

The **WITNESS**

CHICAGO, ILL., JUNE 18, 1931

The Church Paper

By

ROGER BABSON

I BELIEVE that every Christian home should have a Church paper on its library table, not only for its own inspiration but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial news and various other forms of news in which different magazines specialize.

MESSAGE OF THE WEEK

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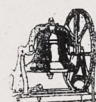
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THE SHIP

An Editorial by

BISHOP JOHNSON

THE Church has a hard time in keeping on its way because of the cross currents and contrary winds which it encounters and which necessitate frequent spinning of the wheel and adjustment of the sails that it may pursue its course. In discussing this question one ought to always keep in mind that the first concern of the ship is for its passengers. Even if the ship is blown out of its path the passengers must be fed and their wants attended. So under all circumstances the Church is a sanctuary for the traveller on his way to a distant port. It continues to concern itself with children and penitents, with the sorrowful and the dying, with the poor and the lonely.

That is one phase of its work which should never be confused with its chart and compass. The Church has to sail in the seas that are provided. For example there is one problem in Russia, another in Italy, another in England and quite a different one in the United States. The Church is an institution which, while it ought not to be of this world, must needs be in it, and the officers and crew are composed of those who belong to the clime and time in which we live. Consequently the corporate character of the Church is seriously affected by the kind of crew it is able to gather in the particular port from which it sails. These sailors are the product of the environment from which they sprang, and while the Church may cause them to conform to its discipline, still there is always a percentage of failure in this endeavor.

THEN the members of the congregation are not merely Church people segregated from the world. They are merchants and lawyers, teachers and housewives, millionaires and paupers, liberals and conservatives—in fact all sorts and conditions of men. Now each time and place has its own cross currents, the strong motives which govern and animate men. First

there is the financial current. The urge to make a living and to acquire wealth. With this motive is tied up love of family, responsibility for service, anxiety for the future. It is extremely difficult to make headway against this current and not at all easy to cross it. This is evident from the number of people who are Christian Socialists, but who do not carry it to the point of their own personal discomfort. They are concerned for the poor, but are not willing yet to sell their goods for their ideals. The love of money has always been the veil which blinds men to the love of God.

Then there is the social current. This also is powerful. To illustrate, I have in mind two excellent institutions in the same city and of similar value. The one institution was mothered by the Church; the other by the social set. There were many more cups of water given in the name of society than there were for the institution that was founded in His name. This caste spirit enters into the Church, sits in particular seats, brings the world into the household of faith and unconsciously but effectively shuts out the humble and meek.

The clergy are not immune to the seductive charm of this cultured but worldly group. It makes hard sailing for the Gospel of the Nazarene Carpenter.

AGAIN there is the scholastic current which would see Christ in order to dissect Him rather than to follow Him. There is nothing more difficult to overcome than the cocksureness of the scientist, even when he invades the area in which he has no accurate information.

Then there are the sectarian cross winds, blowing here and there with exceeding vehemence. They lack the steadiness of trade winds but come in gusts of unequal fury. They take a ghoulish glee in buffeting the Church and are never so joyous as when they stop its progress.

Then there are the cyclones of personal passions and prejudices which would gladly wreck the ship providing they can demonstrate their own superiority.

IF ONE could have a handpicked crew it would be better sailing, but there are so few academically trained men who know how to negotiate swift currents and to adjust themselves to hard blows. Really the selection of a crew to man the ship is not a matter of the quantity of candidates, but their quality. They too come out of the world as volunteers, and somehow we get an undue share of the lame and the halt and the blind.

I have in mind several clergy who could sail a private yacht magnificently but who are a nuisance as one of a crew. It is so easy to be ego-centric and fancy that we are Deo-centric. It is a matter of emphasis on what one means by "Thou shalt have none other gods but me." Who is the me?

And yet in spite of all these difficulties the Church has weathered the storms of many centuries and shows no signs of disintegrating yet. It is a cause for lifting

up our hearts that these winds and currents have not engulfed her, and that her motley crew has not wrecked her.

One must be impressed with the fact that Christ is in the boat, even though at times He seems to sleep, and that the Holy Spirit has been guiding the bark so that it has never fallen into fatal error. It is true that there have been many tragic episodes in which some of us may have been involved, but they have not affected the staunchness of the vessel nor the trueness of her course.

It is quite the fashion to blame the vessel for the weather and to rock the boat through fear, but after all she seems to continue on her way and will eventually bring us into the haven where we would be. What seems to be needed is good seamanship in the boat rather than taking to the hastily constructed rafts on which the fearsome embark, probably with the inevitable fate of the timid.

It is the courageous who weather the storm or, if not, who go down manfully because they have done their best.

MAGNA CARTA: IT'S SPIRITUAL SIDE

By

JOSEPH BUFFINGTON

Senior United States Circuit Judge, Third Circuit

EVERY school child is taught that Magna Carta, the great charter, is one of the foundations of Anglo-Saxon law and liberty. When patriotic speeches are made, I often hear eloquent allusions to that document, but I have seldom met a man who has read the charter, or, indeed can tell me much in detail about its contents, save that it was wrung from King John by the English barons and was the bedrock of English freedom. It is the purpose of this brief article to quote from the charter itself and show what its broader purpose was.

The island or meadow of Runnimeade where, on June 15, 1215, the charter was signed, is a bit of alluvial ground on the Thames about half way between London and Oxford. Desirous of getting two stones from this historic spot, one for the court room of the United States Circuit Court of Appeals at Philadelphia, the other for the open cloister of the noble collegiate chapel which is now being erected at Trinity College, Hartford, through the generous gift of my Trinity College roommate, William Gwinn Mather, of Cleveland, Ohio, I applied to the municipal council of Egham, county of Surry, wherein Runnimeade is situated. That body courteously granted the request but informed me Runnimeade had no large stones, but they would have two concrete blocks made in which small Runnimeade stones would be imbedded. They did so but the blocks, which were shipped by way of Canada, were lost in transit.

I fear the person who perchance purloined the package was disappointed when he opened it, did not realize the historic worth of the slabs and that they possibly found lodgment in an ash heap. On report of the loss the council of Egham duplicated the slabs and one is now at Philadelphia and will in due time and with appropriate ceremony be placed in the court room where it will be an object of keen interest to lawyers who appreciate the basic relation of Magna Carta to English and American law.

