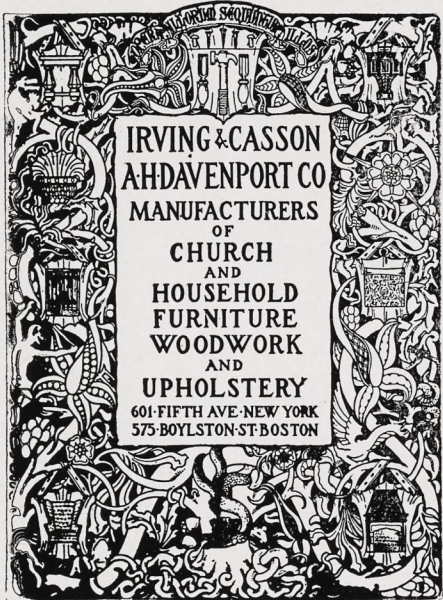


The **WITNESS**

CHICAGO, ILL., MAY 5, 1932



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THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
C. RUSSELL MOODEY
IRWIN ST. J. TUCKER

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

IN PLEADING for funds with which to care for unemployed members of the Church in New York, George W. Wickersham, noted Churchman, paints a drab picture of conditions. There are thousands of families he says now hovering on the verge of complete break-up and advancing stages of pernicious starvation diseases. "The Church itself", he says, "now carrying a crushing burden, has not been able as yet to give even a little help in scores of cases on its waiting list. What an irony of fate that the institution which has taught them to help others in their better days can now do nothing for them." Then in pleading for support for the fund now being raised by Bishop Gilbert and his committee, he questions the good sense of writing into wills provisions for bequests and memorials for cultural enterprises which will be handed on to a generation weakened in body and character as a result of the suffering they are now forced to endure. "There are a great many people whose incomes could be reduced by the loss of a few more dividends and it would yet be possible for them to spend the rest of their days in comparative comfort. By drawing upon capital now they could enable themselves to make an outright gift at this time of measurable size to a fund for meeting the emergencies of human suffering, rather than bequeathing it to be administered after they are gone. No matter how small or large the contribution these days it represents some portion of actual life given or withheld for some struggling family." Certainly a Christian Church which has spent millions of dollars in the past decade on stone and mortar should be able to find the quarter of a million dollars that is essential to meet this emergency in the lives of these Church families.

WE ARE GLAD to note the revival in preaching and preacher's art. Dr. Hugh Black is addressing the Churchman's Association of New York on the subject; several books have recently appeared stressing both its technique and its opportunity; and the layman is showing his renewed feeling for religion by wandering from church to church in a search for bigger and better preachers. All of which is very encouraging and inspiring, provided the preachers are saying the right thing in the right way. It does not make a great deal of difference what a man's power

of expression may be as long as he is possessed by a conviction. A conviction is its own expression. And there has never been a laudable conviction that lacked expression. If the art of preaching is under a cloud to-day it is because the men in our pulpits have never been so vitally seared with the flame of enthusiasm or heroism or romance or love or hate or joy or sorrow that they can never throw off the scar. There was a Master Who implied that, if we ever tried fully to follow Him, we should probably be hurt—for crosses are heavy and angular things. In which He was very wise. For He knew that His disciples had to preach; and He also knew that no man could ever really preach unless he had been hurt.

HARRY EMERSON FOSDICK, probably the most influential of our preachers, is scathing in his denunciation of present economic society.

"This material disaster which we are suffering, involving human consequences, I suspect, more terrific than the Great War itself, did not come from bad luck," Dr. Fosdick asserted recently. "It came from bad management. Never in the world's history were the gifts of nature more bounteous, the supplies of food more plentiful, more technical skill or scientific mastery at man's disposal. This disaster did not come from anything that the insurance companies call an 'Act of God.' Ours is the guilt. Back of our present destitution is a war for which there was no need, debts that can never be paid, tariffs which kill the very trade on which recovery depends, a socially unplanned, individualistic economic life utterly unfitted to the modern world of massed production, and a narrow nationalism such as keeps the United States from going even into the World Court."

He went on to present the two possible extremes, communism and our current economic and industrial anarchy. In one we find co-operative social planning carried to the point where democracy and liberty are crushed. At the other extreme is our own present day chaos. In between, as Dr. Fosdick points out, there must be a way of social planning for the good of all, which will still hold to the priceless gains of personal freedom and democracy and at the same time provide us all with an abundance of material things. The discovering of that way is a necessity more urgent than the winning of the world war.

THE STORY OF THE CHURCH

XIII. *The English Reformation*

By

BISHOP JOHNSON

THE relations of the English Church to the Holy Roman See is an interesting story. The original population of England was Celtic and there were Celtic Bishops at the Council of Arles in 318 A. D. This early Church in Britain was a part of the Catholic Church before the division between the Eastern and Western Church, and knew no subjection to Rome. In the fifth century the Roman legions were withdrawn from Britain and the Anglo-Saxon invaders drove the Celtic Christians into the mountains of Wales. These Anglo-Saxons were heathen and England was pagan until well into the seventh century. They were converted to the faith by monks sent to England by Pope Gregory and also by monks from the Celtic Christians, each evangelizing a different section. It is significant that there were radical differences between these monks as to matters of discipline and worship. They clashed and the king decided in favor of the Roman cult. From the conversion of the Anglo-Saxons to the advent of William the Conqueror (1066), England followed the customs of the Western Church, but the relation between the Anglo-Saxon Church of the eleventh century and Rome was only slight.

Stigand the last Anglo-Saxon Archbishop of Canterbury was excommunicated by the Pope but did not alter his habits nor did he forfeit his see. William brought in the Norman Church and while he paid Peter's pence to Rome, he refused to give fealty; that is he declined to accept his crown as a fief of the Roman See.

About the year 1200 John had differences with his lords and Magna Carta declared that the English Church was free. The Pope sided with John and John acknowledged fealty to the Pope.

From then on the English Church suffered greatly from this foreign overlordship. The abuses were grievous. Italians were given English livings. Expensive appeals to Rome were common, the Church accumulated great possessions until under Henry IV, England was known on the Continent as the "Milch Cow" of the Pope. This became insufferable when the French Popes used English money to finance the French in her wars with England. The drain of money from England to Rome became a menace economically and the interference of the Pope became an embarrassment politically. More money flowed into the coffers of Rome at one time than came into the hands of the King. Parliament smarted under the imposition and as far back as Edward the First, statutes were passed forbidding the alienation of any more land to the Church, prohibiting appeals to Rome and forbidding foreign appointments to English livings. It was the morals of the Papal hierarchy rather than the

doctrines or worship of the Roman Church that aroused the hostility to the Pope in England.

