

The **WITNESS**

CHICAGO, ILL., NOVEMBER 29, 1934

A FIGHTING FORCE

by

LEONARD HODGSON

THE theologians used to teach that the Kingdom of God is an ark into which men run to escape destruction from outside. That is entirely false. You don't have to go into the Church to escape from destruction, or to win salvation. The Church is not an ark at all. The Church is a force; it is a battleship to attack the forces of evil.

MESSAGE OF THE WEEK

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
BERNARD IDDINGS BELL
C. RUSSELL MOODEY
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XIX No. 13

NOVEMBER 29, 1934

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

A PLEA FOR ACTION

By

RICHARD E. McEVOY

Student Pastor at Iowa State University

MANY believe that the Church is in a fair way to die, and that, a lingering death already incipient. It is hardly a matter of conjecture; indeed, to many of us, there is no need for prophetic insight. The Church will die—unless the ministries and priesthoods of Christ pledge themselves to a Christian social program; a technique of Christian action, if you please, filled with a power as compelling as Communism or Fascism, and permeating through and through with the spirit of our Lord Christ.

That is the primary assumption—the Church as it exists today is dying. The Church is dying for lack of consecrated Christians. The Church is dying for lack of brotherhood and unity and unanimity of opinion among its clergy and laity. The reasons behind the assumption are not far to seek. It is not because the ministry is un-consecrated (personally, that is, and apart from any theological or ritualistic formula). Rather, it is because the clergy lack a unified plan of action which will reach effectively into every parish and mission in the land; a program with life and reality and Christian depth which penetrates beyond the parish priest and into the corporate body of the Christian Church.

Many of us have been waiting such a plan. We are not in places of leadership. Except in our small parishes and in our limited spheres of teaching and preaching and social relationships we have slight opportunity in determining the policies of the Church. But there are men of influence in the Church and there are solitary voices speaking out fearlessly—Jones, Hamlin, Parsons, Spofford, Scarlett—one picks these names from a much larger group. We have looked for leadership to the House of Bishops, and the Bishops as a group have spoken more frankly than we expected, but it has ended thus far in resolutions and messages. We need not so much bolstering up in budgeting and finance as a voice of authority filled with social passion. We have had hope in the Anglo-

Catholic group, for Catholicism at its truest, which would have a breadth and social vision, provides a tremendous power for righteousness in action, as might, too, the party of Liberal Evangelicals. Some of us have hoped that out of the conferences of The Church League for Industrial Democracy there might come an impetus for action. To date they have all failed. It is not because the leadership of any of the groups is lacking in personal courage, consecration or intelligence, or even because it is unaware of the slow disease creeping upon the Church. It is because, as in most conferences and conventions, there has been much heat which has died away by the time the clergy have reached their home parishes. The method has been wrong. And too, it has been because the thing the Church must do to be saved is so utterly radical that even the leaders hesitate upon a course so fraught with danger, even as the parish priest hesitates, to attempt it alone. For, despite the collapse of values once accepted, success is still determined by budgets and numbers. This must be a corporate sacrifice, and the very nature of our modern dilemma calls for a type of courage and wisdom and Divine help which few of us profess to have. It would alienate many from our churches; and that is a serious step to contemplate; it would reduce budgets even further than they have been reduced by harassed priests and perplexed vestries, and to many that is a calamity, for this plea calls for a revolution within the Church.

IF THE experience of some of us is true, all over this land there are priests of the Church and there are pastors of Baptist, Congregational, Methodist and other Christian bodies who are eagerly awaiting a concerted and definite call to action and a program upon which they may unite—to preach from their pulpits, to pray for in their devotions, to live in their communities, and if need be, to shout from the rooftops for the glory of God and the advancement of His Kingdom. Mind you, this is not a plea for theological

or organic unity. It is, rather, the appeal of diverse minds, holding diverse theological points-of-view under one God and Father through His Son Jesus Christ, that for the life and health of His Church and Kingdom we come together on a plan of action. One observes that despite the many tragic failures of brotherhood and the dismal attempts at unity, that in our common human problems where corporate action is essential, we can work together for equality, justice, righteousness, and the satisfaction of human needs. These are the issues we face today in world-wide terms: they are demands for equality, justice, righteousness, and the right of abundant life. Upon these issues—the enrichment of life—Communism calls its tens of thousands. These are the terms at the heart of any crusading and compelling social force *in action* today. Yet Christianity, which holds these as an original inheritance and possesses a gallant line of prophets and saints who died for them, as well as those who, even today, may prove willing to die for them, gazes upon a spectacle. It is the scene of a bewildered and divided and largely complacent body of Christian Churches, tied to a beggaring system and held there by fear because the very powers that control that system, and those who ignorantly or supinely accept that system (among whom, God forgive us, we must number ourselves), determine the destiny of this Church.

Today that destiny is Death. It may be that this is the logical and inevitable destiny. There are many things in life worse than death, and one of them is to betray a trust. But if death is the end, it is certain that the finale was never meant to be a placid and uncomplaining and painless drifting into empty sleep. The death of our Lord was never that, but indeed, that death was a badge of courage and a supreme triumph of faith and the confidence of an awakening into a new discovery of life.

To some of us these seem the alternatives; a quiet and painless death or the possibility of life.

This is a plea for action from all Christians.

BUT a *plea* for action is not enough. We need a technique of action; a method of getting these fundamental and very real forces at the heart of Christianity unmistakably into the heart and life of our parishes and missions. One may preach constantly (as many do) of disarmament, pacifism, the degradation of democracy through corrupt and ignorant men, the irony of a "universal" religion which scorns to admit Negroes to public worship and carries on a contemptable race prejudice against Chinese, Japanese, Negro or Jew, and which remains silent (as a body) while hundreds of thousands of decent laboring-men are inhumanly treated, until at long last the laboring-man rather properly and quietly cuts himself off from the Church. Preaching was never enough—nor are resolutions. Concerted action is the answer.

Some of us are confident that there can be a program: are confident that the ministry is much more forward-looking than the mass who compose the Church: that the Church has dallied and straggled

behind the van, not because we lack the intelligence and consecration, but because we lack technique and the sense of corporate strength.

