

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 12, 1935

TODAY'S NEED

by

WILLIAM T. MANNING
The Bishop of New York

WHAT we need today is the awakening of the whole Church to its divine mission and message quite regardless of party names, or party cries, or mere questions of ceremonial. In the Holy Catholic Church, and in that part of it which we are called to serve, there is room for all views and opinions which are consistent with the Gospel of Christ and His Church.

MESSAGE OF THE WEEK

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THE WITNESS

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MEN OR MACHINES

By

BISHOP JOHNSON

SO FAR as we mortals are competent to judge there are two elements in our lives of which we are aware. One we call the mechanical, in which various operations, like the beating of the heart, go on without any conscious effort on our part. The other we describe as personality, involving those actions which are the result of deliberate intention on our part. This latter element determines our character. However much the behaviorist may try to reduce personality and character to a mere mechanical process, he can't shoo it away from his neighbor, from the police judge or from that mysterious element known as conscience, which inhibits him from acting as a robot. In all of this refined argumentation among intellectuals, there is what we call common sense, which not even academic learning can entirely delete from our behavior. Regardless of our philosophy we continue to act as if matter were real and our neighbors are responsible for permitting their chickens to run loose in our garden.

Inasmuch as no one has yet been able to define matter or spirit accurately, we are forced to fall back on our common sense in dealing with them. We continue to treat our table as solid, even though they are mostly holes in which tiny electrons perform, and we continue to hold our neighbors responsible for stealing although we may have assumed that there is not moral responsibility in man. I think that this tendency of intellectuals to rationalize themselves out of personal responsibility is why our Lord avoided them and thanked His Father that He had hid these things from the wise and prudent and had revealed them unto babes. When you argue with the wise and prudent, they have a way of raising a new alibi for not accepting the moral obligations incidental to belief.

As some one has ably remarked, "If a proposition in geometry carried with it any moral duties, it would be questioned". It is a curious confirmation of this statement that although Jesus Christ set forth a philosophy which has produced more action than that of any other philosopher, yet He is studiously excluded from any reference as an authority in philosophy. Philosophers do not care to translate their theories into any practice which involves personal sacrifice. Christ differs

from them in that He came *to do* and to teach, whereas most philosophers prefer to teach and to *promise*, which is a much more comfortable process. He lived His philosophy before He asked anyone to accept it. The academic mind is not intrigued by this process, preferring to enunciate some startling theory which is never tested by them in the crucible of performance.

FOR the purpose of social life we are forced to treat human beings as having a personal character for which they are more or less responsible. It is also true that modern science has not yet succeeded, as Prof. Eddington so clearly points out, in finding a yardstick or measuring instrument, which will apply to personal character. So far as we are able to observe anything correctly, we are forced to treat personality as something distinct from mechanics and not related to its formulas. We are compelled therefore to proceed upon the facts that we are able to observe rather than on the guesses that materialists put forth.

Were one to land here from Mars and see a great automobile factory in operation he might be confronted with the problem as to whether the factory and the automobiles had their origin in some mechanistic atoms or whether a personality conceived and arranged the plant for his own ends. In the same way I must decide for myself whether the universe is a process from a mechanistic origin to a mechanical dissolution in a graveyard, or whether in some way or other, creation is the expression of a personal God working up to personal finalities. It is essential that I should assume that the whole process is one from star dust to funeral ashes or that it is one from personal origin to a personal expression. For the most part modern philosophy has accepted the materialistic hypothesis and the Christian religion has followed Christ's teaching that God is the alpha and omega, the first and the last, the beginning and the end.

As a working hypothesis which will satisfy the requirements of social order, the philosophical theory has never yet produced a society which has been inspired by any high motives or related to the task of any moral progress. Of course the atheistic attempts in the French Revolution and the Russian experiment

have had the background of a theistic social order. One wonders how the experiment would work in raising savages to a higher power or whether it is not actually a reversion to the barbarian tribal state, masquerading under the guise of nationalism. It will take several centuries before we can find out whether its motivations and objectives will satisfy human need and produce that benevolent result which it so confidently asserts. It will be too late for us to profit by it.

UNFORTUNATELY, in this radio age it is the loudest voice that has the biggest audience. Demagogues appeal to the mob for which they agree to do the thinking, whereas Christ appealed to the individual to do his own reasoning, without the use of brutal force to compel acquiescence. Only those who voluntarily followed Him would be able to believe His teaching. He refused to regiment men. This is a rather tedious process, as St. Paul warned the Thessalonians. "Verily, when we were with you we told you before that we should suffer tribulation even as it came to pass, and ye know." It is not an easy road to travel, the obligations are burdensome, the path is narrow, few there be that find it, but like all other ways only

those who travel it can speak authoritatively of its compensations. There is just this difference between the disciple and the philosopher. The former has traveled both roads, the latter knows only the maps which his imagination has drawn of one.

It is a significant fact that great saints have found both tribulation and satisfaction and have kept on their way in increasing devotion to their guide. That is the acid test of action. Of course there are many souls who have accepted Christ and then deserted Him. One does not know how single hearted their devotion may have been and one hesitates to judge, but my observation is that those who have left this road have not found another that brought joy and satisfaction. Usually such souls stop traveling in any definite direction and wander aimlessly from philosophy to philosophy.

After all, the basic question is whether creation is a progress from personal origin to a personal ultimate reality or whether our personal side is merely a cruel nightmare in which all ideals are illusions and all roads begin and end in dust and ashes. If the first proposition is true then there is no other leader for me than Christ Who satisfies it.

TALKING IT OVER

By

WILLIAM B. SPOFFORD

JUST WHAT YOUTH is headed for, both inside and outside the Church, is a topic their elders love to discuss. Nobody seems to know either where they want to go, or where they ought to go, least of all the youngsters themselves. It is therefore all the more important that leaders work out principles and convictions to guide them in their leadership. A conference of adult leaders of youth in the Church for just such a purpose was held a year ago in Washington, their findings now being available in mimeographed form. The conference was attended by several dozen outstanding Church leaders so that this report, representing to some degree the pooling of their convictions and experiences, is a valuable document to those who feel that the Church has a special obligation to youth in these days. Factors that must be taken into account in presenting religion to young people today; the basic problems of youth; the convictions of these leaders on capitalism, communism and fascism; on war and peace; on marriage, are presented in these conference findings. There is a section devoted to the "weaknesses in the Church's program for youth" together with "Suggestions for Improvement" and "Recommendations to the Church," together with suggested plans for parish work with young people. The report may be had for 25c by addressing the Rev. Ernest E. Piper, the chairman of the conference, at St. Bartholomew's, Park Avenue at 50th Street, New York City.

