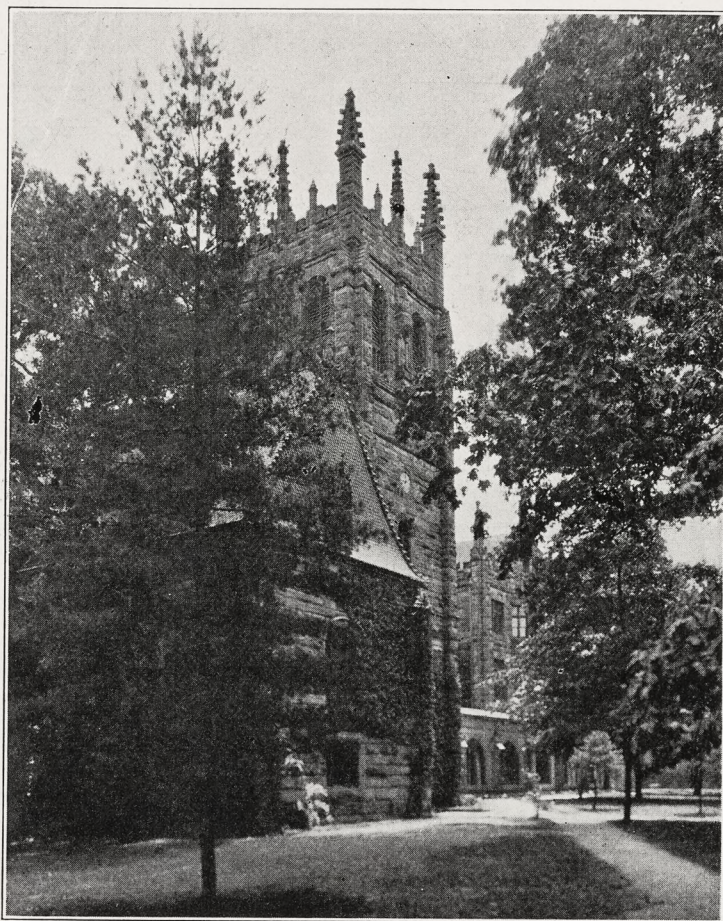


GOOD SPORTSMANSHIP BY BISHOP JOHNSON

The **WITNESS**

CHICAGO, ILL., APRIL 19, 1934



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THE WITNESS

A National Paper of the Episcopal Church

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A DRIVE FOR A HALF MILLION DOLLARS is about to be launched, this time under the direction of laymen. Five men of the diocese of Southern Ohio, with Mr. Charles P. Taft as chairman, have sent out a call to laymen, which you will find published in this paper, together with an editorial by Bishop Johnson dealing with the situation. The laymen have issued a stirring appeal. In it we are reminded of a very real fact; that if a half million dollars in new money is not made available by General Convention a large part of our missionary work will have to be abandoned. They propose the formation of a National Committee of Laymen who will in turn hire as many full-time executives as may be necessary to persuade the laymen of the Church to give the money which will make further cuts in the 1934 budget unnecessary. Just how this National Committee of Laymen is to come into being, and by what authority they are to create still another piece of Church machinery with its necessary overhead to solicit missionary funds, when one already exists, is not made clear in this initial statement. It rather reads as though they were charging the field and publicity departments of the National Council with failure and are asking them to abdicate in favor of a new set of executive secretaries. However, that is a detail which no doubt will be dealt with in the fuller statement that is promised. Meanwhile we congratulate Mr. Taft and his fellow Churchmen for having an enthusiasm for missions sufficiently potent to prompt action.

THIS AFFAIR OF DR. WILLIAM T. WIRT, the Indiana schoolmaster, is indicative of something morbid in our American temperament. He accuses high government officials of being traitors to our institutions and of regarding Mr. Roosevelt as a Keren-sky, to be supplanted by a real Stalin when the "brain-trust" gets ready to pull off the American Bolshevik revolution. Finally a letter to this effect gets read to Congress and the press hears about it. Dr. Wirt says he got this information from one of the "brain-trust" but when asked to name him the good pedagogue refuses and raises a great general bombast, instead, against the whole government policy. Finally he is brought to Washington before a committee, and low and behold the nearest he could get to naming any high government official was Mr. Laurence Todd, the genial reporter in Washington for the Federated Press, which serves a large number of labor papers. And even Mr. Todd, frankly a radical, denies having made

any such statement since, at their dinner party, Dr. Wirt did so much talking that Todd couldn't get a word in edgewise.

One would think that in any civilized community that would be the end of Dr. Wirt. Gossip-peddlers, who charge people with treason and whose charges turn out to be as baseless as these have proved to have been, are either dangerous, or, in cases like Dr. Wirt's, pitiable. But do we hush the matter up, kindly protecting the poor fellow? Not at all. Newspapers, nine out of ten of which are against the New Deal, for reasons plain to those who understand who owns things, keep the business alive by shouting: "There is something in this. Where there is smoke, there is fire."

A generation ago a man would have been expelled from any decent club for such going-on. Not any more. Nowadays it is socially permitted to attack any man on a basis of unsupported general gossip. Do you not like your bishop? "They say" his personal morals are a bit shaky. "They say" that his wife is—oh well. The president proposes a new deal that cramps the style of big business. "They say" says Dr. Wirt. "Somebody whose name I do not feel at liberty to divulge told me that..."

What a nation where a considerable section of the press, journalists of the standing of Mark Sullivan, and many a would-be statesman condone the sort of thing that Dr. Wirt has done.

WHY DO CLERGY APE ROME? This question was discussed at a meeting of the Anglican Society which met in Philadelphia recently and it seemed to be the consensus of opinion that it is because our clergy, many of them, are unaware of the normal, historical and traditional ceremonial of our own Church. It is the purpose of the Anglican Society to make known the beauties of our own historic traditions, ceremonies and rites, so that our clergy may want to follow Anglican usage rather than Roman, as many of them do today. If the society is even moderately successful in their purpose they will deserve thanks.