Is all this stated too simply for a highly complex problem, or too confidently for the hard facts? Then, if it is, let us admit the difficulty of the task, and in the same breath confess that it has not been attempted on a vast scale. The time is past for muddling through; we must try Christianity or confess failure—and hope that a purged and forgiven remnant may live through and carry on. Nevertheless, we have not tied up the lives of those restlessly waiting or those solitary, courageous souls crying in the wilderness.

There could be a definite basis or platform—a platform which only the most optimistic would expect to appeal to every one of the six thousand and more priests of the Episcopal Church. But what of a nucleus of five hundred or a thousand men willing to stand by, no matter what came? What of several thousand Methodists whose social vision is inspiring? And what of the many more in every denomination who are longing for Christian action? What would actually happen if such a nucleus were behind a program of action, so that in each community where those men live and exert some influence it would be known unmistakably that persecuted minorities had friends; that the laborer could hope for a just hearing and a sympathetic group in the churches; that the war spirit would find no sympathy from Christians; that all of the major issues of our corporate life had a body concerned with their relationship to justice and righteousness and human decency?

SUCH a group must necessarily deal with the major issues. The religion of our Lord always did that. It must be wisely administered by men of intelligence and courage, but it would make no peace with the oppression of any minority by majorities, or any majority by powerful minorities. It would lift men out of the rut of ineffective parish routine by giving them a cause larger than themselves or any single group of individuals—the bane of so much of the idealism and high purpose of the ministry of any church. This is not to condemn the parish or the quiet worker who goes to the heart of individuals and gives them the best that the pastor truly is—I yield to no one in my deep feeling for this rich quality of Christian effectiveness. It is the best work any pastor or church is doing today. This spirit, linked to a clear plan of social action would be the voice of Christ's Church—the only Church to which it is worth listening. It would possess a power almost unique in human history. It must deal truly with life and face facts or fall into the snares of sentimentality and delusion. It must be human, and at the same time be quite clear that it is not wholly man-made, but that men as instruments are helping create a world based upon values which are springing continually from the Eternal God.

Finally, there is the method. It is inconceivable that such a force could reach every community in the nation and the world? We, through our Church today, can

make our parishes and missions acutely conscious of the every-member canvass. It is done through propaganda. The Oxford Movement spread through England by means of tracts and the sacrificial efforts of a few consecrated men. It is time for another movement. Indeed, there is evidence that the movement has begun, and the notes of this movement, while striving for an awakened religious life, will not do it so much through the consciousness of the existing heritage of the Church and the wealth of ritualistic detail, but rather through the concept of the unity of God's world and the rights of human souls upon His earth. It must be a movement which will transcend institutional barriers. It does call for the united fervor of the Evangelical and the Catholic. It would not scruple to adopt the finest tactics of any organization engaged in social conflict. It would call a group of the finest

men it could link together on its platform, and in our Lord's manner, or in a fashion similar to that of the missionary boards the past year, send them out, not one by one, but in groups; not into the large centers alone, but into every parish and mission, and by the impact of personality, reach the mass of Christians who for the most part have no idea of the revolution in our midst. For those who will not listen there is an injunction, "And whosoever will not receive you. . . . shake off the dust of your feet."

"The fields are white already to harvest." Our Lord's listeners knew that the whitened heads of the wheat-stalk betokened the tardiness of the harvesters.

It is so utterly true today.

This is a plea for action.

EDITOR'S NOTE: If this article by Mr. McEvoy strikes a responsive note in the minds of any of our readers we will be glad to receive, for publication, their comments.

THE SHEEP AND THE GOATS

An Editorial by
BISHOP JOHNSON

IT IS reported that one of our clergy said in an address that the Lord divided people into sheep and goats because the sheep follow and the goats butt. It verifies a statement which the writer recently made in a sermon that the quality of your criticism is the measure of your spiritual incompetency. I presume that under this classification the black sheep would be those members of the congregation who both follow and butt. Mind you I did not say anything about the quality of criticism. Some of that is excellent, but constructive criticism does not form the bulk of the criticism that one hears.

In this connection let me quote the words which sound as though they might have been spoken by one of our rectors to his congregation, but which were really uttered by a Hebrew prophet some twenty-four hundred years ago: "The children of my people speak one to another saying 'Come, I pray you, and hear the Lord's word'. They hear His words but do not do them for with their mouths they show much love but their heart goeth after their own desires."

How often the preacher is told that the hearer enjoyed the sermon greatly, whereas the test of the efficacy lies in what they do as the result of hearing it. It is not the proper purpose of sermons to furnish entertainment but to encourage self-sacrifice which most people do not enjoy. The truth is that we are all natural born actors. We love the unreal. We do not like to face facts. "Because I tell you the truth therefore you will not believe me."

After all the conscience is not the most enjoyable faculty in our make up. For example, we love to go to the theatre and hear a most capable actress, highly paid, pretend to be a child of misfortune. She brings tears to our eyes and, as we think, compassion in our

hearts, but as a rule we do not do anything about it in a practical way. The real derelict in the alley rather irks us in spite of the fact that it costs us much more to hear the mythical tale of woe than it would take to relieve the real distress. Yet in the words of the same Ezekiel, "Their prophets are unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear the words but do nothing."

I BELIEVE that the recent General Convention was a fair cross section of the Episcopal Church. The Atlantic Chamber of Commerce gave us high praise, undoubtedly because we spent our money in quite respectable ways. It costs rather more to house Episcopalians than it does other religious groups, I imagine. I do not think for a moment that those who attended General Convention should have met the deficit in the Church's treasury, but I do maintain that the clientele which they represent are perfectly able to finance the rather meager program of the Church if it were not for the fact that what they give now rather exceeds their convictions. In other words they give more than their sense of obligation demands.

As a matter of fact I imagine that the membership of the Episcopal Church comprises the most generous group in the United States. They give, and they give largely, whenever they are convinced that they should bestow their largesse. They are extremely generous in their gratuities, their hospitalities and their benefactions, but when it comes to the program of the Church they fail, not because they are stingy but because they do not really believe that the Church is the Body of Christ, which they imagine was buried more than nineteen centuries ago. If the crucifixion could be drama-

tized as it is at Oberammergau they would pay to behold it. A total of about 400,000 witnessed the performances at their recent anniversary. If some artist were to paint the burial of Christ in a realistic manner they would be glad to purchase the picture. Yet the reality of Christ's life lies in the projection of that life into "The Church which is the pillar and ground of the truth", "which He purchased with His own precious blood" and which "He will present to the Father—a glorious Church without spot or wrinkle".

