

# *The* **WITNESS**

CHICAGO, ILL., MARCH 16, 1933

## AN EDITORIAL

ANY question of leadership involves three essentials: conviction of sin, conviction of righteousness, conviction of judgment. First we must be convinced something is wrong; second, that it can be put right; third, that to put it right will cost us something. We are all convinced of sin—that something is wrong; also of righteousness, that things can be put right. We need to be convinced of judgment—each of us, conscious of our share of the selfishness which has brought our country to the verge of collapse, must pay our share of the price necessary to put things right. Don't blame bankers; don't blame politicians—blame yourself and resolve to make gladly the sacrifices that our leader in the White House must demand of each and every one of us if his leadership is to be effective. With such united action things can be put right. We gave it gladly for war. How much more willingly should we, as Christians, enter into a great cooperative effort to build a social order that will mean peace, happiness and security for all.

MESSAGE OF THE WEEK



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# THE WITNESS

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## THE NEW DEAL

*By*

GEORGE CRAIG STEWART  
*The Bishop of Chicago*

TODAY our whole social life must be rebuilt, and no one yet has provided an intelligent plan for the re-building. It is not the business of the Church to assume the task of social architect. Economists, sociologists, statemen, governments will essay that. But I believe it is the business of the Church to insist upon certain principles of reconstruction, to which the social architects must give heed. I may not be competent to build a house; that is, of course, the task of trained architects, designers, engineers; but since my family is to live in the house, since my children are to live in the house, I shall exercise my rights in insisting that there shall be light and air in the bedrooms and that the plumbing be good, and that the heating plant be adequate, and that the windows shall not rattle, and that the foundations be secure, and that the roof does not leak.

The new social order must be builded upon sound moral and spiritual foundations. The acquisitive instinct, that powerful and effective agent of so much that we call progress, must be curbed and kept in place. It must not be permitted to submerge the sense of social responsibility, and to lord it over the whole of life. Corporate greed must be restrained. Production for use, production for service must come before production for profit. Competitive ruthlessness must give way to co-operative brotherliness. Social planning for the common good must take the place of selfish planning for the benefit of the few. There must be effected a wider and a fairer distribution of the wealth of the world. Workers in industry, workers on the farms, workers in the city, workers in the country, must be safeguarded by society against unemployment and the want which comes with sickness and old age. The last General Convention went on record, after full discussion, in favor of the prin-

ciple which calls for the use of economic reserves not merely for the payment of dividends and interest in a period when they are not earned, but for the payment of wages in a period of unemployment. The Convention did not commit itself to unemployment insurance as a compulsory method, but it did notify industry that if industry does not voluntarily adopt some form of unemployment insurance then this Church will favor legislation forcing it to do so. Children must be protected from exploitation, and provided with education and recreation and the chance for moral and spiritual nurture.

The roots of crime must be ploughed up,—bad breeding, bitter poverty, with its attendants of bad housing, under-nourishment, adverse environment; and the ground must be cleared for the planting of moral and religious ideals and the principles of good citizenship. Politics, which is often today the partner and protector of crime, must be cleansed of its rottenness, and office-holding be restored to the high dignity and honor and responsibility contemplated by the founders of the government.

War, with all its attendant horrors of savagery, must be sternly outlawed, and international friendship and concord established among the people of the earth.

Fine words these, but, as the Spanish say, "they butter no parsnips." They do not, except they be incarnated into high resolves of men and women moved by deeply spiritual motives, and dedicated to high spiritual goals. What we need in this hour is not only intelligent planning but a spiritual dynamic. We need to be captured and controlled by Christ. Our supreme social need is men and women who actually believe in the principles of Jesus Christ, and reflect the spirit of Jesus Christ, and who can sincerely pray "Thy Kingdom come," because they are doing something to make it come.



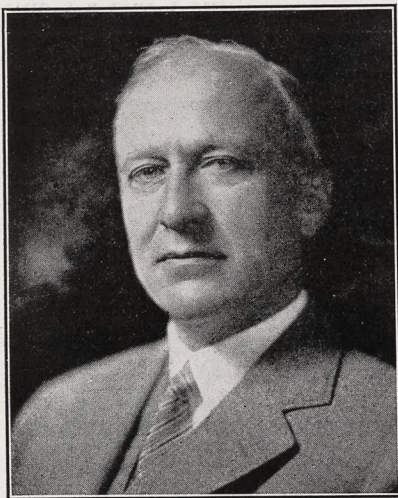
# MISSIONS AND INDUSTRY

By

ALBERT L. SCOTT

*Engineer and Commissioner of the Laymen's Inquiry*

MISSIONS have heretofore not dealt generally with problems raised by industry. Here and there throughout the Orient there are industrial



MR. SCOTT

schools, both for boys and girls. The purpose of these schools is to develop teachers, to serve as a means of evangelism and to train their students for the practical life of the housewife, artisan or farmer. There are a few social settlements, more or less inadequately equipped and staffed by missionaries

who, with a few exceptions, are not trained in dealing with social questions. There are only the beginnings of training schools for social workers. Research, to indicate the best methods of approach of missions to industrial problems, has hardly begun.

There are several reasons why missions have been slow to undertake to deal with the new social relationships caused by the growth of industry.

In the first place, here in America the Protestant churches have been slow in developing a technique to handle industrial questions. Churches do not consider it within their province to attempt to cope with technological unemployment, housing, occupational diseases and the proper relations between employer and employee. Since missionaries can only teach the type of Christianity which they have themselves imbibed at home, they can hardly be expected to develop intelligent programs of social betterment.

Secondly, most missionaries believe that their first duty is to work primarily for the salvation of the individual. Many are frankly suspicious of social programs as being subtly subversive of the great thing they are supposed to do, viz: to evangelize those who are "lost."

Thirdly, missions have only recently begun to realize that "man is a unity and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social." Therefore, mission boards have been slow to take measures looking to the improvement of social and economic environment.

Fourthly, the need for mission work is so overwhelming in avenues of work already begun, such as, for example, evangelism, education and medicine, that boards have been reluctant to impose further burdens

upon their already strained budgets and overworked missionaries.