IS THE UNITED STATES going in for lotteries without any effective protest from the churches? Certainly there has been no effective protest as yet in spite of the fact that the Massachusetts legislature is considering a bill authorizing lotteries, another bill has

been introduced in the New York Assembly, and one authorizing gambling as a means of raising federal revenue has even been introduced in Congress. One had supposed that America was above this method of

fund collecting, practised in old-time Mexico, Ireland, Italy and France. But with the subtle appeal to the sordidness of human nature, it is quite possible that it will be put over unless there is soon a strong protest.

GOOD SPORTSMANSHIP

An Editorial by
BISHOP JOHNSON

IN ORDER that they may know the mind of the Church regarding the present deficit in the National Council treasury for 1933, the impending deficit for 1934, and the amount to be fixed for the quota for 1935, the field department of the National Council has held conferences in various sections of the country at which these and other pertinent questions were discussed. To these conferences were invited bishops, the chairmen of diocesan field departments, delegates to General Convention and those clergy who are to aid the field department in their work this year.

Each of these conferences made recommendations to the National Council which in the nature of the case have no other force than that of suggestion. It is the purpose of this editorial to inform our readers about the situation rather than to feature the particular recommendations that were made by any one conference.

Like most institutions the Church has come out of the depression with a deficit of half a million dollars for 1933 and a similar prospective deficit for 1934 if there is no increase in offerings this year. Fortunately the National Council has resources, stored up, which enable them to borrow such a sum. Our credit is good but even that is limited. For a million people to owe a million dollars is not a serious per capita indebtedness provided each one of the million feels his or her responsibility for the Church's welfare. It was brought out at the Omaha conference that the missionary at the front was our representative who went out in good faith; who is our blood relation, and who is entitled to our support. Certainly when officials appropriate money, which has been given in good faith for a particular purpose, in order to meet their own coal bills or to build their own buildings, they are not only guilty of a misappropriation of funds; they are also guilty of taking the living of an innocent and helpless relative to meet their own obligations. The first duty of Christians is to be honest; the next is to be kind and the third is to be law abiding. When officials deliberately use funds given for one purpose to serve their own interests they have violated the laws of God and man. Such conduct is indefensible. We do not believe that this situation is general, but it is irritating to know that it exists at all.

MOREOVER the bishop or clergyman who declines to cooperate with the Church in its Program and refuses to present the needs of the Church to his own particular congregation is guilty of conduct unbecoming in an official of the Church. He is a Con-

gregationalist masquerading under the guise of a minister of a Church to which he owes his position and his income. The National Church has a right to expect from those who are ordained that they will be loyal to the body which they represent.

It is not how much they secure as the result of their efforts, but how sincerely they attempt to carry out the spirit of their allegiance. The deficit which exists is due to the failure of some to do their share, who expect that those who have borne their share of the burden already shall also carry the burden that they have refused to bear.

If all of the seven thousand congregations in the United States had made a very little effort there would have been no deficit. It would seem to be incumbent on vestries to inquire of their minister whether he is meeting the request that the Church makes upon them to do their share in the collective enterprise. And it is also the duty of rectors to see that vestries use the funds collected for the purpose for which they are given. Of course we can hide in a dugout constructed out of our own excuses and thus effectively prevent the line from going over the top. But the present situation seems to demand that those who have met their quotas shall now be obliged to carry the burden of those who have dug in.

There is no use in getting irritated over the situation. What should be done is to meet the need of the Church regardless of those who, having enlisted as soldiers, have degenerated into camp followers.

THE vital question which effects us all is this: shall a comfortable group of fairly prosperous people, known as the Episcopal Church in the United States of America, pull down the flag and retreat from positions which they have already occupied? So far, we are glad to say, this has not been necessary, but unless we meet the problem fairly we may be confronted with this humiliation. I wonder if such action would not be the antithesis to the prayer, "Deliver us from blood-guiltiness, O Lord." For blood-guiltiness is an offence against our own flesh and blood.

Christ came to make of one blood all nations of the earth and both the missionary and his flock are of that blood which Christ shed in order to purchase the Church of which we are members. Surely we have an obligation to make our sacrifices too for the cause to which He commits us.

In the course of the conference at Omaha a letter was read from the Bishop of Southern Ohio stating

that the laymen of that diocese were facing the problem of the deficit and stating that it was a task which the laymen of the Church should assume. They invited the cooperation of other dioceses in a similar effort. Their position is that we should not load up the regular channels of giving with the added burden of the deficit, but that a group of laymen in each diocese should be formed who could meet the need in their own way. This suggestion met the approval of the conference as being a way out and each bishop present voted to invite the laymen of Southern Ohio to contact the laymen of their dioceses in furtherance of the plan.

I know of nothing which would test the loyalty of laymen more effectively than to face the problem which confronts them. This problem is serious only if nobody cares. As was pointed out in the conference, if each family in the Church were to give one per cent of one month's income the deficit would be more than met.

There is nothing in the situation to lose heart over. Rather there is a hazard to be overcome. In religion as in golf hazards are stimulating to good sportsmanship.

Let's Know

By
BISHOP WILSON

TRACTS

ONE of the many methods for advancing the Church which were devised by that versatile man, Bishop Hobart, more than a century ago was the issuing of tracts—brief popular statements of what the Church stands for. Back in the eighteen-twenties we know that he went to England and conferred with those who were later to be the leaders in the Oxford Movement. It is not at all unlikely that he passed on to them the idea of popular tracts as a useful means for spreading Church information.

At any rate when the Oxford Movement was launched in England in the eighteen-thirties, one of the practical questions was how to reach the public and arouse the Church from its deadly torpor. The little group of enthusiastic leaders decided to do it thru tracts. In the fall of 1833 they began to write and distribute the famous Tracts for the Times at a cost of a penny each. In vacation periods they went about the country scattering them by hand thru the parish clergy. Soon they began to take hold and England was stirred from end to end. Keble, Newman, Pusey and the others were popularly called the Tractarians and the movement was widely known as the Tractarian Movement. Ninety of them were printed and spread thruout the country.

