be on hand to add color and punch.

**B**ISHOP PATTON OF KILLALOE, Ireland, made a hit in being presented to the House of Bishops. He trotted down the aisle with a broad grin, dressed in tight-fitting gaiters, expressed thanks for his reception with a delightful accent, and then took his seat beside the Presiding Bishop, continuing to grin at his fellow bishops throughout the session.

**T**HERE WERE BUT TWO GOOD LAUGHS in the House of Bishops right off the bat. One came when, upon the election of the Rev. Charles Pardee as secretary, the Presiding Bishop announced that Dr. Pardee had been duly elected a member of the House of Bishops. The other came over a brief debate as to whether clerical delegates should be referred to as "clergymen", "presbyters" or "priests". Bishop Johnson in presenting a resolution had referred to them as "Clergymen", whereupon Bishop Parsons of Califor-



nia suggested that the proper word to use was "presbyters." Bishop Johnson accepted the correction with the statement: "I am glad to accept Bishop Parsons theology on that one particular point".

**THE EVERYMAN'S OFFERING** was presented at the opening service and came to \$251,000. They were after a half million but everyone seemed to be highly pleased that it was as large as it turned out to be. Undoubtedly there will be more coming in from late returns.

**BISHOP MITCHELL OF ARIZONA** has a plan for getting more money for the missionary work of the Church, which is the big problem facing this Convention. "We bishops and clergy are forever preaching about both the joy and the duty of sacrifice. We practice it very little. Let an observer at General Convention look over us bishops and clergy who are here and see if they can detect in our emaciated forms any degree of that sort of sacrifice. Suppose we agree that there is not enough money. Here is a way to get a lot more. Let all of us bishops and other clergy voluntarily agree to accept but \$3,000 a year and house; those who receive between \$2,000 and \$3,000 a year now, let them accept but \$2,000 a year and house. Turn the balance over to diocesan authorities to be divided upon the present partnership basis for mission work within the jurisdiction and the general Church". Revolutionary proposal that—so much so that I doubt if it will be taken seriously. But it would be a grand thing for the Church if the bishops and clergy could lead the way by their own simple living. I know a bishop or two who do take the Christian religion that seriously, but unfortunately they haven't any longer votes in the House of Bishops.

**GENERAL CONVENTION** plainly instructed the National Council that if cuts had to be made, the departmental work should be cut to the bone before touching the work in the field, also declared Bishop Mitchell. "A lot of people, of whom I am one, feel that the National Council has not obeyed, in full, this instruction. General Convention now has the opportunity to do this itself if it desires to do so. If it does not it should rescind its former instruction because the apparent failure on the part of the Council has hurt the support of the whole work in my judgment."

**SOFT MUSIC** took the place of much hand-shaking at the reception held in the assembly room of the Auditorium the first evening of the Convention. At previous Conventions this opening reception has been a formal affair with people dressed as though they were to be presented at the court of St. James. Much nicer this year, I think. It was a lot less formal, though many did attire in their swanky outfits. But on in the main people just wandered about informally enjoying the fellowship of people they had not seen for a long time. Many visited the interesting exhibits (there must be fifty or sixty of them, representing all sorts of Church work), while others merely sat and listened to the organ recital played on "the largest organ in the world", to quote from the handbook of the Atlantic City chamber of commerce. Toward the

end of the evening Presiding Bishop Perry, who at other Conventions was compelled to stand in line for hours shaking hands, welcomed people to the Convention with a brief address and then scurried off, I presume to bed, though you can never tell where people spend their evenings at Atlantic City.

**THE PRESENT WORLD** is not fit to live in, the Rev. Joseph Fort Newton told the men and boys that gathered for the convention of the Brotherhood of St. Andrew, meeting at Atlantic City just before the General Convention opened. "A world that permits the killing of 10,000,000 men and allows itself to slip into an economic depression is not fit to live in," he declared. "Fascism, socialism, capitalism and other isms are hopeless. Only a vital religion can make this world right." Other top-notchers at the Brotherhood convention were the Rev. Gordon Reese of Vicksburg, Mississippi, one of the heroes of the Mississippi flood several years ago, and Professor Carl Bransted of St. Paul's University, Tokio, Japan.

**WE ARE REPRESENTED** by 110 bishops, out of a possible 146, and 328 clergymen and 328 laymen in this Convention. Not that I have counted them, but that is the official information that comes from the front office. They represent 74 dioceses, 20 domestic missionary districts and 12 foreign districts. They also inform us that they represent over 5,000 parishes and missions and over three million baptized Church members.

**THE HOUSE OF BISHOPS** is meeting in Haddon Hall, a swanky hotel of the Boardwalk. The House of Deputies is meeting in the assembly hall of the Auditorium. This building is a very grand affair that cost many millions of dollars and is large enough to take care of the House of Bishops, the House of Deputies, the Woman's Auxiliary and more side-shows than the Church has and a couple of circuses. It would of course have been a lot more convenient to have all the meetings under one roof, but business being what it is, it was considered wise to spread out the patronage a bit.