But the problems occasioned by factory developments will not wait. Already there is overcrowding in great cities, coming particularly as the result of western industrial life in India and Japan. This movement to the cities, with the inevitable change in environment and the lessening of the hold of family, clan or caste, brings to the fore the ever-recurring problems of health and disease, of proper and adequate housing, of suitable recreation and amusements, and of the rebuilding of new social alignments.

THESE are not theoretical questions. Modernization has arrived. Cotton mills, silk filatures, steel works, ship yards, mines, cement plants, jute manufacturing, using western methods, jostle unceremoniously with the old village industries and the ancient arts and crafts. In the process of change, age-long social customs tend to be uprooted, family ties to be broken, and religious sanctions to be forgotten.

The fact that these old habits are in the process of being uprooted gives to missions a rare opportunity to be helpful in building a new social order, based on Christian principles and practice.

This new social order must start with persons. There is no other way to build a Christian society except by individuals filled with the spirit of Jesus. But such individuals will flower to a better Christian character if their economic condition is improved, their environment is healthful and if they have an opportunity for education and cultural development.

In the Orient where poverty is so stark, the need for economic betterment seems imperative and to meet this need missions must use methods which heretofore they have not considered as of primary importance.

First, missions must develop research methods in social questions to determine what is best to be done. Then they must be wise enough to establish policies based upon their research findings. Here is a splendid opportunity for interdenominational cooperation. One good school of research could serve all the different denominations in one country engaged in the type of work we are discussing. Such research should include a study of actual conditions and tests of proposed methods of relief, before they are actually adopted by a mission. A school of research should also keep closely in touch with governmental and other agencies and should be a medium of exchange of information on the solution or failure in solution of social problems. This would make it possible to duplicate successes and avoid failures.

Secondly, missions doing social work must be staffed with a certain proportion of trained social workers from America. There are now practically none. They should also develop schools for training indigenous



social workers. Beginnings of such schools are in Japan happily in existence. They should be encouraged and supported. Here is another fine place for cooperation between different mission groups.

**T**HIRDLY, mission forces need to pay more attention to molding public opinion on social questions. To do this effectively requires intelligence and a certain freedom from emotional bias. Industrial problems are extremely difficult to deal with at best, partly because they nearly always involve what the Bible calls "a root of all evil"—viz: the love of money. Hence, any attempt to influence public opinion if it is to be successful, must be based on social and economic research, facts and experience, so compellingly presented as to demand attention.

Fourthly, missions should exemplify their social programs and try out proposed methods in their own social welfare settlements. Here lies a most attractive field not only for showing the love of Christ in simple service but also in reaching solutions for social problems which may not only benefit the land where the settlement is located but enrich the social and religious thinking of the world.

It must be borne in mind in considering this additional burden upon the missionary program that Christianity has great assets to draw upon to meet this challenge. The ideals of Jesus make a deep appeal to the Oriental mind, especially when expressed in deeds of mercy and helpfulness. Christianity also, by its insis-

tence upon the value and worth of personality, in woman as well as man, bears in its very nature a message of hope which a lonely soul torn from his home by the lure of industry greatly needs. This makes the appeal to the Christian church to help in solving the problems of industry a compelling call. If we can rise to the need of industrial Asia we shall also learn lessons which the Church may apply to similar problems at home.

\* \* \* \* \*

QUESTIONS

1. What is the effect of climate in making industrial problems more acute?
2. What is and should be the relation between missions and European and American business men in the Orient? What are the reasons for the present solution?
3. What should be the attitude of missions toward labor unions? Toward Socialism? Toward Communism?
4. Should missions make evangelism a compulsory adjunct of social settlement activities?
5. What are the worst evils of the western factory methods in the Orient?
6. Is the profit motive in business compatible with Jesus' teaching? Discuss.
7. Should the answer be "no", what substitute for the profit motive is suggested?
8. Should the answer be "yes", how can the profit motive be so controlled as to prevent the evils now inherent in industrial life?
9. Should the missionaries assist in developing native crafts, and home industries? Give arguments pro and con.
10. What do you think of this declaration of the Jerusalem meeting of the International Missionary Conference, 1928; "The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men the world over as their Redeemer and to win them for entrance into the joy of His discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. We are, therefore, desirous that the program of missionary work among all people may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."
11. What do you think of this aim of missions proposed by the Laymen's Commission; "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to His spirit in the life of the world."

## THE PERSONAL IDEA

By

BISHOP JOHNSON

**I**T HAS been my fortune to live in an era that has been dominated by the scientific mind. These scientists have endeavored to solve the problems of the universe by eliminating the elements of personality from the equation. The result has been a mechanistic civilization in which automobiles have replaced horses, and robots have taken the place of men, and telephones and radios have been substituted for more intimate personal contacts. We have created great corporations which are impersonal and which have been quite impatient of human relations and quite indifferent to human values. They have in times of prosperity imported hordes of laborers in whom they had no personal interest and in times of adversity they have dumped these men upon public charity to support. These corporations have been managed by supermen who have refused to recognize their responsibility to society and when these corporations have fallen into the hands of a Krueger or an Insull, they have been exploited ruthlessly to the distress of thousands of innocent victims.

This impersonal attitude toward human beings has naturally produced a theology which regards God as

an impersonal force and the universe as a soulless corporation. The element of personality has been eliminated from the equation because it cannot be measured by a yard stick or be examined with a microscope. Man is merely a gadget on the rim of an enormous machine. Humanism has tried to save man's personality as something which has occurred without any background of personality in the Creator. In short the most wonderful thing in creation has no reality apart from the creature.

Revealed religion on the other hand has assumed personality in the Creator as the necessary background to personality in man. The Hebrew word for God was the "I am," and the whole content of Holy Scripture is that of a personal God who wills to reveal Himself to man in successive manifestations. It is summed up in the language of common sense when the prophet says "He that made the ear shall He not hear and He that made the eye shall He not see." The sophistical arguments by which men deny these personal qualities in God are not convincing to the man whose mind is set on righteousness.

