

# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 14, 1935



BISHOP GOODEN

*Writes on Labor and Forward Movement*



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## CLERGY NOTES

ATKINSON, G. W., formerly at 2800 35th St., N. W., now at 2311 Connecticut Ave., N.W., Washington, D. C.

BIERCK, W. H., formerly in Philippines, now rector of St. Margaret's, Menands, and in charge of St. Alban's, Albany, N. Y. Address: 570 Western Ave., Albany.

DUVALL, L. O., of Grace Church, North Girard, Pa., now rector of St. John's, Pittsburgh, and Trinity, Sharpsburgh, Pa.

GARLICK, B. McK., of the staff of Grace and St. Peter's Church, Baltimore, to be rector of St. Alban's Church, Centredale, R. I., effective December 1.

GESNER, A. T., formerly at 27 State St., Waterbury, Conn., now at 64 Ridgewood Road, West Hartford, Conn.

GRIESMEYER, O. L., formerly in charge of St. Alban's, Cimarron, Kans., now rector of St. Andrew's, Emporia, Kans.

HENSHAW, E. W., formerly in Hawaii, is in charge of All Saints', Salome, Ariz.

KENNAN, E. V., now rector of Grace, Freeport, Ill., to be rector of St. Paul's, Des Moines, Iowa, effective Dec. 9.

McELROY, J. F., is locum tenens for one year at St. Mary's, Northeast Harbor, Me.

McKIM, John, bishop, to be at Honolulu St., Honolulu, Hawaii, after November 15.

MENTZER, C. T., ordained priest in Christ Church, Tacoma, Wash., on October 18, by Bishop Huston of Olympia. He is in charge of St. Luke's Mission, Renton, Wash.

MORSE, Harold, rector emeritus of Grace Church, Merchantville, N. J., died November 4.

PARK, R. A., deacon, is in charge of Calvary, Sedalia, Mo. Address: 217 E. 5th St.

PAUL, J. A., is assistant at St. James', New York. Address: 31 East 71st St.

SAMUELSON, C. L., ordained deacon in St. Mark's Cathedral, Seattle, on Oct. 28, by Bishop Huston of Olympia. He is in charge of Grace Church, Longview, Wash.

SANBORN, F. A., formerly vicar of Grace Chapel, is curate at St. Peter's, New York. Address: 4242 Digney Ave.

SCOTT, J. Franklin, of St. Paul's, Columbus, Ohio, has resigned to become rector of All Saints, Pasadena, Calif. It was erroneously reported October 31 that the Rev. E. F. Chauncey had gone to Pasadena. Mr. Chauncey remains as rector of Trinity Church, Columbus.

SMITH, J. A., formerly at 414 E. Broad St., Westfield, N. J., now at 8 Division St., Waterford, N. Y.

TROWBRIDGE, W. S., now rector of Holy Faith, Santa Fe, N. Mex., to be vicar of All Saints', Miami, and St. John's, Vinita, Oklahoma, effective Dec. 1. Address: Miami, Okla.

TURNER, Wm. S., formerly canon of Pro-Cathedral of St. Philip, Atlanta, Ga., to be rector of St. Paul's, Winston-Salem, effective Dec. 15.

WILSON, Geo. A., rector of St. John's, San Antonio, Tex., to be rector of St. Paul's, Fairfield, Conn.

WOOD, Geo. B., deacon, is in charge of St. Andrew's, Ashland, Wis.

YOUNG, E. C., formerly at 5817 Elbert St., now at 200 N. 50th St., Philadelphia, Pa.

## WITNESS GAME

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1. The altar is in the  
Nave                  Choir                  Sanctuary                  Transept
2. The chancel is  
A book used by the choir  
A part of the church building  
A method of singing  
Worn by choir members
3. The word nave describes  
A kind of ship  
A dishonest person  
A portion of the church building  
An article of church furniture
4. The rood screen is located between  
The altar and the sanctuary  
The nave and the chancel  
Behind the altar  
Above the tabernacle
5. The letters IHS, XP, AW, which are seen in church symbolism are  
Hebrew                  Greek                  Latin                  English

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# THE WITNESS

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ROBERT P. KREITLER

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## THE BISHOPS MEET

*By*

BISHOP WILSON

MANY changes are upon the House of Bishops. At the annual meeting just concluded in Houston, it was reported that seven bishops have died in the past year, six resignations were accepted, and one new bishop was elected. Within the past month two dioceses have elected bishops and there will be several other elections within the next few months. The complexion of the House will be greatly changed when the bishops assemble for the annual meeting in Chicago next fall.

Church people turned out in force to make the bishops happy and comfortable in Houston. Before the business sessions, a Quiet Hour was conducted by Bishop Hobson in Christ Church during which he stressed the significance and the implications of the Forward Movement. At a later session time was taken to discuss the Forward Movement which seems to be making a powerful impression throughout the Church. Most of us can scarcely realize the amount of work being done by the Commission in charge which is plainly generating a new spirit in the Church. It is "no movement which we are inventing, but God's call to us" built out of the demand of the Church. It is not a campaign but a matter of day-by-day progress, with much emphasis on the daily character of it all.

The House accepted the resignations of Bishop Campbell of Liberia, Bishop McKim of North Tokyo, Bishop Stearly of Newark, Bishop Knight of New Jersey, Bishop Woodcock of Kentucky, and Bishop Fiske of Central New York. To fill the vacancy in North Tokyo (Japan) Bishop Chas. F. Reifsnider was elevated from the position of Suffragan Bishop which he has held heretofore. The Very Rev. Leopold Kroll, dean of the Cathedral in Haiti, was elected to be Bishop of Liberia. It was voted to cut off the northern pan-handle of Idaho and throw it into the missionary jurisdiction of Spokane and Bishop Bartlett (formerly of North Dakota) was translated to take charge of the remaining portion of the Idaho jurisdiction. North Dakota was left vacant until the next meeting of the House.

Much attention was given to a report from a committee on Promoting the Missionary Work of the Church, presented by Bishop Ingley and it was voted that every bishop should send out a pastoral letter

throughout his own diocese to encourage better support of the missionary program for next year. The House recommended that two new secretaries should be added to the Field Department of the National Council as soon as funds might permit. The House also approved the action of the National Council in making direct requests to individuals for special gifts by which the budget of the present year was held in balance and gave consent for similar action hereafter but always with the advice and consent of the bishops in the several dioceses where such requests might be made.