The trouble is that it does not appeal to them now as a glorious Church but rather as an impotent body which fails to be effective after a miraculous fashion. We prefer to believe in an aesthetic Church or a philosophical cult or a mythical Christ. Such impersonations do not demand much in the way of sacrificial obligation.

Yet the Church is not unlike the group which surrounded our Lord in His life time. You will remember that the Pharisees objected because He consorted with publicans and sinners, and that the sinners rejected Him because He required more of them than they were willing to accord. What we demand is a Church composed of those who are either our spiritual equals or superiors, whereas He came to call not the righteous but sinners to repentance.

If we could supply the prosperous public with churches in which every pew was occupied by intelligent and cultivated people these same people would support it adequately, but by the wildest stretch of the imagination such a church could not be that of the Nazarene. Or if we could supply the laboring public with a church which espoused the cause of labor and disciplined all capitalists we could have our churches filled with such people, but there again it would not fulfill the law of Christ Who ate with publicans and sinners and also with the prosperous of His time. He refused to be a partisan and so lost both parties. The sinners deserted Him because He demanded too much of them in the matter of personal holiness which they did not wish. The self righteous opposed Him because He demanded too little in the respectability of His associates. And so then and now Christ is crucified between two sinners—those who are satisfied with themselves and those who are dissatisfied with others, neither of whom can have the mind of Christ.

The truth is that Christ was deserted in the times of emergency and followed by the multitudes when they could get something out of Him.

IN THE same way Christ has not given the world the kind of a Church which these different groups desire. It is not metaphysical enough for the philosophers; not cultivated enough for the aesthetic; not partisan enough for those who wish to exploit Him in the interest of some secular end.

He came to bring good news to all people, whereas we want His Church to house just some people. He came to call all men to repentance, whereas we want a hospital ward for some group of sinners with whose

sins we are rather sympathetic. In short we are not impressed by a spiritual hospital treating all sorts of human derelicts, some of whom He will cure if we await the final issue, but all of whom He will endure until He has completed His work. We do not support the Church adequately for just one reason. We do not quite approve of it. It is either too respectable or too indiscriminate or too ordinary.

We want a glorious Church without spot or wrinkle and we want it now. The one we have is full of spots and wrinkles, but it is dealing with the same kind of cases that He dealt with, namely all who come to Him for help. Whether they profited by His help was not His first concern but rather that all might have full opportunity to benefit from His ministry. He excluded none and gave no favors to any particular group.

To be faithful to Him the Church must do this very thing, but in doing so often fails to satisfy either the descendants of the Puritans or the demands of the propagandists.

It is only when we realize that the Church is really the Body of Christ that we will give it the same kind of support that a few of the prosperous gave to Him when He was on earth.

The deficit in the Church's treasury today is due more to our criticism of the kind of a Church which Christ gives us than it is to any lack of generous impulses in the personnel of the Church. When the members of the Church fully sense that in supporting the Church they are expressing their confidence in Him there will be no deficit. When we fully realize that if He can raise such a poor thing as myself from the grave He is also perfectly competent to divide the sheep from the goats in His own good time and in His own way.

Personally I don't care to belong to an institution which some creature like myself has planned; not even to a group which such an intelligent gentleman as John Dewey may propose. It doesn't intrigue me. What I want to do, and yet I do it imperfectly, is to express my love and confidence in Jesus Christ in such manner as I believe that He intended that I should. And so I will support that which I believe best represents His purpose, the Holy Catholic Church.

Casual Comment

By

BERNARD IDDINGS BELL

THE thing which makes life difficult nowadays is that we can no longer hide from ourselves in the pursuit of small hopes. Some of us used to keep on living, buoyed up by expectation of getting together a personal competence or, it may be, a family fortune. Now most of us understand quite well the futility, in a democratic world, of such a looking-forward. Others, possessed by a humorless egocentricity, used

to live in what was called "a search for self-expression", but it has turned out a great bore to strut all the while, and besides there is so little in our insides that is worth expressing.

There was a time when one could escape a personal futility by making an act of faith in "progress". Every day, in some sort of way, things were improving by the mere passage of time, and we as individuals were thereby achieving an imparted significance. That does not wash today. Science has destroyed the notion of progress. Especially nowadays things are not getting better—quite the reverse as a matter of fact.

No, there is nothing for it but to face life honestly. If all there is to it is external circumstance here and now, it means nothing. Awhile we wax and desire and work and struggle; then, very soon, we die and rot and are forgotten. And our external civilization we know quite well will soon be one with Ninevah and Lyre. The alternative before any thinking man is religion or despair. Only those who are mentally unalert can avoid this, the human dilemma.

It is because people are, at least sub-consciously, aware of this that they have so generously come to the practical conclusion that nothing matters much; that the moral struggle is a bit of a farce. They take the way of compromise. They lie rather than suffer for the truth. They betray their friends whenever friendship seems about to cost them anything. They strive to wangle crooked privilege rather than work hard for a simple living. They go in for fornication because purity is difficult. They justify easy divorce because marriage to be stable demands a moral stamina and a self-discipline they do not possess and will not work hard to attain. They avoid having children, partly because children are a nuisance to soft elders and partly because potential parents wish to save the poor little things the trouble of having to live, in their turn, a life not worth the living. Men seek the easy ways, as those without hope always do, though we find the easy ways a dreadful bore. Why struggle? Surrender, rather, and conform. That is the modern way.

It is from such a ghastly devil, tempting to despair, that Christ came to deliver us—from a hell far worse than any fiery pit. Someone should write an Advent sermon on this theme.

Let's Know

By

BISHOP WILSON

INTINCTION

A LETTER comes from one of our readers asking for something on the subject of Intinction—"In these days when children are taught the necessity of sanitation and cleanliness the use of the common Cup, as some use it, is revolting, even to the very devout".