**COLLEGE WORK** is having its innings at General Convention this week. Classes are being held each day at the National Council Training Institute, with the Rev. T. O. Wedel, the Rev. Brooke Stabler, the Rev. Arthur Lee Kinsolving, the Rev. John Crocker and Mr. Coleman Jennings as instructors. Saturday is to be their big day with a student assembly in the morning, with the Rev. Joseph Fort Newton and the Rev. Howard C. Robbins as the big-wigs, and a college dinner rally in the evening with Dean Kinsolving as chairman and Bishop Darst for the headliner.

**FRANCES PERKINS**, the secretary of labor of the Roosevelt administration, is to be the headliner at the social service mass meeting, to be held tomorrow night, the 19th.

**NEVER HAS THERE BEEN** a convention with exhibits that can equal those shown here at Atlantic City. There are about sixty of them, setting forth every conceivable sort of Church work, and believe me they have set up such attractive booths that they are



getting a lot of attention. Then in the Arcade, down near Haddon Hall, there are a lot more: Morehouse, Jacobs, Gorhams and a number of others.

**THE REV. SERGIUS BULGAKOFF**, the distinguished dean of the Russian Orthodox Seminary in Paris is to speak at the final meeting on October 20th of the Church League for Industrial Democracy, which has been holding meetings each day in the Auditorium. Bishop Parsons, president of the League, is also to be a speaker at this meeting.

**THE THEOLOGICAL SEMINARY DINNERS** took practically all of the clergy off the Boardwalk on Monday evening. The General dinner was of course the largest and was honored with the presence of the Presiding Bishop and the Lord Bishop of Aberdeen. Other speakers were Dean Fosbroke, Dean Root of Princeton University, Bishop Keeler of Minnesota and Bishop Matthews of New Jersey. The Cambridge Seminary also put on quite a program with the following speakers: Bishop Scarlett, Bishop Larned, the Rev. H. C. Robbins, the Rev. J. Howard Melish, the Rev. J. B. Dunn, the Rev. H. W. B. Donegan, the Rev.

Dudley Stark, the Rev. J. F. Scott and the Rev. Phillips Osgood. Berkeley, Bexley, the Pacific, Nashotah, Philadelphia, Seabury-Western, Sewanee, and Virginia also has grand parties.

**THE MASS MEETING** of the department of religious education, held on Monday night, attracted hundreds of people. The speakers were the Rev. Karl M. Block of St. Louis, Professor Adelaide Case of Columbia, and the executive secretary, the Rev. Daniel McGregor.

**BISHOPS ARE KEPT BUSY** at General Conventions, despite the general impression that these affairs are a holiday. There is a grand time for everyone here, what with the delightful fellowship and all, but there is plenty of work too. In addition to the regular sessions there are all sorts of committee meetings and then just to make it a full program these distinguished leaders are assigned to numerous preaching engagements. Well I have been fairly busy myself. All I have to tell you to prove that is that I haven't yet found time to read the story of that final world series game. But I have saved the newspaper.

## OUR SOCIAL OBLIGATIONS

By FRANK W. CREIGHTON

*Bishop in Charge of the District of Mexico*

**WE ARE** here tonight to testify to and to renew our faith in Christ as the Saviour of the world and in the Church as the channel of grace and the arena of our missionary activities. And as we do it we must recognize the fact that the Church as a part of the world Christian movement is on the defensive. In the serious work of building new civilizations there is scant regard for an institution which may easily be eliminated or bent to the purposes of the state, or placed in a position of comparative subserviency as of little or no importance. The position of the Church in lands where it was once the dominating factor, now filled with the spirit of new nationalism, is anything but important and nothing to be proud of. In new civilizations its worth has yet to be recognized. In some it has been weighed and found wanting.

These facts loom large as we work and pray and give for missions. They need not discourage us. They may well spur us to re-evaluate Christianity and ourselves in relation to it. In the face of new and startling social trends more in keeping with the spirit of Christ than the Church has dared to be, in the face of a determination to guarantee to the underprivileged masses rights which the Church has never granted them, in the face of world recognition of the folly and wickedness of warfare which in the past has received the sanction and the blessing of the Church, in the face of a growing discontent with special privileges of which the Church has been a beneficiary, we are confronted with the alternatives of easy conformity with the old and discredited order, or going forward in the spirit of the Christ Who bids us rise up to His own sacrificial heights and be one with Him. Dare we be as bold as He? Dare we be as kind and loving?

Dare we strip ourselves of the robe of pride and take our place with the poor and the outcast, the struggling masses, and make their hopes and aspirations our own? Dare we be as human as He—and as divine? And dare we out of such an apprehension of Him as will sanctify our devotion and make budgets and quotas easy make His mission to humanity our first aim, our consuming passion, as it was His?

How else can we hope for a part in the new order and the leadership which we ought to have? How can we speak authoritatively as a divine institution on faith, on morals, or anything else, until out of our own Pentecost we preach Him and teach Him to all men everywhere and bring them sacramentally into His life?

**I SPEAK** experientially out of a very recent visit to Mexico, as some of my brethren here can speak out of their own experiences in other parts of Latin-America, in China and Japan.

The new revolutionary Mexico is one of the nations of the world in which a new social and economic order is being created for the benefit of the masses. Every element is being utilized and startling experiments are taking place to discover new ones. Unfortunately in the appraisal of forces available for inclusion into the new body politic, the Church has received scant consideration. In fact, Mexico has relegated religion to a place of comparative unimportance. As your representative in Mexico until the election of Bishop Salinas y Velasco, I have followed events there for many years with mingled feelings of satisfaction and apprehension.