A strong resolution was adopted touching on the Ethiopian war in which the House "expresses its sense of profound shock and sorrow that once again the solemn pledge of nations not to resort to war as an instrument of national policy or as a means of settling disputes which may arise between them, has been violated, a helpless nation attacked and the general peace of the world jeopardized in a day when peace has become a necessity."

Discussion was rampant during the three days of the meeting but speech-making was held to a minimum. At the opening dinner, when Houston people assembled in large numbers to greet the bishops, several brief speeches graced the occasion but that was all. Except for the opening Quiet Hour, all sessions were held at the Palmer Memorial Church where Texan hospitality outdid itself. Bishop Quin and his corps of helpers won the hearty gratitude of every one of the seventy-five bishops present who left Houston with regret and a flock of happy memories.

## *Liberalism*

*An Editorial by*  
BISHOP JOHNSON

THE country seems to be undergoing an atmospheric disturbance. In academic circles professors are claiming the right to teach that which is contrary to the constitution, antagonistic to religion and subversive of morality on the plea that the truth must not be suppressed in our universities. One doubts whether the opinions of professors have the right of way re-

ardless of the fact that as citizens of the republic they are under its authority. Moreover the ban against teaching religion in universities should in fairness include the bar to cast aspersions upon it. As for morals, professors are as answerable to the police judge as the rest of us.

It is true that we live in a scientific age but science has no hierarchy which is infallible or is superior to the laws which govern the ordinary man.

Likewise there are radicals in the United States Congress who regard their own views as having precedence over the rulings of the Supreme Court which is the law of the land. When someone demands that the constitution be scrapped without due process of law I am wondering what they have to offer in its place. It is all right to say that conditions are very bad but when they add, "This is terrible, let's do something", I am curious to know what that something is and whether it is going to rectify the situation.

If somebody complains of the regular liner I am in no hurry to take to the lifeboats and still less to embark on a raft. It may be that the old boat is most uncomfortable but unless it is in immediate danger of foundering I prefer to know what I am offered in exchange for its stability.

In our Lord's time there were two prominent groups among the Jews. There were the conservative Pharisees and the liberal Sadduces. The former group were standpatters and were incapable of entertaining any new ideas. The latter were radicals and believed in nothing so much as their own supremacy. Our Lord bracketed them both in scathing terms. So far as history is concerned their ecclesiastical descendants have messed up religion until it is bewildering rather than compelling. Each group is insistent upon its own opinions and confident of its own rectitude. After forty years of observation I concur with a remark made by the late Bishop Hall, "a plague on both their houses."

SO FAR as the Church is concerned I am satisfied that where it is ineffective the fault lies in its constituency and not in its constitution. The truth of the matter is that the Lord intended His Church primarily for the poor and gave scant heed to the murmurings of Pharisees or Sadduces or to the suggestions of the intelligentsia. Like all other blessings which man inherits, the prosperous and the privileged have confiscated those things in the Church which make for respectability and prosperity and have, by an attitude of exclusiveness, whether conscious or unconscious, debarred those for whom the Church was founded.

It was said of Him that the common people heard Him gladly and that he was sought by publicans and sinners, whereas Protestantism is quite indifferent to outcasts and quite truculent with sinners.

I firmly believe that this Church of ours has those essentials which appeal to all classes when it is manned by those who are sympathetic with the common man, whose problems are not those of the intellectually curious. The Church has suffered more from the tradition that it is the dwelling place of cultured gentlemen than

from the failure to rightly divide the word of truth or to bear witness to the faith. I am convinced that the bewilderment of Christians today is due to the divisions among us. I deplore disunity. I agree that it is terrible but I cannot agree that the situation is going to be less confusing if we join the innumerable company of sects by accepting their ideas of the ministry as a substitute for the historic priesthood.

At present there are three separate ideas of the ministry. One, that of Rome which subjects those ordained to papal regimentation. Two, the Protestant idea that any self-constituted group of Christians can create their own ministry. Three, the Catholic idea as held by the Greek and Anglican communions that on the day of Pentecost a gift was given to the Apostles which they passed on by laying on of hands to successive generations.

OF COURSE there are two conceptions of the Church, one that it is an organization, in which case the Protestant conception is tenable, and the other is that it is an organism for the transmission of grace according to our Lord's promise. It is a mistaken notion that one claims personal superiority because one believes in a commissioned priesthood which because of its continuity has a claim to his loyalty. It is a matter of conviction and not one of comparison. I do not question the sincerity of those who believe that if we abandoned our priestly claims it would help solve the problem of Church unity. I merely deny that it would in any way help mend the confusion.

In the first place it would unquestionably rend the Church in twain. Many devout Churchmen would find themselves in a position in which they could not accept such transformation. Their position would be pathetic because there would be no place for them to go. Strangely enough there are many of us who would be equally unhappy in Protestantism or Romanism. I can see no difference in attitude between those who would force us into one position or into the other.

I could never understand why the Romanizers do not go to Rome without trying to drag me with them, or why the Protestantizers should not repudiate an ordination service which means nothing to them in spite of its solemnity and why they do not make their home with those who repudiate the priesthood, without insisting that I should join with them in the exodus. Why should either of these artisans be so confident of their own infallibility that they should order me out of the ship onto the raft which they propose to construct.

There is an element of dogmatic bigotry in the whole proceeding which I have come to believe is as much the possession of those who claim to be liberals as it is of those who assert that they are orthodox.

There is a curious similarity between the Pope's invitation for us to join Rome and the liberal's insistence that we become Protestant, whereas some of us are convinced that we can do neither without being disloyal to our conscientious convictions. I cannot visualize the value of another Reformed Episcopal Church as the solvent of Church unity.

# TALKING IT OVER

By

WILLIAM B. SPOFFORD

**D**ID YOU EVER figure out just why you love the Episcopal Church? As a freshman at Trinity College I roomed with a boy who is now a colonel in the regular army. I had not heard from him for twenty years until the other day when a letter came. This is what he says of the Church: "I'm keener than ever about our Church. In the last few years I have appreciated her especially. If anyone professes to be a Christian, or to even passively enjoy contact with any form of Christian worship, I can't give him credit for any brains, dignity, reverence, historical appreciation or refinement if he puts his nickels in other plates." He hasn't got it all, but that is doing well in few words. See if you can improve upon it.

