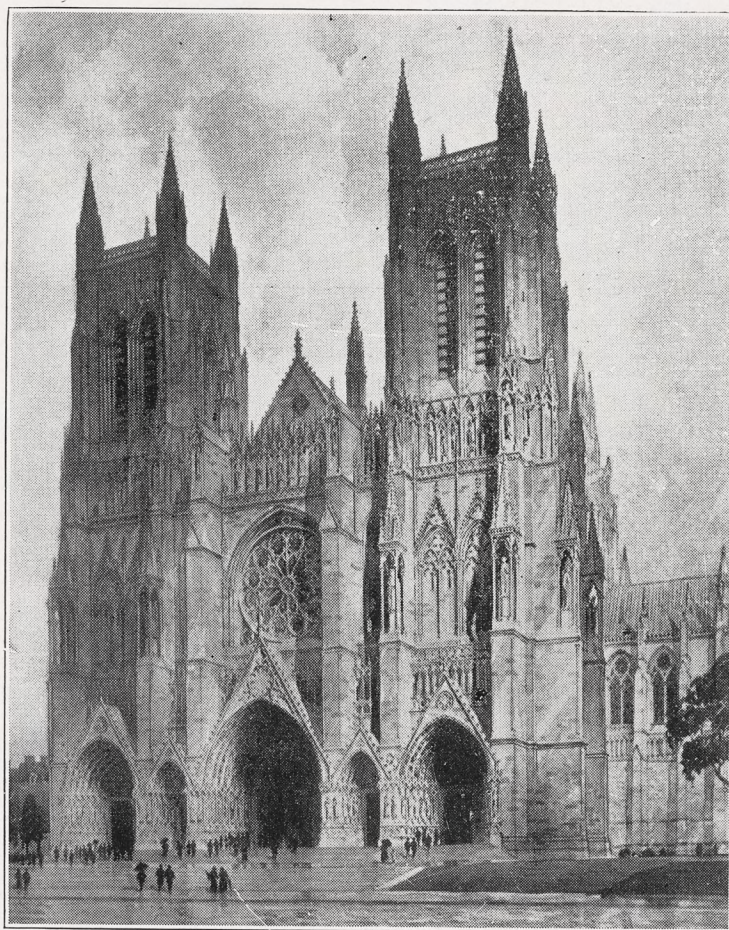


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CHICAGO, ILL., MAY 9, 1935



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NEW YORK OBSERVES 150th ANNIVERSARY

By

HARRISON ROCKWELL

NOTING the title above some reader may ask, "Only 150 years? I should have said that the Church in New York is much older than that." Such a surmise is correct. The founding of our communion here in New York goes back to 1664, to the establishment in the fort of a work of the Church of England. Thirty-three years later, in 1697, the rapidly growing community saw the founding of Trinity parish. And after this nearly a century elapsed before there was effected the organization of the diocese, the sesquicentennial of which we are commemorating this year. So in conjunction with this observance it should not be overlooked that the Church has ministered to this community for 271 years.

It was one hundred and fifty years ago this summer, on June 22nd, 1785, to be exact, when the Church in the then City of New York was served by Trinity parish alone, that it seemed good to those pioneer Churchmen to bring about for the furtherance of their work a diocesan organization. It was the end of the first decade of American Independence, and the hostilities of the Revolution had ceased but four years before. It was, throughout the Colonies, a time of attempted settlement and adjustment. Before the Church people of that day was presented the announcement of an early event of interest and importance. The first General Convention was to meet in Philadelphia in the autumn of that year of 1785. Without doubt that influenced the Churchmen here to effect an organization, for from the meagre records we have of the first convention here it seems that the chief item of business was the choosing of delegates (three clerical and three lay) to represent New York at the first General Convention.

The Rev. Samuel Provoost, rector of Trinity, presided at our first Convention. (The 1785 General Convention authorized New York to elect a bishop, and in 1786 Dr. Provoost was chosen, being consecrated in 1787 at Lambeth). Also in attendance at the first New York meeting was the Rev. Benjamin Moore, assistant minister in Trinity parish, who in 1801 became the second Bishop of New York. Only three other clergymen were present, and they with eleven laymen constituted the inaugural convention of this Diocese.

In all probability St. Paul's Chapel of Trinity par-

ish was the place of meeting of this organizing group. Later reports refer to meeting *again* at St. Paul's in such a way as to leave little question as to the scene of the first convention. St. Paul's, built in 1766, was then a comparatively new edifice, having had but 20 years of use. To-day, in its 170th year, the venerable chapel, now the oldest religious edifice in the city, stands its ground like a veteran sentinel against the values of the commercial interests that surround and tower high above it. In 1785 Trinity Church had not been rebuilt following the destruction of its first building by fire, so that it would have been natural and convenient to use St. Paul's for the convention, just as was done for the service in conjunction with the inaugural of President Washington.

The amazing growth of our Church's work in this area is evident in many ways, but one of the most striking is to compare the little body of Churchmen that made up its first convention at St. Paul's with the great throngs of clerical and lay delegates which will meet in diocesan conventions in this 150th anniversary year not only here in New York's synod house but in the five other dioceses of the state. For during the first half-century of its existence the diocese of New York included the entire state of New York. Not until 1838 was the first division made when the diocese of Western New York was set apart. Then, thirty years later, in 1868, occurred the triple division which brought about our present dioceses of Central New York, Albany and Long Island. Further, in 1931 took place the organization of the diocese of Rochester, a division of the diocese of Western New York. In this great area, over which at the time of the first convention there was no bishop to preside, to-day eleven bishops serve, six diocesan—and five suffragan-bishops. Under their direction between 1,000 and 1,100 clergy minister to at least 250,000 communicants and to many more baptized church-members. Therefore, the anniversary which New York is observing this year is one which concerns the Church-folk of the entire state.

The strong parishes and the thriving missions throughout the field trace their histories back to the little group of churches that were bravely carrying on when the first convention met in 1785. At that time

the Church was ministering to such communities beyond New York as Richmond, Westchester, Eastchester, Yonkers, Rye, New Rochelle, Poughkeepsie, Peekskill, Fishkill, Garrison, White Plains, Hempstead, Jamaica, Flushing, Albany, Troy, Utica and Rochester, to cite a few among them. They and others constitute the parent group from which has come the leadership that has made the Church in the Empire State, with its six strong dioceses, a decidedly potent influence throughout the Church in the nation.