I do not know that there is much more to be said about it after all the recent discussion in the Church

papers. Neither is it by any means a novel consideration. Back as far as 1908 a committee reported on the matter to the Lambeth Conference which said—"it would be unwise to recognize and encourage by a change an alarm which should be met by the exercise of common sense". In 1913 a committee of our own bishops reported to the House of Bishops pointing out that the mode of administration of the Sacrament is by no means as vital as the Sacrament itself and that "it is well that the faithful should distinguish between the essentials and the accessories even here". Then this report left the question in the discretion of each bishop in his jurisdiction. Again in 1925 another committee reported to the House of Bishops deploring a spirit of fearfulness on the part of our people—"if the fear which gives rise to the agitation against the Common Cup were allowed to control our actions, life could not be lived under present conditions. In every hotel, in every train, in every sleeping car, in every home and on the streets, germs of every kind and in abundance prevail. The handling of food, table-ware, books and newspapers, and the common practice of kissing and handshaking are possible sources of infection." And now still another committee has been appointed to report once more on the subject to the next meeting of the House of Bishops.

I must confess that I have an ingrained dislike for the thought of receiving my own Communion in any other way than from the Common Cup. For nearly a quarter of a century I have been administering the Sacrament in this way and have yet to find anything "revolting" about it. Much more revolting have I found the casual way in which some communicants handle the consecrated Bread. Also I am still skeptical of the supposed dangers involved. All the circumstances are so vastly different from those surrounding the ordinary common cup that I question the parallel peril. (Hospital and sanitarium conditions have, of course, always had special consideration). Nevertheless mental attitudes have to be reckoned with and the public has been educated in certain phobias to such an extent that emotional reactions may keep some people from the Sacrament. The Sacrament itself is far more important than the method of administration. Therefore I hold no particular brief against Intinction (dipping the edge of the Bread in the Cup) but in that case I would much prefer administering the Bread directly on the tongue of the communicant. On several occasions I did this in the army during the War when supplies were scarce. Intinction may be a way out but it has no compelling historical background. The custom in the Eastern Church is so different that it has no bearing. For a century or so in the Middle Ages intinction was used in the Western Church but it was forbidden by several Councils and was replaced by Communion in one kind—that is, receiving only the consecrated Bread.

Out of all the suggestions offered I would rather take my place beside Bishop Lloyd in preference for Communion in one kind as an alternative practice.

BISHOP FISKE'S BOOK IS A FRANK FACING OF FACTS

By GARDINER M. DAY

From Scepticism to Faith is the contribution of Bishop Charles Fiske to Harper's monthly pulpit series of \$1.00 volumes of sermons. Whatever Bishop Fiske says or writes is interesting because he is keenly awake to the currents of modern thought and he speaks with clarity, individuality, and balance. He not only faces issues but he faces them frankly. Having been through the depth of periods of doubt and extreme scepticism, his present conviction has gained strength from the fact that he has struggled through to it, and while these same convictions are deep, personal convictions of the absolute necessity of Christ for the fullest life of every soul, nevertheless he realizes that religion is not religion if it is purely pious and personal. For example, he writes: "The revival of Christianity if it comes must be a social revival. Until it does come, we cannot claim America for Christianity. If our national religion is not the Christian religion, there are men who give us hope that eventually the conflict between the Christian ideal and the present system may presage the birth of a new and better order."

Can I Know God? is another recent volume in this series, by Dr. Frederick B. Fisher, the minister of the First Methodist Episcopal Church of Ann Arbor, Michigan. Dr. Fisher, by the way, was for the greater part of his ministry a bishop in the Methodist Church in India, and is also the author of that fascinating book entitled *That Strange Little Brown Man*. Like the Bishop of Central New York, Bishop Fisher is keenly alive to the thought of the day and expresses himself in a straightforward and trenchant style. The first three sermons are really the answer of the religious man to the doubt of the modern secularist about God. Four other sermons deal with remarkable insight with problems of every man and everyday living. One of the sermons, on the topic "Is One Religion as Good as Another?" gives a few reasons why Bishop Fisher, after his twenty-five years in India, believes not only that that question must be answered with a No, but that the implied question "Is Christianity better than other religions?" must be answered with a Yes.

Like a Trumpet is the title of another of these Harper books of sermons and comes from the pen of Dr. Charles E. Jefferson, who was for so many years pastor of the Broadway Tabernacle in New York City. Dr. Jefferson is one of the most distinguished American preachers, and is



BISHOP FISKE
He Finds Reality

a master of the homiletical art. This volume will appeal especially to hundreds of people who heard these sermons delivered at some time during his long ministry, as well as to many new friends whom Dr. Jefferson will undoubtedly acquire through this admirable little volume.

God at Work is a study of the Supernatural by the Professor of Systematic Divinity of the Union Seminary, Dr. William Adams Brown (Scribners \$2.50). Dr. Brown's alpha and omega is the direct experience of God. This direct contact with the divine may be attained in many different ways, but to be religious in the deepest meaning of that word such a direct experience is essential. Although Dr. Brown thus argues from a definite vantage point, he treats the whole subject—and there is none vaster—so broadly that this book might well be dubbed *The Outline of Theology in modern dress*.

NEWS FROM KENTUCKY

The Auxiliary held its semi-annual meeting on November 13th at Calvary, Louisville, with addresses by Bishop Woodcock and the delegates to the convention in Atlantic City.—The Rev. J. M. Nelson addressed the Louisville clergies on the 12th on the subject of religious education.—Mr. Whiteford R. Cole, Churchman and railroad president, died suddenly on the 17th. He was a member of the chapter of the cathedral and was a deputy of several General Conventions. He is survived by his widow, a son and a grandson who was born just an hour after Mr. Cole's death.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It wasn't a sentimental pacifist but a hard-boiled commander of the United States Marines, himself a major general, who recently declared before a large New York congregation that war is "the greatest money-making scheme for insiders". Whether Major General Smedley D. Butler knew what he was talking about I, of course, wouldn't know, but the words he uttered had a ring to them that I like. Then too it is nice to have a major general, and he of the Marines at that, come over to your side.

"The churches pepped the boys up in 1917," he said. "The next time the people who believe in God cannot preach to the soldiers that war is a Holy Crusade. It's not. It's the greatest curse of the civilized world, the greatest international racket."