The movement under Luther had very little popular support in England and Henry VIII received from a grateful Pope the title of Defender of the Faith for his crusade against the tenets of Luther. When we come to the break between Henry and the Pope, it was not theological differences. Henry died a firm believer in the Roman practices and refused to have them altered in any material way. There is no question but it was the Tudor lust and the Tudor greed which prompted the separation, but it was the lust and greed of the Papacy of that period which was responsible for Henry's morals. Looking at it from the attitude of Our Father in Heaven, it was necessary that a break should come in order that something better might take its place.

It was the perfidy of John, the most immoral of all the English kings, which surrendered the English Church to Papal misrule; it was the wickedness of Henry which dissolved the bonds. One cannot evaluate the English reformation in terms of the Tudor reign, but rather in terms of that which evolved ultimately from the unholy alliance.

It is not too much to say that the spiritual life of England was being put to death between two thieves, neither of whom deserve much consideration from the cloud of witnesses who surround the episode. That Henry and Archbishop Cranmer were instruments in what took place is perfectly true, but whether their morals are this or that has no bearing upon the ultimate results attained. The situation was an intolerable one and the characters of nearly all concerned were evidences of an undesirable background. What happened was the way out so far as the English Church was concerned.

The vital question is whether in the dissolution of relations between Rome and Canterbury, the Church lost anything which was essential to its continuity or to its witnessing function. Of course those who believe that the Bishop of Rome is the infallible vicar of Christ will claim that such belief is an essential part of the faith. Our reply is that such a doctrine was unknown in the primitive Church and during the period of the Councils; that the English Church never did accept it and that it was imposed upon the English Church by the insistence of the Papacy in the reign of King John. Apart from this, the Anglican Church has kept the faith to such extent that the Greek Church acknowledges the Catholic character of our faith and worship.

Did Henry VIII form a new institution? Did the Church of England remain intact through the struggle

between Pope and King for supremacy? Supposing that you had been a young communicant of the Church in some English town during the reign of Henry. Supposing that the vicar was a young priest who originally was subject to the Pope. You both could have lived through the successive changes which took place under the Tudors. Nearly all the village priests continued in the exercise of their office during all this period. It was a battle of ecclesiastics and princes in which the little folk remained mute. If you had been a youngster when Henry broke with the Pope, there would have been no drastic changes in the service. The only feature of the Prayer Book which originated in Henry's reign was the Litany and Henry refused to permit any drastic changes during his entire reign.

The little Edward reigned only a few years, and England was ruled by protectors who caused the first Prayer Book (1549) to be issued. In your village church, you would have been visited by royal commissioners who would have ordered the 1st Prayer Book of Edward VI to be substituted for the Latin Missal. Probably neither you nor your priest would have liked it, but you both would have conformed. Before the 2nd Prayer Book of Edward could have arrived (1552), the King died, and Mary reigned in his stead. She burned all the Prayer Books of Edward's and some of the bishops who refused to obey her and brought back the services to the forms used in Henry's reign. The Church of England again recognized the Pope as the supreme pontiff.

But Mary lived only a few years when Elizabeth reigned in her stead. Elizabeth ordered the 2nd Prayer Book of Edward, somewhat revised, to be used in the churches and forbade the Latin Missal. She was excommunicated by the Pope in 1570, which marks the formal separation from Rome. During all these happenings there were many villages in England which continued to worship under the same vicar, in the same parish church, using the same sacraments and professing the same faith.

It would have been rather absurd to have told them that the old Church of England had been destroyed and a new Church substituted for it. They would have unquestionably answered, when? Was it when Henry broke with the Pope? There were no changes. Was it when the change in service books were ordered under Edward? There was no intention to alter the essentials. Did Mary cause the priests who had served under Edward to be replaced? Did Elizabeth found a Church when she ordered the service book of Edward to be restored?

The Church of England did not lose its continuity because of a change in books, nor was it unfaithful in its witness to the faith.

It is true that Henry claimed to be the supreme head of the Church, but no one in England today believes that the King is head of the Church in any ecclesiastical sense. The whole operation was due to the Pope's claim of temporal power. It was followed by the King's claim of spiritual power; but Elizabeth claimed power over the Church's temporalities only,

although she actually dominated it in other ways, being a Tudor.

One may properly object to the union of Church and state as undesirable but this union preceded the Reformation and the seeds of the evils which grew out of this union existed prior to the Reformation.

The Anglican Communion has ceased to look to any earthly monarch as its head and while that portion of it known as the Church of England still suffers from this mediæval alliance, it is no essential part of the faith and worship of the English Church. The vital question is not what happened in 1534 but what exists today as the outgrowth of a very humiliating episode in which neither party displayed any virtues which need be the subject of boasting. Granted that one was as bad as the other, the result has been to liberate a large section of the Catholic Church from the overlordship of King and Pope and to restore to the Anglican Communion the liberty that belongs to the Children of the Kingdom whose service is perfect freedom.

(To be continued)

Preacher, Pulpit and Pew

By

E. P. JOTS

Minister—What becomes of little boys who use bad language while playing marbles?

Bobby—They grow up and become golfers.

* * *

Southern Paper—"The peculiar noises coming from the organ of the Baptist Church last Sunday have been overcome by a healthy dose of rough on rats. The critters having made a nest in the G pipe, when it was played the rats would squeal. That's why the last selection was changed at the last moment, there being less G notes in 'Galilee' than there are in 'Tell Mother I'll Be There.'"

* * *

One night Phillips Brooks' little niece disturbed her aunt by telling her that she did not want to say her prayers.

In the morning her aunt asked her if she had not said them.

"No," she replied. "I did not say my prayers, I just kneeled down and said: 'Dear God, I am too tired to say my prayers.' And He looked down and said: 'Miss Brooks, don't mention it.'"

* * *

After evensong, the good bishop took his ease in the country parson's garden and diverted himself with the company of the parson's little daughter. She asked many questions and finally demanded, as bedtime came: "What makes it get dark?"

"Can't you," said the bishop, "tell me?"

"Oh, yes I can," she answered, nodding a sage head. "God shuts His eyes."



COMSTOCK HALL

THE MANLIUS SCHOOL

By

MARK BRADLEY

SITUATED in the hilly country of Central New York on the historic Cherry Valley Turnpike, The Manlius School has thrived for sixty-three years. The Right Reverend Frederic Dan Huntington, first bishop of the diocese of Central New York, together with nine other prominent citizens of Central New York, organized and incorporated Saint John's School, later renamed The Manlius School, as a boys' boarding school, on August 24, 1869. In that year there was a wide-spread demand, occasioned by the reconstruction program in effect throughout the nation, for a more effective and broader secondary education.

