

The **WITNESS**

CHICAGO, ILL., DECEMBER 31, 1931

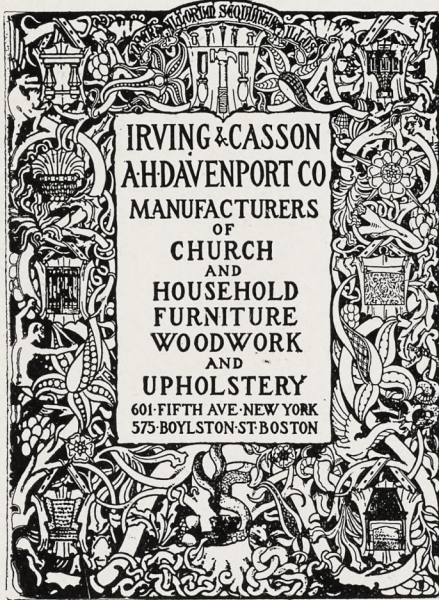
Adventurous Faith

by

DUNCAN H. BROWNE

ADVENTUROUS faith is needed to face the great difficulties and perplexing problems which confront the world. Man's inventive genius has conquered space, bridled vast stores of electrical power, and created machines that have changed the globe on which we live. The result has been the creation of wealth, vast riches held by a few; overproduction and a drifting world. We must attack our problems, war, lack of understanding between nations, a work week that will permit the worker time for leisure, by bringing into play all our best mental energies. As man created a machine which brought our present woes, so shall he find better used for the machine to reduce human poverty.

MESSAGE OF THE WEEK



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THE MINISTRY OF PRAYER

By

BISHOP EDWARD M. CROSS

UNTIL we can find time to pray there can be no time for work. The hardest work we have to do as Christians is to pray. That is the reason most of us would rather work—at something else. We are just that human. We would find some way other than God's way for doing God's work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in a lack of poise and in fatigue and a sense of frustration.

It is reasonable to say that the truest helpers of the Church's missionary cause are those who have learned the secret and acquired the habit of prayer for the work and the workers in the field. Wherever there are evidences of incompetence or indifference in the work of the Church, either at home or abroad, were it possible for us to trace effects back to causes, the relation of them to a prayerless Church and a people unschooled in the art and practise of intercessory prayer, would be immediately apparent.

A hard, matter of fact, materialistic world does still place a certain amount of emphasis upon good deeds; but this matter of fact world has been hard at work deceiving Christian people into a tacit estimate of prayer as impracticable—something for futile dreamers; nothing for people who would be about the real business of solving human problems. Thus the world robs the Church of that one peculiar instrumentality which is the essence of Her proper being and without which Her mission to a prayer-rejecting world has no remote possibility of fulfillment. Here we are in the

hands of a certain inexorable law; not a ruling arbitrarily imposed by God, but a condition inherent in our very spiritual nature. The law is that only through prayer can our faculties be sublimated and fused for

wise and effective service. Nothing can so cripple God's power as that it shall be used without regard to and recognition of its source. It is through such disregard, such unwillingness to pay the necessary price for the end to be attained, that faculties are perverted and personalities debased. One can see farther on one's knees than on one's feet. It is not more method that our Church work needs, but more vision; not more action, but more power.

THERE is a form of intercession, not commonly so regarded and therefore in all too little use. We are familiar with the intercession of petition. We dare not neglect it. It is an ordained way in which we make the power and purpose of God available for the extension of His Kingdom. But that other form of intercessory prayer, little if ever used; what is that? We have in mind the *Intercession of Thanksgiving*. There are times when our wanting is so urgent and strident

that we close every possible door to the attainment of our goal. There are times when we want so much more than we *can have* because we understand not the significance of what we *do have*. There is a definite ratio between gratitude and progress; between thankfulness to God for what He *has* enabled us to do and what He *may* enable us to do. The thankful heart and the destructive life—how far they are



BISHOP CROSS

apart! Ingratitude is the mother of so many ugly children such as pride and envy and lust. It so effectually prevents one from possessing what one has. There are so many poor rich people, victims of the things they have not grace enough to be thankful for. How near akin are the miser and the prodigal, seeing that the one knows not the meaning of the thing he hoards, nor the other the value of the thing he throws away.

But ingratitude, what magic! The spirit of thankfulness! How it crowns with dignity and beauty every possession and every relationship of life! How it plumbs the depth of value and discovers the source of life and the things of life! It removes the imagination from the corroding atmosphere of suspicion and

discontent. It heals the heart of the disease of self-pity. It frees the spirit from the shackles of selfishness. It releases the energies of the whole man for devotion to a greater work and a higher cause. One might speak of *salvation through thanksgiving*. Effectiveness in the use of any gift is inseparable from a thankful heart. For so is the fountain head of all good things acknowledged and thus does man enter partnership with God. For this reason do we speak of the Intercession of Thanksgiving.

One is reminded that in the feeding of the five thousand, Christ lifted his eyes to heaven and gave thanks before he worked the miracle that fed the multitude.

A PERSPECTIVE OF CONVENTION

By

A. L. BYRON-CURTISS

TWO months is sufficient perspective I think, for undertaking to write comments on an important current event. It is from this slight ascent of time I write about our General Convention at Denver. The gathering was the eighth I attended; not as a deputy or casual visitor, but in the interest of church journalism always.

The recent Convention was average in regards to the serious activities of both official and unofficial workers and participants. The best energies of four previous Conventions were devoted to revision of the Prayer Book, which kept their proceedings on a high level. This will explain the dismay and bewilderment of many when flashes of the old Adam were more discernable at the last gathering. But such flashes were inevitable when delegates had to labor over such knotty problems as cash budgets in hard times, with discussions of social palatatives and even episcopal elections thrown in. Even the place of the next Convention did not escape some seesawing. Complaints were current that Church politics were more prevalent; hints even of trading in elections on the part of "281". But these claims were so extravagant that I put them down to distorted imagination. If there was any log-rolling I am sure it was confined to gentlemen's agreements.