THE SOCIAL CREDIT LEAGUE has captured 59 out of 63 seats in the legislature of Alberta, Canada. And lest you think that this is a purely secu-

lar bit of information I hasten to inform you that many of the outstanding leaders of the movement are Churchmen. Just what Social Credit is all about I have never been able to determine, though I once took a trip to England primarily to find out. My friends who are so enthusiastic about the theory, which originated with a Britisher, Major C. H. Douglas, tell me that under it everyone will be quite comfortable and that we can arrive at that happy state without disturbing anyone too much, except possibly the bankers. As you possibly know, a number of Churchmen are leaders of the movement in England: Maurice Reckitt, the Rev. V. Auguste Demant and the Rev. W. G. Peck. They tried very patiently to convert me but I remain skeptical largely because I cannot be convinced that there is any easy road to the Kingdom of God. Now they have an opportunity to demonstrate their theories, an effort in which I wish them God-speed.

IN SUPPORT of the recent legislation to keep the United States neutral in the event of another war, Senators Nye and Clark cited hitherto unpublished correspondence between President Wilson and Secretary of State Lansing. The correspondence is further proof that we entered the conflict for financial reasons. The Allies had made great purchases of war materials. The loaning of money to belligerents had been considered inconsistent with our policy of neutrality, but neutrality was not permitted to stand in the way of economic interests, the Senators point out. The President finally acquiesced in "the necessity of floating government loans for the belligerent nations, which are purchas-

ing such great quantities of goods in this country, in order to avoid a serious financial situation which will not only affect them but this country as well." McAdoo, Lansing and Wilson agreed with the big bankers that if loans were not made to the Allies, not only would Americans lose business but there would be a depression. The first loan of the House of Morgan, amounting to \$500,000,000, followed within a month. Commenting on these loans, Andre Tardieu declared that "from that time on the victory of the Allies had become essential to the United States," and President Wilson, who "had kept us out of war," and had been re-elected largely on that issue, found good moral reasons for getting us into it. A rather important fact to keep in mind today, what with the Standard Oil Company busy in Ethiopia and all.

EVERY RECTOR OF THE CHURCH has received this past week an announcement of the series of articles on "Phases of the Forward Movement," to start in our next issue and run for the balance of the year. The series was also announced in *THE WITNESS* last week. This is an effort on our part to cooperate with the Forward Movement Commission in the effort to stimulate the life of the Church in every sphere of its activity. We earnestly hope that rectors will consider these articles of sufficient importance to make some effort to place them in the hands of their parishioners. On page fifteen of this issue we again present Suggestions, hoping that you will act on one or more of them. That an informed parish is an active one has been demonstrated over and over again, and we are just cocky enough to believe that a paper like *THE WITNESS*, edited for the whole Church and not just one part of it, can do a lot for any parish if the rector and vestry will see to it that it goes into the homes of the parishioners each week. We offer you a way of getting the paper there, conveniently and inexpensively, through the modified Bundle Plan whereby the paper is mailed directly to the homes of your people but billed quarterly at the Bundle Plan rate. We hope that many rectors will act either on this suggestion or one of the others offered on page fifteen.

Second Thoughts

W. E. MILLER, who describes himself as a layman, Presbyterian and a student of unsettled economic conditions, commends *THE WITNESS* for allowing a discussion of these topics. He writes: "It is the main purpose of the Church to bring in the Kingdom of God, which is the highest possible social order. But it can be done only if clergymen, trained in the knowledge of The Kingdom, lead in action. Too many, fully aware of the truth, are afraid to lead, with the result that the more intelligent members of their congregations are turning elsewhere for leadership. They find other organizations with high ideals and Christ-like aims and objectives. The Church must lead quickly. The time is short. The Church can step into the front line of leadership if it moves at once. But

if she hesitates she will have to either drag along behind or experience the same treatment she received in Russia. It is good to find a Church paper dealing with these highly important matters."

THE REV. ROBB WHITE, JR., rector at Thomasville, Georgia, writes: "Your editorial for August 29th contains a sort of tentative malign prophecy of Great Britain's probable activities in the Italo-Ethiopian situation. That might be called playing safe. It's not hard to sniff out selfish interest on the part of nations in a time of war. In the time of our World War Bishop Gibson of Virginia made his prayer concern 'the unruly passions common to men under arms.' He had been a man under arms, in Stonewall Jackson's Rockbridge Battery, and he was in a position to know what he was praying about. And what war does for individuals, it does also for nations.

"The second paragraph of your editorial has already come to pass. We have placed our embargo, and mandated our neutrality. But, what is going to happen now when a loyal Leaguer like Ethiopia has played the peace game and refrained from the frantic and futile armament contest? Italy is at the gate, and the strong man can't keep his palace unless he is armed, or can get arms in some open market.

"And meantime, the only star of hope that seems an answer to Ethiopia's prayers appears to be the strong arm of this same Great Britain. Her skirts are not clear, and neither are ours. But the Ethiopian religion probably implies that it is not necessary for skirts to be immaculate before we stop some fellow from throwing stones at the defenseless. My hat is off to Great Britain.

"There is a tradition in the Philippines that Dewey's fleet was most unwelcome to the German forces at anchor in the harbor of Manila in 1898. So much so that formal notice was given that unless Dewey retired from his position by a certain set hour the Germans would resort to force. When the sun rose on the appointed date, a queer phenomenon had transpired: exactly in line of fire rode the British fleet, peacefully at anchor, unheralded, unsung. . . . Those British are bad people, undoubtedly. But they do have their points."

This is not a Correspondence Column, least of all a place to carry on controversy. But we do welcome the opinions of readers, particularly on topics dealt with by our editors. Since our space is definitely limited we reserve the right to abstract communications and to reject those considered unsuitable.—Editor's Note.

The Book of Common Prayer

By
LAURENCE F. PIPER

"FAMILIARITY breeds contempt," we often hear. Like most wise saws, this saying, so easily invoked, may go too far as a statement of fact. Certainly it is true that familiarity engenders carelessness of thought and makes it easy to overlook truths of real value and meaning.