Last year the Church observed the centenary of the Oxford Movement. Now, entering on its second century, the old tractarian idea comes to the front again. A few months ago a group met in New York and decided to issue a set of New Tracts for the New Times stressing the mission of the Church in the new

social and economic condition which now confronts the modern world. The Rev. Frank Gavin is chairman of the board of six editors. With him are associated the Rev. Julian D. Hamlin, the Rev. D. A. McGregor, Spencer Miller, Mary K. Simkhovitch, and Clifford P. Morehouse. The tracts are printed by the Morehouse Publishing Co., at ten cents each. Three of them have already appeared and a fourth is now in the press. If the rest of them measure up to the first three, they will be well worth the modest investment called for.

I have been particularly interested in Dr. McGregor's on the Sacred Humanity. It shows us the Church as a corporate society; the Christian religion is not a monopolistic possession which some individual can carry off to enjoy by himself in his own way; the very essence of it demands relationship with others of the Society; sectarian disintegration is contrary to the fundamental principle of the Christian Gospel; no man can find normal spiritual growth except as one in the large Christian fellowship because spiritual environment is part of the Christian life; this is the Body of Christ of which St. Paul says we are all members and separated individuals are not members of anything. "This new life is the fellowship life of the Christian Church." "Christianity is essentially a Church, that is, a social process." "In a word, a man cannot be a Christian unless he has a brother Christian."

It is of vital importance to recognize the organic oneness of the Church bound together by the spiritual arteries of sacraments. Without this, Church unity becomes an artificial patchwork.

Casual Comment

By
BERNARD IDDINGS BELL

IF Bishop Sherrill of Massachusetts is correctly reported in the Church press, he said on March 22 that Churchmen ought to stop analyzing and criticizing the Church for fear that in the course of our busily finding out what is wrong, enthusiasm for our cause may somewhat be lost. He talks of paralysis by analysis. That sort of advice we have heard before, and frequently, but not for a long time from one who is usually as sane and wise as Dr. Sherrill. He may normally be counted on to keep his head. If even he has gone panicky, and such as he, the Church must be more nearly bankrupt than even I had supposed it.

It is bad advice, my Lord of Massachusetts, to stop getting at the root causes of current Episcopalian indifference and lack of lay giving and go in again for "whooping it up." Haven't we had enough of that? Pentecostal "emotional" orgies ushered in the Nation-Wide Campaign. Look how it has flopped. Let us have no more of high-pressure promotion. The time has come to talk sanely and soberly and in the fear of God about our faults. Let the sentimentality be squeezed out of *The Spirit of Missions*, and out of

our whole approach to Church maintenance and extension problems. We have sinned. If General Convention would spend its three weeks in October fasting, praying and looking facts in the face, that might do some good. The Presiding Bishop's utterances seem to advocate some such procedure. Can you, and in Atlantic City, too, the playground of what Mencken calls "the boobocracy"? Miracles may happen, though not if things are managed in the spirit of blinking at facts for fear of damping down enthusiasm.

The Bishop seems surprised to hear that the laity are not much interested in missions. Well, they are not, or in their local churches either. They do not give and they do not go, in most parishes. Why? Because they think the whole thing exhibits too little honest-to-God religion. They hear too much about "The Church" and too little about God. Dr. Sherrill hits it rightly when he says, "We are not afire as we should be for the Gospel of Christ." Well the fire will not burn if it is smothered with dead ashes. What the laity want is more criticism of the Church, not less, and it would help if the laity saw the bishops leading in the criticism rather than deprecating it. No stopping of analysis, Dr. Sherrill, for the sake of preserving enthusiasm. The laity will not stand for it. They will not fight for it. They will simply stop going to Church and shut up the pocketbooks. They have already done both to a large degree. Window-dressing is no longer enough.

Hearts and Spades

By

CAPTAIN B. FRANK MOUNTFORD

Church Army

SUCH clergy as are keen upon developing the work and witness of the laity may be interested to know of methods tried by Rev. Peter Green, Canon of Manchester Cathedral, and Chaplain to the King. Canon Green is rector of the poor working class parish of St. Philips, Salford, and a long-time friend of Church Army, with Church Army workers on his staff.

A year ago last September he gave to half a dozen different organizations in his parish, subjects for winter study as follows: to the Women's group, the Incarnation; the G. F. S., the Baptism and Temptation; to the Men's Club, the Atonement; to the Rangers and Girl Scouts, the Resurrection; to Rovers and Scouts, the Ascension; and to the Choir, the Holy Spirit.

Then during Lent, at the Monday evening services, each organization was given ample time in which to bring the results of their study before the general congregation in as striking a way as possible. The experiment proved successful and the services week by week drew congregations of upwards of four hundred people.

This past year much the same plan was followed, the topics given for study being, Prayer, Bible Study, the Holy Communion, the Christian Home, Service, Worship. Six helpful services were again held, but the important thing was that *approximately one hundred and fifty people of varying ages were busy all the winter with the weekly study classes.*

For next Lent, Canon Green expects to experiment along different lines. He hopes to get fifty teams of three persons each, men or women, who will train themselves to take short services of praise and instruction in houses. People will be asked to invite them into their homes one night a week during Lent—that is to say, fifty different homes per week, and thus it is hoped to touch three hundred homes (neighbors being invited) which at present are little influenced by the Church. St. Philips, Salford, is a parish where the laity are encouraged to take their full part in the spiritual work of the Church.

It is part of the fruit of a long ministry. English methods are not all workable in U. S. A.—but perhaps there are ideas here worthy of adaptation.

Just Souls

By

C. RUSSELL MOODEY

I KNOW of some wages that have not been cut, even in these depression days. I refer to the "wages of sin." And though I have never been able to find a "cost account" I am convinced that the price humanity pays for its foolishness is staggering. A few years ago "what price glory" was the popular phrase. Now it is "what price sin." Every violation of God's law is a debt which must be paid. This is a new approach to the study of heredity, for the sins of the fathers and mothers are visited upon the children even to the third and fourth generations. We talk reparations today due to war, and a moratorium if not a cancellation of debts. Here is one instance where indebtedness cannot be wiped out by a stroke of the pen. And for this reason—God's standards are so set up and God's laws so linked together that every defection, having its subsequent and necessary amends, leaves something to be paid. No man can sin without damaging humanity. This sounds like one of those sermons delivered in the nineteenth century where punishment seemed to be the order of the day. I hope you won't picture me as an old codger soured on the times. My idea is simply this: It behooves us all to keep our souls unspotted from the world. If we fail we go in debt.

