

The **WITNESS**

CHICAGO, ILL., MAY 23, 1935



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OUR SUPREME TASK

By

JAMES E. FREEMAN

The Bishop of Washington

A LONELY Saviour, despised and rejected of men, has overspread the world with His mighty Gospel. What is lacking today in our Christian household is His courageous spirit. We reverently bow before His cross, but the sacrifice it implies we cautiously and lightly assume. We come to His table and receive the gifts it imparts, but we fail to espouse His cause when it affects our convenience or lays upon our personal interests a heavy or costly toll. We maintain a discreet silence in the presence of wrongs and injustices, and forget that He drove with knotted whip cords from the sanctuary, those who made a pretence of religion. We pay homage and deference to the favored and the privileged, waiting for the crumbs that fall from their laden tables, rather than rebuke them for practices that bring shame and distress to multitudes of helpless and defenceless men, women and little children. Better that we suffered and starved for awhile, nourished only by His spirit, than that we betrayed His cause and by our apathy and indifference hindered the progress of His Kingdom. It may be that the time is at hand when men who believe in Christ's teachings may have to exhibit courage, yes, and suffer humiliation, dishonor and pain, that His cause may prevail.

Christian men and women must take cognizance of the ominous and threatening clouds that hide the fair face of the sun and that betoken the possibility of devastating storms that may once again engulf the world in strife and bloodshed.

Europe seethes with unrest. Russia is far from the goal she set herself in her planning, and hunger and starvation are the portion of great numbers of her people. Germany has grown militant and puissant under a reckless leader whose attitude has aroused anxious fears throughout the world. The solemn tramp of increasing armed forces presages the imminence of another world conflict.

Even peace-loving America discloses signs of apprehension of what may be impending, and increases her armed forces on sea and land. The press creates deep-

ened concern and the munitions and armament manufacturers gloat over conditions that give promise of increased earnings and augmented dividends. It is a situation that challenges the Church and Christian men and women everywhere. Those who promote and abet the war spirit, discount our influence and set at naught our power.

CERTAINLY the time has come when the Church of every name must call into militant action all its forces to resist those who would treat with contempt the teachings and ministry of the Prince of Peace. We abdicated our office and allegiance in the late war. We forsook our principles and became propagandists for a cause that has issued in confusion worse confounded and sown the seeds of bitterness and hatred the world over. To advocate peace along sane and rational lines has brought down upon its advocates everywhere, the scorn and derision of war-mongers, crafty diplomats, selfish politicians and those who profit at the cost of the thousands of our youth who are ruthlessly slaughtered at their behest.

These instigators of war are safeguarded by reason of age and position from its cruelties. They make no reckoning of its awful horrors and tragedies. To them the survival of the fittest, means the security of selfish interests at the price of human sacrifice. They are as grossly callous and brutal as those cruel monsters who ruled Rome in the days of its decadence. The time has arrived where these men must be dealt with by an aroused and courageous public opinion. The women and youth of the world will no longer be silent, nor will they permit a handful of men in any nation, be they in the seats of the mighty or in the high places of industry, to work their advantage at the cost of their fellow-citizens.

A wave of righteous indignation is sweeping the world today and the determination to peace is no longer to be turned aside by small minorities that sit secretly in chancellories or within the restricted areas of cabinet chambers. Well did Lloyd George affirm that if another

great world war comes, the churches must be prepared to close their doors—their end is in sight. We believe he spoke wisely. This present time is fraught with infinite perils. To continue passive and quiescent is to invite disaster. The finest exhibition we can give of love of country is to support those in our federal government who are courageously and aggressively carrying on a campaign to promote peace at home and abroad through treaties enforced by public opinion.

Let us urge the supervision and control of armament and munitions and the restriction of war profits. Let us demand measures that shall safeguard our nation from offending sister nations or provoking in them suspicions as to our motives or intentions. Let us persistently inculcate, especially in our youth, the spirit of amity and good-will towards all men. Let us promote that consistent form of national pride that regards with generosity and chivalry our neighbors of every race and kindred the world over.

IN the name of God, let us turn aside from our petty and insular conceits, our miserable divisions and boasted distinctions and places of proud advantage, and consolidate our ranks that we may hasten the reign and dominion of Him Whose Advent was heralded with the promise of peace and good-will.

A new testing time is upon us. It calls for more

than we say in our creeds, more than we exhibit in our devotions. It is Christ and His teachings, the redemption of men from the causes and curse of war, freedom from the slavery of false and selfish social and economic systems; or it is the rule and supremacy of the gross and selfish materialist, the domination of the superman who is reckless of human life, seeking power at any cost, booted and spurred, to trample down and destroy all who resist his selfish designs and malevolent purposes. The fine things of Christian civilization are imperilled, possibly more so today than at any time since Jesus Christ was lifted on Calvary's cross.

We have a supreme task before us. Against intolerance, bigotry, hatred, oppression, and the four ghastly horses of the Apocalypse, with all their cruelty and inhumanity, we array the forces of the conquering and invincible Saviour of mankind. The blood of the martyrs was once the seed of the Church. The Church rose to heights of power and commanding influence, when its devoted sons dared to give their all that He might reign. The gates of hell could not prevail against it then, nor shall they today. Founded in a Christian faith this nation was born; founded in Christian faith it has survived crisis after crisis, entrenched in and buttressed by an unchanging faith it must and will endure.

THE DIVINE AGITATOR

By

W. G. PECK

CANON QUICK, one of the most careful thinkers in the Church of England, has lately made a valuable contribution to the cause of clear thinking. Indeed, he has made many; but a remark which appears in a recent article from his pen ought to shed light in a good many minds. He says that when people say, "Religion is more than doctrine," they should promptly be asked whether they really mean "more," or *less*. For there is a great deal of moonshine in the world, which is called by its admirers "undogmatic religion." And as Studdert-Kennedy used to say upon the subject of religion, if you do not hear dogmas, you will hear lies. I want to ask our intelligent employer to keep this point in mind; for I am going to discuss a question of dogma—the dogma of the Incarnation: the assertion that in a particular time and place God became man. You can have no Christianity without that assertion. I am supposed to be writing a brief guide to Christianity for gentlemen who employ labor; and I want to assure them that the only religion that can be called Christianity asserts that the Babe that lay on Mary's breast was the Eternal Son of God who had taken to Himself the nature of man.