In the heat and excitement of carrying an objective through, or of preventing its going through, there did come to my attention curious distortions of Christian statesmanship. Two bishops were explaining to me why a particular man who had been nominated and voted on as bishop for a certain area, would not do. His background, while admirable and noble would hamper him; the field had some disagreeable hangovers from the war, and the like. I finally interrupted them by blurting out in my own exasperation: "But bishops, in your cold calculation you don't leave any

room for God the Holy Ghost to work! Would you not grant that this man might be able to summon enough grace to overcome the obstacles you speak of?" And I mentioned such misfits, as they appeared to be at the time of their election, as Bishops Kemper and Hare, but whose work was so blessed of God. Probably such a criticism may be made not only of General Convention but of all legislative bodies of an ecclesiastical character. The highest Christian ideals get crystalized into very worldly moulds.

TO MANY of us, the best and most heartening feature of the Denver Convention was not the evading of a discussion on the Morehouse *Missal*; was not the passing of the budget or even the election and consecration of two bishops for far off posts, though this last was inspiring. But radicalism taking the bit in its teeth and running free was a glorious fact. To one who has watched the cautious conservatism of the Church for over thirty years, this was sufficient to cause *Te Deum* in the heart. True, fear had a good deal to do with wringing out the radical expressions, with a small dash of Apostolic fervor. But God can use fear to His glory as well as the wrath of men.

I saw and heard enough to indicate that some of the leading members of the Convention were actually frightened over the portents of uprisings and revolutions that loom as a possibility, in the offing. One deputy asked me if I thought there would be an uprising in America this winter. A bishop said to me in effect: "We will all have to turn socialists to save our skins." Such an atmosphere will explain in part why deputies voted down the fulminations of some of their conservatives who gave every indication that they are living in the last decade of the nineteenth century instead of the third of the twentieth. It will explain in part the Bishops abandoning the ponderous-

ity of dignity so often cluttering their pronouncements, and in their pastoral letter giving clear cut, straight from the shoulder expressions on the social disorders and needs of our times. True the same had been expressed, and more forcibly by one of their number, forty years ago, when Bishop Frederic Dan Huntington, president of the old Christian Social Union wrote the brochures of that pioneer Christian radical organization. As for the good Bishops' expression of pacificism; well, Erasmus, a free lance priest, had said all they said and more, 400 years ago. But we can thank God for their belated pronouncements. It proves again the doctrine of economic determinism can penetrate the souls of bishops as well as sway industry.

THE most puzzling thing to many of us was the insistence on the part of the Bishops, that the meeting place of the next Convention be Atlantic City. To many it is a vulgar place for a church conclave. Personally I cannot discern the fundamental difference between the vulgarities of the rich at Atlantic City and the vulgarities of the poor at Coney Island. Both need to be refined and purified. Maybe General Convention can contribute towards it.

The atmosphere of the closing service in the noble Denver cathedral was strikingly impressive. Brief devotions, hymns and the pastoral letter, with but seven ecclesiastics vested and in the chancel. As I listened to the subdued but clear reading of the letter by Bishop Sanford I could not rid myself of the conviction that the note of the whole service was subdued also; that the bishops, deputies and others making up the large congregation were in a chastened and humble mood after their fortnights wrestling with problems of holy Church in these ominous times. That conviction remains. If my hunch was of the right pitch, it was in a minor key, wholesome and hopeful.

Special Blessings

By

IRWIN ST. JOHN TUCKER

"YOU forgot to say my birthday prayer" or "You forgot to give thanksgiving for our wedding anniversary today"—have you ever been met with that reproach after service? If your people are trained to write down all their special prayers and thanksgivings and deliver them to the ushers who take up the offering, or to you before-hand, well and good. But many times they do not understand, or get there too late.

So here is an idea. Just before the closing hymn, announce "I will remain in the sanctuary after the close of the service, after the choir (if you have one) leaves. If there are any of you who desire special blessings, please come forward to the altar for that purpose."

The result eventually will be that those in trouble,

who do not want their particular difficulty announced; or those having birthdays who do not want curious inquiries about their ages; or those about to undergo operations, or about to leave the city, or those who are in perplexity, will come forward and whisper to you what their problem is. Then, if you will offer a special prayer and give them a special, private and individual blessing, you will find that they grip your hand with tears of thanksgiving.

After all—and also before all—the church is not primarily a place of preaching, but a place where people come desiring to meet God. You, as a servant of God, are there purely to help them meet Him.

A doctor knows that general lectures on health are not enough. There must be consultations. These need not be confessions, but friendly encouragement.

It is God's blessing they want, coming through you. Special blessings at the close of the service will send them away strengthened and at peace.

Let's Know

By

BISHOP WILSON

CANONS AGAIN

WE HAVE already explained in a previous article that the word "canon" comes from a Greek word meaning a rod or bar, and, in a secondary sense, a rule or standard. For that reason it was employed to designate the regulations embodied in Canon Law; for the same reason it became a title for certain ecclesiastics who, originally, lived under a definite rule or whose names were inscribed on the official list of some Cathedral church.

The word has further meanings in ecclesiastical usage. For example, the core of the Communion service is, of course, the Prayer of Consecration. Preliminary or subsequent forms of worship in the Holy Eucharist may vary almost indefinitely but in all liturgies a formal Prayer of Consecration, containing a recitation of our Lord's words of institution, is the central act around which everything else gathers. Therefore that prayer is traditionally called the Canon of the Mass or the Canon of the Holy Eucharist or the Canon of the Holy Communion, as you prefer, because it constitutes the essential rule or standard of the service.

Then there is also the official list of those whom we call saints. It is not meant to arrogate saintliness to a few chosen persons, for undoubtedly there have been many inconspicuous persons whose lives have been models of Christian piety. It is simply the list of those whose known contribution to the cause of Christ has been formally recognized by the Church. Therefore because their names are entered on such a list, they are said to have been canonized.

Finally there is the canon of Holy Scripture. In pre-Christian days there were many holy writings preserved by the Jews, some of which were considered more highly than others and about which opinions

differed in the various rabbinical schools. At last a conclusion was reached that certain ones of them should be generally recognized for religious purposes and the list was definitely settled. It was called the Canon or rule of the Old Testament. In a similar fashion Christian writings were circulated freely among the early Christians, different ones being owned and read in different congregations. The standard by which they were judged was their apostolic authenticity. The time came when they also were reduced to a definite number and the list was put forth as the canonical writings of the New Testament. Taking them both together, the Church preserved an official record under the name of the Bible and we now call those books the Canon of Holy Scripture.