"For thirty-three years and four months I was an active agent in the greatest debt collecting agency in the world, the U. S. Marine Corps."

"In France I couldn't find one American soldier out of 1,650,000 who knew what we were fighting for. Do you want to know why? Not to end war or make the world safe for Democracy. We went to war because the Allies owed us more money than the Germans."

"The war never brought this country anything. A few insiders made the profits. The International Nickel Company earned 1,800 per cent profit."

"The government bought \$20,000,-000 worth of mosquito nets. And there wasn't a mosquito in France."

"Thirty-five million pairs of shoes for only 4,000,000 men when every pair of shoes would last a year."

"One billion dollars worth of airplanes that wouldn't get off the ground."

"Arms conferences are a lot of bunk. A lot of admirals and generals sit around and talk. What difference does it make if any decide to scrap 8-inch guns and use 6-inch guns? There's only one way to disarm. That's disarm."

* * *

Christianity Against Communism and Nationalism

At an Armistice Day service held at the Cathedral of St. John the Evangelist, Spokane, attended by the Canadian Legion as well as American patriotic organizations, Dean Charles E. McAllister stressed the value of Christianity as a protection against communism on the one hand and extreme nationalism on the other. "For 16 years," he de-

clared, "men have worked for peace and will continue to work. In spite of disappointments, of economic prostration, and of moral laxity, more has been accomplished for the peace of the world these 16 years than in a thousand years before." He declared that communism and extreme nationalism have adopted the strategy of early Christian missionary enthusiasm and challenged English and American patriots to restore the missionary activity of the Church to its place as fundamental to the preservation of national ideals, and the preservation of world peace.

* * *

Fire at the Hoosac School

Fire destroyed the gymnasium and damaged several other buildings at Hoosac School on November 15th. Realizing the danger of the fire the headmaster, the Rev. James L. Whitcomb, had the chimes of the central building rung in warning. These bells, incidentally, came from the Kremlin, Moscow.

* * *

Missionary Week in Albany

Bishop Nichols of Kyoto, the Rev. Ralph Hayden of Pittsfield, Mass., Miss Eva Corey of Boston and Mrs. Edwin A. Stebbins of Rochester, N. Y., visited the diocese of Albany last week, speaking at various meetings on behalf of the missionary program. Meetings to present the three year Recovery Program were also held in the diocese on November 15th and 20th, with Bishop Oldham and Mr. A. C. Marts of New York City as speakers.

* * *

The War Issue in Iowa

Meanwhile this issue of peace or war has flared up in peaceful Iowa City, seat of the state university. There the head of the military department of the University of Iowa, Colonel George F. N. Dailey, an Episcopalian, delivered an address in which he declared that "the best preventative of war is a well-equipped and well-trained regular army and a well-trained civilian competent of that army." He described "so-called pacifistic talk" as absurd and inane, and among other things condemned the resolutions passed at the recent General Convention on the subject of war. He declared that "the churches are meddling in state affairs," asserting that their job was religion.

The address brought a comeback from the Iowa City rector, the Rev. Richard McEvoy, in the form of a letter to the daily paper in which he defended the position of the Church. His answer took the adequate form



LEON PALMER
Looks for Lay Leadership

of quoting in full the resolutions passed at Atlantic City, a thing that the Colonel had neglected to do. "Everything the Church said", wrote Mr. McEvoy, "is utterly true, and the only progress that will ever be made toward a warless world will be discovered in the lives of those who resist the war spirit in such numbers that the event can never happen. At long last the churches have removed the spiritual sanctions from war, and that was one of the clearest demands of religion if it were to remain true. That the churches have been tardy in obeying a clear commission is not the fault of the prophets, but is due to the dullness of perception in those whose vision of religion is clouded. A world at peace with itself is the heart of Christianity; it is the central significance of 'Thy will be done on earth'. This is religion and no pastor is nearer the heart of religion than when he is trying to create in individuals a consciousness of the evils at the heart of society."

Meanwhile the Colonel seems to have his work cut out for him for only 16 students out of 111 who replied to a questionnaire, send out by a church group in town, expressed a willingness to bear arms in a future war. Forty-three of them declared that they would refuse to sanction any future war or to take part as armed combatants. Forty-one replied that they would refuse to sanction or participate in any but a defensive war, while sixteen said they would serve without question. The group voted that the compulsory feature of the Reserve Officers Training Corps at the university should be abolished, by a margin of 88 to 21. They also voted, 85 to 19, that the churches

should refuse to support any future wars. Finally they voted, 100 to 5, that the federal government should take the profit out of munitions manufacturing by taking over the business.

* * *

Blessing the Hounds in Kentucky

The current release of one of the moving-picture news services presents to audiences throughout the country the unique service of "The Blessing of the Hounds". It is a picturesque sport, this running to the hounds, what with the horses in a glistening sweat and the ladies and gentlemen prettied up in their red jackets and shining boots. And of course it is made the more picturesque if a bishop may be persuaded to rig up in his episcopal vestments and bless the hounds before the pack start after the helpless fox. Down in Kentucky Bishop Abbott, in full pomp, performed the ceremony and thus got himself in the movies. However, last night as I witnessed the picture the audience seemed to agree with the commentator, Mr. Lowell Thomas, who indicated in his chatter that the fox was the more in need of any blessing bishops might bestow.

* * *

Bishop Cook Accepts Election

Bishop Cook of Delaware, elected president of the National Council at General Convention, has written the Presiding Bishop the following letter: "I shall respond to the action of General Convention to the best of my ability with the understanding that I have no intention of relinquishing my position as Bishop of Delaware, and providing that I can make proper arrangements for the care of the diocese". Bishop Cook received notice of his election on reaching California after a trip through the Panama Canal. He was seriously injured in an automobile accident this summer but he now writes: "The trip has done Mrs. Cook and me a world of good and I am gradually getting able to do without crutches."