If our intelligent employer does not like this doctrine, I have no desire to see him burned at the stake. I merely point out that in speaking of Christianity,

this is what is meant. But if he assures me that he fervently believes, that he is theologically orthodox and a good churchman, then I invite him to consider the bearings of the dogma of the Incarnation upon his position as an employer of men and women, under the system of capitalist industry.

I have called this article, *The Divine Agitator*; but it must be understood that if Our Lord is to be judged the supreme disturber of our complacency, it is not merely because of what He says, or even of what He does, but of *what He is*. He is God, having taken to Himself that nature which is common to all human creatures. He is not God *plus* a man. He is not God and partly man, or partly God and partly man: all these are ancient and classic heresies. He is true God and true man, one divine Person with a divine nature and a fully human nature.

AND what on earth has this to do with modern business? Just this: that the central dogma of the Christian Faith asserts that there is a community of nature, a common humanity, shared by all men. You see, this must be so, if God, by entering our race and sharing our nature at one time and place, could effect the salvation of all men in all times and places. Therefore we have to understand that the *basic truth* about our friend Mr. Tomkins, his clerks and typists and

his laborers, is that they share a common nature. The most important thing about them is that they are human. The very structure of their being relates them to the Eternal Word.

THE next point to consider is that this common nature is addressed to a certain end which is a *common end*: a common purpose. The object of the existence of Mr. Tomkins, is precisely the same as the object of the existence of his office boy. It is communion with God in Christ. It makes no difference to the fact, that one or both of them should be ignorant of it. For this end they were created, and for no other reason. This is the only ultimate reason why they work and eat and sleep. *Their economic activity is a means toward their spiritual destiny*, a means which is necessary, because they live in a physical environment. Their full human nature is ordered, not merely toward food and clothing; those things are only instrumental to the true end of their common nature, which is, as we have said, communion with God.

Now, if you believe that there is a common humanity, and that all who share human nature have been created for a *common end*, how can you be comfortable in a system which necessarily opposes man to man, concerning the *means*? Let me implore you to be honest. If you ask me to believe that, in our present economic, the interests of employer and employed are identical, I tell you that you are throwing dust in your own eyes, or else you do not understand the intrinsic operation of the system. The system necessarily involves, for its own successful working, the distribution of its product in such a manner that the producing workers cannot purchase it or its equivalent in any measure that can possibly be regarded as an adequate return for their labor, having regard to the turnover of industry as a whole and its actual productive power. It is to the advantage of those who employ that this should be so, because it is they alone who benefit by the present method of distribution. At least, it works toward the expansion of their wealth, even though it imperils their souls.

AND further, we see to-day that the system has reached a stage of development in which it is compelled to regard large numbers of men as super-

fluous, though it is of the system's nature to allow them no other means of livelihood than the "work" which it cannot provide. I am writing these words on the very day upon which the British Chancellor of the Exchequer has been introducing his Budget in the House of Commons. He has been informing the nation that we have had a wonderful year of recovery—because, forsooth, the financial situation has been temporarily doctored. But we still have our mass of more than two million unemployed. The Chancellor says that we have recovered 80% of our prosperity; and this means that when we are completely "prosperous," we shall still have two millions of people unemployed. Two millions of people, *superfluous*, and living upon a pittance! The Chancellor's utterance was one of the most impudent insults to the Incarnation that have been uttered in public in this England! And to *what* are these people superfluous? To a mere arrangement, which enriches some and condemns others to penury. Manhood, which is shared by God, is made "superfluous" to a device of the devil. But surely, if you believe in the Incarnation, you must surely see that it is the system which is superfluous! It exists by dividing and antagonizing men in their economic functions. It denies the basic fact of community. It is a direct denial of the Faith. It is fundamentally atheistic. The Faith will admit variety of economic *function*, as we shall see later. But between creatures who share the nature which Christ has shared, and the end which God has appointed, the Faith cannot admit a permanent and essential conflict of economic *interest*. For the Faith is built upon the assertion that the Eternal was once made man. And any attempt to conduct the world's affairs in opposition to that truth, will come at length to naught. For the Divine Agitator is the Eternal Word. He is upon the throne of the Universe. The world thought once that it had smashed Him and had seen the last of Him. It has ignored Him and insulted Him for centuries. Yet it is He Who lives, and the wicked systems of this world that perish. "I am he that liveth," He says; "and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

This is the fourth of a series of six articles on *An Intelligent Employer's Guide to Christianity*. The fifth article, *The Altar of Revolution*, will appear next week.

THE COMMAND "MOVE FORWARD"

By

GILBERT SYMONS

YOU believe that there is a right time for things. Spring to sow seed. Summer to cultivate. Autumn for harvest. Winter for work under shelter, reflection, waiting.

What Time is it now? Our prophets and leaders say it is time for the Church to go forward. We have faced a long winter of discontent. Long enough we have endured frosty negations—all the sleepy darkness of ignorance, heaviness and complacency. We have

had enough punishment, the result of ways gone wrong. Our souls are overloaded with the sense of how bad our old world is—with its greeds and lusts, its cruelties and failures. We must get out. God does not want us forever to stay in this grief, this depression, this futility. He wants us to suffer the pain of it all just long enough to realize how wrong it all is—and to turn away.

The Forward Movement is the Church taking a turn

—away from the failure that is self to the victory that is Christ.