So the word has travelled a long way from its original significance and has found a special place of its own in ecclesiastical terminology, with various shades of meaning. We might add that this word should not be confused with "cannon", meaning a large gun, which comes from the Latin "canna", translated a reed or a tube. The tubular form of the large guns led to the adoption of this name for them but, properly speaking, it has nothing to do with "canon" in spite of the similarity in pronunciation. Yet the combination is always a source of frivolity when some gentleman by the name of Ball or Noyes happens to be inducted into the office of Canon of a Cathedral. Language is a queer thing, isn't it?

Economic Conditions

ON THE subject of Property and Economic Conditions, the Findings Committee of the Woman's Auxiliary Triennial Convention (Mrs. H. C. Lucas of Dallas, Texas, chairman), presented the following report:

The fundamental principle underlying all questions of Property and Economic Conditions is the recognition that Christian men and women should hold their possessions, both spiritual and material, as a sacred and social trust, and that they should respect a man for what he is rather than for what he owns.

Attention was called to the fact that the concern of the Church over property and economic conditions is not new, and that in earlier industrial upheavals, as is true today, men and women of the Church have endeavored to bring about a better social order.

It was agreed that because women control the buying of 80% of the world's goods, they should have an understanding of the ethics of buying, i. e., a knowledge of the conditions under which products are made and sold.

The effect upon the public of ostentatious spending and its injury to Christian relationships should be recognized.

In these days when many lack food, shelter and clothing, the purchase of necessities should take precedence over that of luxuries.

Christmas giving should be in the light of service and giving, rather than that of exchange.

It was emphasized that there is a very real individual responsibility to know conditions and policies in the industries and institutions in which one's money is invested. The further suggestion was made that workers be protected against wage-cuts when dividends of investors are augmented.

In view of the present widespread unemployment, serious consideration should be given, both in the home and in industry, to retaining present employees, wherever possible, at the present scale of wages. Furthermore, it was felt that those who do not need remuneration for their work should find an outlet of self-expression in volunteer work, thus leaving salaried positions for those who need a means of support.

Enforced leisure presents a challenge to the Church to provide recreational, educational, vocational and cultural opportunities for the unemployed. With the shortening of hours of labor, increased leisure may be anticipated with a corresponding responsibility on the part of the Church to provide for its right use. The definite suggestion was made that Parish Houses be used for such purposes.

In these days, which are comparable to war times, criticism should be constructive, rather than destructive, and every individual should, so far as possible, co-operate with the established and organized agencies for welfare and relief.

The way in which the relief situation is met this winter will have a great bearing on the final adjustment of our economic system. In the words of a Lambeth pronouncement, "We must be ready for study, for work and for sacrifice in order that in our industrial system, and our economic structure, as well as in our homes and Churches, His Kingdom may come, and His will may be done."

Religious Thinking

ON THE subject of Religious Thinking Today, the findings Committee of the Woman's Auxiliary, Triennial Convention (Mrs. Charles P. Deems of San Francisco, Calif., chairman) presented the following report:

We realize we are not bringing you any new truths in this field nor have we, as a result of our group thinking, any adequate statement of beliefs. But we are convinced that something far-reaching has been accomplished in that we have been thinking about our religion. That we have really wanted to think about our religion seems to be evident in the fact that there have been more of us enrolled in these groups than in any of the others. And through this act of mind has come a renewed spirit within us to be of use in the Kingdom of God.

There are three reasons why we have wanted to think about our religion:

1. To interpret to ourselves religion in terms of modern thought.
2. To discover ways of helping others in their religious thinking.

3. To find practical suggestions for making more effective that "beloved community" which we know as the Church.

Certain definite conclusions have been reached as a result of our efforts to meet these problems.

1. While recognizing the fact that conflict between modern thought as represented by science still exists in the minds of many people, basically religion and science are not antagonistic but mutually helpful in revealing God. Seekers after religious truths are helped:

- A. By the scientific method of approach—the method of tested experience.
- B. By the proofs of science that there is an orderly plan for the Universe and that this plan has a spiritual significance.
- C. By appropriating the gifts which the scientist brings to his search—will power, open-mindedness, patience, humility, sincerity, joy in the seeking.
- D. By discovering that science finds beyond tested experience, intangible values that cannot be proved by science but are no less real because they are apprehended only by the spirit of man.
- E. By the example of science in the use of the authority of past tested experience. We find that authority in the records of great religious thinkers and especially in the history of the Church which through the ages has gathered in, preserved and passed on the tested experience of God.

2. That, while humanism has contributed much to our religious thinking by putting new emphasis on the value of human personality, it limits our religious thinking by refusing to see beyond man. Man, though the greatest thing in God's creation, is not sufficient unto himself. The spirit within him reaches for a Spirit without and beyond him—an "Other One"—whom we call God.

3. That doubt which has assailed mankind through all the ages when met honestly and with a will to think it through, is of great value in giving us an additional way by which we may grow mentally and spiritually.

We come now to a consideration of the second reason for our seeking. How are we to help others in their religious thinking?

1. By thinking through our own religious problems.
2. By surrendering our will to God's will in overcoming our self-consciousness, our fear of being misunderstood and our sense of inadequacy in the face of our inarticulateness.
3. By the activity of prayer as a means of keeping in touch with the source of our power to witness, especially the sort of prayer that listens—the "discipline of receptivity."
4. By an emphasis on worship individually and corporately which reaches its consummation in the Holy Communion because, in the long list, the consensus of experience shows that power from spiritual values is best found in a worshipful life.

To sum up, our ability to interpret God to others is in direct proportion to our communion with Him.

Finally, we came to believe that we as Church mem-

bers may do certain very practical things to help clear Religious Thinking and so aid in the solution of present day problems.

- A. By a definite effort to understand and sympathize with seemingly divergent thought within our own Church.
- B. By trying to discover what beliefs we hold in common with members of other communions rather than by stressing differences.
- C. By praying and working for Christian unity, with an emphasis on the value of the world day of prayer.
- D. By furthering discussion groups in
 1. Church History
 2. Personal Religion
 3. Comparative Religion.
- E. By the use of books through approved lists and lending libraries.
- F. By retreats and church conferences.
- G. By furthering in every way the missionary enterprise of the Church.
- H. Above all, by making our daily contacts of every sort a joyful witness to our religious convictions.