**T**HESE paragraphs are being written from a hospital room. But I'm not here as a patient. When I arrived in Los Angeles to meet with a few Church groups, the Rev. Thomas Marshall, top man at our Good Samaritan Hospital, assigned me to a swell layout in the institution. There are not many Church people that know it I'm afraid, but the fact is that our Church hospitals throughout the country are about the best there are. In St. Louis I was informed by several people that our Church hospital there, in charge of the Rev. Rufus Putney, is the best in the city and so recognized by the medical profession. In Topeka I found the same thing to be true, and certainly it is difficult to imagine a grander layout than this Hospital of the Good Samaritan in Los Angeles. Some time just inquire of your doctor about hospitals in your neighborhood and you are likely to have an added reason for being proud of your Church.

**A**DD TO THE LIST of snappy sermon topics, "Just a Pickle Jar," which was the subject of last Sunday's sermon at Aimee Semple McPherson's Los Angeles Temple. In the evening she spoke more authoritatively on "Shall I Be Divorced?"

**I**T IS SURPRISING the number of people who can look at the Grand Canyon, seeing there revealed the story of creation covering hundreds of millions of years, and still think so much of their own place in the scheme of things that they seek to perpetuate themselves by carving their initials on the face of a rock. The importance of man receives a severe jolt as one looks into that hole, two hundred and fifty miles long, twelve miles wide and a mile deep. It makes one feel insignificant as nothing else can—even gazing at the stars. Just the same I went away holding to my conviction that there is nothing more important under the sun than man. But perhaps all of us should be a bit more patient. Time is no consideration with God—certainly the Grand Canyon makes one realize that. Grains of sand driven by a humble river dug that hole and built those mountains. Grains of truth which He has placed in the heads of His new creation, man, will change the face of this earth too, but it will take time.

The important thing is to be sure your head holds a few truthful grains and then keep pecking away.

**S**OMETHING SHOULD BE DONE about stained glass. Last Sunday I saw a church in California which has a deserving reputation for being one of the most beautiful and complete plants in the country. Yet the dominating thing in the church was the most gosh-awful stained glass window I think I have ever seen. It was one of those picture affairs composed of insipid looking saints wearing robes of dirty yellow. Inquiry brought the answer one usually gets when you find these ancient relics—the window was a memorial in the old church and the influential family that had given it insisted that it be given a place of honor in the new church. Rather difficult to know just what to recommend in such cases, but were I a rector I would be tempted to slip the workmen a bit for dropping the window on some good hard rock as they made the transfer to the new church. Or destructive Hallowe'en, which seems to be quite a holiday on the Pacific Coast, might be made to serve a good purpose by supplying a few boys who aspire to be baseball pitchers with a few sizable stones.

**T**HE CONGREGATIONAL CHURCH this month is carrying on a nation-wide vote on war, with balloting going on in all their churches. Each member is asked to make a choice of one of these five propositions: 1, I will bear arms or support—I, any war which the United States government may declare; 2, any war declared by the United States government against an internationally recognized aggressor; 3, only war declared by the United States government after making utmost use of every agency for peace; 4, only a war in which United States territory has been invaded; 5, no war which the United States government may declare.

Plenty to think about there. After doing your thinking check your answer. It would be interesting to know how the Episcopal Church would stack up on this. Maybe a bit later, when we have more space available, we will try to find out.

**I**'VE FOUND A CHURCH that apparently has solved the vexing problem of evening service. At St. Luke's, Long Beach, California, presided over by the energetic Perry G. M. Austin, they pack 'em in on Sunday nights in spite of the competition of a boardwalk with its usual attractions. It is due to the fact that the Rev. Mr. Austin is not afraid to experiment. Last Sunday evening, for instance, the service opened with the Creed and prayers. He then turned me loose on the crowd for about fifteen minutes. This was followed by hymn singing for ten minutes with the members of the congregation calling for their favorite hymns. During this period ushers passed out slips on which questions could be written out for the speaker. We then took twenty minutes for a question

and answer period, with the service closing with prayers and the Benedictions. We were there for an hour and a half and yet nobody seemed to feel that it was too long. He has a service of his sort once a month. Next Sunday a fine musical service is planned

—thus does he vary the service each week. It works at Long Beach and I do not see why it shouldn't elsewhere. A responsive congregation too, which is a sure indication that the Rev. Perry Austin has been giving them solid stuff that has stirred up their minds.

## LABOR AND THE FORWARD MOVEMENT

By

ROBERT B. GOODEN

*Suffragan Bishop of Los Angeles*

IN St. Matthew's Gospel we read "Whatsoever is right I will give you," from our Saviour's parable of the laborers in the vineyard. Whatever may be the primary interpretation of the parable, it is a story about labor, jobs, hours of work, and fair wages. It describes an employer who was more generous than he had to be. I need not say more about the parable. The very fact that our Lord used such material for a story is evidence enough that He was interested in labor and the simple problems involved at that day. These problems have been simple for many centuries and remained so until the industrial revolution and the rise of capitalism which have come about within the last hundred and fifty years. The complex problems of labor are of modern origin and capitalism, which is the partner or the enemy of labor according to your viewpoint, is not as old as the Constitution of the United States. Yet the fundamental principles of dealing with these problems has never changed. It may be harder to arrive at a conclusion now than it was then, but our Lord's words are "Whatsoever is right, I will give you." What nobler charter for labor and industry could there be than our Lord's words, "Whatsoever is right, I will give you."

If you wish to see the debt the world owes to labor, look around you. Look at the magnificent buildings of a city, its splendid streets, its sidewalks, its lighting system, its water and sewer system, its harbor. Again, look at the country, its wonderful highways, bridges, railways, power systems, great dams, and waterways. There are the men of vision behind the scenes, but everything you see is the product of labor. Look at the seed being planted and harvests that are reaped and the food that is brought to our cities. If this labor ceased very long, we would die like men besieged. One obscure laborer may not seem much in the eyes of society, but society owes a debt to labor which can never be repaid except on the basis of a square deal, a righteous deal for labor at all times. "Whatsoever is right, I will give you." The Christian element in our social order, however prejudiced it may be, cannot object to that.