A typical example is found in the title of our Prayer Book. This liturgical library, for such it really is, which

those who are trained in the Church's worship use so readily and strangers to our services find so complicated, tells us by its very title what its purpose is and also what its limitations are. A popular misconception of the title's meaning is suggested by a question once addressed to the writer by a person of education—although that education had not included much of our Church's ways, "Whenever I go to your church you always use your Book of Common Prayer. Don't you ever have special services in the Episcopal Church?" To one accustomed to the use of the Prayer Book such a comment comes with the same surprise as came to a bishop who was endeavoring to use simple language in an address to a group of young people whom he realized might not be familiar with ecclesiastical terms but who was afterwards told by one of his hearers that she had enjoyed his address but would he please tell her what a layman was.

There is nothing ordinary about "common" prayer. The services in our Prayer Book are designed for use in public worship, equally where two or three are gathered together or a vast congregation is united in a service of worship. Here are the prayers we use in common. When a hymn is to be sung we choose one and sing it in common, trying to keep in time together so that the result shall be a unit of praise. The same thought lies behind our services, that all shall unite in a single service of worship in which the particular needs of the individual are merged in the general aspirations of the body of worshippers. Our Prayer Book services bring us all into a common act of worship. Rich as the Book is in material for personal prayers it is not intended to be a book of private devotions, although much therein is admirably adapted to such purpose. Probably most of us could well make use of more of the Prayer Book devotions in our personal prayers, remembering that this calls for real knowledge of the Book and careful thought in making selections.

There is spiritual strength in the thought that when we share in offering to Almighty God one of our Prayer Book services we are far greater than a single group of worshippers offering together a service. We are at one with similar groups of members of the holy Church throughout the world in presenting an act of worship. More than that, we are at one with the Church through many ages in continually sharing in devotions which have been common to the Church. Common Prayer unites the Church in a worship that transcends both time and space.

Editor's Note. This is the first of a series of brief articles on the Prayer Book. The author is the lecturer on the Prayer Book each year at the Wellesley Conference.

Let's Know

By
BISHOP WILSON
ABYSSINIA

EVERYONE has been reading a great deal recently about Abyssinia or Ethiopia. It is a country about four times the size of the state of Wisconsin, sparsely inhabited with some four million people of mixed blood. About two hundred thousand of the inhabitants

are Moslems, a hundred thousand are pagans, and some fifty thousand are Jews. The rest are Christians.

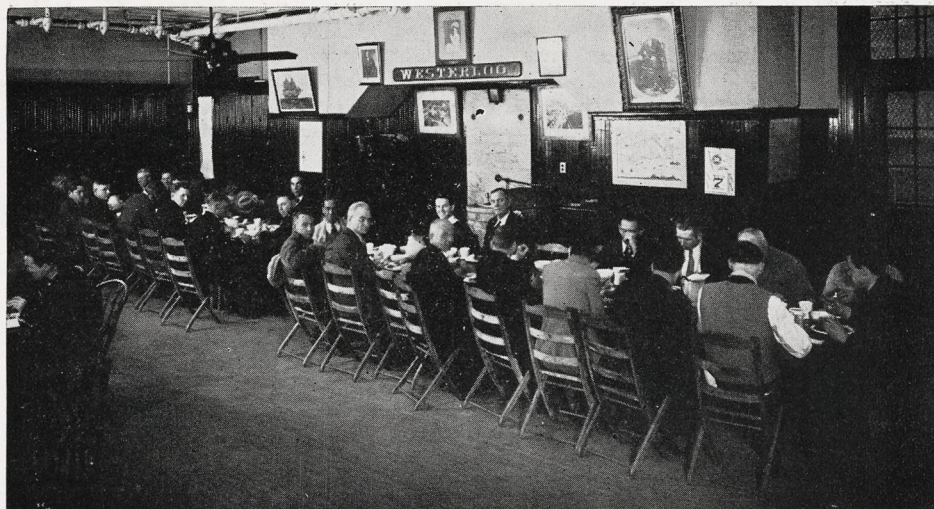
Newspapers have made much of the old tradition that the Queen of Sheba travelled from Ethiopia to Jerusalem a thousand years before Christ where she met King Solomon and later bore him a son who became king of the land, thus importing the Hebrew faith. The present king is supposed to be his direct descendent. It is an interesting legend but nothing more.

In the book of Acts we read of the Ethiopian eunuch baptized by St. Philip. This was probably the introduction of Christianity into the country, but the people did not begin to be Christianized until some three centuries later. Two men named Frumentius and Edesius made a trip from Tyre to some point in the Red Sea and were ship-wrecked on the coast of Ethiopia. They were received by the natives and attained to great honor among them, being allowed to preach their Christian religion. Edesius returned to Tyre but Frumentius stayed, made many converts and established the Church. He went to Alexandria where the great Athanasius was Patriarch and was consecrated bishop for the Ethiopian or Abyssinian Church with the title of Abba Salama, "Father of Peace." The bishops down to the present day retain that title or a shortened form of it as Abouna, meaning "our Father."

Frumentius is regarded as the founder of the Abyssinian Church and the Church itself has always been closely associated with the Coptic or Egyptian Church, practically a daughter Church of the latter. The Abouna must always be a foreigner, selected and consecrated by the Patriarch of Egypt. It is his duty to anoint the emperor. He may consecrate not more than seven suffragan bishops and he ordains priests and deacons, supervises certain educational activities, and wields a very powerful influence socially and politically. There are monks and nuns in monasteries and convents who do considerable studying but the educational requirements of the secular clergy are very meagre. They conduct long services with an elaborate ritual basing their teaching on the Nicene Creed.

The Monophysite heresy penetrated Ethiopia in the sixth century and cut them off from the rest of Christendom. Then came the Moslem invasions conquering Egypt and the north coast of Africa but not Ethiopia. This left the Abyssinian Church free to go along its accustomed way but stranded the whole country in a back-water, completely out of touch with the march of world events. Beginning with the Jesuits several attempts have been made by the Roman Church to bring the Abyssinians under the rule of the papacy but their earlier missionaries were either slaughtered or driven out and later efforts have not been very fruitful. Church buildings are small and numerous. Services are held every day. The Jewish Sabbath is kept as a day of rest and the Christian Sunday as the Resurrection Day. Nearly half of the days in the year are religious holidays of some sort or other.

The unpleasantness now brewing on the part of Italy may either ruin the country or bring it into the stream of progress and break down the old stagnation. Let us hope and pray for the latter.