As you have listened to the results of your findings committee, you may feel that there are many spiritual values which have not been touched upon. The committee wishes to remind you that it can only give a picture of those things which have been thrown onto the canvas of the discussion groups. We also bring before you no resolutions. What we think about God is of supreme importance because it underlies all that we have been considering in the other discussion groups. Although there is value in corporate resolutions, responsibility for our religious thinking is an individual one. For in spite of the fellowship which surrounds us here and in our homes and our churches, our resolutions are only of power as they are made between the individual and God.

"Each one of us must go up to the altar alone."

Preacher, Pulpit and Pew

By

E. P. JOTS

An old farmer was complaining bitterly to the minister of the terribly bad weather for the crops, when the latter reminded him that he had much to be grateful for, all the same.

"And remember," said the good man, "Providence cares for all. Even the birds of the air are fed each day."

"Aye," replied the farmer, darkly, "off my corn."

* * *

There is not enough bread to go around. Economists explain that this is because of the overproduction of wheat. Yo, ho! Mr. Ripley.

* * *

J. B. says that his 8-year-old boy defined "encyclical" as "a machine the pope rides around on for exercise."

JUST WHAT DOES CONSTITUTE NEWS OF THE CHURCH?

By A. MANBY LLOYD

An esteemed correspondent writes: "Are you not supposed to give your American readers some Church news? . . . I know a good many readers of this paper who do not care to read theatrical news, political, socialistic items in a Church paper. . . . then a sneer at the idea of Religious book week. . . . do give us some real good news. . . . I know you can write about better things, then why don't you?"

So glad to get a friendly kick from anybody. The sad fact remains that the "better things" this good lady refers to go mostly to the waste paper basket. There is also the danger of covering other people's ground. Then there is that question-begging word, "religion." Eating and drinking was religion to Paul. Whatever he did he did to the glory of God. Charles Kingsley smoked his pipe to the glory of God. Paul and Kingsley were live wires and their works live today. We can still read "Alton Locke" and enjoy it. How many of the religious books of the last two centuries are readable today? We did not say there were no religious books worth reading; those that are do not require my recommendation. The question is, how many of them will be readable in ten years' time?

* * *

But now for some Church news . . . as some of our readers understand it.

"A wonderfully happy though very strenuous eight weeks" is the description given by the Bishop of St. Albans of his recent visit to the United States. In a letter to the diocese he writes:—"Out of the fifty-four days actually in the country I had seven days on which I neither travelled nor spoke, though on three of these I had to spend some time in preparing lectures or sermons. On the forty-seven other days (and nights) I spent one hundred and fifty-six hours travelling by train. I covered over four thousand five hundred miles on the railroad, and did about five hundred miles by car, and spoke seventy-five times, besides twice on the ship."

* * *

In Selby Abbey there is a window bearing the Washington arms—the white shield with three red stars and two bars—which are said to be one of the inspirations of the "stars and stripes." The vicar of the abbey, Canon Solloway, does not think that the founder of George Washington's family came from the district around Selby, but, having given considerable time to investigating the association

THE CHRISTIAN WAY

PEOPLE generally seem to agree that the world is in a sorry mess. There are two economic systems fighting for supremacy, which at any time might result in a world conflict. There is a race on between the great nations of the world for naval and military supremacy. The Far East is seething. At home, and throughout the nations of Europe there are millions unemployed and in dire want while all about them are mountains of goods ready to be consumed. IS THERE A CHRISTIAN WAY OUT? Is there any question before us that is more vital? And if it is an all important question has the Church any leadership left that will show us the Christian Way Out? THE WITNESS will have more to say on this subject in forthcoming numbers.

of these arms with the abbey, he hopes soon to be able to publish a detailed statement on the subject. An unpublished manuscript of his is at present in America. This deals largely with the history of the family, and so deeply do the Americans appreciate the historic research undertaken by Canon Solloway that recently Professor Bushnell Hart, the American historian, presented him with a bust of Washington on behalf of the Washington bi-centenary commission.

I copy the above extract from the *Guardian*. The question of the origin of the Stars and Stripes has been dealt with in my little book, *American Shrines in England*, published by Talbot and Co., Paternoster Row.

* * *

Something of the work which is being done by the Brotherhood of St. Francis of Assisi, at Flowers Farm, Batcombe, Dorset, and elsewhere, for the rescue of the "down and out" men who tramp the roads, was told by the Warden, Brother Douglas, in an address at St. Martin's, Ludgate Hill. The brotherhood, he said, was run on the two principles of poverty and prayer. They were dealing with young tramps who wanted to get off the road. The brotherhood might not have more money in the bank than would pay six months' bills. If any more came in, it was put into an expansion fund, which was held by the diocesan finance board of the Salisbury diocese, to found new homes; and new homes were coming into being. Young men were taught handicrafts, and were engaged also in market-gardening, and other industries. The brotherhood was further endeavouring to secure a reform of the Vagrancy Laws.

RELIGION SCHOOL ESTABLISHED AT ST. JAMES' CHURCH

By ELEANOR HOWES

As the third step in transforming St. James' Church, Philadelphia, from a conventional parish church to a city church, a weekday school of religion has been established for adult education. With the Rev. Dr. Leicester C. Lewis as director, the school is being carried on along the lines of similar work being done in England, largely under the leadership of the Rev. Cyril E. Hudson, of the Church tutorial association.

There are about 150 persons enrolled in the School. The Rev. Dr. Joseph Fort Newton is giving a course on "The Great Prophets", and the Rev. Dr. John Mockridge is teaching two classes on the Bible and the Creed. Dr. Lewis has four courses, entitled "Prophets and Problems of the 19th Century", "Education in Churchmanship", "Our Christian Library" and "The Nature and Practice of Prayer".

* * *

In a recent sermon, Dr. Newton declared that Gandhi is the greatest world figure today, and cited the need for spiritual leadership as the most potent factor in leading civilization out of the present depression.

"The world is passing through a period of stress and strain," he said "a period which is long overdue and one full of much-needed jolts. The only way out is through spiritual insight and understanding."

"Gandhi, the greatest world figure of today, is a remarkable spiritual leader. He has shaped a great empire through soul force. He is the shining embodiment of religious spirit."

* * *

A service of Choral Evensong has been inaugurated on Sunday afternoons at five in St. Paul's Church, Chestnut Hill, the Rev. Malcolm E. Peabody, rector. The services, of which the boy choir is the special feature, are followed by organ recitals by Arthur W. Howes, Jr., choir-master and organist. The Rev. John H. Norris, rector of the Church of St. Luke the Beloved Physician, intones the entire Evening Prayer. Mr. Norris was the soloist in Old St. Peter's Church, Philadelphia, for several years before entering the ministry. There is no address at these services. The organ recitals are made up entirely of religious music, chiefly choral preludes.