LABOR has had enemies and still has them. What are these enemies? Notice I do not say who are these enemies. It is not an individual or personal matter, but social and spiritual. Individuals are better than they seem. It is as they get together and cease to be individuals and become corporately impersonal

that the enemies of labor are recognized. Enemy No. 1 is exploitation. Labor has always been the victim of exploitation in the economic sense. The tendency has been to pay as little as possible to labor for as much work as possible in the interests of greater profits for favored insiders. The preachers of the Old Testament denounced this enemy unmercifully. Jeremiah once said, "Woe unto him that useth his neighbor's service without wages and giveth him not for his work." There still are in Africa slave markets. Now there are labor markets just as there are cattle markets and hog markets, but the labor market is exploited worst of all. Labor is not paid on the basis of what is right, but on the basis of what the cheapest man is willing to take because in a crowded labor market he is helpless. If labor were a commodity, this might be all right, if our present system of chiseling is all right, but labor can never be a commodity because it is humanity. It is just as human as Jesus Christ is human. When society exploits human labor it exploits that same humanity which the Lord took upon Himself when He became Man. Many Christians kneel in awe when they say in Church the words of the Creed, "and was made Man," and then they go out and stand up for the exploitation of labor, the very Humanity which God assumed.

I have in my possession the names of 107 famous American industries taken from Government files for the year 1934, a depression year. Let me mention three by letter. Industry A paid one executive officer, not to mention others, \$365,358 for the year and at the same time paid an average weekly wage to labor of \$26. Industry B paid to one executive \$100,000 for the year and to labor an average weekly wage of \$19. Industry C paid \$50,456 to one executive for the year and an average weekly wage of \$13 to labor. Some concerns pride themselves on paying higher wages to labor. These wages are not real but only apparent, for factories speed up the work so greatly that they get ahead of their schedule. Then they dump their labor on the city for the taxpayers to take care of until they need labor again. All this is in the interests of profit. Is it any wonder that men who become enmeshed in this exploitation system seem to lose their souls? Our Saviour once warned the world when He said, "What doth it profit a man if he gain the whole world and lose his own soul?" We are paying for this now because the mass of the people cannot buy the

things they produce unless the government taxes the people to create work or give relief and so help them to buy. When industry exploits labor it destroys itself eventually. "The mills of God grind slowly, but they grind."

**E**NEMY No. 2 of labor is resistance to change. Dean Inge has said that it is the height of disloyalty to our forefathers who were pioneers of progress to refuse to budge an inch from where they stood. Though industry has changed so completely that it would be unrecognizable to people of fifty years ago, yet conditions of labor have changed slowly and lag far behind. Labor's power to produce has increased more than forty per cent, yet there is the same resistance to every effort to shorten the hours of labor and shorten the work week. The machine has displaced millions of workers and could easily displace millions more. Many machines are self-operative and need practically no care at all. It is highly probable that anything a man can do a machine could do with power that really comes from the sun. The muscle of labor is fast being eliminated by the endless and limitless power which comes from the sun. The blessing of the machine has become a curse to labor and labor's increased power to produce has become its undoing. Industry still insists on the long day and the long week even though it deprives millions of their living and their ability to buy; even though it closes factories and lets millions approach starvation in a world that could support many more people than it now has. Labor is fighting for a thirty-hour week, not because it is afraid to work but because with modern machinery and production methods a longer week is fast getting into the ox-cart era. Such a progressive step would be a boon to every person born on this earth. Directly and indirectly it would affect everybody for good. The shorter day and shorter week would be a recognition of the fact that labor is entitled to the benefits of its own increased ability to produce and is entitled to the blessings which labor-saving modern machinery has made possible. Surely Our Lord would approve of this gift to labor as a righteous gift. Unless resistance to change in labor conditions is defeated we may look forward to millions of our fellow-citizens being forever unemployed. It is labor's enemy No. 2 which must be destroyed.

Labor's enemy No. 3 is bad leadership. There is no doubt that labor is often the prey of demagogues, self-seeking crooks, and stupid leadership resulting in ill-advised strikes and violence which have brought labor into disrepute. Labor is not to blame for this entirely. If labor feels oppressed and unfairly treated and is, as now, in the misery of unemployment or subsistence employment; if they believe that industry tries to take advantage of this situation to lower wage standards and lengthen hours of work, then they will listen to any voice that offers hope.

**I**F THERE are enemies of labor there are also friends. Unionism has been the friend of labor. We are all aware of the many evils inherent in labor unionism, but if that is an argument against unionism

it could be used as an argument against democracy itself and any of its institutions. Anything human with a fine purpose will have much of human frailty in it, but on the other hand it will have more of human nobility in it. Unionism is in keeping with the spirit of this country. The states are united states. Our forefathers intended to form a more perfect union. United they stand. The enemy of all union would divide it and then rule the separate parts. Every advance that labor has made has been through the union. Without united effort it would have been impossible for them to do anything against power, wealth, tradition and an industrial order whose first motive is profit. With all its many faults and bad leadership the labor union has been labor's friend. Unions should have the sympathy, friendship and wise cooperation of Christian people.

Social legislation is becoming more and more a real friend. Labor is securing a constantly increasing number of friends at court. Even if some are not friends at court, they are people who desire to be fair and just, who have the spirit of our text, "Whatsoever is right, I will give you." The Congress passed the Wagner Labor Disputes Act and the President signed it. This is a progressive piece of legislation though long overdue. It guarantees to labor the right to bargain collectively through representatives of their own choosing. The other wonderful piece of legislation is the social security bill, which has as one of its purposes the object of insuring workers against unemployment. Social legislation, rather than strikes and labor wars, is the friend of labor. The Christian Church has done a great deal to bring this friend to the front and help it become powerful.

The greatest friend of labor is the conscience of the world as it is enlightened by Christ. Labor does not know this because it has been constantly told the Marxian statement that religion is the opiate of the people. Every effort is still being made to keep labor from accepting the invitation to come unto Him. Even in England there is an insidious anti-God campaign going on to estrange labor from its only real Friend.

The Church cannot be complacent and satisfied while Christ is libeled and she herself is vilified. She must let the world know that she goes where the downtrodden worker is found; that she sympathizes with his efforts to better the condition of all his brother workers; that she is ready to take his part when he is plainly getting the worst of it; that she is willing to guide him in the way of justice and wisdom and do it all in Christ's Name and for His Sake.