The 150th anniversary of the organization of the diocese of New York will be observed in conjunction with this year's convention. That will be held on Tuesday and Wednesday, May 14th and 15th, beginning with the service of the Holy Communion in the Cathedral of St. John the Divine at eleven o'clock. The sessions of the convention, which are open to the public, continue through Tuesday and Wednesday. Of chief interest at any convention, and notably this year by reason of this anniversary observance, is the address to the convention by the Bishop of the diocese, the Rt. Rev. William T. Manning. This is read in the afternoon of the first day. Also on that evening, Tuesday, the 14th, there will be held in the cathedral a mass meeting for the greater commemoration of the diocesan anniversary. To this have been invited the

eight Bishops of the other dioceses of the state, of the original jurisdiction, and it is expected that a great many of the diocesan clergy will take part in the procession and service. Three addresses will be given. One by the Bishop of New York on the significance of the anniversary to our present work; an historical paper by the Rev. E. Clowes Chorley, the historiographer of the diocese of New York and of the national Church, and an address by Canon Stacy Waddy, executive secretary of the Venerable Society for the Propagation of the Gospel, the well-known English work, often designated as "the S. P. G.," which rendered notable service to the Church in New York in the early days of its history. This cathedral service will, of course, be open to the public; it is scheduled to begin at 8:15.

A diocesan anniversary, such as this, rightly calls our attention to the courageous and consecrated leaders of the past and to the foundations which they have securely laid. But if it is to have more than a sentimental value it will, as it should, stimulate us to carry on with the same devotion and Christian love to meet the problems confronting us of today, problems different in nature than those of 1785 and neighboring years but in their effect upon greater areas of influence decidedly more important and crucial.

SUPPOSING GOD EXISTS

By

W. G. PECK

Priest of the Church of England

IT MUST be understood that when I speak of God, I mean the God of the Christian religion. And when I say, "Supposing God exists", I do not mean to suggest that there is any doubt about it. I mean to say that if God exists, then certain things most surely follow. I cannot help it if they seem very surprising and revolutionary things. That they should seem surprising and revolutionary simply means that the modern world has assumed that God does *not* exist, and has acted accordingly, so that our daily habits, our politics and economics, have been built upon atheistic foundations.

Let us, however, turn back for a moment to the idea of God. The thought of our generation has come to a most complicated confusion because it has no conception of God which can possibly mean anything. God is not a "stream of tendency." He is not "the ideal element in human life." He is not the sum of cosmic forces. He is not the goal of the universe, yet to be achieved. He is not in any way to be identified with created things. He is, according to Christian doctrine, the Eternal Being, self-existent, perfect, and wholly complete in Himself. The universe is not necessary to His being or to His felicity. It adds nothing to

Him. It is utterly and entirely dependent upon Him. In this brief article, I cannot stay to defend this idea. I can only record my conviction that it is the only defensible conception of God, and to point to the fact that all philosophies otherwise founded come to a collapse which seems inevitable.

Now, there are two positive deductions from the Christian doctrine of God, about which I desire to ask intelligent employers to think with great care. If Mr. Tomkins, President of the Terrestrial Tallow Corporation, owes his existence entirely to an act of God which was not necessitated by any need pressing upon God, it follows that the existence of Mr. Tomkins is due to a stupendous act of divine grace. Mr. Tomkins is the product of the free and unmerited favour of God. God did not say, "I need help; therefore I will create Mr. Tomkins who will become President of the Terrestrial Tallow Corporation, and thus the wheels of the Cosmos will be lubricated". God created Mr. Tomkins out of His own divine generosity. And God would still be God, if there were no Mr. Tomkins.

I point out at this stage, that Mr. Tomkins was born head over heels in a debt which he can never repay. And I want to ask him quite seriously, what kind of reaction he supposes is called for, in view of this, the governing fact of his existence. I imagine

This is the second of a series of six articles on AN INTELLIGENT EMPLOYER'S GUIDE TO CHRISTIANITY. The subject next week is WHAT IS MAN?

there can be only one answer. He ought, even as a sportsman and nothing more, to live his whole life in gratitude: to respond to the basic generosity of God, with a generosity which shall characterize all his own human plans and actions.

And does Mr. Tomkins really think that such spiritual gratitude finds a fit expression in a system which appropriates the best of this world's goods for those who *employ*, and fobs off those who are *employed* with the leavings? As he looks at the system of which he is so important an ornament, is he genuinely convinced that it is founded and grounded in a desire to be generous? He knows well enough that it is built upon the principle that those who work shall never be allowed to consume the equivalent of their labour. He knows that because of this very limitation of the power to buy, there must be fierce competition in selling. He knows, indeed, that the system assumes that the Master of life is a greedy Moloch. It has no sort of relation with the Christian conception of God.

I hope he will not be so foolish as to suggest that the economic field and the religious field are upon levels so different and so distant, that there can be no relation between them. That is only an attempt to warn God off from too close an inspection of the affairs of the Terrestrial Tallow Corporation. The tallow belongs to God, at any rate, by virtue of His creatorship. And Mr. Tomkins had better be careful what he is doing with it! And Mr. Tomkins and his office boy alike bring their immortal souls to the office every morning. You cannot split life into compartments and say that a man may say his prayers in one, and may behave like a pig in another. For in both he is the same man, always in debt to God for his existence.

THERE is a second deduction from the Christian conception of God, which concerns us here. If we and the universe are utterly dependent upon God,

the purpose of human action must have relation with God's purpose, or the action will be frustrated in the end, and lead only to confusion and disaster. I want to pin down any defender of the modern economic system, to the question of its *purpose*. What is it trying to do? The natural purpose of an economic is to satisfy the natural needs of men. The Faith says that this is just and proper, for if the natural needs of men are satisfied, they may go on to achieve the spiritual end of their being. And of course, in a wholly rational order, the ultimate spiritual end would control the method of supplying and distributing the means.

But we all know perfectly well that our system does not care a brass button about satisfying the needs of men. It seeks to stimulate "wants", because if they are backed by purchasing power, they are the means of profit. And out of its greed, the system has produced the insanity of reducing the needs of men to economic ineffectiveness. Why? Because the system is chained to the idea that the purpose of industry is a sum of money that can be re-invested for profit. And since it has expanded over the world, never allowing its workers power to consume what they produce: and as there is now less and less opportunity for investment: and as the machines, used as the instruments of this system, make human labour less and less necessary, and wages, therefore, less and less in relative bulk, you will see what I mean when I say that there are the seeds of death in the system. Its progress seemed to be illimitable; but it is finding its limit in the grave. This is because it treats men as the instruments of money. It uses the world for a purpose which is not God's. It is the great blasphemy. It is bound to come to naught. If you doubt this, look around! And if you still doubt, at least remember this: You may believe in God, or you may deliberately accept the modern economic; but you cannot intelligently do both things at once. For, as was remarked long since, by lips which never spoke but with divine truth, Ye cannot serve God and mammon.