UNEMPLOYED SEAMEN AT THE SAILORS' HOME

CITY MISSION—BOSTON

OVER one hundred years ago the Episcopal City Mission was established, and ever since it has been serving the people of Boston and the diocese of Massachusetts in many and varied ways. Its headquarters are at the Diocesan House, One Joy Street, Boston, on historic Beacon Hill, near the State House and the Boston Common. Archdeacon Ernest J. Dennen may be found daily at his office, supervising the various departments of the City Mission's work.

In every department religion is stressed because religion is the very heart of its program. How to make religion practical, vital, operative in the everyday life of men and women, boys and girls, is the supreme concern. How to interpret religion to the sick, unfortunate, needy, the stranger, so that it will bring cheer and courage, is an aim that is never for a moment lost sight of.

Naturally, the summer program has the right of way during July and August. For many years a rest house for tired and discouraged women with their small children, has been maintained at Revere Beach, formerly known as the Mothers' Rest, now re-named The Allen Recreation Centre, as the scope of the work there has been greatly enlarged. During the three months' season, approximately 400 women, accompanied by 250 children yearly enjoy the privileges of the Allen Recreation Centre. Refreshed in body and soul they leave after an all too brief stay.

Twenty years ago a camp for girls of limited means was established at the Mothers' Rest. Camp

Na-E-Co, so-called, now accommodates for a two-week period, forty girls at the extremely low price of \$4 per week, a sum considerably below the actual cost per girl. At the end of each two weeks, the group leaves and another group of forty girls arrives. Thus, 160 different girls enjoy happy, care-free days of play and wholesome fun, with plenty of good food, with resulting gains to body as well as heart and spirit. An able director, herself a mother, assisted by four carefully chosen counselors, is responsible for the safety and wellbeing of the campers. The counselors are constantly alert to safeguard the girls and make their stay at camp happy and worthwhile.

Lincoln-Hill Camp at Foxboro, Mass., accommodates at one time ninety boys. During the ten years of its existence, its buildings have been increased in number and its equipment has been improved, so that now it rates as a high grade camp in every way. The majority of the boys come from moderately well-to-do families. The camp fee at \$11.00 per week puts it out of the reach of boys of limited means for whom other provision is made at camps not directly connected with the Episcopal City Mission. An exceptionally able director—a teacher of experience—assisted by a group of counselors many of whom are college men, inspires high ideals of manhood and strength.

It has become the policy of the Episcopal City Mission, as an extension of its service to the Diocese at large, to assist by advice and supervision, other camps for which

the City Mission is not directly or financially responsible. Thus, as a result of its wide experience in work with boys and girls, camps such as Camp O-At-Ka for boys on Sebago Lake, Maine, William Lawrence Camp for boys at Center Tuf-tonboro, N. H., and the Fleur de Lis Camp for girls at Fitzwilliam, N. H., are greatly benefited in their respective fields of endeavor. Through these church camps hundreds of boys and girls come directly under the influence of the Church during the summer time. It is impossible to estimate the value of this recreational program carried on vigorously for eight weeks during July and August.

Hospital Visitation

Six clergymen visit regularly, under the auspices of the Episcopal City Mission, in Boston's great institutions of mercy where people are found from all walks of life. The ministry of the hospital chaplains is surely a ministration to "all sorts and conditions." The chaplains are on duty daily and stand ready to respond to emergency calls that may come to them at any time of the day or night. The hospital field is a great field into which the Church enters with special ability, to minister wisely and widely. It is estimated that 25,000 persons are visited each year. Who can measure the value of this ministration of consolation?

"I Was in Prison"

At the State Prison in Charlestown and the Prison Colony at Norfolk the City Mission is at work.

Services are held regularly at both institutions, and weekly conferences for advice and guidance bring men and chaplain into close relationships. Archdeacon Dennen who is personally responsible for the work in these penal institutions feels that no part of his ministry is more telling than his work in connection with these unfortunate members of society.

Spots of Hope

For years City Mission work has focussed in five mission parishes, where men and women, boys and girls, receive the ministrations of the Church under the conditions of normal parish life. Work with young people is given special emphasis with the result that boys and girls are trained to a feeling of responsibility to the Church which has done so much for them during the years when they were growing to maturity.

As the Superintendent of the Episcopal City Mission is also the Archdeacon of Boston, it becomes his responsibility to supervise five missions and three aided parishes of the Archdeaconry of Boston. Thus the Episcopal City Mission, through its Superintendent, assumes the responsibility for the missionary work of the Diocese of Massachusetts as it is carried on in the Archdeaconry of Boston.

Seamen Ashore

For many years the City Mission has maintained a Club House for seamen, known as the Sailors' Haven, at No. 46 Water Street, Charlestown, Mass.

In addition to its regular work of providing club house facilities, the Sailors' Haven has become the agent of the Federal Government by giving relief on a large scale to seamen who are eligible for Federal transient relief. Daily, men referred to the Sailors' Haven by the Federal Government are housed and fed and given the privileges of the Club House.

The Executive Committee

An Executive Committee, consisting of ten members, both clerical and lay, are responsible for the administration of the work of the Episcopal City Mission. This Committee meets regularly once a month in the office of the Archdeacon.

Women's Aid

A group of women, delegates from various parishes of the Diocese also meet monthly under the leadership of a Field Worker to assist along various lines.

Four years ago they voted to become one of three agencies responsible for the establishment of the Penny Wise Thrift Shop. This Shop

receives articles of all kinds and description, largely by means of "bundle teas," and sells them at low cost to persons who are unable to meet the cost of new material.

The proceeds, which yearly amount to a substantial sum, are divided equally among the Episcopal City Mission, the Church Home Society, and the House of Mercy. During these depression years this source of revenue has been of great help to the beneficiaries in offsetting reduction of income.

The Next Step

As soon as proper provision can be made, a home for aged women is to be established by the City Mission in accordance with the terms of a bequest made by the late Robert W. Morville, Jr. Search for the right sort of house in a suitable location is in process. When the right location is found, the home will be opened at the earliest possible moment.