*"There is a tide in the affairs of men
Which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."*

Take the current when it serves! Christ has been proven right by history. Slavery, cut-throat competition, greed, exclusiveness, materialism, war—all these are discredited. Christ bursts through all this dreary fog. Every word He said shines bright today. He calls us to come out, to seize the golden chance, to work for His Kingdom among men. How often we have regretted the mistakes of the past. How many times we have winced at the stinging, half-true taunts aimed at the Church.

Today we can make a new beginning. That means Forward Movement. We cannot carry all the past with us. Only what is eternally of value can be taken with us on the march. We must cast aside every lumbering impediment: many a cherished prejudice, many a prized possession. We daren't think to go forward with our old ignorance, our false pride, our complacency, our sloth, our laziness, our pettiness.

Forward Movement means God is calling the Church to repent, to follow Christ, to learn the truth, to listen to Him, to serve mankind, to worship the Eternal, to share life freely.

The Church sounds the command Move Forward. The Commission is alert to lead the Forward Movement. What will you do? You will either help or hinder. There is no neutral position.

To help, we need the *whole* membership.

At work, each one in his own place.

Sensitive of past mistakes.

Ready to follow Christ obediently.

More alive to facts of earth and heaven.

In communion with God.

Rendering acceptable service.

Finding strength in corporate worship.

Sharing all things, because we are rich in Him.

This is the Forward Movement.

You believe in it.

Make it your own.

Let us join forces under God.

We can work a miracle, today!

Let's Know

By

BISHOP WILSON

MOHAMMEDANISM

FOLLOWING an article in this column, quite a while ago, on Shintoism, I have been asked to say something from time to time about other non-Christian religions. Here is a brief sketch of Mohammedanism.

In the early Christian centuries the country of Arabia was sparsely peopled with wandering tribes in a

continual state of clan warfare. There was no such thing as an Arab nation. Their religion was a strange confusion of tribal gods all mixed up with remnants of nature worship. Back of it all there seemed to be a vague idea of a spiritual being called Allah but religious practice was concerned almost exclusively with spirits or "jinns" which were supposed to inhabit certain spots, especially rocks. As the tribes moved from place to place, they shifted their allegiance from one local deity to another. In Mecca was a great stone called the Caaba, which was said to have come down from heaven and was considered peculiarly sacred. There were other holy places also and the people were constantly making pilgrimages to one or another of them. There was no order or cooperation among the tribes. When Mohammed appeared on the scene the whole thing had degenerated to a crude system of magic.

In 570 A. D. Mohammed was born of the Koreish tribe, whose special duty it was to guard the Caaba stone. He was left an orphan and was brought up by relatives. On reaching maturity he married a wealthy widow and made trips to other lands in connection with her business affairs. He was often in Palestine and was in frequent contact with both Jews and Christians from whom much of his teaching was borrowed. A succession of visions led him to begin teaching religion. He made little headway in his native city of Mecca. Indeed the opposition was so pronounced that he finally accepted an invitation to transfer his abode to the rival city of Medina. On June 16, 622 A. D., the move was made. It is called the Hegira or "flight" and the Mohammedan calendar is dated from that day.

In contrast to the mixed tribal religions which preceded it, the kernel of Mohammedanism is very simple. There is one God called Allah; Mohammed is His prophet; the duty of the faithful is submission to Allah as taught by Mohammed. That is just about all there is to it. "Islam" means submission and the "Moslem" is one who submits.

As it actually worked out, it was not so simple. Concessions were made to the prevailing "jinn" worship. In spite of violent opposition to any suggestion of idolatry, the Caaba stone was retained and is still the focal point of Moslem pilgrimages to Mecca. The Koran gathered up more and more of Mohammed's visions and as the visions multiplied they became thin and trivial and often quite contradictory. There is no order or sequence in the Koran—very difficult for any intelligent reading.

In his early years Mohammed had much to say about the mercy of God and about being merciful. Later visions produced armies and the most merciless series of conquests the world has ever seen. For Arabia Islam was a benefit. It unified a broken people and gave them a better religion than they had known. For their conquered neighbors (what was left of them) it was a terrible blight.

There are about 218,000,000 Moslems in the world, mostly in Asia and North Africa. The traditional solidarity of the Mohammedan world seems to be breaking down since the end of the World War and the dissolution of the Turkish empire.



THE INTERIOR OF THE CATHEDRAL, BETHLEHEM, PENNSYLVANIA

BETHLEHEM CATHEDRAL CELEBRATES

The Pro-Cathedral Church of the Nativity, Bethlehem, Pa., will celebrate on May 26th the 70th anniversary of the consecration of the original church building of this famous old parish. Bishop Philip Cook, President of the National Council, will be the preacher at the anniversary service, and various other prominent clergymen will be present.

Last year at the suggestion of the rector, Dean Walter H. Gray, the annual parish meeting began its own Forward Movement when the period of May-1934 to May-1935 was designed as the 70th Anniversary Year of Faith and Progress and the following program was enthusiastically adopted for observance by each member:

Daily—Reconsecration in prayer to the Christian way of life.

Weekly—Attendance at one service, at least, of Nativity Church.

Monthly—Bringing one non-churchgoer to attend service here.

Within Year—Bringing one new member into Nativity Church.

May 26, 1935—Participation in 70th anniversary celebration and offering for parish house remodeling and further reduction of parish debt."

In addition, all communicants, in groups divided according to the year of their confirmation, were individually asked to come to the designated one of a series of special Corporate Communion Services and there to renew their confirmation vows. One such service was held each Sunday through Quinquagesima,

following which on the First Sunday in Lent all members present at a final joint service joined in a solemn pledge of rededication to Christ and His Church.

The result has been a strengthened parish life and the largest attendance and membership in the Pro-Cathedral's history.