**A**S SOON as man rids himself of a personal God he loses moral standards and effective motives for

This is the third of a series of articles on "Our Baptismal Vow."



spiritual endeavor. It is futile to talk of methods of overcoming delinquency when there are no standards toward which those methods tend. The effort to get rid of a personal God and substitute some other motive and purpose for righteous living reminds me of a man who scrambles a jig-saw puzzle which has been put together so that it forms a picture and then attempts to construct a different picture out of the various pieces. It is easy to scramble the pieces but no one has ever succeeded in making a different picture out of these pieces.

We confuse analysis with synthesis. Because I can analyze water into hydrogen and oxygen, does not mean that water no longer exists, nor does it mean that I can put together two parts hydrogen and one part oxygen and produce something else than water. The fact that modern psychiatrists can analyze human actions does not mean that the combinations of those actions and reactions do not constitute personality.

From the days of Abraham until our own time, the basis of discipleship has been found in a sense of personal relationship between man and God, whereby man assumes certain responsibilities for which God promises certain results. It is essentially a personal contact between man and God which results, when followed faithfully, in the development of a certain character. When I meet a youth who has been trained to practice the presence of God, I am impressed with the fact that such experience has produced a result which in my appreciation of values surpasses anything else in the way of character with which I am acquainted.

I am willing to agree that we do not all have the same sense of values, but it is I think incumbent upon each of us to be guided and governed by that sense of values which we possess. If purity and stability and loveableness are desirable qualities in human souls then so far as I am able to judge, an intimate personal relationship to Jesus Christ produces something that exceeds in worth anything that I have ever discovered in human beings. The young girl with a sincere vocation to be a sister; the young boy with a distinct vocation to the priesthood possess qualities which excite admiration. And I do not know how the same thing can be produced in any other way. It is undoubtedly true that these incipient virtues may be clouded in after life, but I have had a glimpse of something which exceeds in value all other experiences.

The great regret of my own life has been the inability to carry the ideals of my youthful enthusiasm into the reality of fulfilment, but I did catch a glimpse of possibilities which I longed to realize. There are periods in life when the person who follows Christ is permitted to be with Him on the Mount and to know that it is good to be there, even though when we come down from the Mount we have the humiliation of failure to cope with an epileptic world.

**T**HE point that I am making is that such personal experience is based upon a sense of personal relationship too real to be ignored, too precious to be thrown away.

Back of our baptismal vows renewed in confirmation

lies this sense of a Heavenly Father Who is to be trusted not to deceive us in the purest aspirations of our lives. It is the sense of awareness that life does not end in dust and ashes but in a wonderful exaltation of our human desires. It is similar to the urge of the artist or of the musician whose desires cannot be valued in terms of the laboratory or the dissecting room. It is not an analysis of something in the past but a yearning for something in the future. Why pursue such a vision? Because I believe in the integrity of the universe and of the creator, that God never deceives man's intellectual quests, or his artistic longings or his spiritual desires. They are all legitimate but no one of them can be measured by the technique of the other.

Science, art and religion has each a process of its own, and that of religion is friendship with God. Without this vital elan, the warmth of religion becomes phosphorous, lacking light, heat and energy. He that believeth in a personal relationship with God has the witness in himself.

I enter into covenant with God because it produces in me that for which my soul yearneth and which nothing else will satisfy.

## *Witness Bible Class*

*Conducted by*

IRWIN ST. JOHN TUCKER

AMOS: DISTURBER OF THE FEAST

*Lesson Twenty-four*

**B**ETHEL held high festival. Multitudes from all over the North Country gathered at the shrine where Jacob had seen the vision, there to roast the sacrificial meat and to sing and dance all the night through. Sons of the Prophets danced and sang and told fortunes and story-tellers recounted the stories of Abraham, Isaac and Jacob.

Over in one corner a disturbance arose. There a new prophet appeared, one whose burning eloquence rose in a rhythmic chant of denunciation upon the foes of the Lord's people. First a denunciation of Damascus—the chief enemy of North Israel. Applause. Then denunciation of Gaza—again applause. The orator went on, his eloquence surging higher and higher, as he pronounced condemnation upon Tyre, and upon Edom and others. The crowd, much larger now, waxed delirious with patriotic enthusiasm.

Then the prophet swung nearer home in a denunciation of Judah, but even then there was applause for Israel and Judah had been at war. But the prophet was only working up to his climax as he shouted in a terrible burst of indignation against Israel

“Because they sold the righteous for silver,  
And the needy for a pair of shoes,  
That grind the head of the poor into the dust of the earth  
And turn aside the way of the meek.”

This was unpatriotic. There were murmurs, but the



prophet went on denouncing those in high places "who store up violence and robbery in their palaces." This was bad enough—scolding prominent citizens—but he then became unchivalrous as he turned to the society ladies and called them "cows of bashan, which crush the needy; which say to their husbands, 'bring that we may drink'." The society ladies must have their highballs, even though there be not enough to feed the children of the poor. But the prophet pronounced their doom: "They shall be led away captive, with hooks in their noses."

His denunciation of the luxury of the revellers grew more and more terrible, rising to grander and grander flights of poetry, ending with a definite threat of revolution. Someone objected to his unpatriotic utterances. Amos replied: "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." He went on:

"Forasmuch therefore as your treading is upon the poor,  
And ye take from him burdens of wheat,  
Ye have built houses of hewn stone, but ye shall not dwell in them;  
Ye have planted pleasant vineyards, but ye shall not drink wine of them;  
For I know your manifold transgressions, and your mighty sins;  
They afflict the just, they take a bribe,  
And they turn aside the poor in the gate from his right."

Someone broke in to say that it was not prudent to make such charges. Amos replied: "Therefore he that is prudent will keep silent in such a time—for it is an evil time." The counsel of tact—such tact as forced Paul Jones from his post as Bishop of Utah because he imprudently told the truth in war time. But Amos had no tact. He shouted: "The sanctuaries of Israel shall be laid waste, and I will rise up against the house of Jeroboam with a sword."