Bishop Fiske, Mr. Milo H. Gates and Mr. Frank Polk have been elected trustees of the General Seminary by the alumni. Their terms will expire January 1, 1935.

SIR HERBERT AMES THINKS WE SHOULD JOIN THE LEAGUE

By ELEANOR H. WILSON

Sir Herbert Ames, for seven years treasurer of the League of Nations, gave an address recently in the parish house of Christ Church Cathedral, Eau Claire, his subject,—“The League of Nations and disarmament.” He told the following story apropos of Uncle Sam’s reluctance to join the League, fearing that the smart European diplomats would steal his very clothing.

Three men were travelling in a first class carriage of a train in Germany, an Englishman, a German and an American. The American took out a cigar, lit it and proceeded to smoke. The German spoke up:

“You must not do that!”

“Why not?”

“Because this is a ‘Nicht Raucher’, it is not a smoking compartment and it is strictly ‘verboten’ to smoke in here.”

“Well, what are you going to do about it?” said the American.

“I’m going to call the guard”, and the signal was promptly given.

The American, from his seat in the corner, could see the guard approaching down the corridor and was ready. Before the German could open his mouth, he said: “Guard there’s a man in here who is breaking rules.”

“Who is it?” asked the guard, and the American pointed to the German.

“The gentleman there. He is travelling in a first class carriage on a second class ticket!” The guard asked to see the ticket,—and it was for the second class.

“I’ll have to ask you to find your proper coach.” And the German withdrew without a murmur.

The Englishman, a quiet observer of all that had taken place, looked over at the American who was contentedly puffing on his cigar and said:

“I say, I beg your pardon, you know that was very clever of you, but what puzzles me is, how in the world did you know that that man was travelling on a second class ticket?”

“Oh, that was easy”, replied the American, “I saw a bit of his ticket sticking out of his vest pocket, and it was the same color as my own.” A broad smile lit the Englishman’s countenance as he exclaimed: “And you Americans say you are afraid to join the League of Nations!”

Another in similar vein:

Three Americans were travelling together on a German train when, just before the guard came to collect tickets, one of them discovered he had lost his. Followed a mad search

RENEWALS PLEASE

THERE are a great many renewals that come due at this particular time of the year. We know that with Christmas, every member canvass, taxes and perhaps decreased income that you all feel poor. But after all THE WITNESS costs you but four cents a week and we really believe that it is a good investment of that sum of money. So won’t you please send in that renewal of yours as soon as you possibly can. It will be a great help to us. Also the offer made before Christmas of your own renewal and a new subscription for some friend for \$3 still holds good and we hope that many of you will take advantage of it.

through his pockets and grip to no avail. His two companions, more travelled than he, painted a dire picture, telling him he would not only be put off at the next station but arrested as well, and held in jail for trial. They had him pretty well scared. Finally one of them said:

“You get down and hide under the seat when the guard comes, you’re a little fellow and we’ll spread our coats over the seat.”

He proceeded to do so. Just before the guard stepped in the door one of the men, in taking down the coats from the rack discovered the missing ticket, but said nothing to the little fellow under the seat. He presented the three tickets. Looking about, the guard said:

“Where’s the third passenger?”

“Oh, you mustn’t mind him,” said his companion, “he’s a very eccentric fellow, he never wants to behave as others do, he prefers to ride under the seat.”

Sir Herbert explained that he had been once asked to speak at a dinner in Boston given by the Sons of the American Revolution. He hesitated to accept, thinking they had made a mistake in inviting him, not knowing his views, but they insisted it was he they wanted so he went. He was seated at the speakers’ table amid a formidable array of military and naval uniforms, and when it came time for him to speak, he prefaced his remarks with these two stories. Thus adroitly did he make his point.

The Rev. Walter H. Gray, assistant at St. John’s, Hartford, has been called as dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. He was at one time a practicing attorney but quit that job to study for the ministry at Virginia Seminary.

MISSIONARY IN CHINA TELLS OF VIRTUES OF TEA

By G. W. BROWNING

Speaking of tea, Mildred Capron of the district of Anking, China, while almost submerged in work resulting from the flood, took time to send the following lyrical English from the wrapper on a package of local tea:

“Our tea merchant,” says the wrapper, “has been established for hundred years more in making of every kind of pure and finest tea which is picked from the famous tea plantations of Chekiang and Anhwei provinces by ourselves. It is made into the Complete Tea through many hands and its flavour without very during a long time. In modern our traffic is prosperously that the pretenders used the similar trade mark to deceive purchasers, but we expressed and hoping the customers would recognize our trade mark ‘Green Bamboo’ that you will never be deceived when patronized.

EFFECTS OF DRINKING TEA

to talk with pleasure.

to quiet one’s heart.

to awaken the drunkard.

to strengthen the brain.

to write poet in high spirits.

to unfeel one’s lonesome.

to lengthen one’s life.

It is the precious article both for domestic and travelins.”

* * *

History was made at a place called Santiago Loma, up in the mountains in Mexico, in November when Bishop Creighton made a visitation to our mission. He had been there before, but only on horseback as the place had never had a road and no wheeled vehicle had ever entered.

A new church, provided by a member of the Woman’s Auxiliary of the Diocese of Pennsylvania, on the Advance Work program, was to be consecrated, and the Bishop was taking in a bell for the tower. For this great event, the people had made a road. As the procession of a truck and two Fords approached, Indians ran from all directions to see the sight.

The church is lovely, one of the largest and best constructed in Mexico, made of “tepetate”, a volcanic rock. The bell is the gift of the Church school of St. James Parish, Elmwood, Long Island. Almost a thousand people came for the service, the majority of them unable to get into the church. Some came from curiosity but, as the Bishop says, an objective lesson is often the best form of propaganda.

BRIEF NEWS ITEMS FROM REGIONS OF CHURCH PIONEERS

By C. H. L. CHANDLER

There is an unusually interesting bit of history in the articles of THE WITNESS, by Bishop Burleson, entitled "Frontier Pioneers", and especially so to one who like myself, as a young layman worked under Bishop Morris, and had a personal acquaintance with many of the old church pioneers. It was a large territory, covered by Bishop Morris and his predecessors, —some 163,000 odd square miles. This is approximately the amount of territory covered today by the states of Ohio, Kentucky, Pennsylvania, Virginia and West Virginia. And travelling, in the days of these pioneers, was done on foot or on horseback, or by ox team or stage.