Bishop Huntington, elected president of the board of trustees, remained active in this office until his death in 1904. The Hon. George F. Comstock gave generously of his time and money. On the Bishop's initiative with the co-operation of the other members of the board, an extensive property was acquired to the southeast of the village and new school buildings were erected there in 1871. The present school campus, which includes the site of the old school, consists of 120 acres arranged as playgrounds and athletic fields. The fifteen school buildings are separated and arranged in convenient order. In 1881 the school was re-incorporated and military training was established as a part of the regular course of instruction. Seven years later William Verbeck became head of the school.

For forty-two years thereafter the school, under General Verbeck's able management, continued to increase in growth and prestige and to develop its tradition of fine scholarship and service. In 1930 he was succeeded by his son, Colonel Guido F. Verbeck, who prior to that time had been a member of the Manlius faculty for twenty-one years and superintendent for four years.

A WELL-DEFINED purpose is evident in the atmosphere of Manlius. Masters and boys are busily occupied with interesting affairs. It is a refreshing environment and a newcomer is at once interested and pleased. He feels at home. The Manlius plan of instruction arouses the curiosity of the student. There is work to do, interesting work, that occupies the whole mind. There is organized recreation quietly efficient and so well ordered that it is entertaining. There are duties to perform, duties that are clearly expressed as personal responsibilities. The student is not pursued, he is relied upon. Each Manlius student is an interesting person in his own way. Collectively these boys make up the vital body of the school. No effort is made to develop a Manlius type. The masters rather encourage the independence of the boys who may, without affectation, acquire some likeness in manner, thought and action.

The boys are relied upon to observe the require-

ments of the school from the standpoint of accomplishing a definite end rather than through the observance of stated school regulations. All matters of deportment are handled directly between the school authorities and the individual concerned. The Manlius boy knows that his word is good consequently he values and safeguards the responsibility and confidence reposed in him by his teachers. The boyish impulse of self-preservation gives way to a fearless and honest admission of faults and neglects. This standard of honor built up as a sound tradition of the school is perhaps the most valuable and effective feature of the School's general education, which altogether develops definite traits of character.

The Manlius School is a college entrance examination board examining center. All courses prepare for these examinations and all students are expected to seek credits from the board unless they have commenced their secondary school studies in another institution. The college board credits are accepted by every college and university. Some institutions require credits from the board for admission. We advise all students to qualify under this standard and a majority do so. For the benefit of New York State boys, Regents' examinations, optional with the student, are given at the school in January and June.

FOR fifty-one years military instruction has been successfully applied as an additional aid to the development of scholarship at Manlius. The perfect democracy of the military organization and the even distribution of responsibilities among the students, each of whom has an established place as a cadet in

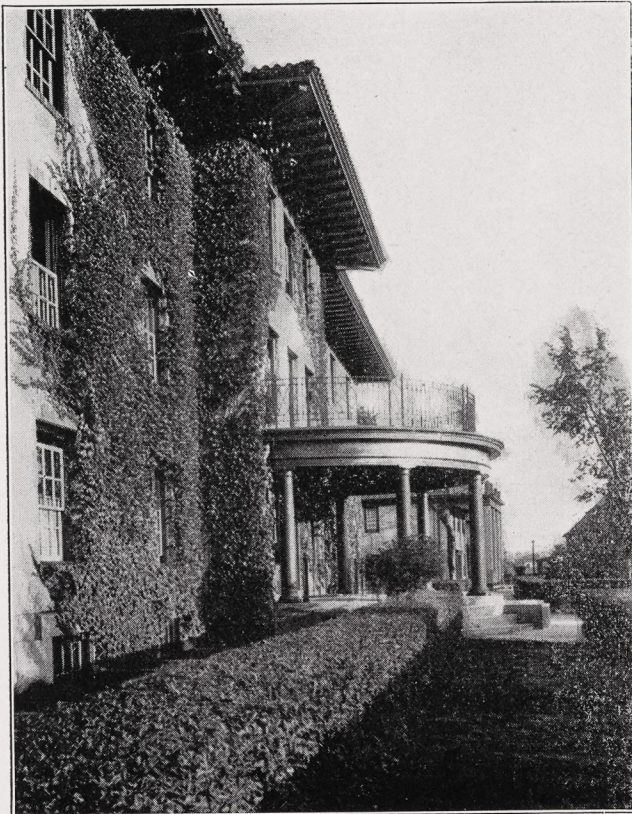
the Manlius Battalion, has convinced the authorities of the educational value of this department. The military course is progressive during the four years of instruction. It is found that the boys enjoy military training and show responsibility and develop a maturity that inculcates in them qualities of leadership certain to be of value in the future.

Military instruction is given during one class period five days a week. In the autumn and spring this instruction ordinarily takes the form of outdoor drills and practical military exercises. During the winter term the military class period is devoted to the study of progressive courses related to the practical work, which includes the theoretical part of military training.

Long before the word intramural came into popular use, a system of athletics for all who wish to participate was established at Manlius. The four dormitories, each housing a company, provide ideal competitive groups. The spirit of rivalry prevailing among the companies compares favorably with that ordinarily displayed among competing schools. Since experience has taught that it is better for a boy to enter games because he wants to play, athletics is not compulsory. The shy boy holds back for a short time, but eventually joins his comrades to do his share for his organization.

Next to playing in games among themselves, perhaps the greatest source of interest to our students is derived from games with other schools. Many parents and other visitors, together with the whole school, gather at Kallet Field on Saturday afternoons in the fall to watch the school football team playing against another school team. As the majority of the boys in the stands have already played in a game during the week, much interest is displayed in watching the individual and team efforts on the field.

Visitors are always welcomed at the school. The fall and spring terms find a large number of people, interested in secondary school education, at Manlius where they are shown the classes at work and are guided through the buildings where the boys live. Although there is no summer session a small group is at hand to meet visitors and enroll boys for the next session.



MANLIUS DORMITORIES

THIS UNEMPLOYMENT

By

V. AUGUSTE DEMANT

*Director of the Christian Social Council
of England*

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THE BISHOPS MEET WITH THE COUNCIL AT GARDEN CITY

By W. B. SPOFFORD

Following the opening joint meeting of the House of Bishops and the National Council, which was in session at Garden City, Long Island, last week from Tuesday evening until Thursday noon, one genial wag said that the total result could be expressed in baseball language: "No hits, no runs, no errors". He could hardly have said that at the end of the second day of conferences, and certainly not at the close of the show. For out of it all came a resolution which was passed unanimously. I give you the resolution first, and then will attempt to give you a bit of the discussion that was the background for it.