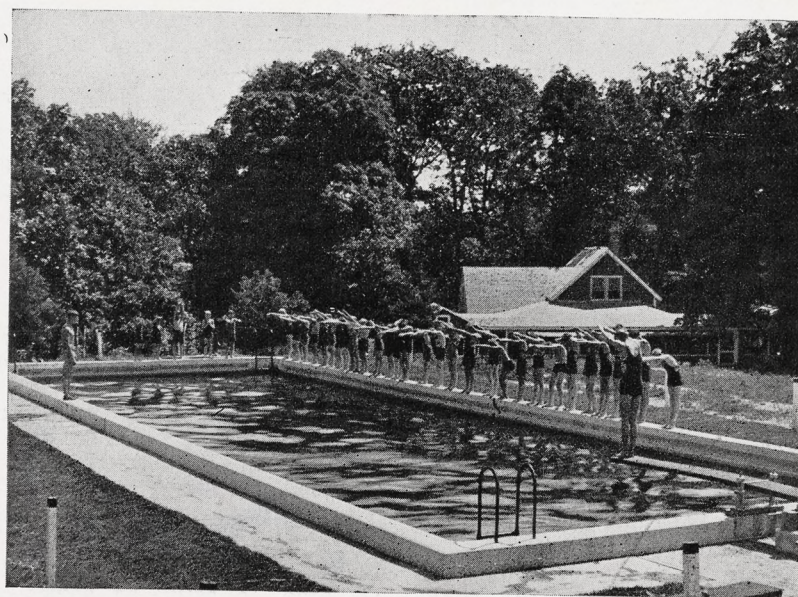
Budget

A very careful consideration of the probable expenses for 1935 has resulted in an estimated budget of \$75,622.27.

In spite of the fact that expenditures have been curtailed due to a decrease in income, especially from invested funds, the work has gone on vigorously. It has been the aim to carry on the work at full strength even though economies have been necessary at many points. The work of the Episcopal City Mission—its importance, its extent, and its character—has commended it to Church people generally not only in the Diocese of Massachusetts but beyond, as it has touched the lives of thousands who have benefited by its ministrations.

YOUNG MEXICAN ANSWERS CRITICS AT WILLIAMSTOWN

Three gentlemen of distinction reported their findings on the Mexican Church situation to the 652 people who gathered at Williamstown last week for the Institute on Human Relations. Each in turn spoke a piece in which he expressed his personal opinion that Catholics are being persecuted by the state in Mexico. These men were Professor Philip M. Brown of Princeton, Carl Sherman, former attorney general of New York, and Dr. William F. Sands of Washington, all of whom went to Mexico as members of the American committee on the rights of religious minorities. Their reports were well received by the large audience but it was an informal speech by a young Mexican, Senor Ramon Beteta, head of the statistical bureau of the Mexican government, that stole the show. He delivered a brilliant address that brought down the house. He said that his government was bending every effort toward preventing ecclesiastical leaders from "propagandizing" against the reforms the government was trying to institute, and he charged that the Roman Catholic Church was opposed to the agrarian reforms and the new educational programs because Church lands were confiscated and distributed to the peasants. He declared that "the government could not persecute Catholics and still exist" and stated that the churches of Mexico are still open, despite the statements of the investigating committee that they had seen many churches closed. He defended the separation of the



SWIMMING POOL AT LINCOLN-HILL CAMP

Church from the schools, declaring that when the revolutionary party took control in 1910 it found 74 per cent of the people illiterate. He also said that the Catholic Church owned half of the rural lands in Mexico when the present government took power and that the welfare of the people required that this property be confiscated and distributed to the poor peasants. Judging by the applause that followed his address he carried his audience with him.

Professor Brown said that there was no evidence of genuine socialism in Mexico. "The rights of private property and of profit," he said, "are definitely recognized." He praised the efforts being made in the field of education, but was critical of the attitude of the state toward religion, since efforts are being made "to extirpate all religious beliefs and to inculcate a purely materialistic conception of the universe and of human relations." He said that the Catholic Church in Mexico is eager to go forward with a very full program of social reforms and that it would cooperate with the government in such a program, but that it would never give up "that fundamental principle to which every Catholic subscribes who understands his own creeds. There is a moral law, divinely instituted, which is superior to any legislative enactment, which is superior, in any case, to any state."

A fundamental issue confronted the institute when a young New York Rabbi, Abraham L. Feinberg, contended that communists, free thinkers and atheists should be invited to unite with religious forces in efforts to improve human relations. He was answered by the Roman Catholic chaplain at Yale, the Rev. T. L. Riggs, who contended that there was no common ground for cooperation between communists and Christians, and that instead Jews, Protestants and Catholics should unite in combating the "godless" groups.

The Rev. Frank Kingdon, president of Dana College, startled the conference by declaring that American Protestantism was becoming "an instrument of nationalism." Dr. Kingdon, himself a Methodist minister, said that "the paganism in Germany is the logical outcome of tendencies now apparent in the United States. The Protestant church is in a position to develop the same intolerance that exists in Germany unless we Protestants quit saying what's wrong with the Catholics and Jews. We must confess that we have taken this fine religion of ours and made it an instrument of the state."

Professor Robert McElroy of Ox-

ford, said that a state to include all states alone held the solution of "the perplexing problems which have well-nigh overwhelmed the world." On the subject of Germany, Professor McElroy declared that "Hitler deserves to live in history as the great antipathetic. He is anti almost everything but one. He is anti-Marx, anti-Semitic, anti-Democrat, anti-Parliament, anti-Pacifist, anti-Liberal anti-Mason, anti-Christ. He is not anti-Hitler, but nobody in Germany dares to be that."

A moving and impressive address was delivered by Rabbi Morris Lazzaron of Baltimore in which he presented a masterly appraisal of the German situation. Bringing the lesson home he declared that "if powerful interests, whether from capital or labor, are determined to ride roughshod over the awakened social conscience and welfare of the masses of the American people, there is trouble ahead and that trouble will take only two forms; fascism or civil war, and fascism is only a lodging place in the night."

There were no Episcopalians on the program of the institute, unless possibly the chairman, Newton Baker, is one; and there were few seen in the audience. Among those present were Bishop Paddock, retired bishop; Bishop Gilbert of New York; the Rev. Felix Kloman of Grace Church, New York; the Rev. Ted Ludlow of South Orange, N. J.; Mrs. Robert Paddock of Williamstown; Miss Dorothy Fischer, director of student work of the National Council; Miss Katharine Grammer, student worker among girls in New England; the Rev. G. M. Brewin of Akron, Ohio, and the Rev. Gardiner M. Day, rector at Williamstown.