To meet the demands of the parish, which has grown in the past three years from 1060 communicants to 1407 and from 1430 baptized members to 1879, a building program has been carried on during the anniversary year on a "pay-as-we-go" basis, making extensive alterations to the parish house to provide new Church school class-rooms (the school having grown from 315 to 570), offices for the clergy and staff, dining room, stage, etc. In ad-

dition, a beautiful, small chapel completely furnished and equipped with an adequate organ has been constructed and was consecrated on March 5th. A picture of it appears on the cover. The building program also includes in its plans the remodeling of the gymnasium to provide additional class-rooms and recreation facilities, and it is hoped that the offering on May 26th will make this possible and also reduce further a long-standing parish debt which has been curtailed somewhat each of the past several years. The extra contributions for building work did not affect the parish's pledge for missions, which was paid in full for 1934 and increased for 1935.

Nativity's history shows many well-known names. In 1854 the Rt. Rev. Alonzo Potter, Bishop of



THE PRO-CATHEDRAL CHURCH OF THE NATIVITY, BETHLEHEM

Pennsylvania, and others held the first services of the Protestant Episcopal Church of which there is record in the community. In the years that followed various clergymen preached there, including Bishop Samuel Bowman, Bishop H. U. Onderdonk, and Bishop Wm. B. Stevens, assistant bishop of the diocese. The latter urged the organization of a parish and the construction of a church building. In 1862, in spite of the difficulties of the war-time period, this was begun under the leadership of Mr. Wm. H. Sayre, who had moved to South Bethlehem from Mauch Chunk, Pa., where he had been instrumental in the founding of St. Mark's Church. Mr. Sayre was originally a member of Christ Church, Philadelphia, where he had been confirmed by the Rt. Rev. William White, the first Bishop of Pennsylvania and one of the first three bishops of the Protestant Episcopal Church in America. Descendants of Mr. Sayre and his family are still members of the parish.

The Rev. Eliphalet Nott Potter (son of Bishop Alonzo Potter and brother of Bishop Henry Codman Potter) came as a missionary to the community in 1862 and helped effect the parish organization. In June, 1863, the parish was received into union with the diocese, the Rev. Mr. Potter was elected rector, and work on the construction of the church began. It was the first church in South Bethlehem (now incorporated into Bethlehem) and the first Protestant Episcopal church in its general area.

In 1865 the church was completed and consecrated by Bishop



FRANK STERRETT
The Bishop of Bethlehem

Stevens. Bishop Vail, of Kansas, and eight other clergymen were present. Immediately after the consecration service the clergy and congregation left to attend a memorial service for President Abraham Lincoln, which was being held in the Moravian Church in memory of the recently-martyred leader.

In the years which have followed Nativity has had ten rectors, including the Rev. Cortlandt Whitehead, later 2nd Bishop of Pittsburgh, the Rev. C. Kinloch Nelson, later 3rd Bishop of Georgia and 1st Bishop of Atlanta, and the Very Rev. J. I. B. Larned, present Suffragan Bishop of Long Island.

In 1900 the church was tendered to Bishop Ethelbert Talbot, late Presiding Bishop, as the Pro-Cathedral of the diocese and has since remained as such. The parish organization has been preserved, the rector serving also as dean. The present Bishop of the Diocese of Bethlehem is the Rt. Rev. Frank W. Sterrett.

Nativity has had a long association with two of the outstanding institutions of its community, Lehigh University and St. Luke's Hospital. Mr. Asa Packer, the founder of Lehigh, and Dr. Henry Coppée, the first president, were vestrymen of the church, and a University Service is now held there each fall, in addition to which the rector and choir conduct the baccalaureate service each June in Lehigh's Packer Memorial Chapel. St. Luke's Hospital was founded largely as the result of the efforts of the Rev. Dr. Whitehead, and the present senior

warden of Nativity is also the head of the hospital's board of directors. The chief surgeon is also a vestryman.

Actively participating in the social service work of the community, Nativity has maintained a regular program of relief among members and others. During 1934 assistance was given in 121 cases affecting 289 persons. An active recreation program is carried on in the gymnasium, and a reading room and a library are maintained.

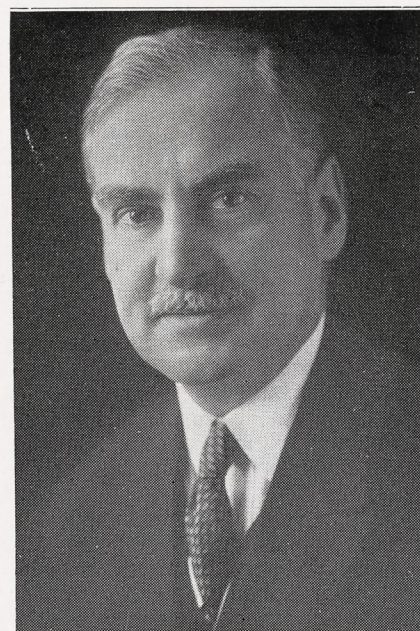
The Nativity Choir, a volunteer group of 70 men and boys under the leadership of T. Edgar Shields, A. A. G. O., the organist of the Bethlehem Bach Choir, makes a notable contribution to the life of the parish and community. Specializing in the music of Bach, the choir has sung in various cities. Last December Bach's "Christmas Oratorio" was sung in Grace Church, New York, and in several other places. In addition, there is a choir of 70 women and girls.

In the Church School special efforts are made to provide adequate training. Services are held simultaneously in the church and in the chapel, being adapted for different age groups.

The program for the 70th Anniversary Celebration is as follows: Saturday, May 25th—Anniversary dinner, with Bishop Sterrett, Hon. George Wharton Pepper, and other speakers. Sunday, May 26th—11 a. m.—Anniversary service, with Bishop Cook as preacher; 3:30 p. m.—Historical Pageant; 7:30 p. m.—Bach Cantatas by the Nativity Choir.