No fairminded person could do other than recognize and commend the remarkable progress which has been



made. After an absence of three years, I was back in the Republic during August and early September for an inspection of such parts of our work as I could reach in that limited time. That visit gave me opportunity to observe the national social trends and the remarkable progress made which even opponents of the revolutionary government are forced to concede. Mexico is in better condition today socially and economically than most of the first class nations of the world. There is a new spirit of release manifest in her masses. Her educational program, however much one may deplore its avowedly secular character, is educating. The terrible cloud of illiteracy which has hung like a pall over that country is being dispelled. The people are learning sanitation. Backward communities are being all too rapidly modernized.

The City of Mexico and the Federal District, under enlightened and progressive government, are rapidly clearing out slum sections and erecting workers' modern homes and schools and markets.

Cultural agencies, under government auspices, are at work in all parts of the Republic. There is constant propaganda to inculcate recognition of individual capacity and to utilize it sacrificially in the onward march of Mexico into the position of international importance which her resources, her ancient history and her power of adjustment warrant. These accomplishments and these objectives and trends all constitute a recent phenomenon and are included in the period subsequent to the legislation which relegated religion to a position of relative unimportance. And those of us who are forced to admit these facts do not draw from them the conclusion that religion has no part in progress, nor that any nation can achieve her full destiny without the Divine Spirit which is life.

We do, however, recognize that the strident secular State is a direct reaction from a theocracy which makes the Church an end in itself, devoting itself to its own aggrandizement at the expense of the humanity which it is divinely commissioned to inspire and save. The Church has no business to grow rich and powerful while its faithful grovel in unspeakable poverty and abysmal ignorance. It cannot escape from the dictum of its divine Head. It is created to spend and be spent, not to accumulate and grow rich. Either it lives by giving its life, or it dies in withholding it. The Church in its mission to mankind has a direct social obligation. If it does not fulfill it, it deserves its fate if it is eliminated.

**W**E MAY learn from the condition of the Church in Mexico that the course of expediency is not compatible with the character of the Gospel. That is a single treasure so unique and so valuable that we buy the whole field that we may possess it. And while we recognize, with those whose evaluation of certain parts of the mission field has had so large a part in creating the present condition of missionary enterprise, the value of a study of comparative religions and the recognition of spiritual values in pagan religions, yet no people are going to have any respect for any part of the Christian Church when, after a long period of time, it becomes impossible to distinguish the point in its doctrine and usage where paganism ends and Christianity begins.

Mexico is not irreligious. She is not anti-Christian. She has found, however, in the social philosophy of the revolution a nearer approach to her own discovered spiritual ideals than in the institutional Christianity which has consistently opposed them.

There is, perhaps, no nation on earth which would more gladly receive the opportunity to worship the God of light and love and liberty than Mexico. No one who knows her or her splendid leaders can doubt that eventually provision will be made for that worship and that the Spirit groped for will be recognized and included. There is no assurance of future stability without it. Unless the Lord build the house they labor in vain that build it.

Our own Church in Mexico is the outgrowth of the first wave of liberal Christianity which swept Mexico under Benito Juarez. It has had a distinguished part in moulding many lives. It has opened eyes and minds. It has worked disinterestedly and with no thought of gain, save the souls of men and women. In it are many humble people and many whose aspirations for Mexico are that the Gospel, as this Church has received it, may guide its destiny. Its work is not easy. It is exceedingly difficult. And soon it must be committed in its entirety to Mexicans by birth. It is a challenging part of our Missionary program and may be the norm for the Church's part in a new world order.

Missions is not merely the Church's activity on the frontiers of Christianity, although it may be that. It is preaching, teaching, living the Christ in any environment, under any condition, favorable or unfavorable. It is relating Our Lord to His humanity, that He may save and direct. And whether it be in our own land, or in extracontinental areas, or in the foreign field, it is central to our religion and His gracious invitation to grow into His stature.

In a time of economic confusion and political upheaval we may be tempted to pause, or stop. Excuses to postpone, or delay, may easily be found. But please God that this day of thanksgiving may mean a recapturing of our faith and its sublimation to approximate, at least, the faith of Jesus Christ in mankind and in His Church to be His life upon earth.

The rehabilitation of society, its comfort, its happiness, its freedom from gnawing care, is being accomplished at staggering cost. May it never be said that the Church did less for that which is imperishable and eternal. God will reign thru His Incarnate Son in heaven and in earth. It is His purpose. And happy are we that He deigns use us for its accomplishment. It is for us to say, in this period of recapturing values, and their utilization, whether the Church shall lag behind, keep pace or lead the way.

## *No Futile Yardsticks*

By

ROBERT P. KREITLER

**A**MONG early impressions, the first is that Atlantic City always invites to relaxation. The Board Walk, and especially the expanse of sea, take away the tenseness from body and from mind. I suspect that is what this place does for hosts of people. Those who



come here, whether for Conventions, Church or otherwise, find that they enter into their tasks freer from stress and strain.

Everybody seems to be here. Of course, some are missing (regretfully so) whose faces were always seen and voices always heard, at the General Convention no matter where it was held. Church dignitaries, deputies, delegates, and secretaries and all other kinds of people, are on the Boardwalk and in every lobby. Committees are at their posts, important persons are brimming over with helpfulness. Enthusiasm, cheeriness, good will abound. From widely scattered portions of the country and with varied opinions of what is best for the Church, we have all gathered together.