TOWARDS THE SOUTH

By

E. CLOWES CHORLEY

THE inability of Dr. Hawks to accept his election as Missionary Bishop of the Southwest in 1835 left the whole of that vast territory in the nominal charge of James Hervey Otey, who had been elected Bishop of Tennessee two years before. One of twelve children of a Virginia farmer, he was appointed a tutor in the University of North Carolina and as such it became his duty to read prayers in the college chapel until someone presented him with a copy of the Book of Common Prayer which led him into the Church. After his ordination he went back to Tennessee and opened a school. Outside his own family there was not a single known communicant of the Church in the entire state. On alternate Saturdays he rode to

Nashville and preached to a congregation of six persons, two only being communicants. There was a strong prejudice against a liturgical service and the bishop overheard a raw-boned native say to a companion, "Come, let's go and hear that man preach and his wife jaw back at him", an allusion to the fact that Mrs. Otey was the only person who could say the responses. Before his election to the episcopate Otey induced Bishop Ravenscroft to visit Tennessee and he presided at the primary convention attended by three clergymen and six laymen.

In 1833 Otey was elected bishop with five priests, three deacons and about 117 communicants. In that year a missionary visited Memphis with a population

of 1,200 persons, and expressed the conviction that some persons thought "that it will in a few years number many thousands". Calvary church was organized on August 6th. Inside the building "the pulpit and reading desk were odd enough to be funny; they looked like pockets on a school girl's apron—just two balconies high up on the wall, with little doors behind".

Otey died in 1863 as he whispered the words of the Lord's Prayer, and was succeeded by Charles Todd Quintard who always insisted upon confirming black and white together. He justified what was then an unprecedented action by quoting the noble words of Bishop A. C. Coxe:

"Our mother, the Church, hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the bishop goes down to his narrow bed
As a ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robes arrayed."

An effort to create a south-western diocese failed and Otey at one time or another had charge of Mississippi, Florida, Louisiana, Arkansas and the Indian territory. In 1838 Leonidas Polk became missionary bishop of Arkansas, and had charge of Mississippi and what was then the republic of Texas. In five months he travelled 5,000 miles.

THE first services of the Church were held in Alabama about 1763 by an English missionary, France having ceded Fort Mobile to England. He proved to be a disgrace to his profession and the S.P.G. sent the Rev. Samuel Hart of Charleston to Mobile. But "he found both place and people too disagreeable to be preferred to so agreeable a situation as he now enjoys" and returned whence he came. Nothing was done until 1826. A parish was organized at Tuscaloosa in 1828, and the following year Christ Church, Mobile, was organized. In 1830 Bishop Brownell of Connecticut, visited Alabama and presided at the primary convention attended by three clergymen and a dozen laymen described as "the principal Episcopalians of the city and from other parts of the State". In 1835 the few church-people of Montgomery began services in a Baptist church until St. John's was consecrated by Bishop Kemper in 1837. The election of Nicholas Hamner Cobbs as Bishop of Alabama in 1844 has already been noted.

The Rev. Adam Cloud of Virginia settled in Mississippi and for three years ministered to the people. At the end of that time he was arrested by the Spanish authorities, taken to New Orleans in irons. He was offered the alternative of being sent to Spain for trial or leaving the Spanish territory. He returned to North Carolina and at the end of twenty years came back to Mississippi and in 1820 organized the parish at Church Hill. Two years later the Rev. James Pilmore built Trinity church, Natchez. It had an immense dome and was known as "the round top church". About the same time the Rev. James Angel Fox, known as "Par-

son Fox", began a ministry which covered seventy years. The country was infested with bears and wild cats. After spending a night in a room, twelve feet square, with fourteen persons, he departed "reflecting how much we suffer from over refinement and how few things are necessary to supply the real wants of life"! At that time there was a craze for dancing and the people at Pearlington at the close of a service suggested that as they were all gathered together "it would be very convenient to have a little dance after the service was over".

The first convention was held May 17, 1826, with four clergy in attendance. In 1849 the Rev. William Mercer Green of North Carolina was elected first bishop. Eleven years later came the civil war and the State lay "prostrate and bleeding at every pore". In 1884 Bishop Green transferred the administration to his coadjutor, Hugh Miller Thompson, and died three years later.

In 1803 Louisiana was transferred to France by Spain and in turn sold to the United States by Napoleon. Two years later a group of people in New Orleans decided that "a Protestant clergyman should be obtained to come and preach the gospel in the city". A vote was taken to determine from what church he should come; forty-five voted for an Episcopalian, seven for a Presbyterian and one for a Methodist. That is the official record. Tradition, however, says that the choice was determined by the winner of a poker game. Application was made to Bishop Benjamin Moore of New York who sent Philander Chase who arrived in New Orleans on November 13, 1805, and Christ Church parish was organized. Services were held in the United States Court Room, and a "Communion was instituted and several devout persons of both sexes attended." Chase remained five years. In 1830 Bishop Brownell presided at a convention attended by three clergy and lay delegates from two parishes. Eight years later the diocese was organized and placed under Polk, missionary bishop of Arkansas. In 1841 he was elected Bishop of Louisiana. Destined for the army he was converted while a cadet at West Point where he was the leader of what the cadets called "the praying squad". To the great disgust of his father he determined to enter the ministry. When President Andrew Jackson asked the elder Polk, "Where is your son stationed?" the irate parent answered, "Stationed! Why by thunder, sir, he's over there in Alexandria at the seminary". In 1861 Polk yielded reluctantly to a call from the President of the Confederate States to accept a commission as major-general. He was killed at the battle of Pine Mountain, Georgia, on June 14, 1864.

IN 1763 Florida was given by Spain to England in exchange for Cuba. In less than a year the S.P.G. sent two missionaries—the Rev. John Forbes to St. Augustine and the Rev. Samuel Hart to West Florida. Mr. Forbes was at St. Augustine as late as 1771 where a substantial church was built and the Rev. John Fraser is recorded as "Parson at Mosquito". After twenty years of British occupation Florida was ceded

back to Spain and sold to the United States in 1821. Shortly after the Young Men's Missionary Association of Charleston provided the means to send the Rev. Andrew Fowler to St. Augustine. On October 6th he published the following notice in the *Florida Gazette*:

"The Subscriber takes this method to announce to the public his intention to perform divine service, God willing, in this city on the morrow, at the old Government House. Service will commence precisely at 10 o'clock in the morning".