Yet, they did their work well, and in various stages of growth and development that work is progressing today.

* * *

In a recent letter to his clergy, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, says: "The kind of prosperity which culminates in engulfing a nation in a vast orgy of gambling in fictitious values is not the kind of prosperity for the return of which the Church can conscientiously pray. We are paying for our former prosperity now, by salvaging the human wastage of an era, the supreme symbol of which was the dollar sign I repeat, material prosperity will not save the world. Sacrifice alone can save what His supreme sacrifice has declared to be worth saving."

* * *

In the eastern part of Oregon, and immediately south of the district of Spokane, lies that of Eastern Oregon, with Bishop Remington in charge. A recent issue of the *Oregon Trail Churchman*, mentions five of the cities where The Young People's Fellowship is doing a fine piece of work that would be a credit to the young people anywhere.

* * *

At Bend was held in November, a get-to-gether gathering, attended by a number of delegations coming from a distance. One of these chartered the school bus with funds they had earned for the occasion, in order to make the trip. Other groups came from Burns, Klamath Falls and Hood River. The gathering was held over a Saturday and Sunday, with devotional services and business meetings, and games and refreshments.

* * *

In the southern part of the diocese of Olympia, on the Columbia River lies Vancouver, Washington. Here is located, or was, until a few days ago,



NORMAN NASH
Lectures at the Pacific

St. Luke's Church. On Sunday, December 6th, it was destroyed by fire.

A newspaper account of the fire says "the building was one of the landmarks of the city and of the northwest, the oldest edifice in the city and built in 1871." The "fire was discovered by the rector, the Rev. C. E. Byram, shortly after the morning services." Mr. Byram "braved the flames to save the altar furnishings and a number of rare books kept in the vestry." The fire is supposed to have started from the furnace. The building was a complete loss, the rectory and parish house being saved "only by the heroic work of the fire department and a fire squad of soldiers from Vancouver barracks."

* * *

In Portland, Oregon, Bishop McKim, of Japan, was a week-end visitor on the last Sunday in November. He preached in Trinity Church, Portland, in the morning and at a united service of the East side congregations, in St. Michael and All Angel's, in the evening. On Monday night, Bishop McKim, introduced by Bishop Sumner, and the Japanese Consul, the Hon. Hiraso Acini, spoke to a gathering of laymen at a supper served in the Cathedral parish house in Portland. In view of the great work being done by the Church in Japan, and of the present disturbing relations between Japan and China, both these addresses were of more than unusual interest. The Bishop confined himself strictly to the religious and missionary life of the people and his words coming from one so intimately connected with the religious affairs of that country, were timely and instructive.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Just when it was pretty generally understood that Church magazines were all going out of business along comes the announcement of a new one. Just what the name of it is to be is not stated, but it is to be issued with the approval of the General Convention, is to be a quarterly I take it, and is to deal with such matters as parish histories, diocesan histories and biographies. The announcement states that they have cash enough to carry on for three years. Imagine—cash for three years. I was told yesterday that Editor Shipler of the *Churchman* was done up and had to sail for Bermuda for a rest. I'll bet the receipt of this announcement about a paper with all that money was the blow that laid him low. Most of the weeklies, I judge from what I see in the papers, have hardly enough to carry on for three weeks. Oh well THE WITNESS is all right for a little time yet—at least we were up until last night. I haven't had word this morning. Of course one can never really know these days from one day to the next. Then too we were all made to feel very good by the resolutions passed at the last meeting of the National Council about the Church weeklies; nice pat on the back and three rousing cheers, that. No butter for parsnips to be sure, but with so many parsnips to butter—but I did not mean to get off the subject, and certainly not on to that one. This new magazine is to be edited by Historiographer E. Clowes Chorley. We wish him luck and may he find more gold when his present supply is exhausted.

* * *

According to that story by G. W. Browning, that appears in another column, there is merit in tea also. I must try it some time. I never have any difficulty in talking with pleasure, but I should like sometime "to write poet in high spirits" and I know some of you will write in to suggest that I also might try it "to strengthen the brain."

* * *

The diocesan convention of Colorado is to meet at Pueblo this year instead of Denver; January 26th and 27th.

* * *

Miss Bertha Conde, author and lecturer, conducted a quiet day for 350 women on December 14th at Gethsemane, Minneapolis. The day was sponsored by the Minneapolis deanery of the Woman's Auxiliary.

* * *

Rev. Lisle H. Cone was ordained priest by Bishop McCormick of West-

ern Michigan at the Good Shepherd, Allegan. The Rev. Lewis B. Whittemore of Grand Rapids preached. There were fourteen of the diocesan clergy present. Mr. Cone is in charge of the Allegan parish.

The preachers at the noonday services during January at Trinity Church, New York, are the Rev. H. B. Jones of Albany, the Rev. John Mockridge of Philadelphia, the Rev. W. A. McClenthen of Baltimore and the Rev. Edward S. Travers of Rhinebeck, N. Y.

The conference on Church Architecture was held in New York December 18 and 19th, opening with a service at the Cathedral of St John the Divine. One of the highlights of the conference was an address by Mr. Ralph Adams Cram who stated that colonial church buildings were pretty awful and that nothing really decent was built until 1880. In 1900 the reform really got under way "until now ecclesiastical architecture in the United States stands higher than in any other country in the world. There is a complete return to the architecture of Christian Europe and today Protestant churches are even more insistent than are Catholic churches on having the most ecclesiastical and beautiful structures their architects can produce."

There was an address also by Dean Milo H. Gates, a member of the Church Commission on Architecture.

The Rev. Edgar H. Goold, president of St. Augustine's College, has been speaking on the work of the college before large audiences in the south. He spoke at St. Philip's, a colored congregation in Hawkinsville, on December first. This is a particularly active congregation.

In order that their church school might hear the recent radio address by Bishop Perry, St. John's, and St. Paul's, Savannah, had radios installed. The children listened to the address in place of their regular classes. Writes our correspondent: "The talk was greatly enjoyed but the music was a disappointment. We felt that our Presiding Bishop should have been supported by a great choir."