RESOLVED: That the House of Bishops appreciates the efforts of the National Council to meet conscientiously and courageously the great difficulties of the present financial situation, and calls upon the Church for that loyal support of the Church's Program which will make their leadership effective.

Inasmuch, however, as it seems probable that substantial reductions in appropriations will be necessary in 1933, therefore be it

RESOLVED: That the House of Bishops hereby declares its judgment that if or when reductions in the budget become necessary these shall be made first, in accordance with the recommendations of General Convention; and further reductions in such manner as the National Council may determine from the facts before it.

RESOLVED: That these resolutions be presented to the National Council by the committee of three members of this House to be appointed under the resolution of the Bishop of Tennessee to take up all these matters with the National Council.

The offerings of the Church represent sacrificial giving, and we call upon not only the National Council and the headquarters staff but also upon every Bishop, diocesan or missionary, to realize the necessity of greater efficiency in every sphere of work and all possible care in the use of every dollar given for the Church's work.

This resolution was introduced by Bishop Manning of New York, and was the result of a compromise about which I shall say more a bit later. No sooner was it passed than Bishop McDowell of Alabama introduced a resolution, also passed unanimously, to the effect that the problems and criticisms that had been expressed at the opening session, and contained largely in a report



BISHOP LAWRENCE
Heads Bishops' Committee

presented by Bishop Fiske and signed by Bishop Stearly and Bishop Oldham, should be taken up with the National Council by the three members of the House of Bishops whose appointment is called for by Bishop Manning's resolution. Those appointed to the committee were Bishop Lawrence of Massachusetts, Bishop Davis of Western New York and Bishop McDowell of Alabama.

THE CRITICISM

Most of the criticisms of the administration of affairs at the Church Missions House were expressed at the first session on Tuesday evening, and were contained in the report of the Bishops of the Second Province. This report stated first of all that "while the first task must be an appeal to the generosity of the Church in the effort to increase offerings and reach non-givers, sufficiently serious consideration has not as yet been given to the need of a drastic reduction in expenditures." The report went on to state that the present organization at the Church Missions House was set up when we were riding a wave of prosperity, that there were indications that it was over-staffed, and called for "a thorough study of the whole headquarters organization with a view to recommending to the next General Convention, should it be necessary, a decided reduction in administration and departmental activities, and some reorganization looking towards large economies."

The report was emphatically insistent that this was in line with the action taken at the last General Convention. It stated that the departments at the Church Missions

House were authorized to spend within a few thousand dollars of what they spent in 1931, in spite of salary cuts, and that the cost of administration has greatly increased over the past ten years. The report stated that the larger and wealthier dioceses are feeling the present financial strain quite as much as are the weaker dioceses and districts; that Church people, themselves suffering heavy financial losses, were being flooded with appeals for community and unemployment relief, and that it was questionable how long they could continue to support the work of the Church on the scale they have in the past.

The department of publicity, the committee on ecclesiastical and racial relations, the rural social service work, and the department of religious education were singled out for criticism, not only in this report but in the debate which followed. Bishop Johnson of Colorado made a plea for retrenchment, and he deplored a partnership in which one partner, the dioceses, did all the raising of money and the other, the National Council, did all the spending. Bishop Manning of New York insisted that the feeling was widespread in the Church that too large a proportion of our funds were expended in departmental work, and this feeling was shared by Bishop Matthews of New Jersey, Bishop Davis of Western New York, and Bishop Oldham of Albany and Bishop Stearly of Newark whose signatures were attached to the report.

THE ANSWERS

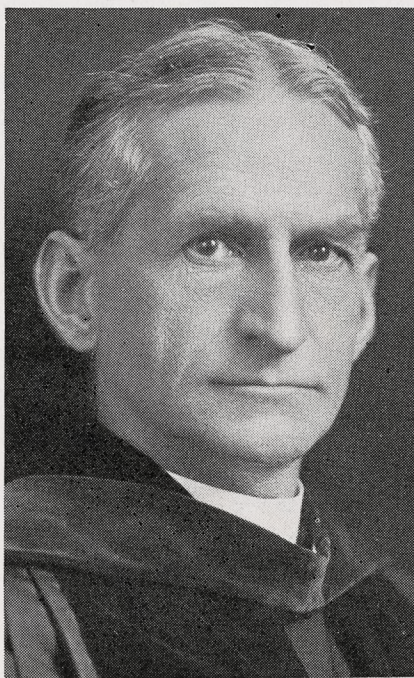
Criticisms were answered by Bishop Perry and Dr. Lewis B. Franklin, president and vice-president of the Council. Bishop Perry stated that the welfare of mission work was in jeopardy but that if the receipts from dioceses had been what had been promised the year 1931 could have closed without a deficit. He stated that pledges for 1932 did not make it possible for the Council to balance its budget beyond the first six months of the year, but confidence was expressed, both by Bishop Perry and Dr. Franklin, that the appeal for \$400,000 would receive such a hearty response that they could carry on for the balance of this year. The important matter he said was not the work this year but the preservation of the missionary work in the years to come. Some, he stated, believe there should be an adjustment made in expenditures to bring it to the level of present giving, but he himself was sure that the job was rather to increase the giving. It was brought out, both by Bishop Perry and Dr. Franklin, that not more than half the members of the

Church are giving at all, and even those are giving but a few cents a week. "Adequate support for our missionary enterprise, national and diocesan," stated the Presiding Bishop, "is dependent not upon prosperity but upon loyalty to the work of our Lord and Master." He stressed the need for an adequate diocesan organization for the Every Member Canvass; he insisted that many dioceses were not playing the game fairly in the way money raised is distributed, it being the practice in some dioceses to pay their own bills first and then to send to the Church Missions House anything that may be left. He concluded by saying that the morale of the Church was at a low ebb and that it could be restored only by loyalty and courageously facing the work committed to them.