I rather favor the phrase "impeccable Christians," because the inferences are so lofty and great. They imply "out-of-debted-ness" in the social realm. Such a man or woman can look into the eyes of the Christ without flinching. He or she owes the Master something at all times, but not in the form of back payments on foolishness. And in these days when many of us are in the "red" for lack of funds let us get some comfort in knowing that our character and reputation stand unsullied. After all, a good name is greater than all riches. Integrity is something to be sought out. Righteousness is a fine investment—it pays its dividends even in hard times. I would much rather listen to the Beatitudes than the Ten Commandments. The first are constructive and praise you for what you do. They are positive. The second lays an emphasis on the "not," which is purely negative. A conscience clear is a conscience out of debt because of right living.



THE SPIRIT OF SEWANEE

By

WILLIAM HASKELL DUBOSE

WHEN the wise founders of the University of the South, representing all the Southern Dioceses from the Atlantic to the Rio Grande, under the inspiring leadership of Bishops Polk, Otey and Elliott, sought to find "out a place for the temple of the Lord," a site for what they dreamed of as "the future Oxford of America," they declined the offers made to them by many cities of the region, and selected instead a domain of ten thousand acres of virgin forest in the Cumberland Mountains, bordering on the great valley of the Tennessee River. It was a momentous choice. They deliberately sacrificed the financial security which proximity to a city would have assured to them, because they feared that their University would be hampered by the atmosphere of a centre of industry or commerce, not of their own creating. For their great religious, educational and social enterprise, which was to bind the whole region in one united effort, freedom of action and expression was essential: therefore they would create their own City, a Republic of God, with an atmosphere of their own making, on a campus

which they could control, of sufficient acreage to provide room for indefinite expansion, without danger of intrusion or interference by the world of commerce and politics, and safe from the control and tyranny of "the interests." The spacious domain was to be remote and inviolable, yet not inaccessible. It lies near the trunk line of the first great railway linking the South with the Middle West, and is situated today near the junction of the Dixie Highway from Chicago to Miami, and the "Southern Broadway to America" from the Atlantic to the Pacific Coast.

Sewanee has ever since been willing to pay the heavy price of this decision. She has no supporting city or back country, no commercial group or community gaining profit from her needs, no locality deriving prestige from her reputation. She belongs to no city, no state, no section, no one diocese, but to the nation and the Church at large, as represented by the twenty-two dioceses which own and operate her various schools. She must stand on her own feet and win her own battles with nothing to commend her but the record of her own achievement. This has meant poverty and sometimes neglect and

oblivion, for what is everybody's business is nobody's business.

Sewanee has, however, been willing to pay the price, for she has valued freedom above ease or wealth; freedom of the chair and of the pulpit, freedom from partisanship and ecclesiasticism, freedom from the sinister domination of "the world," freedom to expand and function in accordance with her own genius, in obedience to the will of Him "Whose service is perfect freedom." And Sewanee has developed and is perpetuating a genius of her own, a distinctive though indefinable "Sewanee Spirit," which permeates the institution and captivates both instructors and students, and lives afresh wherever two or three of her widely scattered alumni foregather.

The University of the South, of which the Sewanee Theological School is an integral part, despite the lack of adequate equipment, and sorely handicapped by insufficient endowment, continues almost miraculously to go forward towards the attainment of her lofty vision. She is still in the making, and has just begun. She is building slowly and wisely for an inevitably great future. For Sewanee is more than a University,

she is a conscious and purposeful community, a "Country," a commonweal, a City of God in the making. In a congenial, liberal and stimulating atmosphere personality is awakened and expands in accordance with its own needs and faculties. The University's motto is: "Behold, how good and joyful a thing it is for brethren to dwell together in Unity!"

In the community and in the adjacent mountain region, opportunity is afforded for almost every type of social service and mission-work, among the Southern Highlanders and among the rural population of the valley farms and small towns; and also among the negroes for whom a model village is to be built on the University domain.

Thus a laboratory is near at hand, while in this whole area of the Tennessee Valley a vast social, industrial and economic project in "planned civilization" is already launched by the Federal Government. Sewanee is in a favored position to observe the workings of the most significant social experiment of Modern America, and to assist in the guidance of that movement.

This "clinical" opportunity, and the fact that the students of the Theological School are in daily and vital contact with the faculty and students of the College, as well as with the residents of "the Mountain," result in a cultural discipline of real value. College courses in economics, philosophy, history, literature and in the physical sciences are open without extra cost to Theological students; a bachelor's degree being a prerequisite to graduation in the Seminary.

Within the Theological School proper, primary emphasis is placed upon the great essentials of Theological education—the Bible, Theology, History, Ethics, Sociology, Apologetics, Homiletics and Pastoral Care; putting first things first, and subordinating technique to the weightier matters of principle. At the same time, the other Canonical requirements are not neglected:—Polity and Canon Law, Liturgics, Religious Education, Missions and the Organization of the Church as it faces the fresh problems of the new day. Much attention is paid to the saying and singing of the services, and opportunities are offered for elocution and voice training, as well as correct reading and English composition.

It is the training and preparation of the whole man for his whole work, in an atmosphere of culture and refinement in close and stimulating contact with other students, of quite different but equally keen intellectual activity, in entire loyalty to the Church and Her Mission, that give distinctiveness to the men who graduate from the halls of the Sewanee Theological School.

LAYMEN TO LAUNCH DRIVE FOR A HALF MILLION DOLLARS

The following appeal, headed "Everyman! Hold the Line," has been issued over the signatures of the following laymen of the diocese of Southern Ohio; Charles P. Taft, Stanley W. Allen, F. O. Schoedinger, Roland W. Baggott and Ralph W. Hollenbeck:

The last century has been for the Episcopal Church a hundred years of honor. In that time she arose from her feebleness on the Atlantic Coast and marched through the American continent and out into the world field. For this obedience to Christ her reward was millions for thousands. She exchanged the place of ease for the front line of honor.