There is no solution to labor's problems apart from Christ. At best there can be but a short truce between conflicts. The wisdom of the world must be captured by the wisdom of Christ. The real solution is found in moral and spiritual truth and the power and authority flowing therefrom. There are signs that labor is turning for guidance to the Christian conscience of humanity which can only be kept bright and shining as the Church does Her duty. God speed the day when labor and all men everywhere will listen wholeheartedly to the Saviour and coming to Him be saved.

## LIVE ISSUES ARE FACED BY BISHOPS AT THEIR MEETING

By JAMES P. DE WOLFE

The House of Bishops opened their session in Houston, Texas, Nov. 5th with 72 bishops present. A quiet hour was held in Christ Church and opened the three day session. Bishop Hobson, Chairman of the Forward Movement Commission, was the conductor. He presented the spiritual challenge that the Forward Movement is making to the Church and particularly stressed to the Clergy the necessity of living The Devotional Life. He used as a basis of self-examination the seven great words of the Forward Movement, Turn, Follow, Learn, Pray, Serve, Worship, and Share — and suggested that a daily examination, using these words as a guide, would be definite, practical, and helpful to the life of our Clergy and laity.

More than 300 clergy and laymen attended a banquet at the Rice Hotel in the evening. The Rt. Rev. Clinton S. Quin, Bishop of the Diocese of Texas, presided. After Bishop Quin had extended greetings and welcome responses were made by the Presiding Bishop, the Bishop of Indianapolis, the President of the National Council, the Bishop of Delaware, the Bishop of Long Island, the Bishop of Chicago, the Bishop of California, and the Bishop of Washington, the Presiding Bishop said in part: "You have blessed us with the atmosphere of hospitality with which you have surrounded us, and which those of us who know Texas have learned to expect." In brief Bishop Freeman said he rejoiced at the fact that more of the meetings of the House of Bishops were being held in the South and West. "By these meetings we get a new vision of this great country of ours. Even at the end of a long depression we can see that we have the qualities that will restore us to the days of prosperity, happiness, and peace."

The House met in executive session Tuesday night at the Palmer Memorial Chapel. The resignation of six bishops were accepted. Those who resigned were Bishop Woodcock of Kentucky, Bishop McKim of North Tokio, Bishop Fiske of Central New York, Bishop Stearly of Newark, Bishop Campbell of Liberia, Bishop Knight, Bishop Co-adjutor of New Jersey.

The House passed a resolution at the night session to continue a policy begun last year of personally soliciting wealthy laymen to overcome a deficit of approximately \$150,000.00 in the Church's budget. There was considerable discussion about the matter. Bishop Maxon of



JOSEPH FORT NEWTON  
*Remains in Philadelphia*

Tennessee warned the House "It is going to make all kinds of confusion in the Church. I happen to know there are bishops, and some of them from the more powerful dioceses, who take decided exception to this system. They feel that nobody but the bishop should take the responsibility of raising funds. I believe that it would mean we would get less in the long run." Bishop Cook, President of the National Council, said, "It is a policy of helping the diocese develop the larger giver. Many people who won't give through ordinary channels may be reached in this way." The House finally approved unanimously of the following resolution: "Resolved that the House heartily endorses the action of the National Council taken to meet the emergency arising in 1935 from the failure of the expectances to meet the budget, and advises the National Council that as a continuing policy it endorses similar action if a similar emergency arises in 1936, or thereafter, with the consent and cooperation of the bishops and the dioceses."

The Houston Post carried an editorial, which in part said: "There are few other ecclesiastical bodies in America as influential in shaping public opinion on moral and spiritual issues as are the bishops of the Episcopal Church, a group of men notably independent in thought and courageous in expression and action. Each of them heading a diocese, with hundreds of clergymen under their episcopal supervision, and with tens

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Bishop G. Ashton Oldham of Albany, prompted by his interest in America's position regarding the League's sanctions against Italy in the present war, has written President Roosevelt expressing the hope that this country will give full cooperation to the agencies working for peace. The Bishop says that "neither the present neutrality legislation nor any other will give any positive assurance that our boys will not be sacrificed." "No realist," he says, "no honest and well informed person, believes otherwise. The only sure way for us to keep out of war is to have no war anywhere. . . . Our own self-interest, therefore, coincides with our duty to mankind, of which we cannot be wholly neglectful, to throw our whole weight into the scales on the side of collective security." The bishop states that abstaining from membership in the League of Nations has conserved our freedom of action, so that, without coercion, "the present issue presents an acid test of the sincerity of our assertions of devotion to the cause of peace." The bishop believes that, "if Mussolini knew the whole moral and economic force of America was back of the League and against him, he would take quick steps to terminate the war."

Bishop Oldham reiterates the question, "Will America let the world down?" He says: "Fifty-two nations of the world are trying their best, but their efforts may come to naught if the United States stand aloof." If this country does, it cannot escape the responsibility for the continuance of the war and any other direful consequences that may result, he says. "It is inconceivable that, if the American people could see the issue clearly, they would not want to have the mighty moral influence of their country behind the collective forces of peace," Bishop Oldham wrote. "If we fail at this juncture, history will have some sad and bitter things to say about us." Regretting that political and other consideration should prevent us from rendering adequate help to the world in this crisis, in spite of our genuine love of peace, Bishop Oldham said he was quite aware that other than idealistic motives are at work in Europe as well as here. Although England's policy is in part dictated by her own interests, because her interests and her duty happen in this case to coincide, the bishop feels that that is of trifling importance, for England is render-



ing valuable service to peace, while we, from equally selfish motives, are refusing the help so desperately needed. "The real issue" Bishop Oldham concludes, "which must be kept clear and not befogged by irrelevant criticism, is simply whether the collective forces of peace shall be supported as against an aggressor."

\* \* \*

#### Philadelphia Group Meets

The Rev. L. Bradford Young was the leader of a discussion meeting of the Philadelphia Chapter of the Church League for Industrial Democracy held in Holy Trinity Memorial Church on November 8th. Mr. Young is assistant minister of the Church of the Holy Trinity, Brooklyn, New York City. The subject of the discussion was "Fascist Tendencies in the United States or Industrial Democracy in Reverse." The Rev. William M. Sharp, chairman of the chapter, presided.