WASHINGTON CLERGY PROTEST NEW WAR

A Washington clergy committee, with Canon W. S. Chase as chairman and Rev. T. E. Boorde as secretary, has been organized to protest against the proposed occupation of Ethiopia by the Italian army. In its official statement the committee warns that "every church in America should consider how Congress can best stop the impending war. United, prompt and vigorous action on the part of the religious forces of America is the only thing that is likely to lead Congress and the President to do what will maintain the honor and keep the promise of America as entered into with 62 other nations, including Italy and Ethiopia, in the Pact of Paris." In a petition to Congress and the President the Washington leaders urge them to "demonstrate that our nation was not hypocritical when we sponsored the Pact of Paris."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Clergy and lay conferences, deanery meetings and convocations are being held throughout the Church this month and next to consider the General Church Program. Among those who are to represent the National Council at various conferences are the Rev. B. H. Reinheimer, executive secretary of the field department; the Rev. F. Percy Houghton, general secretary; the Rev. Eric Tasman, secretary of the speakers bureau of the Council; Bishop Roberts of South Dakota; Bishop Remington of Eastern Oregon; the Rev. E. L. Souder, missionary to China; Bishop Schmuck of Wyoming; Bishop Mitchell of Arizona; Bishop Cross of Spokane, and doubtless others.

* * *

Oxford Groups Meet in England

The Oxford Groups (Buchmanites) have been holding their international house party at Oxford, drawing thousands of people from the five continents. The primate of All Ireland was there, and also the Archbishop of Melbourne, both the guests of Lady Margaret Hall. One of the highlights of the party was an address by Baron de Watteville of Paris who said that as a result of his conversion to the Oxford Groups he no longer felt bitter hatred toward the Germans and now sees Alsace, his old home, for centuries a battlefield, as a future home of peace. (Maybe that's because he is now living in Paris). Lady Barrett of London also spoke and the Metropolitan of India.

The publicity from the Groupers also informs us that great headway is being made in the United States, with particular stress on a meeting recently held in New York at which a Princeton professor, the treasurer of the Republican party in New Jersey and business executives told about "building up a new social order which rests on the foundation of changed lives." They also tell the interesting story of a popular New York debutante who has set a new standard for entertainment by giving "life-changing parties." "They were said by other debutantes to be amongst the best of the year," the publicity man states.

* * *

Celebration in Pennsylvania

The anniversary of the 1785 Convention, at which, according to the Rev. Louis C. Washburn of Philadelphia, "the post-revolutionary Churchmen did some unprecedented thinking and planning," is to be

celebrated in Philadelphia on October 6th and 7th. This convention of 1785, which was a general convention with a small "g" since there were no bishops present, was attended by delegates from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. Particular efforts are being made to have representatives of the dioceses in these states attending the celebration next month.

* * *

Fine Vacation Bible School

The daily vacation Bible school held this summer at St. Mark's, Plainview, Texas, was acclaimed an outstanding community enterprise by the local press. The mission is a small one of less than fifty communicants, in charge of the Rev. Warwick Aiken. But his family (wife, son and daughter) turned themselves into a faculty and did such a swell job of teaching that before they were through they had attracted an enrollment that taxed the capacity of the building.

* * *

New Sort of Lectures

The Rev. B. W. Gaither, in charge of missions in the district of North Texas, formerly a missionary in Alaska, went about the district this summer lecturing on Alaska. He attracted crowds by dolling himself out in various Alaskan costumes.

* * *

Called to Parish in Bridgeport

The Rev. Delmar S. Markle, rector at Fairfield, Conn., has accepted the rectorship of St. George's, Bridgeport, Conn., but a few miles away. And when a man is called to a parish but a few miles away it is a real compliment. The former rector of St. George's, the Rev. Henry Erskine Kelly, has taken the rectorship of St. Michael's, Litchfield, Connecticut.

* * *

Death of Bishop Sumner

The Rt. Rev. Walter T. Sumner, bishop of Oregon, died on September 4th. He had been in ill health for sometime with a heart condition. His early ministry was in Chicago where he was a good deal of a crusader against immoral social conditions. He became bishop of Oregon in 1915.

* * *

Bishop Takes Charge of Parish

The Good Shepherd, Jacksonville, Fla., is still without a rector so Bishop Juhan has taken charge until one is called. Canon R. A. Hatch of Harrisburg, Pa., has been in charge since the first of the year, but left recently to be the



BISHOP SUMNER
Oregon's Bishop Dies

locum tenens at Grace and St. Peter's, Baltimore. This Baltimore parish, so I am told, is having a time agreeing on a man since some want a Catholic Churchman and others want a rector with more moderate opinions.

* * *

Memorials for Forest Hills Parish

St. Luke's, Forest Hills, Long Island, presided over by the Rev. Philip D. Davis, recently dedicated a number of memorials, gifts of the Reinhardt family. There is a new pulpit, lectern and clergy stalls . . . all very swell. Then there are new lamps in the church, a memorial donated by Mr. and Mrs. George Woehrlin. Incidentally Rector Davis informs us that the old pulpit, a nice one, made out of oak, will be given to any parish or mission that can use it. So write him if you want it.

* * *

Eastern Synod Called Off

The Synod of the Third Province, which was to have met this week in Middletown, Delaware, was called off by Bishop Cook, president, because of the prevalence of infantile paralysis.

* * *

College President for Constitutional Changes

Frank P. Graham, president of the University of North Carolina, declared at the Williamstown conference last week that there was great need for amending the constitution of the United States in order that the country might by constitutional means take advantage of the expanding economic and social opportunities of this century. Incidentally it is a rather interesting

sidelight on this conference, sponsored by a religious organization, the National Conference of Jews and Christians, that there was no service of worship, no prayer, not even an invocation at the beginning—not a single formal recognition during the entire conference of the God to whom they all claimed to give allegiance. Communion Services were held at St. John's, the Rev. Gardiner Day, rector, for those caring to attend, but they were entirely unofficial.

* * *

West Virginia Rector Retires

The Rev. John S. Alfriend, rector of St. Paul's, Weston, W. Va., has resigned and is to retire. He is the oldest rector in point of service in the diocese, having been in the ministry for 39 years. He was a delegate to ten General Conventions, which shows how the man could take it.

* * *

The Paddocks Entertain

One of the highlights of the Williamstown Conference was a tea given by Bishop and Mrs. Robert L. Paddock at which there were 350 guests.

* * *

Women Launch World Peace Campaign

The Women's League for Peace and Freedom launched a world campaign for universal peace on September 6th, the birthday of the late Jane Addams, the founder of the League and until her death the president. It was launched at an international memorial meeting to Miss Addams, held in Geneva, Switzerland. The campaign will circulate a "mandate to the people," calling on governments of the world "to use existing agencies for settlement of present conflicts, to secure world disarmament and international agreement ending economic anarchy which spreads war." Fifty million signatures are being sought throughout the world, with the goal of the United States set at fifteen million.