It was time to call a halt. Amaziah, high priest, sent word to the king that treasonable talk was about. He said to Amos, "You fortune-teller, go back to your own land of Judah"—as if he said, "Go back to Russia if you don't like it here." But Amos made no compromise, continuing to dash the claim that they were God's own chosen people.

Amos was the first of the literary prophets—the first to reduce his utterances to writing. The burden of his message is a fierce flame of anger against oppression of the poor. The nation is unfaithful to its Covenant when it oppresses the poor, and therefore it forfeits the right to live in the land of the Covenant. Unless it repents swiftly it will be destroyed.

Like the roar of thunder the prophecy of Amos rings in our ears today. The comfortable gospel which we have preached for so many years has turned to wormwood and gall. Let us try now, in this hour of change and foreboding, to raise our voices in the ancient prophetic cry of Amos. "Thus saith the Lord."

NEXT WEEK: HOSEA, THE BROKEN HEART

## Let's Know

By  
BISHOP WILSON

### UNITARIANS

IT IS commonly understood that the Unitarians do not have any creed—in fact, do not believe in such a thing. Somebody might remark that there is a negative creed right there. Anyhow, a friend of mine has written me that they do have a creed after all which runs as follows—"I believe in the fatherhood of God, the brotherhood of man, and the neighborhood of Boston."

Unitarianism, as the denial of the deity of our Lord, appears here and there ever since the days of the Apostles in such forms as Sabellianism, Adoptionism, Arianism, etc. However, it did not take the name and develop a really positive teaching until the Reformation period. About 1570 a movement in this direction got under way in Poland which soon gathered around the personal leadership of one named Socinus. Its activities spread chiefly into Prussia and Transylvania. For the better part of a century the Socinians flourished, troubled by internal dissensions with Anabaptists and other fanatical elements and by unfriendly pressure from more orthodox Christians. Then the Jesuits got after them and fairly well cleared them out except in Transylvania where a small number of Hungarian Unitarians remain to the present day.

In the freer atmosphere of England the movement began to take shape about the time it was being smothered on the continent. John Biddle, Joseph Priestly, and James Martineau were their chief leaders in the next two hundred years, during which time they opened chapels of their own, made connections with the remnants on the continent, and produced considerable literature in support of their position.

Toward the middle of the eighteenth century, back in colonial days, Unitarian ideas began to find favor among the New England Congregationalists in this country, tho, strangely enough, the first definite Unitarian move occurred in Kings Chapel, Boston, which was an Episcopal Church originally. Reaction to the spiritual atrocities of Calvinism, especially as exemplified in the school of Jonathan Edwards, stimulated the Unitarian interest. For some time it consisted merely in the diffusion of Unitarian ideas within the membership of various church bodies. But in 1819 William Ellery Channing preached a sermon in Baltimore calling for a show-down and thereafter separate congregations began to be formed.

The American Unitarian Association was organized in 1825. It was not until 1865 that the first representative convention was held, resulting in the formation of the National Unitarian Conference. During that intervening period Theodore Parker and Ralph Waldo Emerson had been powerful promoters of the movement. Financial support came very generously from a Jamaica planter named Robert Hibbert. He created a fund which has made possible the publication of the Hibbert Lectures and the Hibbert Journal.



The Unitarians have no accepted doctrinal basis. They are entirely congregational in their organization. They do practically no missionary work. Their heavy stress is upon intellectual culture and humanitarian activity. In recent years they have been steadily declining in numbers. They now report some sixty thousand members and are on the point of effecting a union with the Universalists which would produce a combined membership of slightly over a hundred thousand.

## Casual Comment

By

BERNARD IDDINGS BELL

IN THE central area of Philadelphia, which used to be residential but is very little so today, there are seven Episcopal Churches. In them, according to Dr. D. M. Steele, rector of St. Luke's and the Epiphany, the gross congregation does not exceed a thousand persons on an average Sunday. Yet these churches own over five millions of dollars worth of real estate and have, in addition, over four millions in endowments and other assets. In other words it takes \$9,000 worth of investment to take care of each yearly attendant. It costs the Church \$8.65 at five per cent, each week per person. This seems ridiculous somehow, at least to Dr. Steele, who has resigned rather than have further part in carrying on such a work.

He admits that he does not know exactly what ought to be done about it. To combine the parishes might not help much. Why not transplant St. Luke's into the country? But what country? Its former families have moved away in every direction. And it seems futile to hope that the district will ever again be full of resident people. At any rate he knows that to keep on running a great church for a handful of people is wrong, and he cannot be a party to it any longer. One must admire his courage and honesty.

This is merely the Philadelphia version of a common problem. Why not close these seven churches, impound the nine million dollars; erect a down-town cathedral with, say, a third of it; use another third to endow the same, and make the rest an endowment for God's poor who still do haunt the neighborhood? That is only one of many suggestions that come to mind. Any reader can think up a good way to use the money. The one above occurred in a similar set of circumstances to a mid-western bishop, about fifteen years ago. In his city only three parishes were involved. They would have none of it. Parochial loyalties were strong, even though the parishes were dead. After awhile a couple of fires wiped two of them out and they dwindled to almost nothing, their once great resources mostly dissipated. Philadelphia might well ponder what happened, or rather failed to happen, in Chicago. And other cities, even New York itself, might devote a bit of thought to it. Parochialism is terribly expensive.

## Just Souls

By

C. RUSSELL MOODEY

MAGIC CARPET OR PRAYER RUG?

IN THESE days when intense reality presses in on all sides it is only natural that man seeks out the supernatural. This urge has become so great that hosts of men and women board the Magic Carpet for a cruise in the realm of enchantment. Their one and only purpose is to break away from the monotony of drab routine, and give their imagination free rein. It is all very thrilling while it lasts, but the trouble is it doesn't last. The good ship "Dreams" goes into a tail-spin and comes down to earth with a thud. And the passengers suddenly jolted into their senses find themselves more deeply embedded in the very things from which they sought release.