\* \* \*

#### Girls' Friendly Service Held

Four hundred girls from many of the parishes of the diocese of Newark participated with banners in the procession at the annual service of the Girls' Friendly Society of the diocese, held recently at Christ Church, Hackensack. A musical service was rendered by a choir of fifty, and the Rev. Peter Deckenbach of Christ Church, Belleville, N. J. preached a sermon on "Jesus at the well in Sychar." Refreshments were served in the parish house afterwards.

\* \* \*

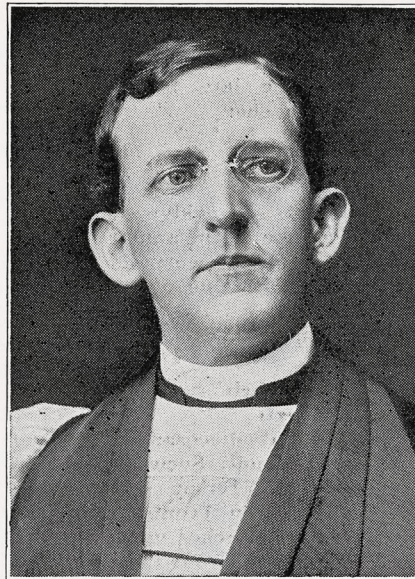
#### Fort Newton Remains in Philadelphia

The Rev. Joseph Fort Newton, who last summer announced his retirement from the co-rectorship of St. James' Church, Philadelphia, has been persuaded to become special preacher of the associated churches of St. James and St. Luke and the Epiphany. As such he will be the official link between the two parishes. It was felt that his services were needed to assure the success of the program upon which the two churches have embarked. Mr. Newton had announced that he would retire on November 1st, when his five-year term expired, and had been approached to consider calls to other churches.

\* \* \*

#### Annual Memorial Held for Norwood

The late Robert Norwood was honored at the annual memorial service held in St. Mark's in-the-Bouwerie, New York, on November 3rd. The service consisted of the writings of Norwood, read by the Rev. Pascal Harrower, the Rev.



BISHOP DARST  
*Thanked for Gift*

George Paul T. Sargent, Norwood's successor as rector of St. Bartholomew's, the Rev. S. Delancey Townsend, the Rev. Lester Leake Riley, and the Rev. L. Bradford Young. The Rev. William N. Guthrie, rector of St. Mark's, was the master of ceremonies.

\* \* \*

#### Philadelphia Observes Armistice Day

In view of the existing menace of war Bishop Francis M. Taitt of Pennsylvania issued a call to his diocese last week for the observance of Armistice Day as a Church-wide day of prayer for the establishment of peace and understanding among men and nations. All the churches in the diocese were open on Monday for prayer and intercession, and thousands of members of the Woman's Auxiliary marked the day by visiting their respective churches. Under the direction of the bishop and the Clerical Brotherhood a public service was held in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, beginning at 10 A. M., at which Roland S. Morris, former U. S. Ambassador to Japan, delivered an Armistice Day address.

\* \* \*

#### R. I. Department Assists Parishes

The department of Christian Social Service of the diocese of Rhode Island, of which the Rev. Anthony R. Parsley of St. Michael's Church, Bristol, is the chairman, is offering an effective service to parishes and other groups in the diocese to promote good will and peace among nations and advance the cause of social justice. A corps of thirteen speakers has been organized for this purpose, comprising besides Mr.

Parsley, the Rev. William T. Townsend, rector of St. Martin's Church, Pawtucket; Mrs. Albert M. Hilliker; Rev. Richard Mortimer-Maddox of St. John's Church, Barrington; Anne T. Vernon, secretary of Christian social service department; Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence; Mary B. Anthony, head of speaker's bureau; Louise Q. Blodgett; Cannon Bernard I. Bell; Eric Channon; Charles Haslam, chancellor of the diocese; Lewis T. Learned, executive secretary; and L. Metcalfe Walling, head of the state department of labor.

\* \* \*

#### West Missouri Auxiliary Meets

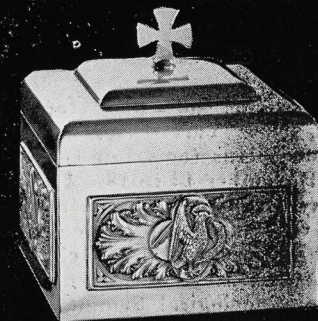
Mrs. Harper Sibley of Rochester, New York, addressed the quarterly meeting of the Woman's Auxiliary of the diocese of West Missouri, held on November 7, in Grace and Holy Trinity Cathedral, Kansas City.

\* \* \*

#### National Council Receipts Rise

A statement issued by James E. Whitney, assistant treasurer of the National Council, shows that amounts received this year up to November 1st are 2.6% above those of last year at this time. The statement shows that October payments for the year are \$86,349.98; for 1934 they were \$74,432. The num-

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ber of districts and dioceses who have paid 100% of the expectations due on that date are 31 this year, against 23 in 1934. Total payments against amounts due are 82.6% for this year. For 1934 at the same time they were 80% and in 1934 71%. But \$525,392.98 remains to be paid before the end of the year if the expectations are to be met.

\* \* \*

#### Lectures at Fall River Church

The Rev. Norman B. Nash, professor of Christian social ethics and the New Testament at the Episcopal Theological School in Cambridge, is giving a series of lectures at the Church of the Ascension in Fall River, Massachusetts, on Monday evenings in November. Prof. Nash will deal with "Four Portraits of Our Lord: The Gospels." On November 2nd the rector of the church, the Rev. Edmund J. Cleveland, preached on "Intelligent Religion," preparatory to the course. These lectures afford an unusual opportunity for the parishioners to learn about present day Christianity.

\* \* \*

#### New Church Consecrated

Bishop Charles E. Woodcock of Kentucky conducted the consecration service for St. Thomas Church, Lyndon, Ky. on November 3. The building was recently completed at a cost of \$2,900. The new building replaces one damaged by fire in 1929. Since that time the services of the church, of which the Rev. R. C. Board is rector, have been held in the parish house.

\* \* \*

#### New York Church Has Fair

The Chapel of the Atonement, Bronx, New York City, has made extensive plans for a fair to be held there November 14 to 18. The plans have received enthusiastic response, and a very successful affair is anticipated. The chapel is in charge of Frank Grav Garten, student at the General Theological Seminary.