It is on record that the preacher had "a numerous, respectable and attentive audience". In 1823 the Missionary Society sent the Rev. Mellish L. Motte to St. Augustine, but he met with scant success and returned to South Carolina. In 1825 the parish at St. Augustine was organized with twenty communicants. Five years later it was reported that "our church edifice, a very neat building of hewn stone, fifty by fifty-five feet, in the Gothic order, is far advanced towards completion". It was consecrated June 5, 1834, by Bishop Bowen of South Carolina. At Pensacola a church described as "neat and substantial; well adapted to the climate", was built, but not paid for. The Rev. David Brown organized St. John's, Jacksonville, where he found "a few old people who belonged to the Church forty years ago", and solicited some "octavo prayer books". The diocese of Florida was organized in 1838 and was for several years in charge of the Bishop of Georgia. In 1850 the Rev. Francis Huger Rutledge was elected first bishop.

In the comparatively early records of the Board of Missions Texas was classed as a "foreign" mission. In 1836 the settlers rebelled against Mexico and established the republic of Texas. In 1838 the population was about 100,000 and not a single Protestant church in the entire republic. The Rev. Caleb S. Ives was sent as missionary to Matagorda and on Christmas Day administered the Holy Communion. Bishop Polk made a visitation and found the Rev. Mr. Ranney officiating at Galveston. Houston was occupied in 1838. In 1845 Texas became part of the United States and four years later a diocese was organized and in 1859 Alexander Gregg of South Carolina was elected first bishop and in 1874 the missionary jurisdictions of Northern and Western Texas were created. Bishop Gregg died in 1893 and was succeeded by George Herbert Kinsolving, known and beloved through the length and breadth of the Lone Star State as "Texas George".

THE FAR FLUNG PACIFIC will be dealt with next week in the series on THE HISTORY OF THE AMERICAN CHURCH by Dr. Chorley.

Let's Know

By

BISHOP WILSON

CATHOLIC GROUPS

A LETTER from one of our readers asks the following question: "Please list what are generally considered the four great groups of the Catholic Church

and why? Balkan States? Armenian? Abyssinian?"

The word "Catholic" is used with a good deal of flexibility, according to what it is you are talking about. So far as this question is concerned, it would mean those ecclesiastical groups which have retained the continuous organic life of the Church through the historic episcopate.

1—The Orthodox. Strictly speaking there is no such thing as an Orthodox Church. There are Orthodox Churches bound together by common recognition of the leadership of the Ecumenical Patriarch of Constantinople. This includes the Church of Jerusalem which is, in the very nature of the case, the Mother Church of all Christendom. In this group of Orthodoxy are gathered the Greek Church, the Russian Church, the several Orthodox Churches in the Balkan States, the Syrian Church, the Church of Cyprus, the Church of Alexandria, etc. Sometimes it is all referred to as the Greek Catholic Church because of the predominance of Greek influence but this is not an exact title.

2—The Roman Catholic Church, including the Uniats who were proselytized from Orthodoxy several centuries ago.

3—The Anglican Communion which means that group of autonomous Churches which recognize the honorary leadership of the Archbishop of Canterbury. This includes the Churches of England, Wales, Scotland, Ireland—the Church in Canada, the Churches in Australia, New Zealand, South Africa, the Episcopal Church in this country and the various missionary jurisdictions associated with them like the Churches in Japan, China, India, etc.

4—The Old Catholic Church. This comprises a body of former Roman Catholics who broke with the papacy in 1870 over the novel dogma of papal infallibility. Their headquarters are in Utrecht, Holland, and their following spreads through Germany, Switzerland, Poland, Austria. The Polish National Catholic Church in the United States is the only American branch which is recognized by the European Old Catholics.

The Armenian Church is in a half-and-half position. Some fifteen hundred years ago there was a sharp controversy over a heresy called Nestorianism which was adopted by the Armenians, thereby separating them from the other eastern Churches. Technically they still remain in that position but the distinctive points of Nestorianism have been diluted with the passage of time to such an extent that today the Armenian Church stands practically on the same basis as Orthodoxy.

The Abyssinian Church as a separate body also dates back to one of the early heresies called Monophysitism, the peculiar character of which has likewise been rather well washed out in the intervening centuries. This Church, however, has been so long cut off from Christian progress in its secluded place in north Africa that its position does not find a great deal of common ground with other Christian bodies. It is quite independent of the main four groups.

NEW YORK DIOCESE CARRIES ON WORK OF VARIED SORTS

Over on the hills of Staten Island, N. Y., at Sea View hospital for the tubercular, the new chapel of St. Luke the Physician is nearing completion. Its slender spire upholds a gleaming bronze Cross, radiant against the sky. The City Mission Society, through this chapel and through its chaplain there, is trying to bring to the Protestant patients of the hospital, the Cross and all it means. In their cots in the pavilions, men, women and children whom the woes of life have overtaken, have only to turn their heads on their pillows to find that the radiance streaming from the Cross adds new lustre to their day. To the fact that the Christian ministry of Chaplain Hildebrand has been reaching the hearts of patients for over twenty-one years, the chapel itself is witness. The building of it was undertaken largely because of a substantial legacy to the City Mission Society from a former grateful patient, although the vital need for an adequate place of worship made it almost imperative.

Ground was broken in November, 1934: the corner stone was laid by the Rev. L. Ernest Sunderland, superintendent of the City Mission Society, in February of this year, and it is hoped that it will be possible to hold the first service early in June. It is also hoped that it will be possible to consecrate the chapel at the time of dedication, which means raising a balance of \$6,500 out of the total cost of \$26,500. Henry G. D. de Meli is chairman of a special committee which is working toward that end.

The chapel is a little gem of architecture, in the style of an English country church. F. de Lancey Robinson most generously gave his professional services in designing it and in advising on its construction. The beauty of the picturesque little structure is enhanced by its location on the crest of a hill overlooking one of the loveliest sections of Staten Island and the open ocean below the Narrows.

The Chapel of St. Luke the Physician is the third one to be built by the City Mission Society, by special arrangement with the City of New York, to serve public institutions. The others are the Chapel of the Good Shepherd at City Home, the gift of the late George Bliss; and the Chapel of Christ the Consoler at Bellevue Hospital, the gift of the late Mrs. A. L. Townsend. Both were built in 1889.

The Chapel of St. Luke the Physi-



BISHOP MANNING
New York's Present Diocesan

cian is one of the very few building projects which have been undertaken in the diocese during the past few years, and it is gratifying to realize that it has provided employment for numerous carpenters and other craftsmen. But more than that, after years of faithful and devoted service on the part of Chaplain and Mrs. Hildebrand in the wards and in inadequate rooms set aside for worship, the chapel will soon provide a spiritual haven for staff and for walking patients; and for the more seriously afflicted, the Cross will glow with peace and joy and its promise of life eternal.