RESOLUTIONS

On Wednesday afternoon Bishop Manning brought the entire issue to a head by presenting a strong resolution calling for the curtailment of expenditures on the part of departments at the Church Missions House. A substitute resolution was then introduced by Bishop Barnwell of Idaho the gist of which was that everything was all right at the Church Missions House, that there was no occasion for criticism of staff officers or anyone else, and that if cuts should be necessary they should be equally distributed over the entire work of the Church. Bishop Manning said that if any such resolution was passed they might as well announce to the Church that they had solemnly met and that they had nothing whatever to say, while Bishop Johnson stated it would be a repudiation of General Convention action. Bishop Page of Michigan, supported by Bishop Longley of Iowa, felt that much could be saved by discontinuing static missionary work. Bishop Lawrence of Massachusetts then took the floor and pleaded with the Bishops to roll up their sleeves, pitch in and do the job of raising the money necessary to carry on the work. The diocese of Massachusetts, he said, had already raised one-eighth of the \$400,000 deficit, and if New York will raise its two-eighths and other strong dioceses do their share the job will be done. To which Bishop Manning immediately replied, "I want to state that the diocese of New York will not do it." Bishop Lawrence also said that while the work probably could go on this year it unquestionably would have to be "savagely cut in the years ahead of us."

They then put the Rev. John Suter, head of the department of religious education, on the mat to find out from him just what his department was doing. After cross questioning him for a half hour or so



DEAN WASHBURN
Headliner at Church Congress

they called for the Rev. Rankin Barnes, head of social service, and put him through the same ordeal.

They then got back to resolutions, and so many resolutions, substitute resolutions and substitutes to the substitutes were introduced that everything was soon in a hopeless muddle and it was obvious that there would be no united action. Bishop Cross of Spokane therefore proposed that Bishop Manning and Bishop McDowell, both of whom had offered resolutions, be a committee of two to work out a resolution that might be acceptable to all.

CHURCH AT WORK KILLED

Oh, and it should be said here that when the continuing of the publication of *The Church at Work* was brought up Dr. Franklin arose and announced that the publicity commission had voted the previous day to discontinue it so that that small matter need bother them no longer. Bishop Fiske then asked what new light had come to the Council since the February meeting to prompt such action, and suggested that possibly more light might reveal other places where economies might be made. But he was ruled out of order by a Presiding Bishop who was red in the face as his gavel banged the table.

In the evening the resolution which heads this news story was presented and unanimously adopted. It means, I presume, that in the opinion of the House of Bishops the National Council has done a good job, at the same time reminding them that the General Convention

(Continued on page 15)

CHURCH CONGRESS ATTRACTS MANY TO ITS SESSIONS

By W. B. SPOFFORD

Several hundred Church people gathered in Hartford last week for the annual Church Congress. The program, always snappy, was particularly lively this year, with speakers of real distinction handling each topic. The question as to whether or not the Church should sanction the remarriage of divorced persons was well handled by Bishop McDowell of Alabama, Bishop Page of Michigan and the Rev. John Mockridge, the rector of St. James, Philadelphia. As can be well imagined there was a considerable amount of discussion. Mr. Spencer Miller Jr., the Rev. J. Howard Melish and Miss Mary Van Kleeck discussed the question as to what the attitude of the Church should be to economic change, and they discussed it in a way to give small comfort to any Daughters of the American Revolution who might have been present. To them the Church has a job to do, and the quicker she gets at it the better. It was one of the high spots of the Congress, due primarily to the able speakers and perhaps secondly to these distressing times which have brought economic issues to the front.

The question as to whether or not Jesus taught pacifism was ably handled by Bishop Hobson of Southern Ohio and the Rev. A. L. Kinsolving, the rector of Trinity, Boston. Bishop Hobson, major during the World War, was very much of the opinion that war has no place in the Christian scheme of things and that the less the Church has to do with it the better for the Church and for humanity generally. The old question as to whether the Church should allow the election of bishops from one diocese to another was handled in a scholarly fashion by Professor J. Beale of Harvard and the Rev. J. R. Crosby of Seaford, Delaware, while Professor Easton of the General and Professor Hatch of Cambridge, ably assisted by Dean Nes of New Orleans discussed, without enough agreement to make it monotonous, the question of just what sort of a Christ does emerge from the New Testament after scholars are through with their criticism. Bishop Sam Booth of Vermont spoke on the question "Is religion necessary for a high morality?" and his answer was yes. Finally there was a lively debate as to whether or not the Church should have a court to deal with doctrinal matters, with Dean Washburn of Cambridge, Mr. Origen Seymour of Long Island and Professor Foley of the Philadelphia Divinity School leading discussion.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Mr. Walter "Hitler" Smith, attorney of Bell County, Kentucky, who has taken it upon himself to protect the natives from any ideas that are not acceptable to himself, seems to have bitten off quite a mouthful. He has run out of the state a number of visitors who have gone down there to bring food to starving miners. Among these have been the distinguished people who made up the party headed by Waldo Frank, writer; and a large number of students from eastern colleges who went down in a bus to look things over, but never so much as got into the state. Now there is a campaign on, headed by a student of the divinity school of the University of Chicago, to enlist 5,000 college students to transport truck-loads of food and clothing to destitute miners this summer, and also to do all the investigating they care to do, whether Mr. Smith likes it or not. Incidentally by the time these words are in your hands I shall be down there myself if all goes well. A flock of New York parsons recently petitioned the Senate to investigate the situation in Kentucky. This was given publicity and as a result a telegram was sent to the parsons suggesting that they come down and do their own investigation. So a half dozen or so of us are to be there this week to find out, if possible, what it is all about. More about it later.

* * *

Sixteen preparatory schools in New England were represented by fifty boys and leaders at a conference held at Kent School, Connecticut, under the auspices of the Brotherhood of St. Andrew. The leaders were Dr. William C. Sturgis, formerly educational secretary of the department of missions and now connected with the College of Preachers in Washington; Rev. C. Leslie Glenn of Christ Church, Cambridge; Rev. Irwin C. Johnson of Detroit; Rev. John Harris of Dartmouth College and the Rev. A. Grant Noble of Yale. The boys themselves took a large part in the conference and worked out a summary of findings. Among other things they decided that God's Will should enter into all their work; that they should ever be on the lookout to aid others, and be prepared to render aid; that they should do everything possible to aid the less fortunate, particularly the unemployed; that there was a need for the development of Christian fellowship in the economic world, and finally that compulsory chapel was all right

ISOLATED CHURCHMEN

THERE are thousands of Church families whose only contact with the Church is through the printed word. They are on remote farms, in the hills and mountains. We would like to reach these people regularly with THE WITNESS. A layman of the Church has put at our disposal a small fund for this purpose. We now ask other readers to share in this. For each dollar received from readers for this purpose we will draw on this fund for a similar sum and mail the paper each week for a year to some isolated Church family. If you care to send us the name and address of such a family so much the better. If not we will request them for this purpose from diocesan offices. Let's get a Church weekly into the homes of these people. Less than two cents a week from you will do it. It will mean much to these people, and to the Church. Write the editorial office at 931 Tribune Building, New York City.

and that they should all set examples by their actions.