\* \* \*

#### Memorial Service for Bishop Urban

A memorial service was held on Armistice Day for Bishop Ralph E. Urban, late suffragan of the diocese of New Jersey, in All Saints Chapel of Trinity Cathedral, Trenton. Bishop Urban served All Saints parish for over thirty years prior to its becoming a part of the new cathedral parish. He had built it up from a mission of 28 communicants to one of the strongest parishes of the diocese with an enrollment of over 400. Bishop Paul Matthews was the celebrant at the memorial service, assisted by Bishop Knight and the Rev.

E. Vicars Stevenson, president of the standing committee. Bishop Benjamin Washburn of Newark, a close friend of the late Bishop Urban, was the preacher.

\* \* \*

#### Michigan Church Celebrates

All Saints, Brooklyn, Michigan, celebrated the 75th anniversary of the laying of the corner stone on November 3rd. One of the persons present witnessed the laying of the corner stone 75 years ago.

\* \* \*

#### New Jersey Girls' Friendly Meets

The annual diocesan council of the Girls' Friendly Society in the diocese of New Jersey was held in the synod hall in Trenton recently, the Trenton branches making provision for hospitality for the delegates. It had the largest representation from all branches ever assembled. Displays of local, diocesan and national work of the society were shown in the synod hall, and the meeting was used to inform the delegates of the extent and variety of the work of the society.

\* \* \*

#### Hobart Commencement Speaker Announced

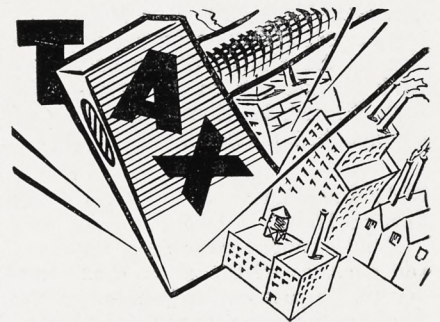
Alan Chester Valentine, now serving his first year as president of the University of Rochester, will deliver the annual commencement address before the Society of Phi Beta Kappa at the 111th commencement exercises of Hobart College and the 25th of William Smith College, at Geneva, N. Y., May 25, according to an announcement by the Rev. Murray Bartlett, president of Hobart College. It will be the first commencement address of Dr. Valentine as President of the University of Rochester. Coming at a time when the rivalry between Hobart and Rochester is at its highest pitch of the year, on the eve of the annual Hobart-Rochester football game in Rochester, the announcement was welcomed by officials of both colleges

as an expression of the esteem and warm friendship which each institution holds for the other, a feeling still further evidenced by the invitation extended to and accepted by Pres. Bartlett to pronounce the invocation at the official inauguration of Dr. Valentine as president of the University of Rochester at Rochester November 14.

\* \* \*

#### The Minister in Religious Education

"Just what may reasonably be expected of me in the field of religious education?" a minister may ask, and find an answer in a number of brief statements compiled by the national council's department of re-



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ligious education. And this is the answer summarized:

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\* \* \*

**Baltimore Church  
Re-Consecrated**

St. John's Church, Waverly, Baltimore, was the scene on All Saints Day of a service of renewal of consecration, marking the 75th anniversary of its consecration. Bishop Helfenstein of Maryland officiated at the ceremony, assisted by the Rev. Noble C. Powell, rector of Emmanuel Church, Baltimore, and the Rev. Arthur B. Kinsolving, rector of the mother church in the city. The Rev. William D. Morgan, formerly for many years rector of the church,

spoke. He was succeeded in the rectorship by the present rector, the Rev. Edmund L. Gettier, Jr.

\* \* \*

**Church  
Clubs Meet**

Oscar W. Ehrhorn of New York was elected president of the Federation of Church Clubs at its recent thirty-third annual conference in Chicago. Men of the Church were challenged by the gathering "to combat the spirit of compromise which is rampant on every hand, in our churches and without." "We ask them to stand firmly for Christian principles in business, in the home and in social contacts" the Church clubs' representatives said. The conference took steps toward the establishment of a permanent, full-time office of the federation in New York or Washington. Bishop Hobson addressed the concluding banquet of the group on the Forward Movement. Mr. Ehrhorn succeeded John D. Allen, who served for six years.

\* \* \*

**St. Thomas' Will  
Honor Bishop Stires**

The Rev. Roelif H. Brooks, rector of St. Thomas Church, New York, and the vestry, have arranged a parish dinner in honor of Bishop Ernest Milmore Stires of Long Island, "former rector of St.

Thomas' and Mrs. Stires, to be held November 26th in the Hotel Plaza. Bishop Stires will observe the tenth anniversary of his consecration on November 24th. On November 17th a window will be dedicated in St. Thomas', made possible by the gifts of many of the bishop's friends, in honor of the anniversary.

Andrew Tietjen, for nine years assistant organist at St. Thomas Church, has been appointed organist and master of the choir of St. Thomas Chapel, part of the parish. Grover Oberle, a graduate of the choir school, and formerly organist at Holy Trinity Church, Westport, Connecticut, has been appointed organist at St. Thomas'.

\* \* \*

**Student Counsellor  
To Write**

Mrs. Elizabeth Fry Page has resigned as Episcopal student counsellor at West Texas State Teachers College, Canyon, in the district of North Texas, to resume her professional literary career. She has done effective work at Canyon for over six years.

\* \* \*

**Brotherhood in  
Massachusetts Meets**

Bishop W. Blair Roberts of South Dakota addressed the recent meeting of the diocesan assembly of the

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Brotherhood of St. Andrew in Massachusetts. The meeting was held in St. Paul's Cathedral, Boston, attended by representatives of almost all chapters in the diocese.

\* \* \*

**Grace Church to Have Parish Dinner**

A Sunday Parish dinner for the congregation of Grace Church, New York, is to be held for the first time on Sunday, November 17th, as part of a general program to bring the parishioners together into a closer knit social fellowship. The parish dinner will be held at the famous Hotel Brevoort, scene of many notable banquets, which is soon to be razed. It will immediately follow the morning service. A distinguished preacher will occupy the pulpit of Grace Church that morning and will also speak at the dinner. He is Canon J. S. Bezzant, Chancellor of Liverpool Cathedral, England, who is lecturing this fall at Union Theological Seminary. Canon Bezzant was formerly fellow, dean and chaplain of Exeter College, Oxford University. The Rev. W. Russell Bowie, rector of Grace Church, will preside at the dinner and discuss the plans and activities of the parish for the year. Grace Church, one of the famous churches in the nation, in whose beautiful auditorium many prominent men and women worship is formulating a many-sided program to constructively meet the needs of the community. A Sunday evening supper club, which meets every Sunday evening at 6:15, provides a social and spiritual fellowship for the younger married and single people in the parish. The group discusses the problems of modern life and the possibilities for fuller living that

Christianity offers. In the field of social welfare, the church maintains in its parish Grace Chapel, located at 415 East 13th Street, in one of the poorer neighborhoods of the city, where educational, recreational and social activities are provided for people of all ages from pre-school children to adults.