The Oldest Church in New York

St. Paul's Chapel, Trinity Parish, Broadway and Fulton Street, New York, erected 1766, is the oldest public building on Manhattan Island with its original structure. Built of stone, in the noble Georgian or Classic style, with very fine carving and details, it is of outstanding architectural interest. In Colonial and Revolutionary times, St. Paul's was in the fields. Now it is a centre of worship and spiritual activity in downtown New York. Washington attended here regularly when in New York, as General and as President, coming here also for his Inaugural Service, April 30, 1789. His pew is on the north aisle, while Gov. Clinton's pew is on the south aisle. The old pulpit still holds the Prince of Wales' feathers. The "Glory" over the altar was designed by l'Enfant. The tomb of Gen. Richard Montgomery, who fell at Quebec in 1775, and was buried here by Act of Congress, is in the Broadway portico. The fourteen original crystal chandeliers of Waterford glass are

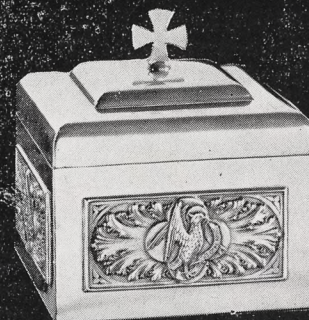
now adapted for electricity, but otherwise unchanged.

The church is open all day every day for meditation and prayer, and has four or more services every day in the year. It is also used for many services of national and international interest. Surrounded by its ancient churchyard, and occupying an entire block in the midst of modern skyscrapers, it is a national heritage and shrine.

Church Hospital Carries on Work

St. Mary's Hospital for Children, New York City, which, because of financial difficulties, was obliged to close its doors on January 1st, 1935, is now being reopened as a hospital for convalescent and undernourished children. During the summer the children will be cared for at the home in Norwalk, Connecticut, and brought for the winter to the hospital in New York, which will be used as a receiving house during the entire year. Increased facilities for convalescent care of the children in the poorer districts of New York are greatly needed and it is hoped that many of the patients will come from our own parishes. For the present the number will be limited to sixty, and both boys and girls will be received. The children will be under

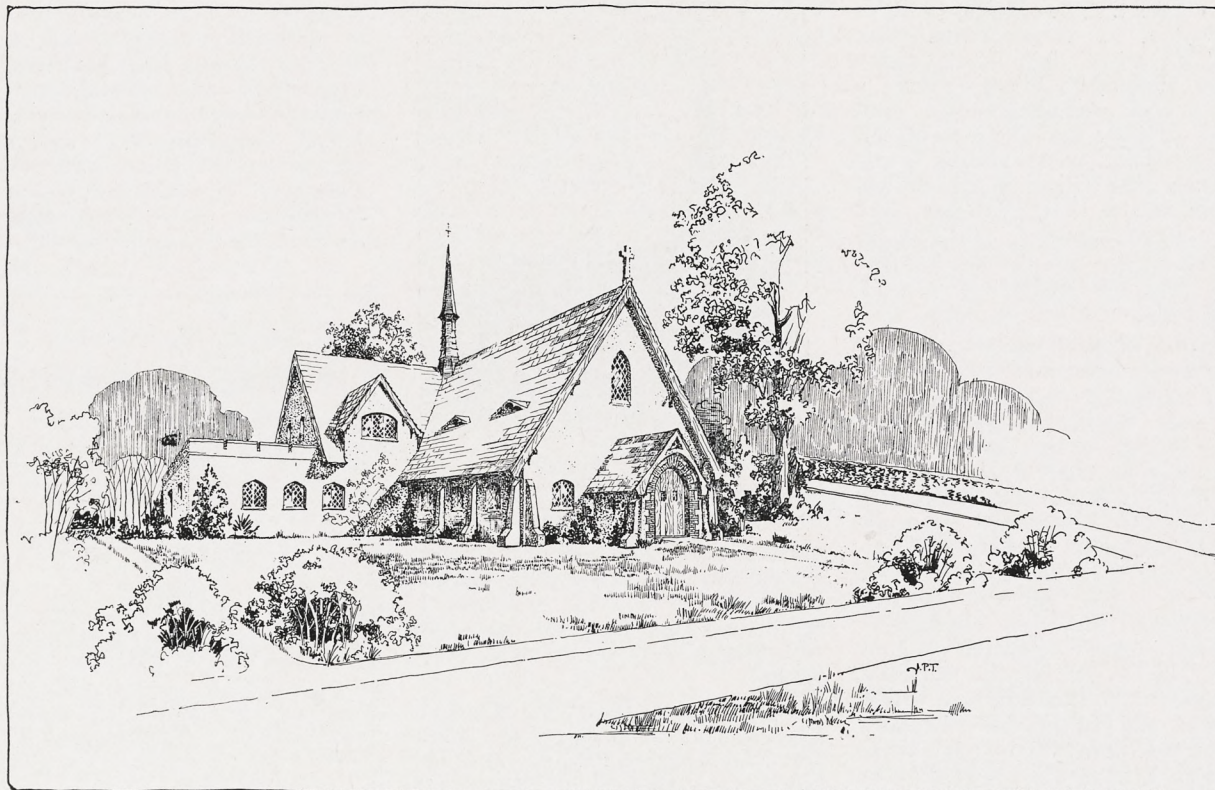
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CHAPEL OF ST. LUKE THE PHYSICIAN
At the Sea View Hospital of the City Mission Society

the immediate care of the Sisters of St. Mary aided by nurses and attendants. The nurses' home adjoining the hospital has been transformed into a retreat house and a hostel for paying guests. A series of retreats and conferences have been arranged for 1935-36 under the charge of experienced conductors. Arrangements may also be made by priests for use of the retreat house for their own groups of retreatants and individual retreats may be made at any time. The Sister Superior will be glad to give any information desired concerning hospital, retreat house or hostel.

The First Church of the Transfiguration

It probably is not generally known that the first church in the Anglican communion to be called the Transfiguration is the one in New York that was founded in 1848 by the Rev. G. H. Houghton. The church has been many times enlarged, but never at the cost of harmony, beauty and restful friendliness. It cherishes many beautiful and quaint windows; there are many valuable paintings, and, surmounting all, the magnificent high altar with its beautiful reredos, the work of Calvert, Herick & Riedinger, ecclesiastical artists of New York.