But now in panic she is about to celebrate the centenary of advance by a shocking collapse. Within this Convention year of 1934 for lack of a half million dollars she may abandon: All of Bishop Rowe's work in Alaska; The work in Cuba and Porto Rico; The work in Mexico; The Hawaiian Mission; All National Council work in dioceses in the United States. Half of the already reduced work of the national departments.

A great sector of our line abandoned! Can it be that a membership of 1,900,000 souls will let this happen? Hard-won victories to be thrown away without a struggle!

It is the Church's defeat!

When defeat threatens, a private out of the ranks sometimes can start a rally to halt the retreat and hold the line. He acts without orders or authority, often with rashness and presumption, answering the urge to do his part in an emergency.

We laymen of the Episcopal Church, privates in the ranks, acting without authority, hereby appeal to all men throughout the Church to rally in the face of the present emergency.

We have read the appeal of the Presiding Bishop and the statement of the National Council. We are aroused by the fact that the budget of the General Church, already cut by over one and a quarter million dollars, must be reduced another half-million unless additional income is made available. It is clear that this further reduction cannot be made by pruning, but would require an abandonment of vital work and certain hard-won fields of missionary activity. It would mean that much in our Church's Program which it has taken generations to achieve, would be permanently lost. A resolution of the National Council ends with the words, "The National Council is awaiting such advices from the Church as shall determine whether

we must be forced to make such further and radical adjustments as shall imperil or even destroy our work in great and valuable fields of service." In the face of this crisis we appeal to the men of the Church to send back this answer—"HOLD THE LINE."

There are well over 500,000 adult male members in the Episcopal Church. We are confident that if a majority of these knew the facts concerning the present emergency they could and would supply the \$500,000 necessary to avoid further cut in the budget. Under ordinary circumstances the responsibility for presenting the facts and making the appeal would rest upon the officers of the National Council and the field department, acting through regular channels down through the Bishops and diocesan authorities. However, in the present situation we believe that an appeal through these regular channels would be of doubtful value. The Presiding Bishop has recently presented what is called the Church-Wide Endeavor for 1934, and has stated that this would be free from any financial appeal. Our Bishops and diocesan authorities throughout the Church are facing many local problems which would in many cases make it difficult, if not impossible, for them to present a further financial appeal. This present emergency is one in which the laymen of the Church can well say to all of our Bishops—"This is our job. For once we will free you from the burden of a financial drive."

If regular channels are not to be used, it is necessary for someone to do something to get the ball rolling. Therefore, with no warrant except a desire to help in a crisis, we present this plan to the men of the Church.

1. We are approaching the Presiding Bishop to endorse a National Committee of Laymen which will assume the leadership in an appeal to every man of the Church to make some special gift, large or small, toward a fund to prevent a further reduction in the 1934 budget. As soon as the membership of this National Committee is completed, a treasurer will be chosen, and full details covering the handling of subscriptions will be announced.

2. In Southern Ohio a lay committee is being organized with a representative in every parish and mission in the diocese. This committee will present this emergency of the Church to every man in the diocese, and ask him to make a special contribution toward an offering to be presented at General Convention in October. We shall communicate with the Bishops of every diocese and missionary district of the Church asking for their approval of a plan to organize a committee in their jurisdictions which would be responsible for for-

warding this appeal to the laymen of the Church. In those dioceses where other plans are being made to meet the present situation, and where the Bishops inform us that our program should not be presented, there will of course be no further action. But where the Bishop approves, the National Committee will take vigorous steps to organize and forward the work of an active diocesan committee. A careful estimate indicates that most of our dioceses have no definite plans under way for meeting the distress of our National Council.

3. This National Committee will be asked to enlist such laymen as may be necessary to act as full-time executives for the six months between now and General Convention. These laymen, under the direction of the National Committee, will prepare and distribute such publicity matter as may be necessary to present the serious nature of the emergency in a graphic and challenging way to every man in the Church. They will organize the appeal in all parts of the Church where the approval of the Bishops has been given, and care for the many executive details involved.

4. The goal for this man's offering to be presented at General Convention is \$500,000. At first thought the amount seems large. We should remember, however, that the women of the Church through the United Thank Offering, and the children through the Lenten Mite boxes, have presented offerings at General Convention of at least double the amount set as our goal. These offerings from the women and children have been made up for the most part of many small gifts. The men of the Church can surely follow this example. Some can and will give large amounts—others can only give nickles. If EVERY MAN gives something, our goal will be reached. EVERY MAN! This must not be a case of the few wealthy coming to the rescue. EVERY MAN must do it. It shall be an uprising of the manhood of the Church.

5. The time is short. The plan has yet to be worked out in full detail. Those who propose it have no technical authority to go ahead. Nevertheless we are confident that the men of the Episcopal Church do not want its work to retreat further. We have faith in the loyalty of our fellow Church members. We believe that if the great majority of our men but knew the facts they would respond to such an appeal as has come from the National Council. Therefore action is essential. Those who have a better plan should follow it. Others are asked to join in the program as outlined above. Full details covering participation will be announced as
(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The 14th Episcopal Social Work Conference is to meet at Kansas City, Missouri, May 20-25, in connection with the annual National Conference of Social Work. There will be special sermons on social service in the churches on the 20th, with the conference getting under way the following afternoon when the Rev. Harry Watts of Colorado will read a paper on "The Church meets the new leisure" and Lawrence A. Oxley, commissioner of conciliation of the department of labor delivers one on "The contribution of the Church to Negro welfare work". On Tuesday there will be a joint session with the Girls' Friendly. Miss Dorothy M. Fischer, secretary of young people's work of the department of religious education, will speak on "New Social Frontiers for youth organizations" and the Rev. Harry Lee Virden, of Dallas, Texas, will contribute his bit with "Youth's co-operation with the social program of Church and community". Wednesday there will be a luncheon with addresses by Miss Viennie Borton of the Church Mission of Help on "The unmet needs of the adolescent girl" and by the Rev. C. Rankin Barnes on "Observable techniques in pastoral care." Mr. Barnes will also be the speaker, with Mr. Spencer Miller, Jr., at the dinner on Thursday evening, the latter speaking on "The Church's share in social reconstruction" and Mr. Barnes speaking on "Christian responsibility in a period of social crisis."