WALTER H. GRAY
Dean of Bethlehem Cathedral



GEORGE WHARTON PEPPER
Speaker at Bethlehem Celebration

PLANS PRESENTED BY CONFERENCES OF THE CHURCH

Summer conferences play an important role in the life of the Church, and this is particularly true this year due to the stimulus that has been given by the Forward Movement. It is impossible for us to present the plans of all the schools and conferences in one number, but we do hope to cover the field fairly adequately this week and next.

The Conference for Church Work, better known as the Wellesley Conference, is to meet again this year on the beautiful campus of Wellesley College, the dates being June 24th to July 5th. This is to be their 31st session, Wellesley being the pioneer among Church conferences, and in many ways the graduate school of them all. Bishop Keeler of Minnesota is the director again this year, with the Rev. Leicester C. Lewis of Philadelphia as chaplain. He is also to give a course on Church history. The young people's work is in charge of the Rev. Oliver Hart of Washington. Miss Mabel Lee Cooper, head of teacher training of the National Council, is to give two courses, one on psychology and another on hymnology. Miss Frances Arnold of the Girls' Friendly Society is to lead a discussion on young people's work; the Rev. Laurence Piper is to present a course on the Prayer Book and the ever popular course by Miss Letitia Stockett of Baltimore will also be again offered.

The Rev. Burton Easton of the General Seminary, a standby of the conference for many years, is to be absent this year since he is to be in Scotland to receive an honorary degree, but nevertheless the usual excellence in the Bible courses is being maintained with courses offered by the Rev. R. K. Yerkes of Philadelphia, the Rev. Cuthbert Simpson of General and the Rev. Norman Nash of Cambridge. For those particularly interested in missions a course is offered by Archdeacon Walter of Bethlehem, Pa. The Rev. Phillips Osgood, for many years the director of Church drama at Wellesley, is to be there again this year, as is also Mrs. Ruth Nonnenbruch, whose worship course on staging, lighting, etc., was so popular last year.

In the School for Christian Social Ethics, courses are offered by the Rev. Norman Nash on Biblical teaching on work and wealth; the Rev. Shelton Hale Bishop of New York on race relations (he is the rector of St. Philip's, the largest church for Negroes in the country), and the

Rev. W. B. Spofford, assisted by Miss Weismann of the Massachusetts Consumers League and Mr. Robert Watt of the Massachusetts Federation of Labor, is to present a course on modern industrial problems.

Another unusually interesting course will be that offered by Vida D. Scudder, presenting "Moments of Religious Insight in English authors." The popular music school is again headed by Frederick Johnson.

* * *

The Blue Mountain Conference

The Blue Mountain Conference, meeting at Penn Hall, Chambersburg, Pa., June 24 to July 5, is offering an unusually attractive lot of courses. The chaplain, who is to present a daily meditation, is the popular Angus Dun, professor at Cambridge. The Rev. Bradford Young of Brooklyn gives a course on The Life of Christ; the Rev. Thomas L. Harris of Philadelphia, one on the Book of Acts and Lewis B. Franklin of "281" is to give a course on missions. The leading course on religious education is to be given by Miss Mildred Hewitt of Newton, Mass.; Miss Harriet Scott of the Church Mission of Help is to offer a course on social service and the organist of Groton School, Mr. Twining Lynes, presents a course on Church music. There is also to be a special course offered by Mr. Harris for the clergy, and the members of the Auxiliary also have their special course, led by Miss Edna Beardsley. Then there is also the Children's Conference, a real feature at Blue Mountain. It has many advantages; first of all your children are placed in the hands of experts and are given real, modern religious education. Secondly, it enables parents to attend the adult conference themselves, with the children taken off their hands. The leaders of the children this year will be Miss Gwendolyn Miles of Providence and Miss Frances Young of Baltimore. The Rev. S. Thorne Sparkman of Christ Church, Baltimore, is the speaker at the sunset services and the director of the conference is the Rev. N. B. Groton.

* * *

The Kanuga Lake Conferences

The summer program at Kanuga Lake, Conference Center of the Church, near Hendersonville, N. C. will be opened on June 10th, with a retreat for Women. Following this, the program of conferences will comprise conferences for young people, junior conferences for boys and girls, adult and clergy conferences, with special condensed conference for laymen.

On July 27th, until Sept 2nd, the

property, consisting of large lake, Inn, annexes and pavilion, will be operated for resort purposes, with boys' camp, situated nearby in connection therewith. Golf, tennis, horseback riding, swimming and boating offer inducements for the vacation period.

Among the many leaders in the Church who will be connected with the conferences at Kanuga this season will be: the Rev. C. Rankin Barnes, executive secretary of Social Service of the National Council; the Rev. Arthur M. Sherman of the Forward Movement; Miss Mabel Lee Cooper, secretary for teachers' training, and Mrs. D. D. Taber, field representative for the Woman's Auxiliary.

* * *

The Gambier Conference

Another national conference with a long history is the one held at Gambier, Ohio, on the beautiful campus of Kenyon College. This year they are to celebrate their 15th anniversary. There are two conferences, though they really mesh into each other; the general conference from June 24 to July 5 and the clergy conference from July 1 to 5. Courses are offered by both of the Ohio bishops, Bishop Rogers of Ohio and Bishop Hobson of Southern Ohio, with a third bishop also giving a course, Bishop Paul Jones, at present student pastor at Antioch College. Dean Emerson of Cleveland presents a course for the clergy on The Teaching and Pastoral Ministry, and the executive secretary of the Church League for Industrial Democracy is to give lectures in the clergy conference on The Church and the World Crisis. Courses on children's work are to be presented by Deaconess Edwards of the department of religious education of the National Council; the Rev. Charles T. Webb, master at St. Paul's School, is to give a course on the Bible, and Mrs. Robert W. Searle of the Religious Drama Council is to present a course on drama. Discipleship is the name of a course by the Rev. David Covell, executive secretary of the diocese of Southern Ohio; Sister Madeline Mary of the Community of the Transfiguration, offers a course called "In the Sanctuary" and the Rev. Charles L. Taylor, Jr., professor at Cambridge Seminary, presents a course on the Old Testament. The course on social service is to be offered by the Rev. Floyd Van Keuren, with the Rev. George M. Rutter of Cleveland, giving lectures on great personalities in Church history. Missions is to be presented by Mrs. James George of Webster Grove, Missouri, and music by the organist at Christ Church,

Glendale, Ohio, Mr. Richard Warner. The dean of the faculty is the Rev. Elwood L. Haines, rector at Glendale.