BUT why place the companion block in churchly surroundings when in common thought we couple Magna Carta with law and never think of it as reflecting religious facts or principles? Nothing could be further from the fact as the words of the charter themselves bear witness. So also in common thought we picture on one side King John as the grantor and the barons as the grantees of the liberties at stake. Nothing could be further from the truth for as we shall see, coupled with the King in the grant, was the Roman Church acting through the then Pope's legate, and coupled with the barons as grantees was the English Church. Let us turn to the facts which led up to wringing of this charter from King John and the Pope. For some years prior to its grant King John had contended for his right as head of the English nation to select bishops for the English Church. On the other

hand Pope Innocent III had as strongly contended to so appoint as the head of the Roman Church. The contest continued for some years, and finally the Pope sent Pandulf, an Italian priest, as his legate to England, to treat with King John, giving to Pandulf that dreaded dernier resort—a bull of excommunication. For a time John stood firm on his rights as the representative of England and no satisfactory settlement could be effected between him and Pandulf, but when the Pope's sentence of excommunication was produced by the latter, King John surrendered and in May 1213 Pandulf received King John's submission to Rome and as stated in the British Encyclopedia "Formally surrendered England to the representative of Rome to receive it again as a papal fief."

In discussing this surrender of English right to foreign domination, Sir William Blackstone, in his commentaries, says, "the Pope in the reign of King John gained a still greater ascendant here than he had ever before enjoyed" and in commenting on the subsequent grant of the charter, he says it "Confirmed many liberties of the Church." What those pre-existing but now confirmed liberties were, the Charter, as noted below, states and it was to compel King John in addition to preservation of other rights, to retract his surrender of the English government and the English Church to foreign domination that the barons and many leaders of the Church rose in protest and threatened rebellion which was only ended when King John and Pandulf, the Pope's legate, yielded and gave back what King John had surrendered when he made submission to Pandulf in May 1213.

LET us see from the Charter who were the grantors. Without quoting its opening in full and confining ourselves to King John and the Roman Church, we quote from the Charter's opening recital, namely, "John, by the grace of God King of England. . . . greetings—known that looking to God. . . unto the honour of holy church and for the reform of our realm (we have granted as under written) by advice of our venerable fathers, Stephen Archbishop of Canterbury, Primate of all England and Cardinal of the Holy Roman Church . . . of Master Pandulf, subdeacon and member of the household of our Lord Pope." We next turn to the charter to see what grants were made, for "the advancement of Holy Church" "by advice of our venerable fathers, Stephen . . . Cardinal of the Holy Roman Church" and of "Master Pandulf, subdeacon and member of the household of our Lord the Pope" and which the charter states had been ratified by the Pope. At this point we note that this grant of freedom to the English Church is not made in one of the sixty-one intermediate provisions of

*That Magna Carta was a surrender of Roman Church claims is seen from the fact that on August 24, 1215 Pope Innocent in a papal bull issued at that date at Rome declared Magna Carta null and void and following such bull excommunicated the barons. The bull condemning the great charter was as follows:

"We utterly reprobate and condemn any agreement of this kind forbidding, under ban of our anathema, the aforesaid king to presume to observe it, and the barons and their accomplices to exact its performance, declaring void and entirely abolishing both the Charter itself and the obligations and safeguards made, either for its enforcement or in accordance with it, so that they shall have no validity at any time whatsoever."

the charter but is the very first and foremost grant and, as we will see, was restated in the very last grant of the charter, thus showing the paramount importance of the spiritual questions at issue. The first provision of the charter is:

"In the first place we have granted to God, and by this our present charter confirmed for us and our heirs forever that the English Church shall be free, and shall have her rights entire, and her liberties inviolate; and we will that it be thus observed; which is apparent from this that the freedom of elections, which is reckoned most important and very essential to the English Church, we, of our pure and unconstrained will, did grant, and did by our charter confirm and did obtain the ratification of the same from our Lord, Pope Innocent III, before the quarrel arose between us and our barons, and this we will observe, and our will is that it be observed in good faith by our heirs forever. We have also granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever."

The charter's last clause is: "Wherefore it is our will, and we firmly enjoin, that the English Church be free, and that the men in our kingdom have and hold all the aforesaid liberties, rights and concessions, well and peaceably, freely and quietly, fully and wholly, for themselves and their heirs, of us and our heirs, in all respects and in all places forever, as is aforesaid."*

This "freedom of Elections" thereafter enjoyed by the English Church, crossed the seas and when Samuel Seabury was by this same "freedom of Elections" chosen as the first bishop of the overseas American daughter of the English Church and was ordained and served as Bishop of Connecticut, and when historic stones, which felt the tramp of king, baron, papal legate and cardinal in assemblage at Runnimead as they contended whether "the freedom of Elections, which is reckoned most important and very essential to the English church" should perish from the earth, were brought overseas it was meet and right that they should be placed in this college chapel located in the diocese where Bishop Seabury served, where his name was given to its first Chapel and where it is now perpetuated in one of its noble buildings.

Let's Know

By

BISHOP WILSON

MAGNA CARTA

SUNDAY, June 21, will be widely observed in English speaking countries as Magna Carta Sunday, being the Sunday following the signing of that famous Charter of Anglo-Saxon liberties.

King John was without question the worst king who ever sat on the throne of England. Not that he was incompetent. Truth is, he was far too able a man for the peace and comfort of his kingdom. But he was

false, cruel, disloyal, unscrupulous, immoral to the last degree. He raised duplicity to a fine art and played off one enemy against another with the greatest of finesse. His tyrannical conduct has become classical but his energy and shrewdness enabled him to keep his people cowed into submission for many a long year.

Innocent III was Pope at that time and was the most powerful man who ever occupied the papal chair. John got in trouble with him as indeed he did with everybody else, but Innocent was of sterner stuff than most of John's adversaries. The Archbishop of Canterbury died and the Chapter quietly chose his successor. John, however, was determined to have as Primate of the Church a man whom he could control. Therefore he compelled the Chapter to elect another. The rival claimants appealed to Innocent to settle the difficulty. To the consternation of all concerned, the Pope quashed both elections and demanded that a third man, Stephen Langton, should be chosen for the office. John was furious and refused to receive Langton into his Kingdom. Innocent laid an interdict on the country, forbidding all religious observances. A little later he excommunicated King John. This was a serious matter but John was still defiant. Then Innocent declared that an excommunicated king was no longer a Christian and called upon Philip of France to institute a crusade against the de-christianized king of England. John gathered an army for defense but the response was hopelessly inadequate. The barons of England had been abused and cheated long enough and they refused to support John any further.