* * *

Bishop Graves of Shanghai has written us a letter protesting against the altering of a cablegram by the officers of the Church Missions House in such a way as to give the impression that missionaries in his district opposed the cut in the appropriation to the district. He states that the cablegram was "considerably altered, while the omission of words changed its sense entirely." He states that they accepted as a matter of course the cut on missionary salaries but that they did protest against the cut in the salaries to the Chinese workers, all of whom have suffered heavily because of the fighting. Officers of the Church Missions House possibly may be forgiven for the error. Cablegrams, of necessity, are meagre affairs which necessitate considerable editing to make sense, and that is a difficult job, with the sender several thousand miles away where he can't be called up and asked what he meant.

* * *

The condition of the world depends upon the average individual's mind and heart, the Rev. Dr. Frank W. Crowder, said last Sunday in his sermon at St. James's, New York.

"Ours is a very sick world," he said, "and the average man and woman feel that they can do little to help the world get well. They think they can look on while Congress, parliaments, presidents, prime min-

isters and leaders in business and finance do the rehabilitation.

"It is possible to build up the world of our individual selves. In order to do this we need not wait on international agreements or schemes for balancing the budget. The greatest thing in the world is not organization or efficiency but a man. The possession of one's soul is not only the secret of happiness and the corner stone of character, but it is also the chief source of national strength and world progress."

* * *

One of the solutions to present financial problems in Northern Indiana has been to combine adjacent parishes and to attach missions to nearby parishes. The Rev. W. Edward Hoffenbacher has the distinction of being the rector of three parishes: Trinity, Logansport; Trinity, Peru; and St. Mary's, Delphi. Each of these towns is a county seat and they are approximately 25 miles apart.

During the past year commendable work has been done in all three places, but notably in Peru where a boy choir has been introduced, the Church School has doubled in enrollment, and there has been a considerable growth in communicants. At present the entire plant is being re-decorated and renovated inside and out.

* * *

The mayor of Cleveland recently issued a challenge to the churches of the city to aid in the effort being made to care for the unemployed. Mrs. William C. Mather, wife of the senior warden of Trinity Cathedral, was at once appointed chairman of the department of churches of the mayor's committee and the churches of the entire city were organized to meet this emergency relief call.

The dividing of the city into districts, and the mobilization of the city churches in these districts with a key church to relay the requests from the community to the individual church, is a new method of working through the churches. The district group meetings will have a permanent value in that problems peculiar to their own neighborhoods can thus be discussed. At present, the common problem is relief—physical and recreational—and the churches will have the privilege of supplying the spiritual background upon which to base action during emergencies, and provide brotherly counsel in normal times.

Each church has been asked to take care entirely of one or more families—feeding, clothing and housing. Many of the churches, notably Trinity Cathedral, have opened their buildings thus providing recreation. At Trinity there are movie shows, entertainments of various

sorts and lectures which amuse as well as inform. The attendance at the first entertainments at the Cathedral was less than 200 but the number has rapidly increased until now there are from 500 to a solid thousand at each show. Finally the churches are supplying the associated charities with volunteer workers.

* * *

Bishop Creighton, secretary of domestic missions, was the speaker at the annual meeting of the Woman's Auxiliary, diocese of Albany, meeting at Schenectady, April 20th and 21st. The attendance at the meeting was around five hundred, a record of some sort, with three hundred of them official delegates.

* * *

Bishop Brown of Harrisburg was honored at a citizens' dinner held at St. John's, Huntingdon, Pa., on April 19th. The mayor, a Roman priest, a judge of the supreme court and the superintendent of the state industrial school were the speakers. All they needed was Babe Ruth or Jimmy Walker to make the party complete.

* * *

Churches and institutions of the church share largely in the estate of the late Mrs. Frances G. Peck of New Haven, Connecticut. St. Thomas Church, New Haven, receives \$25,000; parish organizations receive \$4,000; missionary district of Alaska receives \$3,000; Church hospital in Alaska, \$3,000; the National Council \$5,000; and the Woman's Auxiliary of the diocese receives \$3,000.

* * *

Bishop Creighton, who was formerly the rector of St. Andrew's, Albany, N. Y., was honored at a dinner given by that parish on April 21st. Bishop Creighton and Bishop Oldham were the speakers.

* * *

Something over \$12,000 has been raised in the diocese of Maryland to be applied to the diocesan budget of \$152,000. Pledges for the year amounted to only \$113,000 so a special committee, with the Rev. Robert S. Chalmers as chairman, was appointed to see what they could do about it. This brings them up to \$125,000, leaving but \$27,000 to be raised by the Whitsunday Offering to bring them up to the full amount. The nation-wide quota and the diocese share in this budget on a partnership basis.

* * *

A fine tribute was paid to the Rev. Smith Owen Dexter, resigned rector of Trinity Church, Concord, Massachusetts, in the local paper of the city. In a long front page story it says:

"Dominant in Mr. Dexter's charac-

ter, more potent than these qualities, are his sincerity and his adherence to his convictions. Like Thoreau and Emerson he has been an apostle of intellectual liberty, following them in the spirit of libertarian tradition. Where his convictions have differed from those of others, he has adhered to his own with temperance, tolerance, and sincerity. This adherence has not, perhaps, always been easy for him. Yet in so doing he has not lost the affection and the reverence of his parishioners."

Incidentally it is by no means certain that we have heard the last of this resignation. Mr. Dexter, because of his adherence to his convictions, placed his resignation in the hands of the vestry. The whole matter has been discussed on the most friendly terms, with the vestry finally accepting the resignation. But apparently the parishioners wished to have something to say on the subject, for a petition, signed by three-fourths of the members of the parish has recently been handed to the vestry urging them to do everything possible to persuade Mr. Dexter to reconsider his action.

* * *

The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa., has been elected rector of St. John's, South Williamsport; all of which means that he is to run two parishes instead of just one.

* * *

Editors and managers of Church papers met in Washington on April 29 and 30th to discuss their common problems. The Rev. Guy Emery Shipler gave an address on the mission of a Church weekly as the representative of the papers of the Episcopal Church. There was a discussion of such problems as advertising, how to awaken reader interest, what are the weaknesses of the church press, whether or not they should carry world news and what attitude the church papers should take on national issues, particularly the coming presidential election.