* * *

The Sports Item of the Week

The Episcopal sports news of the week brings to the front the Rev. Calvert E. Buck of Washington, D. C., who has just trimmed the best in the city at golf, including a qualifier for the national amateur crown. Mr. Buck is the head of an Episcopal Hospital in the city in addition to being president and champion of the city's leading golf club. Another sports item is that St. Albans School, Washington, is district preparatory school champions

of football, while the Episcopal Academy of Philadelphia is the interacademic champion of Philadelphia. St. Albans, incidentally, has a 12% larger enrollment than its previous record enrollment, which happened to be last year. The Rev. Albert Lucas is the head of the school.

* * *

Thousands Attend Church Meeting

Close to 5,000 people attended a great Church mass meeting last Sunday afternoon when communicants of various parishes in Westchester County, New York, gathered at White Plains. Bishop Manning presided and presented as the chief speakers Judge Samuel Seabury and Bishop Sherrill of Massachusetts. Judge Seabury declared that the Church has an important part to play in social, political and economic affairs. "The Church has always been militant in promoting right and justice and there is no reason why it should not continue to do so in these troublesome times." Bishop Sherrill spoke particularly of the part the Church must play in riding the world of war, and said that the Church should figure prominently in all world problems. A choir of 800 voices was on hand, as were also the two suffragan bishops of the diocese, Bishop Lloyd and Bishop Gilbert.

* * *

Dean Noe of Memphis Protests

An idea which started, I believe, in Cincinnati a number of years ago was carried out in Memphis, Tennessee, on Armistice Day, but only after somewhat of a to-do about it. Some of the young people of the churches thought it would be a good idea to honor heroes of peace, and so planned a parade and meeting in their honor. The American Legion did not take kindly to it and so denounced the whole affair as a pacifist undertaking, inspired by communists. The ministerial association, however, were asked to support the project, and did so, but only after a vigorous protest from Dean Noe of our cathedral who took the position that the meeting of young people was pacifistic and that since Jesus was not a peace-at-any-price advocate, the ministers were very unwise to endorse it. He was opposed by the Rev. Alfred Loaring-Clark, rector of St. John's, himself an ex-army flier. The ministers by a large majority voted to endorse the young people's effort, whereupon Dean Noe, somewhat overheatedly, declared that he would not allow his Church to be committed to the idea that the Kingdom of God could be brought about by legislation and external forces, and resigned from the asso-

ciation. The meeting to honor the heroes of peace was held, with close to 1,000 present. The Legion also had a demonstration, attended by about 100. Thousands read about the affair since the newspapers were full of it for a week.

* * *

Rector Leaves New Jersey Parish

The Rev. W. Northey Jones has resigned as rector of St. Peter's, Perth Amboy, New Jersey, after a rectorship of twenty years to become rector emeritus of the parish. He is to go on the retired list of clergy, making his home at Newtown, Connecticut.

* * *

Detroit Parish Has Anniversary

The 85th anniversary of Old Mariners' Church, Detroit, headquarters of the city mission society, was celebrated on November 19th by the opening of the new Mariners' Inn, a hostel for homeless men. Bishop Page officiated. The expansion of the work in recent years, under the direction of the Rev. George Backhurst, made necessary the removal into larger quarters.

* * *

Seabury Celebration In Rochester

The Rev. Edward R. Hardy Jr., of the faculty of the General Seminary, and the Rev. C. Rankin Barnes, head of the national department of social service, were the speakers at a celebration of the sesqui-centennial celebration of the consecration of Bishop Seabury, held at Christ Church, Rochester, N. Y., on November 14th. Mr. Hardy spoke on the significance of Bishop Seabury through the years. Mr. Barnes spoke, according to the program, on "The Lost Social Consciousness of the Church," but in sending me a copy he had written in before the word "lost" the words "the recovery of the"—all of which seems to indicate that the hope in the man's soul never dies. The Rev. William M. V. Hoffman Jr. of the Society of St. John the Evangelist (Cowleys) was the preacher at a festal eucharist.

* * *

A School of Prayer

Father Hughson of the Order of the Holy Cross conducted a school of prayer at St. Stephen's, Providence, from November 4 through the 9th. "Very successful," writes the rector, the Rev. Charles Townsend.

* * *

Summer School Loses Grant

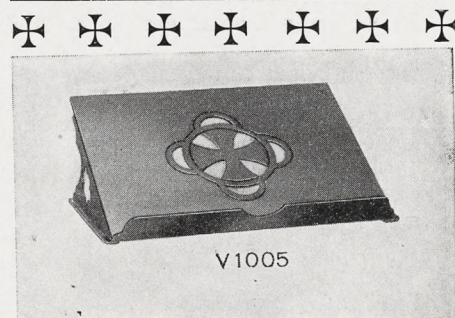
Among the hardships to be inflicted by the recent economies made

necessary by the order of General Convention is the cutting off of the grant that has been made in recent years to the summer school for theological students, that meets each summer in Cincinnati under the direction of Dr. William S. Keller. This school has been one of the very tangible accomplishments of the national social service department, paying large dividends in the lives of re-made theological students. But cuts were ordered and cuts were made, and this school as a result may fall by the wayside, though I have an idea that the ever resourceful Bill Keller will find a way to keep it alive.

* * *

An Upturn in Business Says Bishop

Indications point to a definite upturn in business and the Church must not retrench further in her Program, declared Bishop Stewart of Chicago at a dinner of Churchmen held on November 15th, attended by about 300. I hope he is right, but it is worth keeping in mind that this "upturn in business" philosophy has been the basis of all our programs for financing the work of the Church for the past five years. If we had in the Church half the knowledge of economics that is pos-



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sessed by the soapboxer talking to the crowd on the corner our affairs would not be in their present state. The most conservative estimate is that there are 20,000,000 people—or one sixth of our population—to-day living on a relief allowance that averages \$3.50 a week per family. Our government officials, certainly not radical agitators, also tell us that the number will be increased in the immediate future. Bishop Stewart is not a man to make statements without a knowledge of supporting facts. Nevertheless there are solid indications that we are moving in the opposite direction, and if so all of us—National Church, dioceses and parishes—will do well to allow them to enter into our deliberations in planning future work. It has been the basic error in the past, with nothing done at General Convention or since to indicate a change of viewpoint.

* * *

The Dedication of Memorials

Bishop Mann of Pittsburgh visited the Advent, Jeannette, Pa., on November 12 to take part in a service at which a large number of memorials were dedicated. The service was attended by twenty clergymen and also by Bishop Thomas of Southern Brazil who was in the region to present the cause of missions to various Church groups. The Rev. Frederick C. P. Hurd is the rector of the parish.