The Convention, naturally, is the chief center of concern. Yet, even it appears to be only a part of a greater gathering with an amazing number of religious and ecclesiastical interests, very important to no end of people. They are enthusiastic representatives too! In spite of these special matters which differing groups wish to promote, one cannot help but feel that there is a common purpose held largely and proclaimed freely as the chief matter for consideration.

Earnest Churchmen and Churchwomen are here. You talk with them and find they are possessed alike with the common hope and expectation that the real work of the Church may be set forward. The expectation is, that no small and futile standards of measurement will be applied to the task of advance. One hears, variously expressed, it is true, the hope that the Church will not huddle in upon itself, abridging and curtailing the vision of its chief interests, nor for that matter, postpone or put off to some more convenient day, the major tasks which are asking for her contribution.

One cannot escape the thought that here are any number of people whose determination makes rich soil in which to sow the seeds of spiritual adventure for tomorrow. These folk do not wish the supreme task of the Church to be measured by any passing Standards of the World. They have come here possessed of a pride in the many things that the Church has accomplished. They count their cause holy beyond all words, and are ready to plan and consider with hopefulness and with vision, what the Church has to do at once to make good her claim for attention.

## *We Ourselves*

By

BERNARD IDDINGS BELL

"**M**AN'S EXTREMITY is God's opportunity." There can be little doubt that human ineffectiveness is the one prevailing note of the present General Convention. Material means we perilously lack. Even the Laymen's emergency drive has yielded less than half enough to pay this year's anticipated deficit for general Church expenses and extension. The financial problem, which has well-nigh broken the hearts and distracted the minds of the Presiding Bishop and other leaders this past two years, is at last before the Church. Nobody knows what to do about it. Man's extremity in the Episcopal Church is also, then, an intellectual extremity. We need more brains than any of

us, or all of us, possess. Well, all that may be only God's opportunity. All our present distress may be the beginning of the conversion of us Episcopalians to religion. God grant it may be so.

We who are not present in Atlantic City, we who are the folks who make up the Church to lead which the Convention is doing its best—not a very good best but better, probably, than we back home deserve—what can we do to help? Brethren we can pray, pray as we have not prayed in our lives.

Let us pray that we, and the Convention, may be penitent rather than proud; that all our usual Episcopalian boasting may be silenced in a realization of our failure to believe the creeds, to use the sacraments, to stand for the Master's morality in a greed-mad world; pray that men and women go humbly at Atlantic City, as those who speak and plan for sinners, us and themselves.

Let us pray that we, and the Convention, may understand that what is wrong with the Episcopal Church is not decay of missionary zeal so much as decay of that love of God without which missionary zeal is positively offensive to God and man. Until we Episcopalians learn again to kneel before Christ the King, in wondering adoration, there will be revival of missionary giving. God grant we know it.

Let us pray that we, and the Convention, be not tempted to compromise the Faith in a desire to make Christianity popular and easy. To do that is to dig deeper the pit wherein we are fallen.

Let us pray that we, and the Convention, may refuse longer to surrender the Church, its property, its message, its institutions of learning and charity, to secularist forces, and may understand that the Kingdom has a worth of different sort than is expressed in terms of merely worldly goodness.

Let us pray that we, and the Convention, may deepen the religious life, since now we are too shallow to be broad without swamp-mindedness.

Let us pray for grace bravely to pay for past mistakes, to attend to the present, and to leave the future alone, even as the Lord has commanded.

God has not failed—only we ourselves.

## *In Memoriam*

**I**N THE death of the Rev. Francis S. White of Tampa, Florida, the Church on earth has lost a great soul who possessed in a unique degree the virtues of a priest, a prophet and a pastor. At Omaha, Nebraska; at Atchison, Kansas; at Grand Rapids, Michigan; at Cleveland, Ohio; at Tampa, Florida, the memory of his life and work will be cherished by those to whom he ministered.

He was one of the Associate Mission in Omaha; he was one of those who inaugurated *THE WITNESS*; he was frequently a deputy to General Convention; he was elected to the Episcopate; he was honored and beloved by all who knew him.

May the good Lord grant to him eternal life and may light perpetual shine upon him.

As one who loved and admired him, I am grateful for his friendship and his example.

IRVING P. JOHNSON.



## DEAN DAY PREACHES REVOLUTION TO OUR YOUNG CHURCHMEN

If the Episcopal Church fails to meet that social obligation that Bishop Creighton talked about at the missionary mass meeting at the General Convention on Thursday night, it won't be the fault of Dean John W. Day of Topeka, Kansas. He held forth at great length on Saturday afternoon before the young people of the Church who had gathered at Atlantic City for the Young People's week-end, and talked about the "New Frontiers" without pulling his punches. He dealt with the race question, with war and peace, with the economic order and with the new leisure, pointing out that these problems were inextricably bound together and that they could be solved only by bringing to an end our competitive capitalistic society.