Then John made a characteristic move. Recognizing that his former game was hopeless, he did an about-face, made a quick submission to the Pope, even going so far as to turn over his kingdom to Innocent, receiving it back again as the Pope's vassal. Then he planned to take bitter vengeance upon his barons, relying on the support of the papacy. By this time, however, the barons had had their fill and presented a solid front to their wilful monarch. Curiously enough it was the new Archbishop, Stephen Langton, who acted as their leader. John was brought to terms and was forced to meet the barons at Runnymede on June 15, 1215. There he was obliged to sign the Great Charter specifically pledging himself to observe certain rights of the people. This, of course, did not please Innocent, who promptly annulled the Charter and tried to support John in repudiating it. But the barons, led by their Archbishop, stood firm and John was forced to make good his word.

One of the first provisions in the Great Charter says that "the Church of England shall be free." Primarily it means freedom from royal tyranny but it was also the first note of that great chorus of protest which swelled louder and louder during the next three centuries against the foreign domination of the English Church by the Roman papacy, reaching its climax in the tumultuous days of Henry VIII. The Great Charter marked a real turning point both for Church and state. It is worthy of commemoration.

What Is God Like?

By

S. M. SHOEMAKER, Jr.

IN ALL the possible relations between God and us, God takes the initiative: it is the heaven already lying about us which dawns upon our sleepy eyes; it is the God Who from the beginnings of what we call time "so loved the world," that finally He came to live in our condition. Our religion forgets this. We are so perky and flip. We find God, and then act as if He were our own idea! The truth is we make too much effort to create in religion, and not enough merely to receive. And in our strain to use God for our purposes, we fashion an idea of God which is our own, but is not Himself at all. Happily this comes to an end: you make the God who affects you up to a point—after that God emerges as He is. And He is better than our ideas of Him. And His dealings with us are better than our prayers would have them. For you who are not only trying to find a worthy concept of God, but also to know Him for yourself, I beg you to remember that He is more eager to find you than you are to find Him.

Now there arises another difficulty in answering the question, how shall we think of God? For us personality is inseparably connected with a body. But God is spirit, and spirit is without body. How shall we conceive of spirit? We see spirit in some representation. Now the representation of God is the character of Jesus. There is in Him precisely the unsoiled perfection which we image as being the nature of God. His life was a clear space, like a mirror in which God's face is seen. Years ago I stood in the Baptistery of St. John Lateran in Rome, craning my neck to see over my head the ancient mosaics: when all at once, the guard slipped into my hand a tiny mirror—and in that mirror I could see a perfect reflection of the mosaics. I could study something over my head by means of something in my hand. That is the purpose—or one purpose—of the life of Jesus, that we may understand the God Who is infinitely above us by means of the Christ Who is at our side.

BUT for some, Jesus is as distant as God. They know little of the barest outlines of His life. They think of Him in terms of a Baby or a Crucifix. Even the Gospels are strange books to them. They need a Gospel on two legs. They need a Gospel not only according to St. Matthew and St. John, but according to you and me. As God sent Jesus, Jesus sent us. We are to be reflectors of Him, as He was for God. We must dare to try to be God-like, to see as God sees, to think as God thinks, to speak as God speaks. The world outside knows very little of the intricacies of our religion, and has little time for them. But it knows well enough when we live up to our profession, and when we fall down on it. It says little, but it is glad when we live like Christians. It says

much, it often sneers, because it is sorry when we fail to live like Christians. Our daily spirit of love and friendliness, our business tactics of generosity and fair play, our own joy and peace in believing—these are the symbols and sacraments of God to the man in the street. And you can never persuade him that anything in the Church is worth having unless he finds these things in you. It is very easy to criticize others: but are you giving to the world any unmistakable sign that God is in your life? Abstract arguments about religion do very little good: but genuinely Christian people preach more sermons and carry more influence than all the disputation in the world.

For us the great God is gentle, the infinite God is available. For us, God is just like Jesus. The Deity of whom philosophers and theologians discourse and dispute is the Heavenly Father whom our little children love. "The oldest and youngest are at work with the strongest." Professor Hocking, in his great book on "The Meaning of God in Human Experience," says that "all knowledge of the whole is of the simplest order. In the presence of the ultimate we shall always remain primitive." Jesus says that except we be converted and become as little children, we shall not see the Kingdom. What some of us need to find God is not only *conversion*, but *reversion* to the child's open-minded simplicity. How shall we think of God? Think of God in terms of Jesus Christ. That is how we shall think of God.

News from England

By

A. MANBY LLOYD

A far-reaching change in the attitude of the Church of England on the questions of marriage and divorce was advocated in a debate by the Bishops of the House of Canterbury. Acting upon a unanimous resolution, the Archbishop appointed seven Bishops to serve on a joint committee of the Church which is to inquire into the question.

The bachelor Bishop of Salisbury, Dr. St. Clair George Donaldson, referred to the "degrading" methods of collusion between husbands and wives to obtain divorces and its demoralizing effect upon hotel servants and others. He suggested that the joint committee should consider "as the ultimate way out of the present distress" a system whereby marriages should be performed by the civil authorities, after which those who took a Christian view of marriage should seek the Church blessing.

The rule should be established, the Bishop added, that no marriage should be celebrated in the church of a person whose partner in a previous marriage was still alive. He also spoke of "the increasing impatience with the thralldom of the marriage tie."

The importance of a definite stand by the Church on the question of marriage and divorce was emphasized by the Archbishop of Canterbury.

"I am convinced," said the Archbishop, "that we

can no longer drift in this matter of marriage and fidelity to our own principles and our relations to the law of the State without grave peril. The time has come, and more than come, when such an inquiry as is proposed should take place."