* * *

The Church a Layman's Enterprise

The church of tomorrow will be a layman's enterprise in the sense that they will no longer wait for the clergy to discover needs, enlist workers and assign tasks, declared Mr. Leon C. Palmer, Brotherhood of St. Andrew secretary before a Chicago group on November 12th.

"The laity of the future will face their own responsibilities and accept definite leadership in a whole hearted effort for the spread of Christ's Kingdom," said Mr. Palmer. "Throughout history the progress of the Church has been in proportion to the active interest and initiative of the laity. The periods of decadence have followed whenever the laymen have made the clergy the keepers of their conscience and the doers of their religious work.

"The Church also must regain the spirit of daring adventure characteristic of youth, attacking the live problems of the day with fearless courage and open minds. This will on occasion mean alienating the ultra-conservatives, incurring their criticism and losing their support. The early Church was a youth movement; its Founder was put to death while still a young man and its first

apostles whom we venerate as saints were in reality vigorous young men."

* * *

Organist on Concert Tour

Harold Mueller, organist of St. Luke's, San Francisco, is on a concert tour. He presented programs recently at Bartlesville, Oklahoma, and at the Seabury-Western Seminary, Chicago, consisting of the works of Bach, Reubke, Schumann, Franck and other great composers.

* * *

New Altar for Georgia Parish

A marble altar was consecrated on November 4th at St. Mark's, Brunswick, Ga., by Bishop Reese.

* * *

Missionary Meetings in Minnesota

Bishop Goodwin of Virginia, the Rev. Claude Sprouse of Kansas City and Mrs. James H. George, educational secretary of the province of the southwest, have been addressing missionary meetings in the diocese of Minnesota for the past two weeks. Bishop Keeler also addressed the 500 who attended the meeting of the Minneapolis deanery and de-

clared that he was optimistic about the future of the Church and its ability and willingness to support the missionary work.

* * *

Uses the Old Connecticut Rite

A unique service was held on the 14th of November in the chapel of the Berkeley Divinity School. It was a celebration of the Holy Communion according to the "Communion Office" of Bishop Seabury. So far as is known this is the first time the Communion Office has ever been celebrated according to the old Connecticut rite since its use was discontinued at the beginning of the nineteenth century.

It will be remembered that the day after Bishop Seabury's consecration in Aberdeen he signed a "Concordate" with the Scottish bishops who were his consecrators in which it was declared that "tho' the Scottish Bishops are very far from prescribing to their Brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavor all he can, consistently with peace and prudence, to make the Celebration of



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this venerable Mystery conformable to the most primitive Doctrine and Practice." And Bishop Seabury, on his part, "agrees to take a serious view of the Communion Office recommended by them, and by gentle methods of argument and persuasion to endeavor to introduce it by degrees into practice." When Archbishop Laud had tried to introduce the Book of Common Prayer into Scotland the Puritan-minded Scotch rebelled, and Jennie Geddes objecting to the "Mass," threw a stool at the Dean in old St. Giles's Church, Edinburgh, the first shot in a war which later disestablished the Church of England under the Cromwellian regime. Bishop Seabury's Communion Office was partly based on this old Scottish Prayer Book of 1647. Its distinguishing feature was the Invocation in the Prayer of Consecration. So strongly did Bishop Seabury hold to this form that when Bishop White asked him to celebrate the Communion according to the form of the English Prayer Book he declined, saying, "To confess the truth, I hardly consider that form as strictly amounting to a consecration."

The "Proposed Book" to which Bishop Seabury objected (partly because it had been adopted by a convention in which there were lay delegates) had appeared in 1785. Bishop Seabury's Communion Office, printed by T. Green in New London in 1786, was used generally by the Connecticut clergy, and even after the present Prayer Book was prescribed for general use throughout the Church in October, 1790, many of them continued to celebrate according to the Connecticut rite. The use of the service in the Berkeley Chapel was approved by Bishop Budlong. Bishop Brewster was the celebrant, assisted by Dean W. P. Ladd. The altar used by Bishop Seabury for many years in St. James's

Church, New London, which stands in the Berkeley Chapel, and the Communion Vessels formerly belonging to Bishop Seabury now in the possession of the Berkeley Divinity School were used in this service. After the service the visiting clergy and bishops had breakfast in the refectory of the School. One of the bishops who spoke at the breakfast referred to the chapel service as one of the high spots in his spiritual life.

* * *

Dr. Wood Visits Southwestern Virginia

Dr. John W. Wood, secretary of foreign missions, was the headliner at a meeting of the Auxiliary of the diocese of Southwestern Virginia, held at Bristol, November 6th to 8th. He outlined the work of the Church in various mission fields and declared that the Church has the ability to work most effectively among both primitive and cultured peoples.

* * *

Celebration in Indiana Parish

St. James', Goshen, Indiana, observed the 75th anniversary of its organization as a parish on November 10th and 11th. Dinner on the 10th with an historical address, and a corporate communion on the 11th at which Bishop Gray celebrated. The present rector, the Rev. Albert L. Schrock, has served the longest

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**Children's Chapel
in St. Paul Parish**

A children's chapel within the parish church, to be known as the Little Sanctuary, was dedicated on All Saints' Day at St. John the Evangelist, St. Paul, Minnesota. The chapel is the gift of Mrs. Frank E. Ward as a memorial to her son who died at the age of ten.

* * *

**Bishop of Aberdeen
in Providence**

The anniversary of the consecration of Bishop Seabury was celebrated in Providence, R. I., on November 18th, the service being held at St. John's Cathedral. There was an address by Bishop Deane of Aberdeen, Scotland.

* * *

**Large Class for
New York Parish**

Down in the lower end of Manhattan Island, New York, stands All Saints', Henry Street, built in 1827 as a spiritual home for the wealthy ship-owners — and their slaves. The gallery where the slaves worshipped is still intact in its original form, the only one left in the city. Bishop Manning visited the parish last Sunday and confirmed a class of 46, the largest class in many years and possibly in the long history of the parish. No longer does All Saints' minister to wealthy owners of ships or anything else, but to the poor slum dwellers of the city. In this class, for example, presented by the Rev. George W. Knight, recent General Seminary graduate, were representatives of thirteen nationalities.