A better approach to the supernatural is on the Prayer Rug. To remain on earth and let a suppliant Soul reach up into the Spiritual and find its God. To get down on the knees and ask the Christ to grace the heart, and abide in it. This policy will eliminate the thud that is caused by a sudden return to reality, and increase the God impact so vital in our lives today.

Lent has its many phases. And in the keeping of Lent we can major in many attitudes. I suggest that this year we revive the habit of praying and ask God to dwell in our hearts. Let us get out the Prayer Rug and use it constantly. And in talking with God we must not ask for material things but for a spiritual stimulus, for soul-energy. Truly "More things are wrought by prayer than this world dreams of." But they are spiritual things leading into character. Our salvation depends not on "flights of fancy" aboard a Magic Carpet, but on "quests of faith" as we daily kneel, in the presence of the Christ, on our Prayer Rug.

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RECTORS: Have someone take subscriptions in your parish during Lent. We allow a commission of fifty cents on each annual subscription.

## THE WITNESS

6140 Cottage Grove Avenue

Chicago



**NEWS NOTES OF  
THE CHURCH IN  
BRIEF PARAGRAPHS**

Edited by W. B. SPOFFORD

A solemn pledge of loyalty and whole-hearted support to the new President was asked of his congregation, and of the nation, in a sermon preached by Bishop Freeman on March 5th at the patriotic service held at Washington Cathedral. The large congregation included members of the President's family, members of the new Cabinet, state governors and other important people. Ministers representing the leading Christian communions in Washington marched in the procession. "Our severest trials as a people," said Bishop Freeman, "have repeatedly proved to be blessings. Nothing so develops our individual or corporate strength as a crisis."

\* \* \*

**Students Meet  
in Edinburgh**

About 2000 students representing nearly all the higher institutions of learning in Great Britain and Ireland met recently in Edinburgh, with 200 present from European countries. They discussed social, economic and international questions, including the Christian responsibility toward Jews. The presence of a Jewish communist and the son of a rabbi helped keep the discussion realistic.

\* \* \*

**California Disaster Reported  
by Bishop Stevens**

The following telegram was received from Bishop Stevens reporting conditions after the earthquake which shook California March 10th:

Catastrophe of great proportions. Property damage may exceed four millions. Loss of life 130. St. Luke's and All Saints' Churches, Long Beach are badly wrecked. Holy Faith, Inglewood, badly damaged. Churches at Compton, Wilmington and Huntington Park suffered. Los Angeles Churches are not seriously affected.

\* \* \*

**Here's a Place Where  
It Really Is Cold**

The thermometer which was left exposed on top of Mt. Denali (McKinley) by Hudson Stuck, long-time missionary in Alaska and first to ascend that mountain, was returned to Washington and examined recently. This type of thermometer is designed to register the lowest air temperature that occurs in its vicinity. The scale on this one was graduated to 93 degrees below zero. Archdeacon Stuck left it on top of the mountain, 15,000 feet high, in 1913. According to the report the index had gone away below the lowest mark, down into the bulb where it could go no further and indicated at

**A NOTICE**

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least 100 below zero. Down on lower levels where people live, Dr. Chapman reports that he has known 60 below at Anvik, an official thermometer at Tanana has recorded 76 below; the unofficial record at Allakaket is 82 below.

\* \* \*

**No Mountain Workers  
Conference**

Economy compels the omission this spring of the Church mountain worker's conference which has been held for several years in connection with the general conference of these workers. This latter conference is being held as usual, meeting this year in Knoxville on March 28-30.

\* \* \*

**Dr. McGregor Accepts  
Job as Secretary**

The Rev. Daniel A. McGregor, professor at the Western Seminary, has accepted the position of executive secretary of the department of religious education of the National Council. It is expected that he will go on the job in the fall.

\* \* \*

**Figures on the  
Unemployed**

According to Dr. Braucher, head of the Play Ground Recreation Association and a member of several commissions that were appointed to deal with the unemployment situation by President Hoover, there are now fully fifteen million people totally unemployed. There are 145,000 women and girls not only unemployed but entirely homeless. There are in all a million and a

quarter homeless people—men and women just wandering about the country seeking work. Of these, in addition to the women, are 135,000 boys under 21 years of age. He gave these figures at a meeting of the social service commission of the Federal Council of Churches which met at the Labor Temple, New York, on March 10th.

\* \* \*

**Many Sign Petition  
to Bishops**

Some weeks ago a postal card statement, addressed to the House of Bishops, was circulated for signatures of Church people, stating that "our clergy cannot participate in celebrations of the Sacrament of the Lord's Supper by ministers who have not had episcopal ordination, and we feel bound to state that if celebrations of the Lord's Supper by ministers not episcopally ordained are permitted in our churches this will precipitate a crisis in our own Church, will break the fellowship of our Church with the Anglican Communion, and will endanger the present hopes of Christian Reunion." Word is now received from the Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, and a member of the Committee of Twenty-five that circulated the petition, that it has been signed by two thousand people.

\* \* \*

**Mission at Parish  
in Albany**

The Rev. John M. McGann conducted a mission at St. Andrew's, Albany, N. Y., from March 5 to 12. One of the features of the mission was a daily celebration followed by a breakfast in the parish house.

\* \* \*

**Another Crack at  
Poor Caesar**

A Negro minister of the old-fashioned type once described a well-known but close-fisted brother as being "as stingy as Caesar." When asked why he thought Caesar was stingy, the minister replied: "Well, you see, when the Pharisees gave our Lord a penny, He asked them, 'Whose subscription is this?' and they answered, 'Caesar's'."

\* \* \*

**Bishop of Liverpool  
to Broadcast**

The international series of devotional addresses that are being broadcast over the Columbia network under the auspices of the New York City Mission Society are on Fridays at 12:30. In announcing Bishop Manning's broadcast of last week we had the time right in the news but had Sunday instead of Friday underneath his picture. We hope none of you missed an exceptionally fine address on this account. Friday is the day, and the broadcast this week is



by the Rt. Rev. Albert A. Davis, the Bishop of Liverpool. Following him, on succeeding Fridays, will be the Bishops of Montreal, Chicago, Toronto and Washington.