* * *

Miss Wilkinson, the red-haired little lady who sits on the Labor benches, has just discovered that the cave-women are far more numerous than the cave-men. She means the women who are sentimental enough to work for love. The emancipation of women has meant their freedom to do work and enjoy rights hitherto confined to men. A few become famous or notorious as doctors, barristers, M. P.'s, or athletes on land, air and sea, the rest are mere office drudges. Typing may be a cleaner job than polishing saucepans, but it does not confer freedom. Normal marriage does. All over the country one hears of bank staffs being reduced and the males transferred to other offices to make way for adding machines and girls at thirty bob a week.

* * *

On the evening of Ascension Day the annual open-air service at Finchale Priory, re-instituted many years ago by the late Rev. J. B. Dykes, was repeated. This year the bishop was present. It is believed that this is the first time a Bishop of Durham has attended the service for many hundreds of years.

* * *

The late Dean of Manchester, Dr. Hewlett, having gone to Canterbury, his place has been filled by Dr. Garfield Hodder Williams, late Dean of Llandaff. Dick Shepherd is still at a loose end.

* * *

The monument to Archbishop Davidson now being erected in the courtyard of Lambeth Palace will be unveiled on June 19th.

* * *

The Bishop of Portsmouth, addressing his diocesan conference on Tuesday, said that disintegrating forces were at work in our civilization, relentlessly, persistently, and under many disguises. In the literature of our own country too many of the books offered to the public secretly or openly set aside the faith, misrepresented the teaching of the Church, and jeered at the old paths and those who walked in them, unhesitatingly used repulsive and sacrilegious expressions, together with descriptions of indecencies that would have caused such a wave of disgust in our fathers' time a generation or two before that such obscene allusions would have been burned by the common hangman. On the top of all that was the onward march of the purpose to commercialize Sunday.

CONFIRMATION INSTRUCTIONS

By BISHOP JOHNSON

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THE WITNESS

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CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

TO BRING up a son in the way that he must go and then see him kick over the traces once he reaches his majority must be trying for a father. Anything that Corliss Lamont, young instructor at Columbia University, might say would be relatively unimportant were it not for the fact that he is the son of Thomas W. Lamont, partner of J. P. Morgan. Put his remarks against the background of his environment and they become news. Said this young gentleman the other day: "After all a millionaire has only one stomach. Hence this minority invests its vast surplus of money for the sake of still more profits, recklessly producing and piling up goods which the great majority cannot afford to purchase. Now if this is not a stupid and crazy system, what is? This system, whatever its good points, permits and encourages the exploitation of the many by the few in the name of a cruel and unintelligent god called rugged individualism and worshipped fanatically by Republicans and Democrats alike.

"This system concentrates two-thirds of the wealth and one-third of the income in the hands of approximately 10 per cent of the people and provides for the other 90 per cent chiefly on the marvellous theory that enough will somehow trickle down from the top.

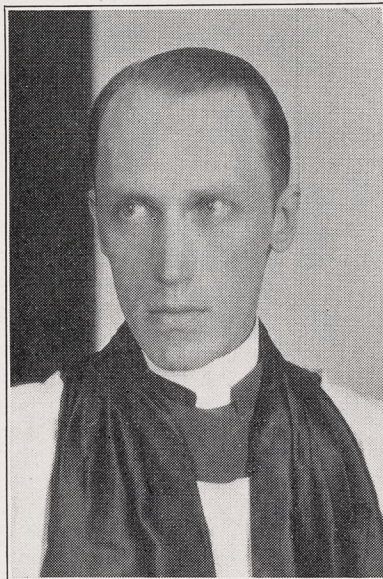
"It is a system, furthermore, which carries within it unmistakably the germs of another terrible war, in the form of a high tariff which is a near-embargo, an unrestrained economic imperialism and struggle for world markets, and an unco-operative policy toward other nations.

"Worst of all, perhaps, in a crisis like the present the master minds who control this system allow little or nothing to be done to bring security to the masses.

"When we ask the master minds why today more than 6,000,000 American children are suffering from malnutrition, or why more than 6,000,000 unemployed adults walk the streets with lean and hungry looks, the answer is that the reason for there not being enough to eat is that there is too much to eat. I submit that such a system is a veritable wonder of wonders!"

* * *

Samuel Seabury, grandson of the first American bishop and clean-up man of New York City, was the headliner at the 106th commencement at



NORMAN R. ALTER
Covers Much Territory

Hobart College, and he held out some hope that city corruption might be dealt with properly.

"Do not be misled," he said, "as to the power of organizations actuated by anti-social purposes. They may be overthrown or compelled to alter their purposes, so as to bring them in accord with social progress.

"Often has this truth been demonstrated in history. A new idea in the field of industry may revolutionize social conditions and open up new and wider fields for multiple forms of endeavor. A corrupt political organization may seize the treasury of your city and use the power of its government for self-enrichment, while the poor and the humble who live within its gates are plundered by the malefactors who fatten upon their misery. They may have back of them many of the organized forces of civil government.

"Notwithstanding that they may be thus strongly entrenched they are not invincible. Why? Because there is one force which is stronger than they are. It is the power of an ideal. That, and that alone, can arouse the spirit and the conscience of the people upon whose apathy these anti-social agencies are accustomed to rely. It alone possesses the potency to overwhelm them. Before it their organizations crumble and their allies and connections are unable to protect them. All this is possible with the power of an ideal

and an aroused public conscience that responds to it."

* * *

Then at the commencement at St. Stephen's College, the warden, the Rev. Bernard Iddings Bell, took universities to task for their tendency to "drown human genius in a sea of complacent mediocrity. American universities are void of anything worthy of the name of education and unless they devoted themselves to the training of more skilled and flexible mentalities capable of understanding modern industrialism, our civilization, which is soon to perish, will never be rebuilt."

* * *

A memorial tablet to the late Rev. Stephen R. Tyng, for forty years the rector of St. George's, New York, was dedicated on May 31st. It is in massive bronze, finished in light antique, and was designed and executed by the J. and R. Lamb Studios. It was the gift of Dr. Tyng's children.

* * *

Young people today are thinking religious questions and those of vocation as well as about frivolous things in life. This is the verdict of a group of leaders in the young people's movement in the Church, expressed in opinions published in the June *Diocese of Chicago*.