Thursday afternoon the conference will discuss the technique of pre-marital instruction, with Mrs. Margaret Wells Wood of the Social Hygiene Association and Dean Vesper O. Ward of Faribault reading papers. On Friday, following a corporate communion there will be joint sessions with other groups attending the national conference.

* * *

Conference Discusses Church Finance

Fifty leaders of the Church in the mid-west spent a couple of days Easter Week discussing the financial problem which the National Council faces. It was quite evident that there was not general agreement as to what should be done about the half million dollar deficit for 1933, and the deficit for an equal amount for 1934. The only commitment which the conference seemed willing to make was embodied in a set of findings containing these recommendations: 1. that the General Convention amortize the 1933 deficit over the next two triennial budgets.

They recommended also that wherever possible dioceses complete the payments of 1933 pledges. 2. that the Council raise \$500,000 to prevent a 1934 deficit. They recommended the plan suggested by the laity of the diocese of Southern Ohio, reported elsewhere in this issue. 3. they suggested that the National Council recommend an annual budget of two and a half million dollars for the next triennium, plus the necessary amortization of the 1933 deficit. 4. for lack of complete information the conference was unable to make any recommendations covering cuts but they did recommend to the National Council that a clear statement be presented to the Church prior to General Convention indicating what reductions should be made to effect a \$2,500,000 budget and what further reductions should be made to reduce the budget to the amount of current income. 5. they reaffirmed the partnership principle by declaring that any increased income resulting from a Church recovery program should be shared by parish, diocese and National Council. 6. they urged a uniform system of accounting for dioceses. 7. they recommended a more personal presentation in parishes of extended use of missionaries for the claim of missions. Two portions of the Council's budget were mentioned in discussions as to what work should be eliminated if it became necessary. They were the Latin American work and appropriations to aided dioceses.

* * *

Brooklyn Parish Has Anniversary

The same year that Samuel Seabury was consecrated the first American bishop a group of Church of England folk, living in the village of Brooklyn near the New York ferry, formed a congregation on their side of the river, meeting in the home of one of their members. They grew and in 1787 were incorporated as the "Episcopal Church of Brooklyn" and were admitted into the diocese of New York, the first congregation in Long Island to be so admitted. In 1795 the congregation was reincorporated as St. Ann's Church, and for more than 40 years was the only Episcopal Church in the city. Five rectors of the parish have been made bishops; Bishop Henshaw of Rhode Island, Bishop Onderdonk of Pennsylvania, Bishop McIlvaine of Ohio—then a jump of nearly a hundred years to Bishop Oldham, present diocesan of Albany and Bishop Creighton, now of Long Island.

The parish is to celebrate its sesquicentennial from April 22 to the 29th, with Bishop Stires preaching the morning of the 22nd and Bishop Creighton in the evening. On the

following Wednesday there will be an historical pageant, with addresses by Bishop Larned and the rector, the Rev. Samuel Dorrance. A reception on Friday and on the 29th a sermon in the morning by Bishop Lloyd of New York and in the evening by Bishop Oldham.

Parish House for Providence Parish

The Redeemer, Providence, R. I., is to build a \$20,000 parish house, the first of two units planned. An auditorium is to be built later.

Rock Island Rector Resigns

The Rev. Rodney F. Cobb has resigned as rector of Trinity Church, Rock Island, Illinois. He plans to loaf until fall when he will take up work in a new field. Low Sunday seems to be his day; he was confirmed that day in 1913, ordained on Low Sunday in 1924; he resigned as curate that day from the cathedral in Davenport and his present resignation went into effect on April 8th.

Young People to Meet at Shrine Mont

The young people of the province of Washington are to meet at Shrine Mont, Orkney Springs, Va., May 11-13.

Churches Denounce Self-Seeking Nationalism

The Federal Council of Churches, the Universal Christian Council and the World Alliance of International Friendship have joined forces in issuing a call to Christians for united action against war and opposition to "the mad race in armaments now in progress in many parts of the world". The statement also denounces self-seeking nationalism "which is everywhere manifesting itself."

Philadelphia Parish Has Anniversary

St. James, Philadelphia, is celebrating its 125th anniversary this year. The opening service of the diocesan convention will be held there in recognition of the event, with Bishop Taft preaching. A parochial observance of its anniversary will be observed on April 29th.

Interesting Class in Western Michigan

A very interesting confirmation class was presented by the rector of St. Paul's Church, Muskegon, diocese of Western Michigan, the Rev. John K. Coolidge, on Sunday, April 8th, to Bishop McCormick. It numbered one hundred and thirteen persons, about one-half of them adults, including twelve cases of husband and wife and several cases of father, mother, and children. It is expected

that a supplementary class will be presented in June.

Wilford O. Cross Is Ordained

Wilford O. Cross was ordained deacon on April 8th by Bishop Mann, acting for the Bishop of Chicago, in St. Andrew's, Pittsburgh. For the past few years he has been an instructor at Washington and Jefferson College. Some of you will remember him possibly as the author of several articles we ran a number of years ago on the teaching of materialism in colleges that stirred up quite a rumpus.

Auxiliary Meets in North Carolina

Two hundred members of the Auxiliary were present at the annual convention of the Auxiliary of North Carolina, meeting April 10-11 at Oxford. Bishop Penick and Darst talked on the Church-Wide Endeavor and Clara Neely talked of her experiences as a missionary in Japan.

Rural Church Sunday in May

May 6th is Rural Church Sunday. The division of rural work of the National Council, of which the Rev. Goodrich Fenner is head, has prepared an attractive leaflet on how best to observe the day.