* * *

The missionary district of New Mexico and Southwest Texas met in convocation on April 13-15 at Roswell, N. M., with an encouraging report from Bishop Howden in which he stated that the district broke all records for confirmation last year, had more clergy in active service than ever before, and made its full payment of its 1931 missionary quota. There was much talk of economy, both in the diocesan office and at the Church Missions House. They, however, refused to adopt a resolution urging further economy at the Church Missions House though they did vote against making a Whit-

sunday Deficiency appeal. The Auxiliary, Daughters of the King, Girls' Friendly and Young People's Service League held conventions at the same time. The host of the convocation was the Rev. F. B. Howden Jr. There was no hostess, but there will be one when they meet at Roswell again for young Mr. Howden took himself a bride a week ago.

* * *

Bishop Perry, returning to Providence after an absence of seven weeks in Europe, expressed confidence that the \$400,000 needed to balance the budget of the National Church would be in hand within a month.

* * *

Trinity, second oldest church in Chicago, is to celebrate the 90th anniversary of its founding on May 22-29. The celebration will recall many interesting incidents in the history of the parish, including the fact that the services were held for a time in a saloon. Just how they are to celebrate that historic event is not stated. Two former rectors are on the program, the Rev. Frederick C. Grant, now the dean of the Western Seminary and the Rev. Barney Phillips of Washington.

* * *

The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., was the preacher last Sunday at St. Thomas' Church, New York, the service being the annual alumni service of the school. Church schools he said should not submit to secularization.

Dr. Drury denied that he was recommending that schools be "little greenhouses of sentimentality." A school, he said, should be an "altruistic, selfless institution." According to his theory of education, said Drury, "learning should be loving, teaching should be done through touching the boy's personality and all the boy's progress should be through development of his personality."

Dr. Drury said that boys should be inspired to go out in the world to count and with a desire to minister rather than be administered to. This ideal, he said, could be instilled by raising in the boys a spirit of adventure. Dr. Drury criticized parents for not giving their sons more exciting and adventurous summers.

* * *

It is getting to be a habit for the children of St. John's, Elkhart, Indiana, to win the banner of the diocese for the largest per capita Lenten offering. Children of 19 schools presented a total of \$1,100 the other Sunday, with six of them showing an increase over last year.

* * *

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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a very dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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diocese of Rhode Island is the chief cause to be benefited by the will of Mrs. Grace P. Edwards, wife of the Rev. L. B. Edwards, former rector at Edgewood. The bequest, upward of \$100,000, is contingent upon the provisions in the will of her husband, but he now intends to work out plans for the institution so that it may be started during his lifetime. One of his tentative ideas is to provide the home with small apartments so that husband and wife may spend their last days together.

* * *

The baseball team of St. Paul's University, Tokyo, sixteen in all, was entertained last week by the Church Club of Chicago. Among those present were: A grand old man of the University of Chicago, Alonzo A. Stagg; his boss, the president of the University, Robert M. Hutchins, and Mr. George Marshall, the director of athletics at St. Paul's. Mr. John D. Allen, president of the Church Club, presided.

* * *

The convention of the diocese of Georgia met April 27 and 28, with the executive council and the departments meeting on the 26th.

* * *

The province of Sewanee leads all others in the number of trained leaders in the department of religious education. The Rev. Gardiner L. Tucker, executive secretary, in speaking recently in Savannah, stated that 161, or 31%, of the total number of teachers in the National Church who hold diplomas for having completed a twelve course special study are in his province.

* * *

The Rev. Eric M. Tasman has accepted the position of General Secretary of the field department of the National Council, to which he was elected at the February meeting of the Council. He starts on his new job on June 15th. At present he is the rector of St. Paul's, Lansing, Michigan. He is a graduate of Kenyon College, attended the Cambridge Theological Seminary and finished his theological training at Bexley Hall, seminary of Kenyon College.

* * *

The summer school of the diocese of Chicago, for the past two years held at St. Albans School, Sycamore, this year is being held again at Taylor Hall, Racine, Wisconsin. It is to open on June 27th and continue for two weeks. The Rev. Gerald G. Moore is the chairman. Bishop Stewart is to be a lecturer for one week and Bishop Johnson, editor, the other.

* * *

One hundred and fifty families in Sewickley, Pa., are receiving bread and milk daily at St. Stephen's

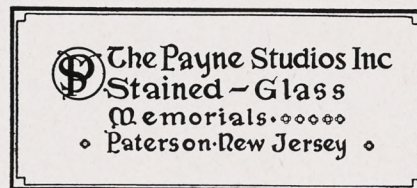
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Church. The district nurses are co-operating with the women of the parish in this work which has been carried on through the winter months.

* * *

St. Paul's-by-the-Lake, Chicago, celebrated its 50th anniversary with parties that started on April 27th.

* * *

Plans for the Erie-Pittsburgh summer conference, to be held June 26-July 1 at Kiskiminetas Spring School, are completed. The faculty consists of George R. Beddinger, director of the state charities association; Alfred Hamer, choirmaster of Trinity Cathedral, Pittsburgh, who is to give a course on the history of music in the Western Church; Miss Etta Ambler, Richmond, on missionary education; Rev. E. L. Gettier, Baltimore, on young people's work; Rev. Elmore McKee, Buffalo, who is to do the preaching; Miss Ruth Osgood of the Auxiliary; Miss Florence Newbold of the Girls' Friendly; Miss Martha Kimball, Daughters of the King and Leon C. Palmer, Brotherhood of St. Andrew. Bishop Mann of Pittsburgh and Bishop Ward of Erie are to be present during the entire conference.

* * *

If you can believe the Hon. John J. Sonstebly, chief justice of the municipal court of Chicago, there is less crime in that city than there used to be. He presented a lot of figures to the Catholic Club, meeting at the Church of the Advent, to prove it. He told of methods being used to expedite the handling of crime cases and of special efforts being made in connection with social service cases.

* * *

In the quaint Avenida de los Martires (Avenue of the Martyrs) in the inland city of Camaguey, the Bishop of Cuba at the head of a long procession of clergy and choristers, stood knocking at the door of a beautiful new Church. A huge crowd interestedly watched as thus began the consecration of the Iglesia de San Pablo, the gift of the Woman's Auxiliary of the Diocese of New York.

A gem of Spanish architecture, lovely but simple with its carvings of native wood and fine wrought-iron-work, this Church triumphantly crowns many discouraging years of effort with almost no equipment. The clergy of the mission field do not need to have interpreted for them the phrase: "making brick without straw".

So it is no wonder that there was a note of enthusiasm in the Arch-deaconry Conference which preceded the consecration and which nearly all the clergy of the Island

attended. This was heightened when the visitors inspected the beautiful, splendidly equipped new building of the Colegio (School) de San Pablo which is just behind the Church.