Some of the more prominent questions listed by the young people as uppermost in their minds are: What am I going to be when grown up? Is God real? Is there a hereafter and what is it like? If there is nothing after death, what is nothing? How do you know what is right—who decides? What of prohibition, Sovietism, marriage and divorce?

"When one gets past the barrier that most young people present to adults, one finds a sincere interest in serious problems," says Miss Virginia Zimmerman of Ohio. "There is a great hunger among young people for leaders who will be honest enough to think about problems but still be advanced enough in their own development to have something to give."

Earle Harrison, president of the Chicago Young People's association, comes in contact with hundreds of youth seeking employment in a large Chicago department store. He finds that "getting ahead," is the foremost question in the minds of youth today. "Perhaps the hip flask

is in some cases a part of the party equipment today," he comments. "It seems to be the thing to do. Any accusation beyond that, seems to be unjustified."

The university student's attitude is expressed by Miss Sally Ewart, Topeka, Kansas, another leader in the national young people's movement. She admits there is a good deal of drinking among university and college students but pointedly adds that many co-eds do not approve of the drinking habit. While religious organizations do not hold a very prominent place in campus life, she believes there is more serious thinking going on among students than is generally believed.

David E. Evans, Chicago, national councilman of the young people's federation, believes young people are thinking about the same social and economic problems as adults—religion, prohibition, Sovietism, marriage and divorce.

Speaking on behalf of adult leaders, the Rev. F. H. Sill, O. H. C., headmaster of Kent School, expressed satisfaction of the trend of questionings among boys. "I am very hopeful," he says, "for the future as forecast by the thoughts and talks of the boys with whom I am surrounded."

* * *

About a thousand Oneida Indians on the reservation in the diocese of Fond du Lac are baptized members of the Church, living within a ten-mile radius of the Mission of the Holy Apostles, toward which the National Council makes an annual appropriation. The Indians are desperately poor; the mission has to do a good deal of relief work, especially in the winter. There is a day school for about forty boys and girls. The Sisters of the Holy Nativity have a branch house at Oneida, for this Indian work. The Normal Sunday congregation is the best in the diocese. In a special season such as Lent, they have an instruction or a service almost every night, well attended. Bishop Sturtevant says, "These Indians do love their Church and appreciate its ministrations."

* * *

Bishop-elect Stephen E. Keeler of Minnesota was the guest of the Church club of the diocese at a dinner and reception on June 3rd. He pleaded for a united diocese, without divisions as to Churchmanship, with all accepting their full responsibility in the upbuilding of the diocese.

* * *

The Berkeley Divinity School held its 75th commencement on June 3rd and 4th, with the largest attendance of alumni and friends in its history. Colonel Edward L. Taylor of New

CLERICAL SKETCHES

NORMAN R. ALTER

MR. ALTER is the rector of the Church of the Holy Apostles, Ellsworth, Kansas, with charge of churches at Beloit, Mankato, Glen Elder, Cawker City, Sylvan Grove and Geneseo—just to remind you that pastors in the western part of the country do have work to do. Mr. Alter is a graduate of St. John's College, Greeley, Colorado, a school which has been particularly successful in training men for work in a difficult field. He was ordained priest by the Bishop of Salina in 1927 and has spent the years since in the missionary district of Salina.

Haven was elected treasurer to succeed Mr. S. A. York. Other trustees elected were the Rev. Frederick Sill, O. H. C. and the Rev. Floyd Kenyon. Bishop Woodcock of Kentucky was the alumni preacher, with the Rev. F. R. Barry, fellow of Balliol College, Oxford, giving the address.

Mr. Berry said that with so many agencies taking over work which formerly belonged to the clergy there had arisen a question in people's minds as to whether the clergy had any place in the modern world. New developments are in fact driving the clergy back to theology, thinking about God, which is their proper work. The modern world has put its faith in man and has become disillusioned. People today are interested in nothing so much as in theology. This offers the Church and the clergy their great opportunity. Mr. Barry referred in closing to the need of modernism in our forms of worship.

* * *

The seventh annual summer conference of the College of Preachers of Washington Cathedral was in session last week on Mount Saint Alban. Forty-six clergymen from fourteen states were in attendance. A week's consideration was accorded preaching problems. Lecturers included Prof. Wilbur Urban of Yale University, who spoke on "Religious Belief and the Present Situation in Science and Philosophy"; the Rev. Professor R. K. Yerkes of the Philadelphia Divinity School, whose subject was "Sacrifice as Man's Act of Worship", and the Rev. Professor G. Glenn Atkins of Auburn Seminary, Auburn, N. Y., whose lecture topic was "Messiah and Method in Preaching".

* * *

On Wednesday, May 26th, members of the Church of the Incarna-

tion, New York City, were given an opportunity to see in operation the Convalescent Home maintained by that Parish at Lake Mohegan, N. Y. The Incarnation Convalescent Home is an up to date and complete institution located in the beautiful section of Westchester County near Peekskill. Recently, considerable enlarging and improvement of the buildings has been effected, increasing both capacity and efficiency of the Home. At the present time seventy-five patients can be accommodated. After luncheon at the Convalescent Home, Dr. H. Percy Silver, rector of the parish, was host to the party at his country home in Bedford.

* * *

For the first time degrees were conferred by the college department of St. Augustine's College this year. The school, oldest of Church institutions training Negro youth, added a college department two years ago and just graduated its first class. The baccalaureate was preached by the Rev. Charles A. Harrison of Charleston, S. C.; the commencement address was made by Dean Hawkes of Columbia University.

* * *

Vacation Church schools are being held this summer in Nevada. The Rev. John Higgins of Western Seminary is to be in the state during the summer, as is also Mr. Ernest Kellett, recent graduate of St. John's, Greeley.

* * *

As a result of a membership contest in the Church Service League in the little town of Hawthorne, Nevada, where a church building was erected during the past year as an Advance Work project undertaken by Southern Ohio, the attendance was increased from 16 to 39,—with 23 new members paying dues. This was the result of two weeks' work on the part of the women interested in getting greater interest in the work of the Church in the community.

* * *

Two hundred and fifteen boys from sixty-one parishes attended the Second Annual Diocesan Brotherhood Convention in Michigan recently.