* * *

Mission Plans an Anniversary

St. John's, Little Hill, down in Delaware, has been holding its usual summer services this year, and on the last Sunday of August made plans for the celebration of their 125th anniversary next June. The missionary, the Rev. R. Y. Barber, says that the Church families who formerly lived on the farms in the neighborhood have all moved away, but he is hoping that the plant may be developed into a real community center. "St. John's affords the finest field to try our hand in seeing if the church can be

rebuilt in the rural life of a people," he writes.

* * *

Editor at Clergy Conference

The Rev. Charles Sheerin, Chattanooga rector and editor of *The Southern Churchman*, is to give the opening address at a clergy conference to be held at Gambier, Ohio, September 15-17. Other speakers are to be the Rev. B. H. Reinheimer, Judge Oscar Hunsicker of Akron, the Rev. Gilbert Symons of the Forward Movement office, and Bishop Rogers of Ohio.

* * *

A Police School at Hobart

Something new in the way of schools is to open next month at our Church College, Hobart, at Geneva, N. Y., according to an announcement by James M. Williams, professor of sociology. It is a Police School, which will offer young men technical training that will fit them to be police officers. J. Edgar Hoover, the famous G man, who is the director of the federal bureau of investigation, is to cooperate in the program.

* * *

A Clergy Retreat at Adelynrood

The Rev. John Crocker, Episcopal Church chaplain at Princeton University, is leading a retreat this week for the clergy at Adelynrood, the conference centre of the Companions of the Holy Cross at South Byfield, Mass.

* * *

Bishop Moreland Has Anniversary

Bishop W. H. Moreland, retired bishop of Sacramento, recently celebrated the 50th anniversary of his ordination at a service at Christ Church, Hackensack, N. J., which he has served this summer during the vacation of the rector.

* * *

Archbishop Temple to Open in Washington

Archbishop Temple of York, England, is to open his American engagements by preaching at the Cathedral in Washington on December 8th. He is then to lecture at the College of Preachers from the 9th through the 12th. From Washington he is to go to the Cathedral of St. John the Divine in New York, and from there to Harvard, Indianapolis and Chicago. He is to remain in this country until about the middle of January.

* * *

Bishop Ingley to Visit North Dakota

Bishop Ingley of Colorado is to give the address at the service that is to open the 51st convocation of the district of North Dakota, to be

held in Fargo commencing September 22nd. It closes with a dinner the evening of the 23rd.

* * *

Synod of Northwest to Meet in Fargo

The Synod of the Northwest is to meet in Fargo, North Dakota, from September 25th through the 27th. Bishop Hobson of Southern Ohio, chairman of the Forward Movement, is to preach at the opening service.

* * *

Presiding Bishop to Visit Los Angeles

Presiding Bishop Perry is to be the headliner at the dinner to be held in Los Angeles on December 2nd which is to mark the anniver-

sary of the diocese. He is also to preach at the anniversary service the following day at St. Paul's Cathedral. The bishops of California, San Joaquin, Sacramento and Arizona also are to be present—and of course Bishops Stevens and Gooden of Los Angeles.

* * *

School of the Pacific Opens

The Church Divinity School of the Pacific opened on August 26th with two additions to the faculty, the Rev. Sturgis L. Riddle and the Rev. Everett Bosshard. The new deanery has been completed and is now occupied by Dean Shires. An effort is now being made to secure 300 units

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of \$20 each for a period of five years to carry on the work of the school. The appeal is being made throughout the Province of the Pacific.

* * *

Girls Wreck Mission Church

For no reason whatever that anyone could determine, three girls, ages 9, 11 and 12, entered Christ Church, Mandan, N. D., and practically wrecked the interior. They also visited two other churches in the community and there repeated the performance. Bishop Bartlett writes, "A cyclone could not have done much more damage." The oldest of the girls has been sentenced to the state training school.

* * *

Berkeley to Open in New Haven

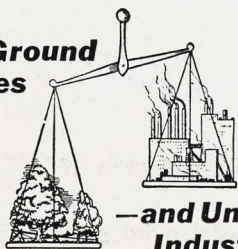
The Berkeley Divinity School is to open on September 23rd in New Haven. The current issue of the school bulletin contains a signed statement by Dean William P. Ladd in which he says that "contrary to certain absolutely unfounded and unauthorized reports that have been circulated, the Berkeley trustees have not decided to merge with any other school."

* * *

Home Study Bible Courses

Washington Cathedral is offering correspondence courses this fall and winter, under the direction of the Rev. William S. Bishop, who is to give a course on The Acts. A course on English Church history is offered by the Rev. C. S. Abbott of Washington and one on The Prayer Book by the Rev. Arthur B. Rudd, former canon of the cathedral.

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Outdoor Publicity for Religion

One of the most effective pieces of outdoor publicity for religion is described by an English vicar, the Rev. John A. Mayo, in the London Diocesan Chronicle. He calls it Preaching by Poster:

This is a story of church railings, thirteen-foot posters, yard-long cards, Jews by the thousand and Gentiles by the half-million. A narrative of simple methods, small expenses, and decidedly worthwhile results. For I am faced with a magnificent church in Whitechapel, one of the finest early Gothic buildings in London, a parish crowded with people from every corner of Europe, and a small and declining number of the lawful and original inhabitants. For these we have fine schools, clubs, guilds—indeed the usual parochial apparatus. Some three or four times a year we get huge gatherings of Jews in church, an amazingly attentive throng, altogether a surprise to the enquiring stranger. But this is far from being satisfactory. One wants to get into touch with the myriads, some of whom certainly have no desire to get into touch with church, chapel, or religion at all. So though we had a congregation, I proceeded to enlarge it.

On coming to Whitechapel eighteen years ago I was told by the police and other authorities that there were at least a half million people who passed this church each

AN EMBERTIDE RETREAT FOR CLERGY will be held at St. Martin's House for Retreats and Conferences, Bernardsville, N. J., beginning Wednesday evening, September 18, and ending Saturday morning. Conductor, the Rev. Edward H. Schleuter, vicar of St. Luke's Chapel, New York City. For particulars write
REV. T. A. CONOVER, Secretary
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way daily, by bus, tram or other vehicle, or on their own legs. I could well believe it, as I can well believe the number has doubled during the last ten years.