There has been an age-long superstition that the white people of this earth are superior to other races; a superstition which Dean Day exploded in the faces of the youthful Nordics. The colored races outnumber the white peoples of the earth two to one, yet the whites have control of nine-tenths of the earth's surface. But now the colored peoples are asserting themselves so that the whites are gradually losing their political grip. A number of solutions of the race problem have been advocated (conflict; segregation, subjection, eugenics and amalgamation), but Dean Day supported none of these theories. "The only adequate solution is that offered by the Christian religion. All the races are in the world to help one another, to work together for their common good, to build unitedly on the earth a human commonwealth. The right solution is the simple solution of justice and righteousness, of brotherhood and good-will."

On the subject of war and peace Dean Day declared that wars would come to an end only with the end of the competitive system. "There are today," he said, "two tremendous obstacles in the way of peace; our armament makers and a competitive capitalistic economic system, and the two are inseparably bound together." He then told the sordid story of the armaments racket during the world war and since, showing how armament makers in the warring nations deliberately prolonged the war for the sake of profits, and how they have since created discord among nations for the same reason. Peace will come to this earth, he concluded, only when we have a cooperative world in which human values are considered more worthwhile than material values.

As for practical immediate steps Dean Day urged the youth of the land to band themselves together and pledge never to bear arms against other peoples in an aggressive war. "Let the clergymen of this country express themselves as determined never again to turn their churches into recruiting stations. Let them refuse even to become chaplains because they realize that their chief function as such is not to minister to the religious needs of the soldier or sailor, but rather to improve their morale as potential murderers of their brothers of another nation." He also advocated the drafting of all property as well as men in case of war, and finally maintained that we should laugh war out of business for the silly thing that it is.

When it came to economic life, the third frontier that the young people considered over this week-end, he declared flatly for the end of the capitalist system and the erecting of a collectivist, non-profit making economy. He traced the history of man's economic development from an age of scarcity to the present age of plenty, and maintained that a system of collectivism which will allow for the distribution of the goods we can create in such abundance is essential, "or the goods will rot in our hands." "Only the reactionary owners and controllers of the basic resources of the world are convinced that capitalism is not an outworn system of economics. It is as obsolete as the ox-cart and the kerosene lamp." The NRA, he declared, was doomed to failure since it is primarily concerned with maintaining our out-worn profit system. "The present administration, although slowly moving to the left (a statement that was challenged in the discussion period that followed), is still dedicated to the preservation of capitalism and all that it means in international warfare, race hatreds, sweat shops, and economic slavery generally. So long as avarice and greed are the underlying motives of economic life there will be little cooperation and certainly no peace either within or without our borders. Our present hope is that we are gradually moving towards a definite form of collectivism and away from individualism."

"The Church," he maintained, "instituted as the visible organization, the very body of Christ, for bringing about social justice and the rule of God on earth, has followed an ostrich philosophy for more than 1500 years. Today it is faced with a definite choice between following Christ and being led by the world. It can no longer dodge the issue as it has in the past. What has happened to the

(Continued on page 15)

## TWO INTERESTING BOOKS DEALING WITH MODERN PROBLEMS

Reviewed by G. M. DAY

It is said that those whom the gods wish to punish, they first make mad. It is difficult to view our capitalist culture today without feeling that perhaps the gods are getting ready to punish. Experts in the art of war tell us that another war may mean the complete collapse of western civilization. But knowledge of this fact does not prevent all the nations of Europe from entering into a terrific armament race that it would seem can lead only to another 1914. Dr. Reinhold Niebuhr, in his brilliant volume *Reflections on the End of an Era*, (Scribners, \$2.00) evidently believes that the distinctive features of this punishment is going to be that it is coming from within instead of without. "In brief," Dr. Niebuhr writes, "the judges of history are always barbarians, whether they be Teutonic hordes eating at the gates of Rome, medieval tradesmen and townsmen whose commercial argosies destroy the power of the lord in his castle, or modern proletarians intent upon a proletarian and collectivist society. Perhaps it is the unique feature of modern society that these barbarians should be bred within and not without the gates of civilization." It is impossible, in a few words, to do justice to the penetrating insight of this book. Every chapter deals with a real problem, and the whole book faces squarely different aspects of the problem of the conflict between doctrines of violence and doctrines of love in human society. Is it possible that a group of powerful, wealthy, and privileged people can be brought to share their economic advantage with their fellow men by any other power except force? No group ever has in the past to any appreciable extent without either the use of force or the threat of force, and yet many a pious reformer has lived and died hoping that love could do the trick. If you have been wrestling with this problem, Dr. Niebuhr's volume will hit the nail on the head more than once.

*Liberal Catholicism and the Modern World*, by Dr. Frank Gavin, is the first volume of a series of books in which is developed a modern religious philosophy for the Anglo-Catholic of today. (Vol. 1, Belief. Morehouse. \$1.75). This introductory volume deals with the liberal Catholic view of the scriptural sources of his belief, with the first premise of his thinking, of his moral attitudes, his relation to historic tradition, and to modern scientific knowledge.



## GRACE LINDLEY PRESENTS REPORT TO THE AUXILIARY

The triennial convention of the Woman's Auxiliary has 345 delegates and 86 alternates present, representing 104 dioceses and districts, twenty-four of which had their full quota of five delegates. Among the more distant branches present are Japan and China, Liberia, Honolulu, Cuba, Southern Brazil, the Philippine Islands, Puerto Rico, Mexico and Alaska as well as several Negro branches in the southern States.