* * *

**Memorial Service
at Faribault**

Over 800 pilgrims journeyed to Faribault, Minnesota, early this month for a great memorial service for Bishop Whipple. The sermon was preached by Bishop Johnson of Colorado and contained suitable references to the past of the diocese and the great part that Bishop Whipple played in it, but in the main the address was a challenge to men and women to carry forward their great heritage. Among those present were Bishop Matthews of New Jersey, Bishop Wilson of Eau Claire, Bishop Sturtevant of Fond du Lac, Bishop Kemerer of Duluth, Bishop McElwain of Minnesota and Bishop Keeler of Minnesota.

* * *

**Founder Present
at Anniversary**

Present at a dinner held to celebrate the 60th anniversary of St. Mark's, Portland, Oregon, was Miss

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Charlotte Sherlock, one of the first members of the little mission established in 1874 which later developed into a parish. At the anniversary they celebrated by burning the mortgage on the parish house and paying the indebtedness to the diocese to the end of this year.

* * *

Progressive Schools on the West Coast

Out on the West Coast the Rev. Stephen C. Clark, Jr., of St. Mark's Church, Pasadena, enlisted the help of three progressive education teachers, who are serving as a committee to aid in directing the religious education of the girls and boys of the parish. This committee is collecting many examples of how teachers can study pupil interests and use these interests for Christian growth. Inspired by St. Mark's success the Rev. Lindley H. Miller, in St. Matthew's parish, San Mateo, has also reached out into the community for help from teachers in the progressive schools. We shall all be interested to learn more of the results of these co-operative efforts in religious education.

* * *

Missionary Work in New Jersey

All the missionary work is not in far off China or Japan. For instance the only church in Byram township, diocese of Newark, and just a few miles from the largest city in the world, was opened the other day by the Rev. Edwin S. Ford who is in charge of the western counties mission.

The old Roseville schoolhouse, long unused, has been rented by the mission at a nominal cost for a term of years. It stands at the foot of the wooded mountain looking out across the waters of Lake Lackawanna. There is no church with a more beautiful setting. On one of the Friday evenings when the priest and people met to prepare the building for Sunday's service a great blue heron came sailing across the lake and landed on the shore directly in front of the church. Considerable work through the year has been done to make the old schoolhouse ready for use as a church. First, the roof had to be repaired. Then a truck had to be obtained to bring the altar from Sparta. The altar was built and painted in the gorgeous "circus wagon" style of the 13th century. Members of the church went to work with shovels, brooms, mops and pails and transformed the old building. The girls took off their shoes, the boys brought water from the lake, everybody scrubbed and poured and mopped and soon the floor looked like a floor and not like somebody's

back yard. A rich old damask was laid out, tacked to a board, and hung behind the altar. A fine polychrome altar cross was suspended against it. On Sunday morning the altar linens and temporary candlesticks were put in place. The linen, given by the altar guild of the diocese, was hemmed and embroidered by the women of the church.

Plans for St. Joseph's, now the name of the old schoolhouse, call for an addition which will include a sanctuary, sacristy and kitchen. The sanctuary will have folding doors which will be opened for church services and closed when the main building is used for other purposes.

As the church had no money or material for these additions a prob-

lem arose. This was solved in the following interesting way:—an old camp building belonging to the Freeholders was about to be demolished and carted away. This was obtained for the church. In order to cart the material away one of the men of the mission hitch-hiked fifty miles to Newark to borrow a truck loaned for the occasion. After a full day's work the old camp building was demolished and carried to the site where it is to be used for the new additions to St. Joseph's Church. There is sufficient material for the additions. The church people are now raising money to buy the necessary nails, cement, and to pay for the necessary labor to carry out the completed plans.

Services of Leading Churches

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 Emeritus

Rev. H. Percy Silver, S.T.D.

Rev. George A. Robertshaw

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:20.

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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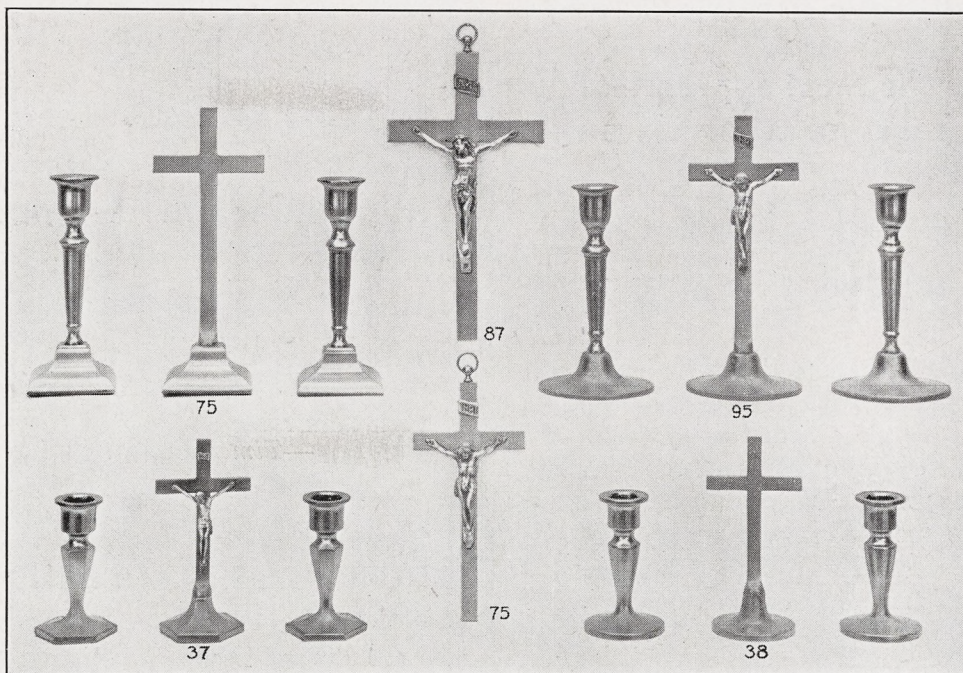
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