Visitors know that at the Trans-

figuration will always be found not only the purest observance of Church traditions, good music and restful atmosphere, but a sense of welcome which cannot be surpassed.

The church became known as "The Little - Church - Around - the - Corner" in 1870 when George Holland, an actor, died and a neighboring church declined to perform the funeral services but suggested that there was a little church around the corner where they did such things for strangers. The immortal Joseph Jefferson, hearing of this remarked, "God Bless the Little Church Around the Corner." "Rip Van Winkle's" benediction spread throughout the actor world, and from that day on The Church of the Transfiguration has come to be known as the church home of the theatrical profession and affectionately referred to as "The - Little - Church - Around - the - Corner."

The present rector is the Rev. Randolph Ray who celebrated the twelfth anniversary of his rectorship on April 10th.

Holy Communion Has Noble Record

The Church of the Holy Communion, built in 1844, has had a noble record in the life of New York City. This parish was founded by the Rev. W. A. Muhlenberg, a great

pioneer, and it was here that the fund was started which resulted in the establishment of St. Luke's Hospital. This parish also pioneered in various phases of social service work and for missions, both foreign and domestic. After a brief interval following the death of Dr. Muhlenberg, another long rectorship began at the Holy Communion, that of the Rev. Henry Moffatt, which began in 1879 and extended until 1929. During that time the church was greatly beautified and a large endowment was added. The present rector is the Rev. Worcester Perkins who began his rectorship in 1930.

Home for Old Men and Aged Couples

The Home for Old Men and Aged Couples, located at Amsterdam Avenue, opposite the Cathedral in New York, was established in 1872 for the purpose of caring for those who, accustomed to the comforts of life, find themselves in their declining years prevented by misfortune from providing a home for themselves. For 63 years it has served as a real home for hundreds of delightful old people, among them bankers, lawyers, artists, doctors, teachers and clergymen. At the Home today 17 couples, 49 old men and the widows of eight former residents are spending their remaining years in peace

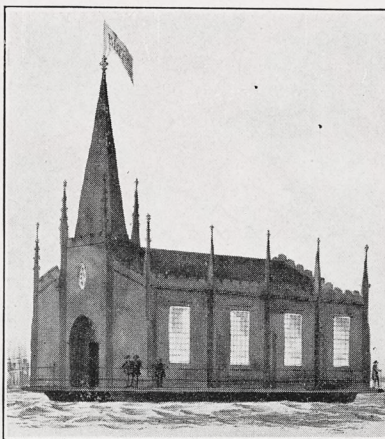
and comfort. The Home, with a capacity of 95, is a modern brick building, with light and sunny rooms; delightful living rooms, a game room, smoking room and chapel. On the top floor is an infirmary with a nurse always in attendance. The Home is maintained by voluntary contributions, and since its waiting list indicates increasing need, any amount will aid in this fine effort to bring to a happy conclusion many worthy lives.

A Century of Achievement at Seamen's Institute

The Seamen's Church Institute of New York was the outgrowth of a society known as the Young Men's Missionary Society, which was organized in 1834 and incorporated in 1844 as the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. In 1906 the charter was amended and the name changed to Seamen's Church Institute of New York. The object of the Institute was to build floating or other churches and to provide chaplains to act as missionaries in these churches. In 1854 the objects were amended to include sailors' boarding houses, the lodging and entertainment of seamen in the seaport of New York, for the purpose of caring for their moral, spiritual, mental and bodily welfare. The original charter provided that \$500,000 be spent for the propagation of the gospel through the various mission homes for seamen; in 1906 this amount was increased to \$6,000,000.

The Institute during its long history has conducted services in three floating churches, the Church of Our Saviour, 1843-1866, the Church of the Holy Comforter, 1846, and the floating Church of Our Saviour, 1869-1910. Three blocks from the Church of Our Saviour the Institute took over a residence and established the East Side Mission House for deep water seamen. The work of the Institute was carried on there from 1870 to 1906.

Friends of the Institute made generous contributions, so that in 1913 it was possible to open a new



EARLY FLOATING CHURCH
Of the Seamen's Church Institute

thirteen-story building at 25 South Street with sleeping accommodations for 500 men. For the first time in its history the Institute was fully equipped to serve the seamen's every need.

In 1917 the Board of Managers decided that an annex to the building with accommodations for 1,000 more was needed. In 1929 this \$3,000,000 annex was completed. Of this sum \$810,000 is still to be paid. The building now represents the last word in institutional philanthropy, providing hotel, restaurant, post office, "bank", clinic, library, employment bureau, club rooms, reading, writing and game rooms and Chapel facilities and services, thus fulfilling all the shore needs of merchant seamen. A twenty-four hour

incoming traffic averages from 8,000 to 12,000 seamen. Eighty per cent of the men served are American citizens. The other twenty per cent represent seamen from every nation in the world, of every age, rating and creed. Thus the port of New York welcomes in this building tens of thousand of merchant seamen to make it their "shore home".

St. Luke's Chapel, Seaview, S. I.

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The Home for Incurables

The Home for Incurables and the Kane Pavilion for Incurable Cancer was founded in 1866 by a group of clergymen of the Episcopal Church. It has always maintained its contact with the Church though it is non-sectarian as to patients and employees. During the years it has grown slowly but steadily to a present capacity of 303 beds in the Home and 46 in the Kane Pavilion. There is a staff of resident physicians and nurses, with a consulting medical staff drawn from the leaders of the profession in New York. Recreation includes radio to all beds, moving pictures, occupational therapy teaching, concerts and plays, and of course games and reading. The Home is located amid beautiful grounds of ten acres, with the trees, flowers and shrubbery offering a most refreshing retreat for those who live in this unique home. The present building, constructed in 1930-31 represents the very latest in design and equipment, and partial endowment make possible exceptionally low rates.

Great Church Hospital in New York

For a period of seventy-seven years, without a moment's interruption, the sick have been cared for in the diocese of New York at St. Luke's Hospital. Its present building is near the cathedral on Morningside Heights, but for many years before the new plant was occupied in 1896, St. Luke's was located on Fifth Avenue on the present site of the University Club. The Hospital had its beginning in 1846 when, on the Festival of St. Luke, the Rev. W. A. Muhlenberg, impressed with the lack of hospital accommodations in the city, addressed his congregation at the Church of the Holy Communion on the subject of hospitals and proposed to devote half of the offering that day for the purpose. To that end \$15 was set aside—the beginning of one of the great

hospitals of the city. Later the plan was laid before the people of the Church throughout the city, the response was generous, and soon a fine hospital was erected. At first the service offered was limited to Episcopalians but later it became catholic in its benefits and the support came from people without regard to religious distinction, with many of its largest gifts of late years coming from people not of our communion.