* * *

Paul Rusch, of St. Paul's University, Tokyo, Japan, who has been in this country on a mission for St. Luke's Hospital, returns to Japan July 26, to undertake the organization of a national Brotherhood of St. Andrew in that country.

* * *

Continued steady increase in the number of Brotherhood chapters was reported at a semi-annual meeting of the Executive Committee in May.

Michigan still leads with forty Advance Division Brotherhood chapters, but other dioceses are coming forward.

* * *

The Anglican Church, according to reports from London, is pushing forward plans for Church Union. A joint commission on doctrine, composed of representatives of the Anglican and the Eastern Orthodox Churches, will meet this summer in Roumania. At the same time, according to the report, negotiations will be carried on with representatives of Protestant Churches looking toward establishment of cooperation in all Christian projects, notably missions.

The recent visit of the Archbishop of Canterbury to Palestine focussed attention upon Anglican-Orthodox relations. For many years the Church of England and the Orthodox churches of the East have been on cordial terms, but actual union was always impeded by disagreement over the validity of orders.

This involved the question of whether the ministry of one Church could be recognized by the other as a true, valid ministry. The question was virtually settled at the Lambeth Conference in 1930, when Orthodox delegates admitted that the Anglican ministry bore all the valid marks of a true ministry. Four of the nine Orthodox churches already have approved this view.

* * *

Bishop Darst is the director of the senior camp for young people in the diocese of East Carolina, meeting at Camp Leach, near Washington, from June 15th through the 25th. The junior camp is to follow immediately, closing on July 12th, with the Rev. F. D. Dean as director.

* * *

The National Conference of Social Work is in session this week in Minneapolis, with our own Church having a conference under the auspices of the department of Christian social service, and another church conference also being held under the auspices of the Federal Council of Churches. Several joint sessions are being held so as to relate the church conferences to those of the national group, and thus bring the secular and the religious workers into closer fellowship. Among the subjects being discussed at the church conferences: the pastor and life adjustment, with a paper on "The Spiritual development of Girls" by the Rev. C. Rankin Barnes which we hope to publish next week; the church as a factor in the social development of a community; the rural minister and social work; the church and unem-

MAGNA CUM LAUDE

TO THE Rev. John Nevin Sayre whose work for international peace and against the militarization of educational institutions in this country is an outstanding accomplishment—To the diocese of Virginia for changing its constitution so as to give to Negro clergymen a seat and vote in the diocesan council—To Dr. William S. Keller of Cincinnati, who has again opened the summer school for theological students, with the largest enrollment of carefully selected students in its history—To Bishop Jenkins of Nevada whose tiny *Desert Churchman* is one of the most interesting of diocesan papers, a model for brevity, economy and interest.

ployment; religion and mental hygiene; spiritual effects and values of community chests; and a session, which no doubt will be lively, on the subject of birth control. Among the leaders at the church conferences are Dr. Richard Cabot of Boston, Dr. Worth M. Tippy, Dr. Graham Taylor, Miss Gertrude Vaile and J. Prentice Murphy.

* * *

There has been considerable discussion in the newspapers as to whether or not Austrian and German war veterans should be recognized in war memorials. The issue has been brought to the front because of the action at Harvard and at Cornell in refusing to grant such recognition. Now news comes of a dinner given by

an American Legion post of New York in honor of German and Austrian world war veterans who have become, or are becoming, American citizens. This significant resolution was unanimously adopted at the dinner:

"Whereas, this evening there have met and broken bread men who in the great World War bore arms against each other—each fighting for the cause which our respective countrymen felt to be right; and

"Whereas, we who know that war is demanded only when envy and hate have been engendered by political leaders; and

"Whereas, we of the Lexington Post, 108, of the American Legion know that our fallen comrades who threw to us the torch did not intend it to be a perpetual pillar of hate to be transmitted to children even to the third and fourth generations; and

"Whereas, the only way to prevent the breeding of hate and envy in the minds of the children of Europe is by eradicating the causes thereof; therefore be it

"Resolved by the Lexington Post that we urge either new treaties or the revision of old treaties so that love and friendship may supplant envy and hate in the minds of generations in Europe yet unborn and insure that our children's children may never be drawn into the horrors of another war."

* * *

Hamilton West was ordained deacon by Bishop McDowell at the Advent, Birmingham, Alabama, on June 7th. He was presented by the Rev. E. R. Neff, the Rev. Charles Clingman preaching the sermon. Mr.

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West has left for Idaho there to begin his ministry under Bishop Barnwell, his former rector.

* * *

Two bits of news about the American Missal, after which the matter is closed as far as we are concerned since it is getting to be a weary subject. First a letter arrives from Bishop Benjamin Ivins of Milwaukee in which he says:

"It has been brought to my attention that certain individuals are being associated, at least in the minds of some, with the editing and issuing of The American Missal. In justice to them, may I state that the responsibility for the MISSAL is entirely my own. I began the work alone and when I found that because of lack of time it was impossible for me to complete it, I associated with myself the Rev. Marshall M. Day, and the Rev. Vivan A. Peterson. Later we had the assistance of the Rev. Winfred Douglas on the musical portions of the book. The publishers in accepting the manuscript were in no way responsible for anything in it, and much of it they did not see except ultimately in proof form."

Then the diocese of West Virginia appointed a committee at their convention to study the matter and make a report, the chairman of the committee being Bishop Strider. They deplore the publication, stating that while willing to countenance wide liberty, they are sure it is a mistake to allow variations to be standardized and legalized. If one group in the Church is allowed to move toward Rome another has an equal right to move toward Geneva, they point out. Furthermore they state it as their opinion that the book is illegal, since General Convention alone has the power to effect changes in the Holy Communion service.

* * *

Bishop Burleson has returned from a visit to our churches in Europe with interesting bits of news. For one thing he confirmed the American Ambassador, Walter E. Edge, while in Paris, and also the Hon. Charles M. Burke, former commissioner of Indian Affairs, now assistant commissioner of our American exhibits at the Paris Exposition. He found the Rev. Randolph Ray of the Little Church Around the Corner, New York, ministering temporarily in Florence, and the Rev. Theodore Sedgwick doing fine work in Rome. He also visited the Rev. William van Allen, former rector of the Advent, Boston, who is in Munich recovering slowly from a recent illness. As for affairs generally in Europe Bishop Burleson says:

"I found Europe still in the midst

of a great depression, and looking to America for signs of improvement. They realize that what happens here will tremendously influence the welfare of the rest of the world."