\* \* \*

#### Pay Fifty Cents for Free Food

The department of social service of Rhode Island was the guest at a dinner at Trinity, Newport, the other evening, yet everyone of the many present paid fifty cents for their meal. The secretary, Miss Anne Vernon, expressed pleasure that while they were dining a fund was accruing for the help of the needy, and suggested that others who provided banquets for themselves while discussing the needs of the unemployed might follow their example. The cash paid for the free dinner is to be used by the department to help prisoners. The speaker at the party was Canon Allan Shatford of Montreal.

\* \* \*

#### Dr. Newton to Speak in Baltimore

The Rev. Joseph Fort Newton of St. James, Philadelphia, is to be the speaker at the meeting of the Churchman's Club of the diocese of Maryland on April 27th.

\* \* \*

#### Urges More Power for Authorities

The Washington correspondent of the London Times, Sir Willmott Lewis, in addressing a meeting of the Church Mission of Help in Baltimore on March 8th, urged greater power for governmental authorities and international cooperation. He said that not only should this extra power be given but that the people should then join together and give their leaders entire support.

\* \* \*

#### Mrs. Harper Sibley Speaks on Missions

Over 200 members of the Woman's Auxiliary and the Girls' Friendly Society met at Grace Church, Utica, N. Y., and listened to an address on the report of the Laymen's Foreign Missions Inquiry by Mrs. Harper Sibley.

\* \* \*

#### Large Crowds at Chicago Services

The largest audience in years turned out for the opening noon-day service at the Grand Opera House in Chicago where services are being held under the auspices of the Church Club. Bishop Stewart pleaded for penitence and faith.

\* \* \*

#### Churches in Wilmette Cooperating

In Wilmette, Illinois, our Church is cooperating with the Methodist, Presbyterian, Lutheran and Baptist Churches in a series of union services

being held during Lent on Sunday evenings. The Rev. Hubert Carleton, rector of St. Augustine's, is to be the preacher at the service at the Lutheran Church on March 19th.

\* \* \*

#### Special Preachers at Christ Church, Cambridge

Christ Church, Cambridge, ministering to the students of Harvard, has the following special preachers during Lent: Bishop Booth of Vermont; President Barbour of Brown University; Vaughn Merrick, head of St. George's School; John Crocker, student pastor at Princeton; Dean Brown of Yale; Bishop Bennett of Duluth; Frank Nelson of Cincinnati and President Park of Wheaton College.

\* \* \*

#### A Story With a Lesson

A preacher at the close of one of his sermons, according to the Methodist Christian Advocate, said; "Let all in church who are paying their debts stand up." Every man, woman and child arose, with one exception. The preacher seated them and said, "Now every man not paying his debts stand." And the careworn hungry looking man, wearing last summers suit, arose. "How is it

my friend," asked the parson, "that you are the only one here not meeting his obligations?" "Well," he replied meekly, "it is this way. I run a newspaper and these people here are my subscribers, and—"

"Let us pray," cut in the minister.

That is a good story, even if it is not quite pat for THE WITNESS. As a matter of fact the percentage of our subscribers who renew their subscriptions, and do it promptly, is very high. Just what will happen now with this bank mess on our hands I do not dare say, but I hope very much that you will all be able, and glad, to send in your renewals promptly, either with checks as usual, which we will of course accept, or with money orders. Even if the checks cannot be cashed at once we can show a stack of them to the printer and thus indicate to him that our credit is good, because yours is, and that he will eventually get his money.

\* \* \*

#### Wants More Layreaders in Nebraska

In his address to the convention of the diocese of Nebraska, Bishop Shaylor urged that every parish in the diocese have a preaching mission of at least one week; that they all have a parish visitation, with every

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# HARPERS

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family called upon, and that lay-readers be more extensively used as assistants to rectors and for missions. The budget of the diocese was cut 33%. The diocesan officers are being moved to less expensive quarters and Bishop Shayler voluntarily reduced his salary.

\* \* \*

**Incarnation Assistant Ordained Priest**

The Rev. George A. Robertshaw, assistant at the Incarnation, New York, was advanced to the priesthood on St. Matthias Day by Bishop Lloyd. The candidate was presented by the Rev. Thomas A. Conover, Bernardsville, N. J., and the Rev. Howard C. Robbins preached. The rector, the Rev. H. Percy Silver, read the litany.

\* \* \*

**Lectures on Virtues of Organs**

Organs, so I am told, like wine, mellow with age. Yet according to J. Laurence Slater, organist at Grace Church, Utica, N. Y., who came from England about a year ago, the American instrument makes up in mechanical perfections what it lacks in tone perfection. He lectured the other day before the Central New York Guild of Organists.

\* \* \*

**No Church Property Damage in Japan**

The section of northeastern Japan affected by the recent severe earthquake lies within the Missionary District of Tohoku. Bishop Binsted has cabled the Department of Foreign Missions that:

All missionaries are safe and no property damage has been sustained.

Included in the earthquake area are important cities such as Sendai, Koriyama, Morioka and Aomori. In all of these cities, as well as others on the west coast of Japan outside the earthquake area there are good church buildings, kindergartens and residences.

\* \* \*

**Union Services in Little Rock**

Union noonday services are being held at Christ Church, Little Rock, Arkansas, the program of addresses, prayers and Scripture reading being so divided that all the ministers of the city who are cooperating have a part. Among the churches cooperating, upon invitation of the Rev. W. P. Witsell, are the Methodist, Baptist, Christian, Presbyterian, Reformed Presbyterian, Lutheran and Nazarene.

\* \* \*

**Welfare Council Does Fine Work**

The central registration bureau of the Welfare Council of New York takes care of homeless and unat-

tached men and women. During the past year 67,000 different men and 10,000 women have registered and have been provided with food and lodging by the 57 cooperating lodging agencies, many of them cared for over an indefinite period. This centralized agency has been a great blessing to the rectors of the city churches who can send people asking for aid to them, knowing that they will receive proper care.