* * *

The New England Conference

The Church Conference of the province of New England, popularly known as the Concord Conference, meets again at St. Paul's School, June 24-July 3. Here also we find a group of topnotchers, lecturing on vital subjects. Among the members of the faculty we find Bishop Brewster of Maine; the Rev. Ernest M. Paddock of Cambridge; the Rev. T. O. Wedel of the National Council staff; Miss Erna Blaydow of Brookline; Miss Lillian Boyd of the diocese of Massachusetts; Mrs. Maude Copley, likewise of Massachusetts; the Rev. James Thayer Addison of Cambridge Seminary; the Rev. Theodore Ludlow of South Orange, N. J.; the Rev. Gardiner M. Day of Williamstown; the Rev. Robert Carmichael of Providence; the Rev. Arthur Phinney of Lynn; the Rev. D. K. Montgomery of West Roxbury, Mass.; the Rev. N. N. Noble of Lenox School; Mrs. Edric Weld of Holderness School; Mr. Rowland Halfpenny, organist of All Saints', Brookline, Mass., and Miss Mary Buchan and Sister Eleanora of the Sisterhood of St. Margaret, these latter two presenting courses for altar guilds. The Rev. Cornelius Trowbridge of Salem, Mass., is the chaplain.

News of many other Church summer conferences will be presented next week.

TWO PENNSYLVANIA PRIESTS DIE

Two of the clergy of the diocese of Pennsylvania who had each given many years of service to the Church died on May 8. The Rev. George Cadwalader Foley, retired professor of systematic divinity at the Philadelphia Divinity School, on whose faculty he had been for 29 years, was 83 years of age. During the course of his active ministry covering 60 years he had risen to the distinction of being one of the foremost theologians in the whole Church. Bishop Taitt officiated at the funeral service in the Church of the Holy Trinity, Philadelphia.

The other clergyman to pass on was the Rev. William Reese Scott, rector of St. Paul's Church, Doylestown, Pa. In the ministry over 40 years, he had been a chaplain in the army for 18 years before taking his last charge in 1927. Burial services took place in his church with Bishop Taitt also officiating.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The 150th anniversary celebration of the diocese of New York began with the opening of the diocesan convention last week. In his address on Tuesday Bishop Manning stressed the historical origin and background of the Church in the diocese and its development. Bishop Manning lauded the influence and prodigious labors of John Henry Hobart, third bishop of New York, gave praise to the present devoted labors of the clergy and laity, and pointed out the valuable work being done by various diocesan agencies and workers, the work among colored people, the City Mission, the social service commission, the Seaman's Church Institute, the Woman's Auxiliary, and others. He spoke of the historical connections between the diocese and the General Theological Seminary and Columbia University. Bishop Manning also renewed his plea for the building of the cathedral and gave thanks that at no time work had completely stopped. The Bishop praised the work of the Forward Movement and bespoke hearty co-operation, pointing out that it is not a money raising effort but "a stirring and strengthening of the spiritual life of the Church."

Turning to the world today and the urgent need for the love and power of Christ, the Bishop said: "Why is it that with the vast tragedy of the World War still fresh in men's minds we are threatened with the madness, the ruin, the unspeakable crime of another war? Why is it that in our economic and industrial life we have not yet found the way to give proper security for themselves and their families, and protection in old age, to those who work, and to abolish completely the crime of child labor? Why is it that racial prejudices and bitterness still lives in this world, and that it exists here in our own land? Why is it that

we see today the widespread influence of pagan unbelief, the weakening of moral standards and ideals, and that among many of our people the marriage relation is ceasing to have any permanence or sacredness? Why is it that we Christians in all the churches are not a greater force in this world, and that our religion does not mean more to us in our own lives? We all know what the answer is. It is because Jesus Christ, at the right hand of God, has not the place in our thoughts and lives that He should have."

* * *

Louisville Dean Resigns

Dean McCready, of Christ Church Cathedral, Louisville, Ky., has resigned, effective September 30.

* * *

Convention In North Carolina

North Carolina held its 119th annual convention at Wilson, May 7 and 8, with a large attendance. Bishop Penick in his address stressed the importance of rural missions and urged their continuance, and spoke at length of the work with Negroes, describing it as an integral

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part of the work of the diocese and not as a segregated task. Eugene Thompson, president of the Laymen's League, addressed the convention.

* * *

Convocation Of Western Nebraska

The convocation of Western Nebraska met on May 7 and 8 and was marked by the address of Bishop Beecher. He reported progress in spite of curtailment of resources. Rev. Karl M. Block, of St. Louis, made an inspiring address on the Forward Movement.

* * *

Diocese Of Georgia Convenes

Bishop Frederick F. Reese, approaching his 27th anniversary as diocesan, addressed the annual convention of Georgia at its meeting in St. Paul's Church, Albany, May 8, on the work and problems of the diocese, reporting encouraging improvements. The diocesan branch of the Woman's Auxiliary held its convention at the same time. The sessions were attended by Bishop M. S. Barnwell, of Idaho, bishop coadjutor-elect of Georgia. Rev. T. R. Ludlow, of South Orange, N. J., spoke on the Forward Movement.

* * *

West Virginia Council Meets

"A greater interest in spiritual matters must be aroused in our people," said Bishop Gravatt, speaking on the Forward Movement in his address at the convention of West Virginia, held at Moundsville, May 7 to 9. The Rev. W. F. Tunks, Akron, Ohio, member of the Forward Movement Commission, explained its work.