* * *

The young people's camp of the diocese of Kansas—Bishop Wise Camp—was held from June 3 to the 7th, with 125 present. Faculty; Rev. James P. DeWolfe of Kansas City; Rev. W. A. Jonnard of Manhattan; Rev. Samuel E. West of Wichita, and Dean Day.

* * *

Dean Day of the cathedral, Topeka, Kansas, was recently elected president of the ministerial association. The association has taken the lead in organizing unemployment relief in the city.

During the winter of last year a committee of citizens spent twenty thousand dollars administering a commissary at which men were given food stuffs in return for their labor on public works. The coming year the citizens' committee on employment is going more deeply into the problem and is planning on more thorough measures.

* * *

Bishop Stires laid the corner stone on June 6th for the new parish house for Christ Church, Manhasset, Long Island. The cost of the new building will be close to \$200,000, of which \$160,000 was raised last year.

* * *

Bishop Brown of Harrisburg was guest of honor at a reception held recently at Trinity Church, Williamsport. The following day the rector, the Ven. Charles E. McCoy, presented a class of twenty-eight for confirma-

tion. On the 27th of May Bishop Brown confirmed a class of sixteen at Carlisle.

* * *

The installation of a new pastor at the South Third Street Presbyterian Church, in Williamsburgh, Brooklyn, recalls a friendship between three clergymen that was unique. Dr. Wells was pastor of this church, Dr. Haskins was the rector of our St. Mark's, and Father Malone was pastor of the Roman Catholic Church in the neighborhood. The three men

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were leaders in their community, and worked together in strong and lasting friendship to the permanent good of their neighborhood. Dr. Haskins was the rector of St. Mark's for sixty years and was remarkable, among other things, for the number of men he sent into the ministry. Dr. Wells, his Presbyterian neighbor, was succeeded by his son and their two pastorates covered seventy-nine years.

* * *

The House of St. Giles the Cripple, Long Island diocesan hospital, recently received a legacy of \$10,000 from Mr. John Welz.

* * *

One hundred Negro clergymen were present at the annual St. Augustine's conference, Raleigh, N. C., June 2nd through the 6th. There were courses given by leading authorities, including the Rev. Gardiner L. Tucker, religious education authority; Miss E. V. Brown, field secretary of the Woman's Auxiliary; the Rev. W. B. Crittenden, general secretary of the National Council; Miss Edna Beardsley, also of the Auxiliary; Mr. Wallace Battle and Dr. Robert Patton of the American Church Institute for Negroes; Rev. Alfred S. Lawrence of Chapel Hill; Miss Edith Steele of the Bishop Tuttle School and Miss J. E. Guernsey of St. Augustine's College.

* * *

Under the heading "Not So Good" the treasurer of the National Council, Dr. Franklin, passes on to you this note:

"On May 1st our collections against the quota were \$45,886.16 ahead of last year. On June 1st we were \$106,306.54 behind, a loss of \$152,142.70 in one month. These erratic variations are in part due to the changing dates of Easter but the \$106,306.54 decrease as of June 1st is real as all collections of Church School Lenten offerings should now be in hand. We must remember however that the dioceses have told us to expect \$154,918 less for 1931 than for 1930 so that our collections in proportion to pledges are not much worse than last year."

* * *

Receipt of \$100,000 from an unknown donor to be used in forwarding construction at Washington Cathedral and in providing employment for additional workmen has been announced by Bishop James E. Freeman. The gift was transmitted through a New York bank. Officials of the bank requested in behalf of the donor that it be applied immediately to the building of the south transept so that an increase could be made in the Cathedral's working forces.

* * *

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prominently engaged in the life of their several communities again became choristers in the choir of Grace Church, Utica, in a service observing the 50th anniversary of the Grace Church Choir Association. In the processional of the choir were 25 boys and 94 men, including present choir members together with three visiting clergymen who once sang in the choir. The occasion brought back to the console for the first time in 22 years J. Francis Day, former organist and choir director.

The sermon was delivered by the Rev. Granville Mercer Williams, S. S. J. E., rector of the Church of St. Mary the Virgin, New York, member of the choir from 1900 to 1903 who was baptized and confirmed in Grace Church. The Gospel was read by the Rev. William Curtis White, St. Michael and All Angel's Church, Baltimore, choir member in 1884 and former curate. Among the choristers was the Rev. Robert C. McGregor, pastor of the North Avenue Presbyterian Church of New Rochelle, who was with the choir from 1883 to 1886.

* * *

Tulsa, Oklahoma, has 25,000 Negroes, the largest Negro colony in the state. The National Council a year ago appropriated \$5,000, from a legacy designated for such use, toward a new building for St. Thomas' colored mission in Tulsa. A little stone church has recently been completed, with a capacity of 150. The Rev. James E. Stratton, a graduate of Bishop Payne Divinity School and later a student at General Theological Seminary, has been in charge for the past year. He presented a

confirmation class of eight last winter and has another of ten awaiting the bishop's visit. There have also been some baptisms, and he is urging his people to efforts for self-support.

* * *

The present registration for the Conference for Church Work which opens on June 22 at Wellesley, Mass. represents one-third of the total registration at last year's conference, and is 20% ahead of the total at this time in 1930. Mrs. V. K. Davis, registrar, reports that twenty-five dioceses are already represented on her books and that of the number so far enrolled 30% are new delegates, who will know the joys of this pioneer

summer school this year for the first time. One-third, again, of the total registration will come under the classification of Juniors. In these statistics there is hope and reassurance for those who have feared the effect of this depressing year upon the summer educational work of the church.

* * *

Going to Denver? Here is a bit of information for you. The General Convention halls are all selected with reference to their proximity to the leading hotels. At least a dozen of these hotels are within four or five blocks of the regular meeting places. Denver does not possess any very large hotels, but the Brown Palace,

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the Cosmopolitan, and the Shirley-Savoy are all within a block of each other, and together will furnish accommodation to those who wish to be at the center of things. Those especially desiring such reservations should make their request at General Convention Headquarters, Exchange Building, Denver, Mr. C. A. Johnson, General Chairman.