\* \* \*

**Cleveland Rector to Conduct Missions**

The Rev. Franklyn Sole Sherman, rector of Grace Church, Cleveland, will conduct a general teaching mission at Trinity Church, Aurora, Ill., beginning November 17th, and a special mission on "Religion and Health" at Grace Church, Jamaica, New York City, beginning December 1st.

\* \* \*

**Bishop Darst Is Thanked**

The standing committee of the Society for the Propagation of the Gospel of England has passed a resolution thanking Bishop Thomas C. Darst of East Carolina for a gavel he personally presented to the society on behalf of the Roanoke Col-

ony Memorial Association. The gavel was presented by Bishop Darst on his visit to England during the summer, and commemorates the birth

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and baptism of Virginia Dare in 1587. It is made of holly wood grown on the site of the original Fort Raleigh, Roanoke Island, N. C., where Virginia Dare was born.

\* \* \*

**Rare Bible Leaf Given Institute**

The Seamen's Church Institute of New York has been presented with a genuine original folio leaf of the first issue of the first edition of the King James authorized version of the Bible, by the Rev. Edwin A. R. Rumball-Petre of New York. The leaf contains a portion of the 107th psalm with the famous sailors' passage about those "that goe downe to the sea in shippes; that doe business in great waters." The leaf will be hung in the office of the Institute's superintendent, the Rev. Harold H. Kelley.

\* \* \*

**Service for Young People Held**

The Rev. D. A. McGregor, executive secretary of the national department of religious education, was the preacher at a service at the Church of the Holy Trinity, Philadelphia, recently, for the combined young people's organizations of the diocese of Philadelphia. The object of the service was to organize support for the Forward Movement, and was held under the auspices of the diocesan young people's commission, of which the Rev. Leicester C. Lewis is chairman.

\* \* \*

**Rochester Men Meet**

The Rev. Alexander Zabriskie, professor at Virginia Theological Seminary, addressed a dinner meeting of 600 men of the diocese of Rochester recently in the Masonic Temple at Rochester, N. Y.

\* \* \*

**Social Workers Classified as Professionals**

Gwynned Owen, daughter of the Most Rev. Derwent T. Owen, bishop of Toronto and Primate of All Canada, has begun her work as executive secretary of the Church Mission of Help in the diocese of Southern Ohio, after having difficulty getting into the United States. Pressure was

brought to bear upon the immigration service by the American Association of Social Workers, Bishop Hobson, and others, so that social workers are now listed as professional people and therefore welcome in the United States. Miss Owen has had wide experience to equip her for her present work. She was formerly case supervisor of the Infant's Home in Toronto, an agency caring primarily for unmarried mothers. This agency closed its institution some years ago in favor of a more modern program of case work and placement of the girls in private boarding houses. Similar experiments are now being made in some American cities.

\* \* \*

**Holderness Boys Climb With Bishop**

Bishop Dallas of New Hampshire, for the third successive year, recently invited the boys of Holderness School, Plymouth, New Hampshire, to go mountain climbing with him. Afterwards they were his guests at supper at Bartow Cottage in Bethlehem. Two years ago when the bishop and the boys were climbing they met a snowstorm near the summit of Mt. Jefferson, so that this year the climb was held early, before the ice might make rock climbing dangerous. The steep slope of

Wildcat, which looks across Pinkham Notch at the famous Tuckerman's Ravine on Mt. Washington, was the object of the attack. Even the "cripples" of the previous Saturday's football game recovered re-

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markably and were able to keep up with the group. The fall term commenced on September 17th with an enrollment of fifty, the capacity of the two new buildings which have already been erected as the first part of the school's permanent development plan, necessitated by the fire which destroyed Knowlton Hall.

\* \* \*

#### Japanese School Gets New Home

At the invitation of the rector and vestry of St. Andrew's Church, Scottsbluff, Western Nebraska, the Japanese Sunday school is to meet hereafter at the church. Hitherto the children have met only in a Japanese hall with nothing whatever to make a religious atmosphere. They responded at once to the new surroundings. Deaconess LeHew, the Rev. Hiram Kane and the clergy, the Rev. Messrs. J. L. Fritsche at Scottsbluff and F. J. Pryor at North Platte, all cooperate in the work among Japanese. When Bishop Beecher visited Mitchell and Scottsbluff in September there were fifteen baptisms and several confirmations. He was at Mitchell in the morning and celebrated the Holy Communion for a good congregation of both races.

\* \* \*

#### Oregon Has Japanese Mission

A new Japanese mission has been established in Portland, Oregon, named Epiphany and under the care of the Rev. Kenneth W. Nakajo, a Japanese deacon, ordained in July, 1935, who has been working among Japanese in Utah, under Bishop Moulton. Twenty-five or thirty adults are connected with the new mission, and as many children. A confirmation class will be presented in the near future, probably to Bishop Huston of the neighboring diocese of Olympia while Oregon is without a bishop of its own.

#### LIVE ISSUES ARE FACED BY BISHOPS AT THEIR MEETING

(Continued from page 8)

of thousands of lay members looking to them for spiritual guidance,

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the bishops are under a responsibility that emboldens them to demand the application of principles that serve the highest interest of mankind.

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security and spiritual attainment, the voice of the official leaders of one of the largest and most influential religious communions in the world is well calculated to help clarify the atmosphere of the confusion with which it is filled."

This is but a brief summary of what has been done in the first two sessions of the House of Bishops. A complete report of the action will be carried in next week's WITNESS.

## Services of Leading Churches

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

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 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 (choral). Organ Recital, Saturdays, 4:30.

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

### Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest and Beloved Disciple, New York Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street Rev. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily: 12:20 to 12:40.

### 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 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roelif H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

### Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily Services in the Chapel.

### 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 5 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.

### St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

### 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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