More than one hundred women have been appointed on twelve committees to work during the convention. Most of the committees have at least eight members, representing each of the eight provinces.

Two distinguished visitors from England and one from Canada were presented. The English women are officers of the Church of England's Central Council for Women's Work, the Hon. Mrs. Charles Taylor, treasurer, and Mrs. F. S. Boas of the publications department. Mrs. Boas is also executive of the Mothers' Union, a well-known Church of England organization. From Canada came Mrs. Ferrabee who, to give the official title complete, is president of the Dominion board of the Woman's Auxiliary of the Missionary Society of the Church of England in Canada.

"If ever there were a time when the Woman's Auxiliary to the National Council should measure itself against needs and opportunities, that time is now," said Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, in her triennial report. "Current conditions and trends are testing and measuring the value of the Auxiliary as never before."

Five points were chosen by Miss Lindley on which to examine the work of the Auxiliary; unity cooperation, training, gifts, and spiritual development. Increasing unity is to be seen in the fact that while the Auxiliary works through parish and diocesan units, its activity is for the Church as a whole rather than for narrow personal or purely parochial aims. Unity is also seen in the increasing desire to include social service and religious education as well as specifically missionary work. Since the organization of the Church's National Council in 1919, the women's group has been, by vote of its triennial convention, an auxiliary to each department of that council. Further unity is seen in the present organization of the Auxiliary in many parishes which tend to include all women's work in one organization.

The Auxiliary is eager to welcome

and use the service of the younger women of the Church. Miss Lindley feels that the larger and more unified tasks are most sure to win their support.

Increasing cooperation with other agencies is noted, especially with the National Council's department of religious education. The Auxiliary contact with children and young people is made chiefly through the Church school division of that department and through its secretary for young people's work.

That Church work demands not only a missionary spirit but sound professional qualifications has long been the belief of the Auxiliary, and to this end, it emphasizes the need of training.

As to gifts, Miss Lindley reported that "the expectation at the 1931 triennial of difficult conditions has been more than fulfilled, so that even where proportionate giving has been maintained, less money has been received because of lessened incomes." Of the unknown future, Miss Lindley observed, "Our Lord never indicated that His Mission would depend upon money, but He certainly did assume that what we are and what we have would be used for that Mission." "What is needed," Miss Lindley continued, speaking of finance, "is that we find a way which shall be so simple and practical that we can democratize giving and take our financial obligations in our stride."

Of spiritual development, the report reminds the convention that what is needed is the "absolute dedication of the whole self to Christ and His Church."

Pointing out the continual dangers of complacency and of being contented with apparent successes, Miss Lindley urged a sternly realistic facing of the social and religious questions which confront the world today.

## DR. FINNEY IS BROTHERHOOD LEADER

Benjamin F. Finney of the University of the South, Sewanee, was elected president of the Brotherhood of St. Andrew at their convention. The need of greater lay vitality in the Church was the keynote of the convention. One of the high spots was an address by Bishop Freeman of Washington who predicted that the New Deal would fail unless it was coupled with a spiritual revival. Dr. John W. Wood, secretary of foreign missions, urged the laity to exhibit a world point of view in thinking of missions; B. I. Bell declared that the Church is more important than the state. About 100 men and boys attended the convention.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Thousands of people who could not attend General Convention will have opportunity to hear personal missionary messages and important news of the Convention immediately after that gathering. Eighty-three dioceses and districts in the United States are to have meetings in at least 380 cities and towns, led by a team of three, a missionary, a representative of the National Council's field department, and a representative of the Woman's Auxiliary. The field department aides are parochial clergy from every part of the country who have been in close touch with the department's work. The missionary will teach and inspire; the field department aide will take the plans growing out of General Convention; the Woman's Auxiliary leader will carry inspiration and information fresh from the Auxiliary triennial meeting. The general plan, subject to change in detail, includes four events: Clergy conference; Churchwomen's conference; luncheon or dinner for lay leaders, men and women; mass meeting addressed by the missionary. Twenty-one teams are scheduled, covering practically every diocese in the country, commencing immediately after Convention and running through November.

\* \* \*

## Report on Giving Is Encouraging

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

"The statement of receipts from the dioceses to October 1st, 1934, is encouraging in that percentage paid on the amount due to date on 'expectations' is 81% as compared with 73% at this time last year. On the other hand receipts for the month of September totalled only \$43,230 as compared with \$105,820 which must be the monthly average for 1934 if 'expectations' are to be paid in full by the end of the year. Only three months remain in which to take up the slack. Twenty-eight dioceses and districts are in the 100% class as compared with sixteen at this time last year."

\* \* \*

## Dr. Case Leads Parish Conference

Dr. Adelaide Case, professor at Teachers College, Columbia, led a two day conference of parents and teachers at St. Paul's, Chestnut Hill, Pa., on religious education. They discussed such subjects as "Religion



in the Home," "Religion in the Church," "Answering Children's Questions on Religion," "A Question Hour for Teachers," and a meeting of fathers on "What Is the Father's Part?"

\* \* \*

#### Trinity College Opens

President Ogilby welcomed 450 students to Trinity College at the opening vespers service. This included 135 freshmen.