The Largest Parish in the Country

The largest parish in the United States is Trinity Parish, New York, with a communicant list of 8,684 persons. The mother church is old Trinity at the head of Wall Street on Broadway. There are chapels of the parish in different parts of the city; the Intercession at 155th Street with 2,933 communicants; St. Anges at 92nd Street with 3,059; St. Augustine's with 152; St. Cornelius' with 65; St. Luke's with 505; St. Paul's, mentioned elsewhere, with 349 and Trinity Chapel with 339. Old Trinity has 1,166 communicants. In addition the parish aids other parishes and missions in the diocese. The present rector is the Rev. Frederic S. Fleming.

The Beginning of All Angels' Parish

Prior to 1859 when the property which is now Central Park was set aside by the city for that purpose, a small frame building which had been used as a Colored mission and which was on land needed by the city, was moved to West End Avenue and 81st Street, and became All Angels' parish, with the Rev. Charles E. Phelps as first rector. The present church building was consecrated by Bishop Potter in 1890 and further enlarged and beautified six years later. Of particular interest are the murals by Violet Oakley, the sculptured rail and pulpit by Karl Bitter and the beautiful Baldachino in the chancel. The Rev. S. DeLancey Townsend, now rector emeritus, served as assistant from 1887 to 1897, and as rector from the latter date to 1928. During his rectorship the parish increased in size and influence and was noted both for its liberal leadership and for the quality of its music. The present rector is the Rev. George A. Trowbridge, under whose leadership the parish is continuing to be one of the outstanding parishes of the west side of the city.

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NATIONAL COUNCIL HOLDS ITS REGULAR SPRING MEETING

Reported by W. B. SPOFFORD

Plans for the building of a new hospital plant in Shanghai, the result of the merging of two old missionary hospitals, St. Luke's and St. Elizabeth's, was one of the chief actions taken at the meeting of the National Council in New York last week. From money in hand, land has been purchased, costing \$357,839 in Chinese dollars, and plans drawn for a building to cost \$417,600 in the same kind of money. There is money enough in hand to build and equip the hospital, there is a considerable amount for endowment, and when the present sites of the old hospitals are vacated and put to commercial use, they are expected to yield income for the present hospital support. The Council directed its officers to send approval of the plans when warranted.

One of the first acts at the meeting was approval of the Challenge Schedule amounting to \$386,885, which is the sum approved by General Convention over the Emergency Schedule. It is hoped that this money can be raised. When it is, 5 per cent of the 10 per cent cut in missionary salaries and 10 per cent of the 20 per cent cut in salaries of the workers and secretaries at the Church Missions House will be restored. The treasurer, Dr. Lewis B. Franklin, reported that receipts to date were considerably lower than last year, which he attributed to the late date of Easter which has delayed remittances from Church school Lenten offerings. The special order of business for the next Council meeting, to be held in September rather than October in order to work out plans for the next every member canvass, is to be a conference on methods of securing better support for the missionary work.

So many Americans drop in the office of Bishop Littell of Honolulu, traveling to and from the Orient, that he was voted an appropriation of \$1,000 to cover the cost of entertaining. Bishop Demby, Negro Suf-

fragan Bishop, in charge of Negro work in the Southwest, receives a salary of \$1,613 from the Council, with no allowance for travel, house upkeep, insurance or taxes. He was voted \$600 more.

The House of Bishops has been requested to postpone action in electing a bishop of Idaho until the next General Convention, in order to give more time for further consideration of the advisability of a change in the missionary district boundaries of the Northwest.

When and if a new secretary for rural work is appointed he will function under the department of domestic missions rather than social service as heretofore.

A considerable number of missionaries were appointed, mostly to fill vacancies: Miss Anita Young, a teacher, to the Philippines; Miss Pauline West, nurse, to the Philippines; Miss Lillie Saunders, nurse, Miss Lettys Wheaton, teacher, Miss Montie Horne, nurse, to schools of the American Church Institute; Miss Marian Hurst, nurse, to St. Luke's,

Shanghai; William F. Draper, student at Alexandria, appointed missionary to Japan, he himself having

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secured \$15,000 to cover his salary and expenses for five years. The Rev. Eric Tasman, member of the field department, was appointed corresponding secretary succeeding the Rev. Charles Collett, resigned to accept a parish in Germantown. Miss Ruth Osgood resigned as a United Thank Offering worker.

Twenty-five Council members attended the meeting out of a possible thirty-two.

* * *

Bishop Gray Has An Anniversary

The 10th anniversary of the consecration of Bishop Gray as diocesan of Northern Indiana was the chief event in connection with the diocesan convention, meeting at South Bend April 30-May 1st. There was a banquet, with Clifford Morehouse, editor of *The Living Church* as speaker. A purse was presented to Bishop Gray. Bishop Brown of Harrisburg also spoke at the banquet and was the preacher at the convention service.

* * *

Bishops at Convention of Pennsylvania

Bishop Stewart of Chicago and Bishop Bartlett of North Dakota are the headliners at the convention of the diocese of Pennsylvania, meeting this week in Philadelphia. It is a large convention, with about 700 delegates representing 230 parishes and missions. More about it next week.

* * *

They Still Love the Archbishop

A balloon invented by the Insurance Debating Society at Lloyds, London, contained Bernard Shaw, Henry Ford, Mussolini, Einstein, and the Archbishop of Canterbury. Disaster overtook the balloon and there was only one parachute. Whose life was most worth saving? The votes of the debating society were for: Shaw 1, Ford 1, Mussolini 8, Einstein 24, the Archbishop 130.

* * *

International Bodies Oppose Armaments

Throughout the meetings of the disarmament conference over the past three years four international Christian bodies have steadily carried on educational work for disarmament. These are the Y.W.C.A., Y.M.C.A., The World Alliance for Promoting Friendship Through the Churches, and the Society of Friends. The Friends peace committee in London, working hard for the abolition of the private manufacture of and traffic in arms, recently pointed out that the case for abolition "does not rest on occasional scandals connected with the Arms Traffic, but on the inevitable result of the carrying on of such a trade,

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even by normal business methods of competition." Quaker committees in the United States are also active in following up the results of the Nye commission's work, and are urging their fellow members to make certain that their investments do not directly or indirectly implicate them in the industry.