The Rev. Thomas Hill Carson was ordained to the priesthood at St. Stephen's, Wilkesburg, Pa., by Bishop Mann on December 13th. The sermon was preached by the Rev. Fleming James, professor at the Berkeley Divinity School.

Mrs. Clarence Carpenter has given to the new chapel at Trinity College, in memory of her husband, Clarence Carpenter, Class of 1882, a proces-

sional cross of sterling silver with coloured enameled shields of the seals of the college and the diocese of Connecticut. The work was carried out in co-operation with the architects, Frohmann, Robb and Little, at the studios of A. R. Mowbray and Company, Ltd. of London. This is one of the finest individual gifts to the new chapel.

The Rev. Norman Nash, who is rapidly becoming distinguished as a professor, of all things, has gone to the west to lecture during the month of January at the Pacific Divinity School. When he is home he is at the Cambridge Seminary.

Bishop Green of Mississippi got a new title the other day. He says that he has often been called "Bishop Coadjutor" and "Bishop Coadjustor" but that the letter addressing him as "Bishop Court of Judah" which he received the other day was entirely new.

The Rev. W. T. Capers Jr., Okmulgee, Oklahoma, has accepted the rectorship of St. Stephen's, Terre Haute, Indiana.

The Auxiliary of Central New York has promised \$3000 toward the fund for equipment for the new church hospital at Sagada, P. I.

Fathers present sons for ordination; at St. Paul's, Syracuse, the Rev. Dr. H. H. Hadley, rector, presented his son for ordination to the diaconate . . . Henry Harrison Hadley Jr. is

the name. At St. Mary's, Reading, Pa., the Rev. Eugene A. Heim, rector presented his son, K. E. Heim for ordination to the priesthood.

Three long established Church schools for girls failed to open their doors this fall: St. Mary's, Knoxville, Grafton Hall, Fond du Lac and St. Mary's, Dallas. The General Convention instructed the National Council to make a survey of the situation in our Church schools with an idea of aiding them if possible.

Bishop Casady of Oklahoma advanced the Rev. Edwin A. Morton to the priesthood on the 16th at Sapulpa, Oklahoma; and on the 18th he ordained priest George H. Quarterman at Ardmore. They are in charge at these places.

Chicago is to have a diocesan Normal School with the idea of bringing every church school teacher into a definite program of training. The school will meet in St. James' parish house from January 11th through the 22nd of February. There is a faculty of a whole flock of people, all of whom have specialized in some phase of religious instruction.

The fellowship of social workers of the diocese of New York held their mid-winter gathering on December 14th at St. James' parish house, with the Rev. and Mrs. Crowder as hosts. The Christmas spirit was introduced when the secretary, the Rev. Floyd Van Keuren, told them that they were all to sing car-

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ols rather than to listen to an address. The quiet hour before the dinner was conducted by the Rev. E. C. Russell, rector of St. Ann's. There were close to one hundred present.

* * *

The consolidation of the Hospital of St. Barnabas and the Hospital for Women and Children, both of Newark, is soon to be effected. It is hoped soon to construct a new building on the site of the present St. Barnabas', to house the consolidated institutions.

* * *

At the Holy Comforter, Richmond, Va., there is a Church Club made up of officers and men of a large railroad company. They had a meeting recently with 150 present with addresses by the president and the vice-president of the company and by the rector of the parish, the Rev. W. E. Mann, who is said to be the only railroad chaplain in the country. The club, which is called the Boosters', has regular monthly meetings in the parish house.

* * *

Church Army expects about ten candidates to attend their training school when it opens for another term in Providence this coming month. Among them will be women who for the first time are now eligible for Church Army service.

* * *

A new history of Grace Church, Providence, R. I., commemorating its 100th anniversary which was celebrated in 1929, has appeared. It is written by Professor H. B. Huntington of Brown University, who is the clerk of the parish vestry. The parish has given three bishops to the Church, Bishop John Henshaw and Bishop Thomas M. Clark, the latter becoming presiding bishop. It also gave Bishop David Greer to New York. Among its famous rectors have been the Rev. Floyd W. Tomkins, now of Holy Trinity, Philadelphia, the late Dean Rousmaniere of Boston, Dean Sturges, the present dean of the cathedral in Boston. The present rector is the Rev. William A. Lawrence, son of Bishop Lawrence.

* * *

The "tiniest sanctuary in the world" is said to be St. Thomas' Chapel of the Church of the Redeemer, Brooklyn. Soon after the war ended, the rector, the Rev. Thomas J. Lacey, created this chapel as a memorial of the establishment of peace. He took for the purpose a long-disused vestibule or porch of the Church, fastened the inner door and set an altar against it on the top step. The outer door is never closed. The chapel is close to the street, and is said to be used by many passers-by. Since it was set

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apart it has been beautified with a number of gifts, the latest being a marble foot-pace with mosaic insets. Two or three people may comfortably kneel in this "tiniest chapel"; a half-dozen would crowd it.

* * *

There was a lively discussion of the marriage canon at the meeting of the Des Moines, Iowa, deanery, held at Ames.

The most interesting feature of the Des Moines Deanery meeting, held at St. John's, Ames, Iowa, Dec. seventh, was the spirited discussion of the new Marriage Canon. The Rev. Harry S. Longley, Jr. told the story of the action of the Convention in the passage of this interesting piece of legislation. When the question of preparing people for marriage was considered, the most valuable help was given by The Rev. Clarence Reimer of Council Bluffs. He told of how he talked simply and frankly with both the parties to be married, then with each of them separately, and finally with them both together again. He discusses with them the importance of the new economic arrangements that must be made; advises the settlement before marriage of the question of whether one or both shall work, how the income shall be handled, the value of having a home where there is room for some privacy from each other, and many other intensely practical matters. Then the social and family adjustments are talked over: the "in-laws", the friends of the husband and the wife, and the importance of religious understanding and sympathy in the new home. Finally advice is given on the physical side of marriage to avoid the numerous hazards that arise through the ignorance of both parties in the early days of marriage. The subject of birth control came in for its usual interesting and fruitless discussion.

* * *

St. Paul's Church, Flatbush, has two early Eucharists every Sunday, at 7:30 and 8:30. The second of these is especially for young people, and has a special choir and an address. Attendance at this 8:30 service has grown to an average of 200 every Sunday, and it has been necessary to engage an extra priest to help in the administration, so as not to prolong the time of the service unduly.