\* \* \*

#### Boston Parishes Dovetail Work

Trinity and Emmanuel, Boston, less than three blocks apart, have worked out a plan whereby their work will be dovetailed, though there is no infringement of parochial autonomy involved and the plan is in no sense a merger. Bible classes for both parishes are to be held at Emmanuel, conducted by the rector, the Rev. Phillips Osgood. Trinity is to carry on the student work and the men of Emmanuel are invited to join the Trinity Men's Club. The two parishes will hold many services together, including Lenten services.

\* \* \*

#### New Orleans Churchman in North Carolina

A hundred laymen of the diocese of North Carolina met on October 2nd upon the invitation of Bishop Penick to hear Mr. Warren Kearney of New Orleans who spoke on the Layman's League. Plans were made for the formation of parish leagues throughout the diocese.

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#### Awards for Order of the Sangreal

The Order of the Sangreal, which honors Church men and women yearly for distinguished service, has made the following awards: The Cross of Honor goes to Dr. William S. Keller, the Cincinnati physician who runs the school for seminarians each summer. Awards of Merits went to Mabel Lee Cooper, the storytelling expert of the department of religious education of the National Council; the Rev. W. S. Trowbridge of Sante Fe, N. M., for his long and faithful ministry; Mary W. McKenzie, principal of the House of Bethany, Cape Mount, Liberia; Rev. Frank Mezick of Arrington, Virginia, for his splendid work in a rural district, and to Mr. George Wharton Pepper, former senator of Pennsylvania, an outstanding layman of the diocese. The head of the order of the Sangreal is the Rev. Irwin St. John Tucker.

\* \* \*

#### School of Religion on Staten Island

A school of religion is being held on Staten Island on Thursday evenings from October 18th through

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December 6th. The leaders are the Rev. Robert Smith, field secretary of the Church League for Industrial Democracy, the Rev. Hugh McCandless, the Rev. Floyd Van Kuren, social

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service secretary of the diocese of New York, the Rev. Russell Bowie of New York, the Rev. C. W. Foster, the Rev. F. Burrill, the Rev. L. M. G. Haughwaut and the Rev. F. R. Godolphin. C. Avery Mason is in charge.

\* \* \*

#### Church Clubs Meet at Atlantic City

Presiding Bishop Perry told the conference of the Federation of Church Clubs meeting last week at Atlantic City, that a new forward step among the laity of the Church was about to be launched. He did not reveal the nature of the movement but indicated that it would get under way during General Convention.

#### Gets Loan for Improvements

The Rev. Louis L. Perkins, rector at Kittanning, Pa., writes to thank us for the little news item reminding churches that loans could be secured under the Federal Improvement Loan Act for repairs on church property. Mr. Perkins writes: "It so happens that we needed improvements on our heating system to save us a lot on our coal bill. We have been trying to get the money to do this for a cou-

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F. W. Davis, N. J., was out of work, out of money and in despair. Three months after he wrote me for help he wrote again: "I can never thank you enough for the opportunity you gave me."

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Hughling G. Mounts, Ky., has a family of eight children. His business failed—he went broke—he was out of a job—and then he wrote me. I sent him my plans. Later he wrote: "The same afternoon I got my outfit I made \$13.74 clear profit. Now I feel relieved of my money worries." Mrs. Tom Outland, Wyo., was ill and needed healthful outdoor work. She wrote me: "When I feel able to get out all day I make \$10.00 to \$15.00. When I only work half a day I make \$5.00 to \$6.00. My health is greatly improved." These are just a few of the scores of wonderful letters telling of exceptional earnings that I have to show you—letters filled with heartfelt thanks for the wonderful opportunity that I now offer you.

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There is no waiting—no long delay. You can have quick help. My plans are simple, direct, and tested. Don't send any money. Just give me your name so I can tell you about the wonderful things you can have with so little effort. There is no obligation. You are not ordering anything. Just use the coupon or penny postcard. Act now.



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Free and without obligation on my part, send me complete details of your wonderful plan.

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ple of years. We now know, thanks to you, where we can get the money. Incidentally, I find that we are to have the honor of being the first person or corporation in this town getting such a loan from Uncle Sam." So, if any of the rest of you need money for necessary repairs on anything from stained glass windows to your furnace, go to your bank and ask about the Improvement Loan Act.

**Appeal for Those Persecuted in Germany**

Bishop Parsons of California is one of those signing an appeal sent out by the Fellowship of Reconciliation for those persecuted in Germany. The appeal points out that there are thousands suffering in that country for their faithfulness to the ideals of freedom, justice and fellowship, and that "the best hope for a new birth of better things in Germany when the present tyranny is overpast" rests with these people and their children. Armistice Day is proposed as a fitting time to make a collection which is to be gathered in this country by the F. O. R. (2929 Broadway, New York), and distributed by a committee of which the Rev. F. Siegmund-Schultze of the University of Zurich is the head.

**Tribute to Bishop Edward H. Coley**

In honor of the tenth anniversary of his consecration as bishop, the Rt. Rev. Edward H. Coley, suffragan bishop of the diocese of Central New York, was presented with a bound volume of over 200 letters of felicitations from friends in the clergy and laity. His anniversary was Oct. 7.

**Conferences on Religious Education**

Conferences on religious education at various points in the diocese of Central New York, are being held this fall under the direction of the diocesan office.