Large Class Presented at Danbury

It is nothing unusual to report large confirmation classes at St. James, Danbury, Conn., since for the past five years the largest class in the diocese has been confirmed there. On Low Sunday the rector, the Rev. Hamilton H. Kellogg, presented a class of 139 to Bishop Budlong. The lay assistant to the rector, Mr. Edwin W. Raymond, deserves a large share of the credit for recruiting this class.

Mrs. Samuel Seabury Church Club Head

Mrs. Samuel Seabury of New York has been elected president of the National Church Club for Women. Outstanding in the report for last year was the work of the relief committee, which, during the past four years, has spent \$10,000.

National Council Is to Meet

The National Council is to meet in New York next week, with the executive board of the Auxiliary meeting April 20-23.

Resigns as Rector in Rome, Italy

The Rev. Theodore Sedgwick, since 1930 the rector of St. Paul's

American Church in Rome, Italy, has resigned and the Rev. Samuel Tyler, canon of St. Paul's Cathedral, Boston, has been elected as his successor.

Ordination in Florida

The Rev. F. P. Deering, Jr., was advanced to the priesthood recently at the Holy Comforter, Crescent City, Florida, by Bishop Juhan. He is a graduate of the University of the South and of the seminary there and is at present in charge at Crescent City.

Wealthy Churchwoman of Watertown Dies

Mrs. Emma G. F. Taylor, daughter of the late Governor and Mrs. Roswell P. Flower, died at Miami on April 4th after a brief illness. Living quietly at Watertown, N. Y., she was rated as one of the wealthiest women in the country. She was an active and generous supporter of Trinity Church, Watertown, and gave them a very fine parish house as a memorial to her father, and also made large gifts to many Churches and other organizations.

Retreat for Church Women

The Retreat for women, which is to be held by the Society of the Companions of the Holy Cross this summer, presents an opportunity for spiritual refreshment and assistance in clear thinking to many who, in a bewildered world, are earnestly searching for the things that cannot be shaken. Nothing helps more than a time for quiet thought and prayer under the guidance of a wise leader, and this opportunity should bring many women to Adelynrood, in South Byfield, Massachusetts, for the two days from June 23rd to 25th. The date is set immediately before the Conference for Church Work in Wellesley in order that all who can do so may use it as a preparation for the longer Conference. There could be none better.

The Conductor of the Retreat is the Rev. Nelson Kellogg. Further information may be obtained from Mrs. Rose T. Hakes, 149 Chestnut Street, Montclair, New Jersey.

Called to Michigan Parish

The Rev. Clarence E. Reimer, Council Bluffs, Iowa, has accepted a call to Trinity, Houghton, Michigan.

Los Angeles Mission Dedicates Memorial

A memorial tablet was dedicated in the chapel of the Midnight Mission, Los Angeles, recently in mem-

ory of Joseph Kelly, for 13 years an employee. This mission, in charge of Mrs. David Covell, ministers to 1,800 men daily.

Skits and Skips at the Cathedral

At St. Paul's Cathedral, Detroit, there is a guild made up largely of young married women. On April 11 they presented "Skits and Skips", a musical review, with husbands recruited for the cast to assist the ladies. It went over big.

Greek Services in Brooklyn

Special services were held at the Redeemer, Brooklyn, N. Y., to commemorate the anniversary of Greek Independence, with 500 members of Greek societies attending. The address was given by Bishop Moreland, retired bishop of Sacramento, and there were remarks also by the rector of the parish, the Rev. Thomas J. Lacey who is a great friend of the Greeks.

Texas Parish Breaks Records

Attendance records were broken during Lent at St. Mark's, San Antonio, Texas. Bishop Quin was the preacher at noonday interparochial services during Holy Week with the congregations taxing the capacity of the church. On Good Friday hundreds had to stand. Over 3,000 attended the services on Easter—8,500 was the estimated attendance for Holy Week and Easter.

Bishop Page on National Council

Bishop Page of Michigan was elected the representative of the Fifth Province on the National Council at a special meeting of the president and council of the synod held in Chicago last week. He succeeds Bishop Francis of Indianapolis.

England Watching the NRA

Canon Streeter of England, in Chicago to deliver the Hale sermon at Seabury-Western, in meeting with the clergy of the diocese declared that English people generally were watching developments in America with a great deal of interest. Opinions on the recovery program vary greatly though all consider it a great social experiment, he declared. He predicted a uniform world monetary system as a result of the present unsettled state of affairs.

Church Has Great Opportunity

The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, in addressing the conference of Church leaders in Chicago, declared that the Church has an unprecedented oppor-

tunity as a result of the redistribution of time, wealth and population which is growing out of the economic depression.

"It is quite evident that we are experiencing a redistribution of time, wealth and population in this country as a result of the recovery program now being worked out," said Mr. Reinheimer. "Our workers in industry are faced with an entirely new set of habits due to the increased amount of leisure which they undoubtedly will have if present proposals are carried out in part or in whole. This means that some provision must be made to occupy the minds of these men during their additional idle moments. If no such provision is made, we are faced with a greater crime problem than has ever existed in history of the nation."

"The Church and the school have the opportunity today to devise programs which will take advantage of the religious receptivity of the population. Never has the country known a greater opportunity, religiously speaking, than the present. The sales resistance against the Church has been broken down during the depression. The time is ripe for a great religious advance and it won't be an emotional revivalism such as we have known in past movements of the sort."

Mr. Reinheimer asserted that the Church cannot disregard the new trends, even down to the smallest parish and mission.

School Shortens Academic Year

Because of economic conditions and the determination to conserve its reduced income and to avoid debt the Philadelphia Divinity School held its commencement on Saturday, April 14th, instead of in June. Dean Bartlett issued a statement stating that the school has assets of a million and a quarter dollars, but that three-

fifths of their investments are yielding no income. The academic year was therefore shortened to conserve resources.

Behind on Missionary Payments

The treasurer of the National Council, Mr. Franklin, reports that the Church to April 1st has paid but 60% of the amount due on expectancies, even after allowing a full month for collections and remittances.

Greeks Hold Service in Harrisburg Church

The Greek Orthodox Church of Harrisburg, Pa., held their Easter service in St. Stephen's Church on April 8th, which was Easter in their calendar. Canon Clifford W. French, representing Bishop Brown, took part in the service.