\* \* \*

**Lent at the Epiphany Washington**

The special preachers at the noonday services at the Epiphany, Washington, D. C., are Rev. H. W. Donegan of Baltimore, Bishop Rogers of Ohio, Bishop Strider of West Virginia, Bishop McCormick of Western Michigan, Bishop Budlong of Connecticut, Bishop Freeman of Washington and the Rev. Barney Phillips, rector.

\* \* \*

**Asks People to Turn to Church**

Chicagoans of all faiths and creeds were called upon to go into their churches last Sunday, the day after the closing of the banks, to seek renewed faith and quietness. "The cure to fear is always to be found in faith," said Bishop Stewart in issuing the call.

\* \* \*

**Noonday Services in Providence**

Grace Church, downtown parish of Providence, is holding daily noonday Lenten services as usual, with several non-Episcopal clergymen as preachers. Among them are the Rev. Alexander MacColl of Philadelphia; the president of Brown University and the Rev. Boynton Merrill of Newton, Massachusetts. From our own there is Dean Sturges of Boston, Canon Shatford of Montreal, Mr. Kinsolving of Trinity, Boston, and Mr. Frederic C. Lawrence of Cambridge who is a brother of the rector.

\* \* \*

**Lectures on Work Among Students**

Miss Katherine Grammer, associate secretary for college work in the province of New England, was the speaker on March 9th of the parish custodians of the United Thank Offering, held at St. John's Cathedral, Providence.

\* \* \*

**Laymen Doing the Preaching in Malone**

Here is something new in the way of Lenten services. At St. Mark's, Malone, N. Y., the rector, the Rev. Arthur R. Cowdery, is having special preaching services each Sunday evening with the sermons all by laymen. The junior warden, who is the head of the large department store in the

town, led off. He was followed by an assistant United States attorney. Then a newspaper editor; a federal judge, a corporation lawyer and finally a furniture dealer. Sounds like a grand idea.

\* \* \*

**Bishop Fiske Conducts Quiet Day**

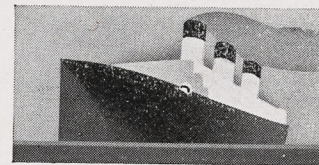
Bishop Fiske of Central New York conducted a quiet day for the clergy of his diocese on March 6th which was largely attended.

\* \* \*

**Reading the Bible in Rhode Island**

They are reading the Bible this Lent in Rhode Island. The diocese through the parishes distributed 10,-

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\* \* \*

#### Going After the Lapsed in Utica

The vestrymen of St. Luke's, Utica, N. Y., conducted a canvass of all lapsed and isolated members of the parish before Lent, securing pledges of attendance at services. A corporate communion of each of the parochial societies is also being held during Lent. The church was taxed to capacity on Ash Wednesday evening.

\* \* \*

#### Better Have a Fire

St. Paul's, Seattle, had a damaging fire in December. It burned out the chancel and the study of the rector, the Rev. Sidney H. Morgan, who lost not only his vestments but books that he had accumulated over a ministry of many years. He went on a vacation to California recently. On his return he found his study rebuilt and refurnished, new vestments where the old ones used to be, and many of the books replaced with brand new ones. In addition the entire church has been re-roofed, the chancel repaired and the organ rebuilt, while a modern lighting system had been installed.

\* \* \*

#### Dr. Bowie Assails Wall Street

Using the testimony given by bank officials before the committee of the United States Senate for material, the Rev. W. Russell Bowie, rector of Grace Church, New York, lit into the bankers in his sermon last Sunday.

"Has it come to the point where the conduct of business must appear to be as ethically bankrupt as it has been bankrupt in financial statesmanship? Is it to be admitted that in business the law of selfishness and the motive of greed are assumed to prevail, and that power is to be used

for the advantage of the man who holds it?

"When 'officers first' would be dishonor on the water, shall it go on being honorable in Wall Street? If so, the gathering indictment against our whole capitalistic order will be immensely strengthened. There is something intolerable in a system which accepts in the realm of money-making the kind of motives which blunt the moral sensitiveness of men."

\* \* \*

#### Preparing New Church School Material

The present objective of the curriculum committee of the department of religious education of the National Council is to present the Church with sixteen new courses by the next General Convention, and in addition to have a number of the proposed senior-high units ready for use. One course, Adventures in Church Worship by Dean Maurice Clarke of Marquette, Michigan, will be ready in June.

\* \* \*

#### Classes Have Communions During Lent

On each of the six Sundays in Lent the Rev. H. C. Benjamin of the Church of the Ascension in Pueblo, Colorado, is having a corporate Com-

munion of each of his confirmation classes of the past six years. Just before Lent he published in his mimeographed parish paper the names of the people who were in each class.

\* \* \*

#### Survey of Negro Work in Chicago

Declaring the Church is pitifully undermanned in its work among the colored population of Chicago, the Diocesan Commission on Colored



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Work has issued a report indicating grave dangers growing out of the situation. Dr. Herbert W. Prince is chairman of the commission.

The commission points out that the Negro population of Chicago now aggregates seven per cent of the total population and that the percentage of delinquency among Negroes has jumped from 3.5 per cent in 1900, to 21 per cent in 1932.

\* \* \*

### Record of Good School Attendance

With an average Church school attendance of 381 for the past term the children of Christ Church, Lonsdale, R. I., had also an average Church attendance of 285 or 75 per cent of those who came to school. The rector, the Rev. Irving A. Evans, says the church service has a carefully planned series of subjects for the children's three-minute sermon. A special secretary records the attendance.

\* \* \*

### Authority Tells About Foreign Missions

"People generally in America, including unfortunately a great majority of those who are personally deeply interested in what the church stands for in the community, simply do not realize how far ahead of ordinary ideas about missions the actual principles and practice of foreign missions have gone," says Rev. Fred F. Goodsell, executive vice president of the American Board of Commissioners for Foreign Missions, who has spent many years in the Mission fields. "People have the most erroneous ideas of what the missionary is trying to do and how he is trying to do it," says Dr. Goodsell who has spent twenty-three years in the Near East under the American Board. "There is overwhelming evidence to support my convictions that in nine cases out of ten Americans of ordinary common sense would heartily commend the spirit and methods of progressive missionaries around the world if they knew a few of them personally and had a chance to understand what they are doing."