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broadest of roads. Near the church the road narrows, and buses, trams, cars and lorries, and these never-ending tramping multitudes are squeezed into a passage-way of much lessened dimensions, though almost immediately Whitechapel welcomes them into its spacious High Street. But for a short distance the rectory, the church with its lofty spire, and the churchyard, hold the fort and dominate the position. The traffic slackens its speed—frequently stops. And there was my chance of speaking, of arresting the attention of the army of travellers that ceases not day or night. In the small hours of very early morning the passersby are reduced to a minimum, but it is a respite of a couple of hours only. Our day ends about one o'clock in the morning and has recommenced vigorously by three. I had a thirteen-foot board erected on a space full front to the road. No one passing could fail to see it. On the board was pasted a hand stencilled and colored text, hymn-verse or thirty-word message of warning or encouragement. The legend showed up well and could be read by passengers in the passing bus or tram. The great point was that, placed in such a situation, the words could not fail to be noticed. People were compelled to see them, if not on Tuesday, then on Wednesday. And after a ten days' exposure many would know them by heart.

A second and much less effective measure of silent preaching is by cards inserted in slots on boards fitted to the church railings. I have about seven such. The idea is to place on four of the boards, weekly or fortnightly, cards of about thirty inches by twenty, a hand-written "service": two verses of a hymn, four or five verses of Scripture, a prayer of about sixty words, a "one-minute sermon." The latter must be very direct and in simple phrase. Extracts from books are useless—absolutely. It must be the writer speaking so far as he can make it so. The same with the prayer—for it needs must follow the lines of the "ser-

mon." Two or three other boards give opportunity for the display of some good extracts, a page of Whitechapel history, or a few lines from a good poet. All must be by the same hand in good legible writing. Cost? The posters run into (roughly) eight pounds yearly, while the cards are about five shillings the dozen, and you can use both sides. Worth it? Yes! And much more!

I cannot tell you what encouragement these simple doings have brought. Many hundreds of letters, an occasional postal order "to help pay the big bill," and an endless series of "thank-you's" from Jew and Gentile have been part only of an exceedingly great reward.

* * *

Cutting Where it Hurts

"The cumulative results of cuts in the domestic mission field are most serious, both in their effect on the men who are personally concerned and on the work itself," says Bishop Frederick B. Bartlett, National Council secretary for domestic missions, when recently interviewed.

"For several years there has been a withdrawing of support, which, while stimulating to local giving, has been far too rapid to be made up from local resources. The clergy have been forced steadily down to a narrower margin of subsistence, a disheartening experience. However little they may acknowledge it or feel it for themselves, they feel it keenly for their families.

"Then, in many places, the one

method in which the districts have been able to absorb cuts has been not to fill vacancies as they occur in the clergy staff. This means either that whole fields (not merely single

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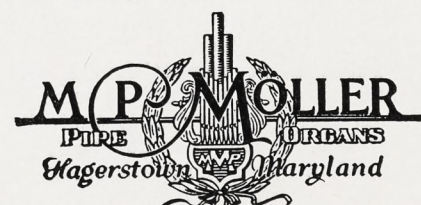
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parishes here and there but whole groups of missions) have been left uncared for or else, more often, the remaining staff, already too few and over-burdened, have been spread out, thinner and thinner, to cover the field, with a consequent decrease everywhere of pastoral care and efficiency.

"At the same time that the areas to cover have been increasing, travel allowances have been reduced; no allowance is now made for running and upkeep of automobiles.

"It is obvious that all extension work has ceased and we are losing golden opportunities where the Church is both wanted and needed. Even to restore the work in domestic fields to the point at which cuts began,—just to fill existing gaps in our missionary staff—would require forty added men. If we could go further and take up the opportunities now meeting us, eighty or a hundred new men would be needed. The great tragedy lies in the fact that we have the men but not the money."

"Specifically," Bishop Bartlett continued, mentioning the names, omitted here, of districts and aided dioceses, "in one southwestern missionary district three men have been dropped and this leaves one man to cover 20,000 square miles; salaries of Negro clergy, always small, are now in some cases below the subsistence level; one southern diocese is receiving great numbers of our fellow-Churchmen coming up from the West Indies and is unable to care for them.

"Mountain missions in one diocese have had to be combined over great distances, to save a salary, and a great need now waiting there cannot be met; seven dioceses hitherto aided by the National Council have had to relinquish that aid; a university pastor's salary is dropped from a diocese in the Middle West; in order to save the Indian work in one district, all the cut has been placed on white work, which had been growing steadily, and even so, two Indian institutions may have to close.

"As one example out of many, in North Dakota, my own field, there is a vast area now wholly without the Church. The sum of \$1,000 would enable a man to be placed there (the rest of his living to be contributed by the field) who could at least hold services and provide some measure of pastoral care to those scattered people.

"There is no competition. A national officer on one of the mission boards said to me recently that the Episcopal Church does not compete even when other agencies are represented, and in many of these wide areas no other mission is working.

Children by the thousands are growing up with no religious care."

* * *

A Self-Supporting Parish in China

Joyful events reported from a Shanghai parish. When the Japanese-Chinese fighting went on here in 1932, St. Paul's Church and parish school in the Chapel district suffered severely. The church has now been restored, a square tower added, and the school rebuilt. The church holds at least 400 and was filled for the reopening service—all Chinese but three Americans. During the service the congregation knelt in silent prayer while the newly hung bell, a gift from the English Church, Trinity, in Shanghai, rang for two min-

utes "as a symbol of its dedication to God's service." Among details that impressed one of the Americans in the new church was the fact that every seat was provided with Prayer Book, Hymnal, and Bible. The offering was for famine sufferers in Chekiang.

The day also marked the congregation's 25th anniversary as a self-supporting parish. (It was started as a mission in 1880.) The Rev. Y. Y. Yau is rector. Bishop Graves was able to provide \$4,000 toward the restoration but the remaining \$13,000 was raised by the congregation. In earlier years they had a little church in one of Shanghai's oldest cemeteries, where the first Bishop of Shanghai, William Jones Boone, was buried.

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. 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, 9, 11 (Sung Mass).
Week-day Masses, 7, 8, (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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.

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.
Thursdays and Holy Days: 12 M.—Holy Communion.

St. Paul's

Church-in-the-City-of-Albany
Near the Capitol on Lancaster Street
8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

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 A.M. and 8 P.M.
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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