* * *

Convention Of Massachusetts

A resolution was adopted at the convention of the diocese of Massachusetts, held May 8 in Boston, directing the social service department of the diocese to make a study of industrial strife and to offer suggestions as to how Christian people can function. The resolution was

vigorously supported by the Rev. Smith Owen Dexter, the Rev. E. S. Drown, the Rev. A. L. Kinsolving and the Rev. Burdette Landsdowne.

* * *

Speaker on Forward Movement

The Rev. Arthur M. Sherman addressed a group of 200 women on the Forward Movement on May 8th at the semi-annual meeting of the Milwaukee Convocation at White-water, Wis. Mr. Sherman, formerly secretary for education for the National Council, is now associated with the Forward Movement, and is available for sermons and addresses

in connection with the Forward Movement.

* * *

Children's Service in Philadelphia

A service exclusively for children was held on May 12th in the Church of the Holy Trinity, Philadelphia, in a Bishop's Day celebration. There was pageantry interpreting the lessons, and children wearing costumes representing peoples of all nations. Bishop Francis M. Taitt made a special address and before the service gave a reception for the children from more than 200 Church Schools of the diocese. The celebra-

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tion was under the direction of the commission on Church schools of the diocesan department of religious education.

* * *

Bishop Johnson Addresses Churchman's Club

Bishop Irving Peake Johnson of Colorado addressed over 200 members of the Churchman's Club of the diocese of Maryland in Baltimore on May 9th on "The Plan, the Purpose and the Process of Life." Bishop Helfenstein of Maryland greeted all those present.

* * *

Regional Church Conference Held

The Baltimore Church Lecture Foundation held a regional conference on May 10th on "The Ministry and Mission of the Church." The program was opened with Solemn Eucharist at Mt. Calvary Church, celebrated by the Rev. William P. McCune of St. Ignatius Church, New York, followed after luncheon by addresses by the Rev. Leicester C. Lewis of Philadelphia and the Rev. William M. V. Hoffman, Jr. S.S.J.E. A conference for Young People was conducted by the Rev. W. H. Dunphy at St. David's Church, followed by supper. In the evening Bishop Johnson of Colorado addressed a mass meeting at the Church of St. Michael and All Angels.

* * *

New Curate in Connecticut Church

The Rev. Robert C. Batchelder, Jr. of Ferguson, Mo., is to be assistant to the Rev. Arthur F. McKenny,

rector of St. Paul's Church, New Haven, succeeding the Rev. D. J. Campbell, who is going to the Church of the Redeemer, Providence, R. I.

* * *

Japan Bishop Visits in Connecticut

The Rt. Rev. Arthur Lea, Bishop of South Japan, has been the guest of the Rev. Alfred Clark and Mrs. Clark, his sister, of East Haven, Conn., and on May 19th preached in Christ Church, of which Mr. Clark is rector.

* * *

New York Auxiliary Holds Meeting

In Synod Hall on the Cathedral grounds the Women's Auxiliary of the diocese of New York held its annual meeting on May 7th, with interesting reports by all the officers including a stirring one by the president, Mrs. J. Ralph Jacoby, who was unanimously reelected.

* * *

General Confirmations in Washington

Bishop Freeman of Washington held a general confirmation at Washington Cathedral on May 21st, arranged especially for those who by reason of sickness or other causes were unable to be present at his regular visitation at their parish.

* * *

Letter to People of Japan

An Open Letter to the People of Japan, deploring the naval maneuvers on the part of the United States navy, has been issued, carrying the signatures of 301 leaders of American religious life. Among

those signing were Bishop Stearly of Newark, Bishop Sherrill of Massachusetts, Bishop Scarlett of Missouri, the Rev. C. Rankin Barnes, head of the social service department, the Rev. W. Russell Bowie of New York, the Rev. Wolcott Cutler of Boston, Bishop Davis of Western New York, Dean John W. Day of Topeka, the Rev. Gardiner M. Day of Williamstown, the Rev. Charles P. Deems of Minneapolis, the Rev. Smith Owen Dexter of Boston, the

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News Windows for Clifton Parish

Four stained glass windows were dedicated on May 5th at St. Peter's, Clifton, N. J. A new bell, product of Meneely Bell Company, was also dedicated and the interior of the church has been completely redecorated.

Student Activities at the General

Thomas Barrett of Westport, Conn., has been elected president of the student body of the General Seminary for next year, succeeding the Rev. William B. Sperry who graduates in June. Benjamin Minifie of Belleville, N. J. was elected head of the missionary society.

A Memorial Day for Peace

A movement to secure national observance of Memorial Day, May 30th, as an occasion for homage to the "heroes of peace" as well as of war, has been started by a group of distinguished clergymen and laymen, members of the Memorial Day Committee of the Memorial Extension Commission.

An appeal has been sent to Governors and Mayors suggesting the issuance of special Memorial Day proclamations in which citizens would be summoned to pay homage to the heroes of peace—scientists, educators, writers, philanthropists, statesmen, industrial pioneers, etc., as well as the heroes of war. The appeal further suggests that these proclamations summon citizens to visit not only the memorials and final resting places of national heroes, but of their own departed relatives and friends. Citizens would also be urged to take measures to memorialize permanently local historic sites and the graves of local celebrities "in order that their memory may be kept forever green."

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Mayors emphasizes that "Memorial Day has become for the entire American people an occasion for earnest re-consecration to the highest patriotic ideals and the noblest sentiments of personal loyalty" and declares that "in these times of economic stress and shifting standards it is especially important that we fortify such rock-bottom ideals. Whatever the future may hold for us, these corner stones of national character must remain intact."

Among those on the committee are Bishop Brewster of Maine, Bishop Freeman of Washington and Bishop Stewart of Chicago.