**Church School Meets on Saturday**

The Rev. Sumner Guerry of North Charleston, S. C., has been holding his Sunday school on Saturdays for the past eleven months instead of Sundays. He reports that the attendance has been greater, and that also the children now come to church better on Sunday. His conclusion is: "Old habits are not easily changed but with hard work I believe a Church school on Saturday may be beneficial in many congregations."

**An Appeal for Labor Churches**

The Fellowship of Socialist Christians in its annual conference

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Correspondence Solicited



at Brookwood in September decided to raise a fund for the support of churches definitely committed to the cause of labor. Quite a number of such churches are carrying on a brave struggle in the country, all of them without adequate financial support. The members of the Fellowship are taxing themselves according to income to provide support for such churches. They invite other Christian people who are not members of the Fellowship to join them in this enterprise. They believe that there must be a considerable number of Christian people who would be willing to give special aid to maintain the vitality and effectiveness of the church in strictly working class communities. Support from our fund will be confined to churches which not only serve working class constituencies but have related themselves definitely to the economic and political struggles of the working class.

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\* \* \*

### Church Conference on World Peace

A national conference of the churches is to be held in Dayton, Ohio, December 6-7, to consider world peace. In addition the Federal Council of Churches, sponsoring this meeting, has set up local conferences to be held throughout the balance of this year. Bishop Scarlett of Missouri and Bishop Oldham of Albany are on the committee sponsoring the project.

### Minimum Standards of Intelligence

Bishop Johnson often remarks that Episcopalians are the best educated and the most ignorant church group in the country. We know a lot about everything except our Church. Suppose we try it out—after all intelligence tests are popular nowadays.

### GLASLYN-CHATHAM

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CONVENTION RATES ON REQUEST

ATLANTIC CITY, N. J.





Here is a fairly simple test, offered by an enterprising lady at the Church Missions House, which she believes any Church person should be able to pass:

1. Name three foreign missionary Bishops.

2. Among the Church's mission hospitals abroad four are named "St. Luke's." In what cities are they?

3. Name three racial groups which have missions of their own, with clergy of their own race, in the United States.

4. What is a quota?

And here are a few more advanced questions, say for the vestryman or General Convention deputy.

1. Although most of the Church's communicants in Haiti, Puerto Rico, the Philippines, Brazil, Cuba, Liberia, Mexico and the Canal Zone, are people of very small means, these missionary districts had 1934 quotas which totaled \$9,000. Is the total suggested for 1935 larger, smaller, or the same?

2. Name at least six out of twelve major subjects on which dioceses and parishes have been consulting the National social service department during the past triennium.

3. What reductions (amount and percentage) were made from the 1934 budget which was authorized by General Convention in 1931?

4. What have the Bishops said in their annual reports to the Council about last year's work in, for example, Liberia, Honolulu, West Missouri, Louisiana, Idaho?

5. What is the difference between the Emery Legacy and the Emery Fund?

6. Name six of the twelve dioceses and districts which receive appropriations for Indian work.

7. What are three chief aims of the Church's college work?

I wonder if I could possibly be wrong in believing that the deputies, clergy and laity alike, who are to legislate for us next month in General Convention, would have difficulty in getting more than 80% on such a test?

#### DEAN DAY PREACHES

(Continued from page 9)

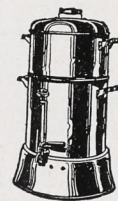
Church in Russia may happen to the Church in the United States unless it puts its house in order and stops equivocating in regard to an economic order which is essentially pagan. The Church must stand for something more than the preservation of its own material fabric and the preparation of individuals for a life in a kingdom beyond the realities of which world."

Finally the speaker dealt with the problem of the New Leisure, since the day is not far distant when the workers will have real leisure, and

not forced leisure as at present. "The Church can make a tremendous contribution to leisure time enterprises by offering its parish houses and guild halls for organized community projects. From its members there can be recruited capable leaders who can give direction, instruction and inspiration to many different leisure time projects."

Following Dean Day's stirring and challenging address the young people broke up into groups and under older leaders discussed the four topics, race, peace, economic life and leisure. Later there was a meeting of the whole at which the groups reported, followed by still further discussion. Saturday evening they had a dinner, with another great address by the Rev. Gardiner M. Day, rector

at Williamstown, Mass. Their corporate communion was held on Sunday morning, while large numbers of them attending the Convention service in the Auditorium at 11 o'clock, there to hear another sermon that struck a decided social note by Bishop Freeman of Washington.



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### The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 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, 8, 9, 10, 11.  
Vespers and Benediction: 8 P. M.  
Week-day Masses: 7, 8 and 9:30.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays: 8 and 11 A. M., and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### 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 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Rev. George A. Robertshaw  
Sundays 8, 10 and 11 a. m., 4 p. m.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion.  
11 A.M., Morning Service and Sermon.  
4 P.M., Choral Evensong.  
Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days, 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. James' Church, New York

Madison Avenue and 71st Street  
The Rev. H. W. B. Donegan, Rector  
Sunday Services  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
8 P. M.—Choral Evensong and Sermon

### 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 and 4.  
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.; 6:30 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, D.D.  
Rev. Gordon B. Wadhams  
Rev. Bernard McK. Garlick  
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.



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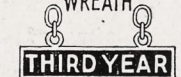
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