* * *

Executive Board of Auxiliary Meets

The national executive board of the Woman's Auxiliary met in New York on April 26-29, devoting most of the time to a consideration of underlying questions of policy and the character of the work as a whole. Bishop Perry in a brief address urged the continuing personal activity on the part of every Church member as the real basis of the Forward Movement, and Council-Treasurer Lewis B. Franklin voiced a warning against a dangerous complacency which may result from meeting the Emergency Schedule, which is the minimum for 1935. Ratification of the proposed federal child labor amendment was favored on a roll call vote; 15 for; one against; 2 not voting and 2 absent. Immediate passage of the anti-lynching bill now before the United States Senate was also urged in a petition to President Roosevelt, signed by board members. The board also urged that effective action be taken in dioceses and parishes on matters affecting international, interracial and other social questions.

* * *

Triple Anniversary Is Celebrated

The Auxiliary of St. Mary's Church, Big Spring, Texas, on April 22nd observed the 50th anniversary of the organization of the mission by Bishop Garrett, the 25th anniversary of the organization of the dis-

trict of North Texas and the 10th anniversary of the consecration of Bishop Seaman. Bishop Seaman was present and gave an address.

* * *

Social Service Leaders Hold Meeting

The social service commission of the province of New York and New Jersey held its annual meeting at the retreat house in Bernardsville, N. J., April 24-26, with Bishop Gilbert of New York as chairman. There was a quiet hour led by the Rev. Thomas Conover. Then the Rev. Daniel McGregor, professor at the General Seminary, read a paper on the Church's part in developing a Christian social order; the Rev. C. Rankin Barnes opened a discussion on the Church's responsibility in a

period of financial stringency for direct social service to her own members and those outside the Church; the Rev. George W. Dawson of Newark and the Rev. Floyd Van Keuren of New York led the discussion on "How can diocesan social service departments help parish clergy find and use available social resources," and the new general secretary of the Greater New York Federation of Churches, the Rev. R. W. Searle, spoke on "Practical methods of co-operation with other religious groups for social betterment."

* * *

Yale Dean for General Commencement

Dean Clarence W. Mendell of Yale is to be the commencement

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 (also on Saints' Days at 10). 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
Rev. George A. Robertshaw
Minister in Charge

Sundays 8, 10 and 11 a. m., 4 p. m.
Daily 12:30.

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.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

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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.

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.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.

Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

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speaker at General this year. The commencement program opens on May 20 when Bishop Manning will preach the baccalaureate sermon. The Rev. C. Rankin Barnes is to be the speaker at the alumni service.

* * *

New Parish House for Florida

St. James, Leesburg, Fla., where the Rev. R. F. Blackford is rector, is to start putting up a new parish house next month.

* * *

Convention of South Florida

The convention of the diocese of South Florida is meeting this week at Daytona Beach, with Bishop Mikell of Atlanta the preacher at the opening service on Tuesday. The Auxiliary is holding their convention at the same time, with the Daughters of the King meeting on Tuesday.

* * *

News Notes

from California

The Rev. W. S. Walters, formerly rector of the Redeemer, St. Louis, has taken charge of Christ Church, Alameda, California.—The Rev. J. P. Turner has been elected president of the City Mission Society, of San Francisco, succeeding the Rev. K. L. Viall.—The young people of the diocese met in conference on May 4th, with the program built around the strengthening of individual

chapters and the building of a stronger diocesan organization. Bishop Parsons was one of the speakers.

* * *

Michigan Plans Vacation Schools

Plans have been announced for the 1935 daily vacation schools in the diocese of Michigan, with a new handbook, "The Master's Way," having been prepared for their use. Last year's manual, "The Story of Worship" was enthusiastically received and it is expected that the present handbook will have even wider use. Last summer there were forty parishes operating schools, mostly with sessions of from two to three hours daily for ten days.

* * *

Unit of Negro College Students Formed

At LeMoyne College a Negro unit of Episcopal college students has been formed, its activity beginning with discussion of Dean Day's articles on New Frontiers.

* * *

Girls' Friendly Festival Service

The annual festival service of the Girls' Friendly Society of the diocese of Michigan was held on April 28th at the cathedral in Detroit, with the service conducted by Dean

O'Ferrall and Archdeacon Hagger. The feature of the festival was a series of tableaux telling the story of the Cross.

* * *

Bernardsville Retreat House Active

During the past winter the retreat house at Bernardsville, N. J. has been of extensive usefulness to various Church organizations and interdenominational groups for retreats and conferences. Mr. William Sturgis is the director.

* * *

Providence Pastor Strengthens Cathedral

The Rev. Arthur H. Beaty, minister of the congregation of the Cathedral of St. John at Providence has notable accomplishments to his credit before completing his second year there, with a confirmation class of 73 and with pledges this year numbering 580 against 239 last year. Mr. Beaty came to Providence from Duluth at the suggestion of Bishop Bennett. In explaining his work to revive the cathedral spirit Mr. Beaty says "In the first place, it is work—calling nights as well as days. It is knowing the parish intimately and having a record of every one in the parish—confirmed or not. Following up new people right

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it asks the prayers and the gifts of Church people everywhere for its recreational, educational, social and religious activities.

away—getting their records and attaching them to the Church by confirmation if possible. In Lent I make confirmation my major work, calling on prospects every week or oftener. It is surprising how luke-warm and indifferent people gradually come to the services and grow enthusiastic about the Church. In other words, it is putting your time on the fringe and making the fringe into real Church people.”

* * *

Chicago for Three Day Notice

The Chicago diocesan council in session on April 23 adopted resolutions urging the Illinois legislature to enact legislation now before it requiring a three-day notice for the issuance of marriage licenses in the state. The proposal now pending is aimed at so-called “marriage racketeers” and is proposed as a

means of preventing hasty marriages which so frequently result in divorces.

* * *

Church Club Elects Officers

Mr. Austin J. Lindstrom has been elected president of the Church Club of Chicago, succeeding Mr. John D. Allen, who retires after six years. The club has been active for forty-five years.

* * *

Utah Cathedral to Be Restored

St. Mark's Cathedral at Salt Lake City, which was ruined by fire on March 31, is to be restored by the parishioners. The sanctuary and choir have to be entirely rebuilt, with a new chancel as a memorial to Bishop Tuttle, in accordance with the original plans but with modern-

izations. The cathedral is the oldest gentile church in Utah, being as old as the Mormon Tabernacle and 25 years older than the Mormon Temple, and has been in continuous use longer than any other, Mormon or gentile.

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8 A.M., 12 M.—Holy Communion.
7:45—Morning Prayer.
5:00—Evensong.

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Thursdays and Saints Days:

10:30 A.M.—Holy Communion

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8:00 A.M., Holy Communion

9:45 A.M., Church School

11:00 A.M., Morning Service and Sermon

8:00 P.M., Evening Service and Sermon

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