* * *

Ordination in Diocese of Pittsburgh

The Rev. Irwin H. Bauder was ordained deacon on April 26th by Bishop Mann of Pittsburgh, the service being held at St. Paul's, Kittanning. Mr. Bauder was a minister of the Evangelical Church before entering our ministry. He studied this year at the General Seminary, and is now in charge of a group of missions in Armstrong County under the direction of the Rev. Louis L. Perkins. On May 5th Bishop Mann confirmed a class of 34 at St. Paul's, Mr. Perkins' parish, the largest since 1911.

* * *

New York Rector At Sandusky

The Rev. Karl Reiland, rector of St. George's, New York, was the preacher at a service on May 21st that marked the 100th anniversary of Grace Church, Sandusky, Ohio. The Rev. Don Wonders is the rector.

* * *

Young People Have Loyalty Day

The Young People's Fellowship of the diocese of Pennsylvania is holding a Loyalty Day on May 25th in Philadelphia, with over 500 planned for. There are to be addresses by various leaders, with Bishop Taft the speaker at the dinner.

* * *

Georgia Young People Meet

The Young People's Service League convention of the diocese of Georgia was held at Atlanta on May 17-19. Among the leaders were Dean Raimundo de Ovies who spoke on "Personality and Christianity in making a living today"; "Fascism,

nationalism and communism" by the Rev. Mortimer Glover and "Y. P. S. L. Program Building" by Miss Louise Starr, student workers at the University of Georgia. Bishop Mikell was the celebrant at the closing service.

* * *

Education Convention in Ohio

With 500 persons from all parts of the diocese in attendance the department of religious education of the diocese of Ohio held the 20th annual convention for religious education on May 7th, with addresses covering various phases of the subject, at St. Paul's Church, Cleveland. The convention was arranged by the convention committee of which the Rev. Gerald G. Clarke was chairman,

and Mrs. Eugene S. Pearce, executive secretary of the department, secretary. The Rev. John R. Stalker is chairman of the department.

* * *

Seminarians Selected For Summer School

Twenty-five seminary students, representing nine theological seminaries, have been entered in the summer school that is run each year by Dr. William S. Keller in Cincinnati. These men are all hooked up with social agencies of various sorts, working on the job from morning to night. Then each evening they sit down together under capable leadership and discuss their findings. It is one of the really first-rate institutions of the Church, and too much praise cannot be given this

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

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

Weekdays: 7:30, Holy Communion (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.

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)

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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busy physician for his devotion to this undertaking. It is likely that "Doctor Bill", as he is known to the students, during the past ten years has influenced more men now in the ministry than any single person in the Church. And his influence has always been in the direction of a more vital and potent Christianity. The men gather this year on July 5th, with a quiet day at Christ Church, Glendale, led by Bishop Hobson.

For one thing the men learned at the summer school to share their fortunes for good or ill. All money received by the men for various services goes into the pot. Interested agencies and individuals supply added cash. Bed, board and laundry is paid, and then if there is anything left the men share it equally.

* * *

School Wins Bishop's Banner

At a children's service in the Pro-Cathedral in Atlanta Bishop Mikell recently awarded the Bishop's Banner to the Church School of St. John's Church, College Park, of which the Rev. Woolsey E. Couch is vicar, for the largest per capita Lenten box offering.

THE WITNESS GAME

LET'S have fun informing ourselves. Here are a number of questions with suggested answers; check those you think are correct. Or have a member of the family, Sunday school class or vestry, read the questions and suggested answers, with each one answering in turn, with someone tabulating the result. We are not going to give you the correct answers on another page—do a bit of investigating on your own if you have to do so. Of course if you all get stuck send us a postal and we will tell you the answer.

1. The Presiding Bishop of the Protestant Episcopal Church is: *Bishop Perry. Bishop Cook. Bishop Manning. The Archbishop of Canterbury.*

2. The General Convention is held: *Every year. Every five years. Every three years. Every ten years.*

3. The first bishop of the Episcopal Church in America was: *Bishop Potter. Bishop William White. Bishop Provoost. Bishop Seabury.*

4. The diocese with the largest number of communicants is: *Massa-*

chusetts. Long Island. Pennsylvania. Chicago. New York.

5. There are two official national Church periodicals. They are: *The Churchman. The Living Church. The Spirit of Missions. The Witness. The Historical Magazine of the Protestant Episcopal Church. The Southern Churchman.*

6. The chairman of the Forward Movement Commission is: *The Rev. W. A. Lawrence. Bishop Washburn. Mr. Ralph Hollenback. The Rev. Oliver Hart. Bishop Hobson. Bishop Cross.*

7. The President of the House of Deputies at the last General Convention was: *The Rev. Franklin Clark. Dr. Lewis B. Franklin. The Rev. Frank Nelson. The Rev. Karl Block. The Rev. ZeBarney Phillips.*

8. The number of dioceses in the state of New York are: *Four. Three. Ten. Six. Five. Name them.*

9. The longest season of the Church year is: *Advent. Lent. Epiphany. Trinity.*

10. The altar color for the Epiphany Season is: *Violet. Green. White. Red.*

More questions and suggested answers next week.

The Church Society for College Work

The undersigned have formed themselves into *The Church Society for College Work* to advance the cause of the Church among students.

They invite all laymen and clergymen of the Protestant Episcopal Church who would like to support this work actively to join this Society.

MISS LEILA ANDERSON
WILLIAM R. CASTLE
HARRY WOODBURN CHASE
JOHN CROCKER
JOHN T. DALLAS
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To THE REV. W. BROOKE STABLER
3805 Locust Street
Philadelphia, Pennsylvania

.....1935

Being in sympathy with the aim of *The Church Society for College Work*, I wish to be enrolled as a member and enclose my contribution to the work of the Society for 1935 as indicated below:

\$1.00—Annual ☐ \$10.00—Sustaining ☐
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