"We recognize," continues Dr. Goodsell, "that the Christian religion is one of several religions which have come down to modern folk across many centuries. To many sincere, enlightened people...it is a serious question whether it is an honorable, not to say a Christ-like thing, to seek to change the religion of an individual or nation. We frankly face this doubt and in substance reply; Jesus came not to destroy but to fulfill the spiritual inheritance of every race. He came that all men might have life and have it more abundantly. Every non-Christian religion has values which no fair-minded person, much less Jesus,

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would overlook. The progressive missionary, therefore, must make it his purpose not to proselyte or to encourage proselytism, but to enrich the life of the individual and of society by making Christ known. The fact of the matter is that non-Christian religions are disintegrating in the acid tests of modern life. With many nations it looks like Christ or nothing.

"Humanity is on the march, and America is a part of the caravan. We are no longer spectators; in fact, we never were. But from George Washington's day to the very recent past we have imagined that we could avoid all entangling foreign alliances. We can, if we will, avoid entangling political alliances, but intellectually and socially, morally and spiritually we are bound up in the same bundle of life with all the rest of the world.

"We see the world as Christ pictured it on the background of hate and greed, on the background of lust and pride. We are beginning to glimpse the life of humanity permeated with the spirit of good will, of justice, of righteousness, as Jesus understood these realities. We are beginning to see that without His spirit life is not worth living; that we are merely animals and that there is no such thing as spiritual meaning in the universe.

"The Gospel is still good news to men and women who realize that they have a fight for character on their hands. Jesus is so real so meaningful, so masterful, that they simply must share Him with all the world. That is the way missions began in the first century. We have reached a time in the history of the world when not only our standards of living but also our standards of life are seriously threatened, and we must 'do something about it.' In sheer defense we must undertake the task of making Christ's spirit of good will, fair play and reverence a dominant force among the nations."

\* \* \*

**Layman Is Busy on Sunday Too**

Another layman of the distinguished service order, Mr. Raymond David Holmes, is reported by friends in the diocese of Olympia. As a lay reader he was given charge some months ago of All Saints Mission, Seattle. In a short while, besides conducting services at the mission, he organized neighborhood meetings in several near-by localities, and one of these centers of work has now developed into a fully organized mission known as St. James, Columbia City.

A rented house has been arranged for a chapel and meeting-rooms for organizations, of which there are five, Church school, choir, guild,

junior Daughters of the King and junior Brotherhood. Mr. Holmes conducts Sunday services for St. James Mission at 9:30 and for All Saints at 11. He supervises the two schools and keeps in close touch with the people. Bishop Huston opened the new mission with a celebration

of the Holy Communion and the baptism of several children.

Mr. Holmes is librarian for one of the Seattle newspapers. He is in great demand as music critic and speaker on topics of current interest, probably one of the busiest men in Seattle,

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**Cathedral of St. John the Divine**

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Week Days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 (choral).  
Saturdays: Organ Recital at 4:30.

**All Angels' Church**

West End Ave., at 81st St.  
New York City  
Rev. Geo. A. Trowbridge, Rector  
Holy Communion, 8:00 a. m.  
Morning Prayer and Sermon, 11 a. m.  
Choral Evensong and Sermon, 8 p. m.  
Church School, 11 a. m.  
Holy Days and Thursdays: Holy Communion, 10:30 a. m.

**Church of St. Mary the Virgin**

New York  
46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Low Masses, 7, 8, 9 and 10.  
High Mass and Sermon, 11.  
Vespers and Benediction, 8.  
Week-day Masses, 7, 8 and 9:30.  
Confessions, Sat. 3 to 5; 8 to 9.

**Grace Church, New York**

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

**The Heavenly Rest and Beloved Disciple, New York**

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
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Sunday School 9:30 a. m. Morning Service and Sermon 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.  
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

**The Incarnation**

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D.  
Sundays: 8, 10, 11 a. m.; 4 p. m.  
Wednesdays: 10 a. m.  
Daily: 12:20 p. m.

**St. Bartholomew's Church**

Park Ave. and 51st St., New York  
Rev. G. P. T. Sargent, D.D., Rector  
8 a. m., Holy Communion, 9:30 a. m., Church School, 11 a. m., Morning Service and Sermon, 4 p. m., Evensong, Special Music.

**St. Paul's Church**

Flatbush, Brooklyn, N. Y.  
Sunday Services:  
Holy Communion, 7:30 a. m.  
Holy Communion Choral, 8:30 a. m.  
Morning Service, 11:00 a. m.  
Evening Service, 8:00 p. m.

**St. Mark's, Milwaukee**

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11.  
Gamma Kappa Delta: 6 p. m.  
Holy Days: 10 a. m.

**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, 8.  
Weekdays: 8, 12:05.  
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

**St. Mark's, Berkeley, California**

Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11 a. m.; 7:45 p. m.  
Wednesdays: 10:30 a. m.

**Christ Church Cathedral**

Hartford, Conn.  
Cor. Main and Church Streets  
The Very Rev. S. R. Colladay, D.D.  
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.  
Daily: 7:00, 12:10, 5:00.  
Holy Days and Wednesdays, 11:00 a. m.  
Holy Communion.

**Grace and St. Peter's Church**

Baltimore, Md.  
(Park Avenue and Monument Street)  
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.

**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.

**Church of St. John the Evangelist**

Boston  
Bowdoin Street, Beacon Hill  
The Cowley Fathers  
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.  
Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.  
Confessions: Saturdays, 3-5 and 7-9 p. 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.

**Rhode Island**

**St. Stephen's Church in Providence**

114 George Street  
The Rev. Charles Townsend, Rector  
Sundays: 8 and 9:30 a. m. Holy Communion, 11 a. m. Sung Mass and Sermon, 5:30 p. m. Evening Prayer.  
Week Days: 7 a. m. Mass, 7:30 a. m. Matins, 5:30 p. m. Evensong.  
Confessions Saturdays: 4:30-5:30 p. m. 7:30-8:30 p. m.



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