* * *

Plans have been accepted for a new rectory for Trinity-Emmanuel Church, Litchfield, Minnesota, the Rev. W. E. Harmann, rector. The old rectory is to be sold and moved away and work on the new rectory will start presently. Mr. Harmann, now serving the parish in his fourteenth year as rector, was born, baptized and confirmed in the parish, which is surely something to put in the papers.

* * *

Bishop Sherrill of Massachusetts, in his address before the diocesan convention—the 147th annual convention incidentally—described the conditions which confront the world as "an indication of approaching chaos or the birth-pangs of a nobler international and social order." In such times, "we must have a higher standard for admission to the ministry. There is no place so small that it can be served by a poorly trained or intellectually lazy clergyman. Every layman also is a missionary by the fact of his baptism. He too is to out-think the pagan of today. The crying need is for more study of the mind of Christ. Knowledge of theology, of the Bible, and of church history is almost entirely lacking on the part of many lay people. Nothing is more harmful to the church than professing Christians who have social standards and morality no better than the average."

* * *

The Rev. Earle G. Lier, formerly on the staff of the Incarnation, New York, was instituted rector of Christ Church, Tarrytown, N. Y., on April 24th. Bishop Manning also confirmed a class of thirty-eight, the second largest class presented during the past hundred years.

* * *

A confirmation class was presented at Trinity Church, Rock Island, Illinois, the other day—twenty-eight of them in all. The youngest was eight and the oldest was eighty, with six in the class over sixty years of age. Three of the class were born in foreign countries. The Rev. Rodney F. Cobb is the rector.

* * *

The service for the presentation of the missionary offerings of the children of the diocese of New York will be held at the cathedral on Saturday, May 21.

* * *

The diocesan council of Texas cut off the appropriation to the diocesan paper in January with the expres-



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sion of regret over the passing of the useful mouthpiece. But they were hasty with their burial. The editor, the Rev. F. P. Goddard got busy. The Bishop of the diocese, Bishop Quin, financed the February issue out of his discretionary fund. Meanwhile Mr. Goddard got the Church schools and Young People's Fellowship busy with a result that 1300 paid subscriptions have been received, and they have really just started. So the paper goes gaily on.

* * *

The Albany (N. Y.) Cathedral Summer School is to be held in Albany June 20 to 25. Plans are not entirely complete, but among the lecturers are to be the Rev. Niles Carpenter on social problems, the Rev. D. A. McGregor on adult education, Bishop Johnson of Colorado on Church history, and the Rev. S. C. Hughson on preaching.

* * *

The Blue Grass Conference is the name of a joint venture to be conducted by the dioceses of Kentucky and Lexington for six days, beginning June 12th.

* * *

Services for the presentation of the children's Lenten offering in the diocese of Maine is to be held on May 8th at St. Luke's Cathedral, Portland; St. Mark's, Augusta; St. John's, Bangor; St. Saviour's, Bar Harbor and St. Paul's, Fort Fairfield.

* * *

The third session of the Shrine Mont Summer School for clergy is to meet at Shrine Mont, Virginia, June 27 to July 8. The lecturers this year are to be the Rev. C. B. Wilmer of the Sewanee Theological School; the Rev. Stanley Brown-Seaman of Alexandria; the Rev. W. E. Rollins of Alexandria and the Rev. E. Clowes Chorley of Garrison, N. Y.

* * *

What sort of a parishioner are you? The parish paper of St. Paul's, Yonkers, N. Y. divides the sheep from the goats in this way: in class A they place the pillars of the Church who may be depended upon to attend services, to contribute to its support and to cooperate in its activities. They state it as their opinion that these folks comprise about 20% in the average parish. In class B are those who may be depended upon for special things—the annual bazaar and the Christmas and Easter services. Class C are made up of the rest of us. Confirmed once upon a time, the son was in the choir perhaps which brought us to church on occasions to see him perform, and then of course we want the church for marriages and funerals.

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**THE BISHOPS MEET
WITH THE COUNCIL**

(Continued from page 9)

did make rather definite recommendations which should be considered when cuts are again made, and further asking them to consider the many opinions expressed at the meeting, particularly those contained in the report by the bishops of the Second Province.

SPEECHES OF ALL SORTS

With that trying bit out of the way the House settled back into their chairs to listen to speeches. First of all there was a bully one by Mr. William R. Castle, under secretary of the state department, and a member of the National Council, in which he praised the work the Church is doing in Japan, where he was stationed for a considerable time. Then the staff at the Church Missions House had their chance to speak. Dr. Franklin pleaded for early planning for the Every Member Canvass this fall, and Dr. Reinheimer, executive secretary of the field department, told of many things. It was all very interesting but rather trying after a hard day. As a result some of the bishops occupied their time reading newspapers, others walked out, not a few took naps while most did none of these things since they were particularly well brought up in childhood.

There were many pleasing features to the conference, as well as some legislative action on the part of the Council which will have to be held over until another week because of lack of space this week. There was much good fellowship; splendid if somewhat bountiful meals, and the usual amount of lobby talk which is in a way the most valuable part of these parties. The diocese of Long Island did a dandy job in entertaining, to which I suppose a large share of the credit should go to Bishop Stires and Dean Sargent. And Bishop Johnson of Colorado and Dr. Percy Silver of New York injected gay notes with frequent wise-cracks, while Bishop Jenkins of Nevada, who as far as I know is not generally known as a wit, will have such a reputation to live down if he is not careful in the future. He talked for a considerable time about Hoover Dam before the members of the National Council could make up their minds whether or not he was delivering a democratic speech, while his speech about "my Nevada women" whom he was trying to protect against any further wage cuts was a gem of unconscious humor.

So all in all it was a pleasant occasion. Everyone went away appar-

ently happy with a feeling that the staff at the Church Missions House and the National Council are doing the best they know how with a difficult job—that while there are things

to criticise they will be straightened out in time—and that the immediate task is to pitch in with the Whit-sunday offering so that the work for the balance of this year may go on.

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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

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Daily: 12:20.

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Daily: 7:15, 12 and 3.

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Saints' Days and Holy Days: Holy Communion 10:00 a. m.

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11—Missa Cantata—Sermon: 4—Vespers.

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Rev. George P. Atwater, D.D.
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Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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St. Paul's Cathedral

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Weekdays: 8, 12:05.
Thursday: 11 (additional).

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Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Peter's Church

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Holy Communion.

Christ Church, Cincinnati

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Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

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Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist

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