There are many other smaller hotels in the immediate vicinity which will take care of the overflow. Those which the committee recommends can be depended upon as affording excellent accommodations at a lower rate than that charged at the larger hotels.

The weather in September should be delightful if it runs true to form; warm in the daytime, and cool at night, with the possibility of frost.

Delegates from the east should purchase their tickets via Denver to Colorado Springs, at no extra cost, thus permitting them to make a week end trip to the Pike's Peak Region without additional train fare. The Convention is open on Wednesday, September 16th, and is expected to close on September 30th.

* * *

Just waiting, it seemed, for the ordination of his son, which took place on April 26th, the Rev. Philip Joseph Deloria died on May 8th after a long illness. He was a former Sioux chieftain, ordained in 1883 by Bishop Mare, and as he was a lay helper before his ordination, he gave a half century of devoted service to the Church, as catechist, missionary priest, orator, translator, and friend. Tipi Sapa was his Indian name.

* * *

To illustrate the well known fact that a missionary never knows what he may be called upon to do, the Rev. John Linsley had been less than a month at his remote destination, Zamboanga, at the far southern tip of the Philippine Islands, when he and a Roman priest were invited to edit, in the regular editor's absence, an issue or two of The Minanao Herald, a 16 page weekly. Moral: Study publicity methods, at a summer conference or in the class to be held at General Convention.

* * *

Bishop Roots recently confirmed twenty-seven persons in three of the Wuhan Churches and in the Chapel of St. Hilda's School, Wuchang, China.

* * *

"The migratory habits of our people still remain," says Bishop Howden of New Mexico and southwest Texas. "People come and go, they are baptized and confirmed, attend church, and then leave for other parts of the country." He adds, how-

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ever, that there seems to be a steady growth and development of Church life. Young people's societies have been established or enlarged, so that the number of boys and girls engaged in Church activities is greater than ever before.

A new oil field developing suddenly in the eastern corner of the state has caused one or two little villages to become towns of eight or ten thousand. The future of oil towns is problematic, of course, but there is great opportunity for Church work. Captain Hamilton of the Church Army is working here, and meeting an encouraging response.

* * *

San Sebastianito is a little new mission in Mexico. At one of their earliest meetings to organize and elect officers, they adopted a quota of twenty dollars for missions.

* * *

Bishop Gilman of Hankow and Miss Grace Lindley of the Woman's Auxiliary were the headliners at the annual meeting of the Auxiliary for the diocese of Minnesota. It was held at Winona on May 27th and about three hundred were present.

* * *

The church school of Grace Church, Cortland, N. Y., has grown so rapidly recently that it has been necessary to build four additional class rooms in the basement of the church.

* * *

Close to 1,200 church school children crowded into St. John's, Savannah, Ga., on Whitsunday for the presentation of the Birthday thank offering.

* * *

West Texas is one of the great rural mission fields to which the National Council makes an appropriate

tion, especially toward the salaries of the archdeacon and three other clergy who have charge of several missions, scattered out over fields larger than some eastern states. They

are making a good impression among the ranch people, and in spite of the fact that other mission boards have built up strong centers with good equipment, at least half the popula-

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Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

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

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The Rev. Harold F. Hohly
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Gethsemane, Minneapolis

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Wed., Thurs., Fri. and Holy Days.

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.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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Christ Church, Cincinnati

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tion is not reached by them and the opportunity for the Episcopal Church is great. The Rio Grande Valley is increasing in population and according to recent surveys is on the way to rapid development within the next three years.

* * *

The following timely resolution was passed at the recent convention of the diocese of Georgia:

WHEREAS, the State of Georgia has suffered the disgrace of three lynchings within a year after freedom from such occurrences for a period of two years, therefore be it

RESOLVED: By the Woman's Auxiliary of the Diocese of Georgia of the Episcopal Church in Convention assembled,

that, this Auxiliary hereby expresses its abhorrence of the crime of lynching and repudiates the belief as sometimes asserted that this crime is justifiable or excusable as a protection of the white women of the South. They believe that lynching is under all circumstances a crime against the dignity of the State, a riotous rebellion against the peace and stability of the social and civic order, under the constituted authorities, of which, legally exercised, women and all other citizens should find the guarantee of their personal protection and safety.

* * *

A parson in Toronto apparently believes that something besides passing resolutions should be done about this birth control matter. He has a clinic where information is being given to brides and bridegrooms and to the husbands and wives of his parish, St. Anne's. He has been threatened with prosecution for his activities. He replies that he does not propose to allow women to go to their deaths from bearing too many children simply because doctors and the government will not inform them. He is being vigorously supported by his congregation of over 1200 working class families to whom he has ministered for over thirty years.

"If people realized, if they lived among working people as I do, heard their tales of trouble and tragedy, they would appreciate the immediate need of the right sort of education," he said.

"God never intended children to be born in squalor and despair. There is a cure for it. We should take it."

The recent Lambeth Conference report favoring birth control and reporting that abstinence was the ideal form of birth control, brought this comment: "Of course it's ideal. But it isn't human.

"It's a question of prevention or

operation. One is harmless, the other dangerous. Every hospital can give you evidence of that."

* * *

Plans are under way for an endowment for the diocese of Alabama and its institutions. A committee of 22 laymen has been appointed to handle the matter.

* * *

Bishop Sterrett of Bethlehem was the preacher of the baccalaureate sermon at the commencement of Lehigh College on June 7th. This is the second year in succession that he has preached the sermon at com-

mencement there. Dr. John Dewey, eminent philosopher, gave the commencement address, his subject being "science and society." The next big job of science, he said, is to build new men and women who shall be able to cope with the material advances that science has made.

* * *

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was in the diocese of Duluth the last week of May, spending most her time in the Indian field, though she did meet with several Auxiliary groups in the diocese.

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ALREADY The Spirit of Missions is giving its readers the General Convention News which they will need, whether they intend going to Denver or whether they want to be informed stay-at-homes.

The June Spirit of Missions, now out, includes articles on problems facing General Convention, the Convention city itself, and the Woman's Auxiliary Triennial as well as striking illustrations of Convention interest.

Subsequent pre-Convention issues—July, August and September—will include even fuller and more complete information concerning General Convention. Pictures, of course!

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