* * *

The Rev. Edward Burleson, injured in a hunting accident during the summer is still in St. Luke's Hos-

pital, Spokane, Washington. While hunting this venerable missionary, who retired a couple of years ago, accidentally discharged his gun and shot most of the lower part of his face away. There have already been 12 operations and there are to be several more before the plastic surgeon has constructed a new face for Mr. Burleson. He was the general missionary in North Dakota and in Idaho for many years and is the brother of Bishop Burleson.

* * *

The Rev. Alva E. Carpenter, dean of the convocation of Providence, R. I., died on December 14. Practically his entire ministry has been spent in Rhode Island. He retired a few years ago but since then has been teaching history at the Church Army School.

* * *

The House of Happiness is a settlement house in an isolated spot in the mountains of north east Alabama. It is a diocesan project and is conducted by Miss Augusta Martin. In that particular community, there is a word that carries with it the supreme of insult, it has all the bitterness and hatred of many maledictions rolled into one and intensified many times. That word is "catholic." One of Miss Martin's early tasks was to suffer from the taunt of being a catholic, and to overcome the handicap. Once she had in her home a little mountain Miss whose hair was ragged and shaggy. She tried to give the girl a hair cut but was met with defiant resistance, "No. I don't want none of your catholic haircuts." Some time later, the son of an Englishman, who had settled in that particular cove,

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was talking with some cronies in the cross-roads store. He listened to the horrible abuse piled on Miss Martin's head and finally he spoke up: "You knew my father, and you know he was no catholic. His Church was the same as Miss Martin's Church. So who talks against Miss Martin talks against my dead father, and he is going to have me to whip." This settled for all time the question of the catholicity of the House of Happiness. The neighbors are all satisfied now that it "ain't catholic."

* * *

Triple ordination at the Cathedral in Albany when Bishop Oldham ordained the Revs. Lester Martin and William D. Orr to the priesthood and C. Kenneth Acherman was ordained deacon.

* * *

The Rev. Skipper H. W. Bell of the sea scout ship "Wasp" was the speaker on December 10th at the dinner of the Utica, N. Y. Scout Council. He spoke on sea scouting.

* * *

The Rev. James F. Root, St. Luke's, Utica, was the preacher at a special service of the Young People's Fellowship of the diocese of Central New York, held in Calvary, Utica, on December 13th.

* * *

Teaching missions have been held in every parish and mission in the diocese of Mississippi since the General Convention. Both Bishop Bratton and Bishop Green have been running all over the diocese, and there have been in addition a number of speakers from outside the diocese.

* * *

Chicago has raised its ten million to take care of those in want. Now the Church, according to an announcement made by Bishop Stewart, is to complete its diocesan emergency fund to take care of the social service stations of the Church. They are seeking \$54,000, and Mr. Samuel Insull Jr., who was the chairman of the committee to raise the city fund, is tackling the job.

* * *

Dr. Grafton Burke, for twenty-five years director of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, will address the Professional Staff of St. John's Hospital, Brooklyn, at their monthly meeting in January. Mrs. Burke will speak to the Brooklyn Branch of the Guild of St. Barnabas for Nurses at their monthly meeting in St. John's Chapel Dec. 21.

* * *

The Very Rev. Henry A. Post of St. Mark's Cathedral in Salt Lake City has been busy the last few weeks completing a plan whereby he will take care of many of the unemployed members of the Church in Salt Lake City. He has organized

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a pantry in which he has stored canned goods, groceries, etc., and a storeroom where he has stacks of 2nd hand clothing, gifts of the congregation of St. Mark's. In addition to this he has an employment bureau where those needing help and those needing work may apply. Both enterprises are filling a long felt need in our church. The Woman's Guild have undertaken to mend articles of clothing sent in for distribution. St. Margaret's Guild has undertaken to look after a large family for the coming months. 100 envelopes have been distributed to members of the congregation who have pledged monthly donations for this type of work and in this way many who have been unemployed have been cared for.

* * *

From India, in a station near Bombay another missionary suffering from the persistence of ancient customs writes, "The funeral of some of these old men would certainly cheer me up wonderfully. Some of the elders of certain castes seem to spend their old age trying to undo the good effects of much of the hard work that we have put into education. Apparently they would rather arrange an unsuitable marriage than a suitable one; there is more likelihood of quarrels and divorces in which they can enjoy their power. They sit around like vultures over a difficulty which they have created through their own wickedness."

For example, they arranged a certain highly unsuitable marriage not long since, which was soon followed by a divorce that was unjust, and then the wife had a serious illness which they said was sent by the gods, as punishment. They demanded that the young man involved should have a trial by ordeal and things had reached such a pitch that the missionary to avoid actual bloodshed permitted the ordeal. The young man was supposed to remain submerged in a tank of water while his brother ran a distance of 200 yards. His ability to stay under water was supposed to establish his innocence, and fortunately it did.

* * *

The students of many middle-western colleges, come from home towns where there is no church. So that they may enjoy some of the pleasures of the festival, one college church—St. John's-by-the-Campus in Ames, Iowa, has a Candle-light carol service the last Sunday before the Christmas holiday season. No light but candle-light is used. On every window sill, on crude, tall candelabra fastened to the ends of pews, and wherever a holder can be placed, candles burn. A mystery play of the Nativity is presented in a series of tableaux, and appropriate carols are

sung by the congregation to interpret the meaning of the pictures. Interspersed are Bible readings read by a lector. After the service, the students pile into waiting cars and go about the town singing at the hospitals and homes of the sick and shut-in. Thus they contribute to the holiday pleasure of those unable to attend the service. To wind-up the day, they return to the student center and have a bowl of hot soup. By using this service and by making an occasion of the Twelfth-night ceremonies, the students are able to share in the Christmas festival in a

way they could not if the college church did not make this special provision for them.

* * *

If you have occasion to give missionary talks to children, you may find this, from the Rev. William Payne of California, useful to illustrate a connection between the home parish and the far-off mission field.

"What is a telegraph?" asked an Arab.

"A telegraph," replied his friend, "is a long dog. You tickle his nose in Beirut and he wags his tail in Damascus."

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Grace Church, Brooklyn Heights

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.
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Grace and St. Peter's Church Baltimore, Md.

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The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
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. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

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Christ Church, Cincinnati

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Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

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Rev. Julian D. Hamlin
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.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
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Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
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Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

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