City Mission Worker Retires

The Rev. Lyman P. McDonald, a chaplain of the New York City Mission and also of St. Luke's Home for Aged Women, retired on April 16th after fourteen years with the society.

Historic Parish to Celebrate

Old Falls Church at Falls Church, Virginia, close to Washington, is making preparations for the celebration of its 200th anniversary in the fall. Among those who are expected to take part are Bishop Tucker, Bishop Freeman, Governor Perry of

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Virginia, Mrs. Franklin D. Roosevelt and Rabbi Stephen S. Wise of New York. It is hoped also that President Roosevelt will speak there on Thanksgiving Day. The first church was built in 1734, with the building in which the congregation is now worshipping having been completed in 1769. George Washington was a vestryman and others prominent in American history were members of the parish. The present rector is the Rev. C. S. McClellan, Jr.

* * *

Called to Parish in Syracuse

The Rev. Fenimore E. Cooper, since 1928 the rector at Elmira, N. Y., has accepted a call to All Saints', Syracuse.

* * *

Michigan Clergyman Lectures in Georgia

Archdeacon Poyseor of the diocese of Marquette, who is doing a grand job among the miners and farmers there, has been lecturing on his work before Church groups in Georgia.

* * *

Corrections of an Error

We reported recently that the Rev. R. B. Randolph had resigned from his parish in Newport News and was to return to England to live. I was wrong; he is on temporary leave of absence and is merely to visit England.

* * *

Connecticut Rector Resigns

The Rev. Marcus J. Simpson has resigned as rector of St. Luke's, South Glastonbury, Conn., after a ministry of 35 years.

* * *

Dislikes Strict Ideal of Puritanism

"The country the Puritans made is not for them to control", declared Canon B. I. Bell the other day at the annual dinner of the Society of Mayflower Descendants—and you can imagine how much they liked that. "Individualism served its part well, but it is not a broad philosophy for America's needs. America will

become great not by imitating the strict New England ideal but by joining its people as brothers. The virtues of individualism which supplied the strength for our early day contain in themselves faults which do not develop a civilization. The Puritan lacks a sense that with privilege ought to go duties and responsibilities toward society."

Canon Bell has a way of telling people things they are not particularly keen to hear. The other day for instance he told the Ministerial Union in Providence that Protestantism is dying—reminding them also that the Episcopal Church is not Protestant but Catholic. As an antidote to that I suggest that the Union find a place on their program for the Rev. Alexander Cummins. Oh, well it is all good clean fun, and challenging remarks do make, I presume, for more accurate thinking.

* * *

Record Class at Butte, Montana

Bishop Fox confirmed a class of 62 at St. John's, Butte, Montana, on Palm Sunday and a class of 15 that evening at St. Paul's. Both parishes are in charge of the Rev. Thomas Ashworth. The total breaks a record for the diocese.

* * *

Record Class in New York

Bishop Moreland of Sacramento visited Grace Church, Hastings-on-Hudson, N. Y., on April 5th and confirmed a class of thirty, presented by the rector, the Rev. J. E. Reilly. It was a record class for the parish—mostly boys and young men too, with the average age 24.

* * *

Bishop Washburn is Getting Better

Bishop Washburn of Newark, injured recently, is rapidly improving. He took a confirmation the other day, though he had to do it in a wheel-

chair. His injury was the result of being knocked over by one of those do-funnies on sidewalks in front of stores that lift up and admit one to the basement. This one lifted without any warning, injured the Bishop's leg severely and knocked him as cold as though he had been hit on the jaw by Jack Dempsey.

* * *

Child Setting an Example

During Lent the superintendent of the primary department of the Church school at St. John's, Landsdowne, Pa., met with groups of the children in a story telling hour. Each child paid ten cents a week, and the proceeds were designated for the Lenten missionary offering. At one of the meetings when the receipts were counted, the leader announced,

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The Rev. C. E. Tuke in reporting the incident to his parishioners added the following comment: "We commend this child as a splendid example of what loyal churchmanship should be. If all of our people would act as promptly all of our deficits—of the National Church, of the diocese and of the parish would be wiped out."

* * *

Clergy Attend Social Work Conference

A number of clergymen of the diocese of New York attended the regional meeting of the state conference on social work, held at Poughkeepsie on April 12th. There was discussion of rural relief work, problems of youth, welfare agencies and welfare legislation.

* * *

Students Present Play on Crusade

The students of Kemper Hall, Church school for girls at Kenosha, Wisconsin, are to present "The Crusade of the Children" by Elizabeth Woodbridge, at St. Matthew's, Kenosha, on Sunday afternoon, April 22.

* * *

Anglican Society Branch for Philadelphia

The Philadelphia and regional branch of the Anglican Society was organized on April 5th at a meeting held at the Philadelphia Divinity School. It is to cover the states of Pennsylvania, New Jersey, Maryland, Delaware and the District of Columbia. After organization a program of education and missionary activities was outlined to be put into immediate operation. The objects of the society are for the promotion and preservation of the Catholic Faith in strict accordance with the principles laid down in the Prayer Book. The Rev. H. R. Gummey of the faculty at Philadelphia was elected chairman and in his opening remarks he urged all members to urge loyalty to the rites and practices of the Anglican communion. The Rev. John R. Crosby was elected secretary, and Dr. (medical) J. W. Wister, treasurer.

* * *

Insurance Continues Upward Swing

Growth in the volume of insurance and annuities issued by the Church Life Insurance Corporation, which became marked at the first pickup of business last year, has not only con-

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Correspondence Solicited

tinued in the present quarter but has gathered strength, according to the quarterly report of the Corporation, issued April 9th. The new growth follows the remarkable financial statement issued the first of this year, showing assets totalling over twice the amount of required reserves, at the present market value of securities. * * *

Bishop Leads Men's Bible Class

Bishop Overs, formerly of Liberia, now living in Jamestown, N. Y., is the leader of a men's Bible class and a week-day class for women at St. James Church in that city. * * *

Are the Baptists To Protest?

Baptists, to meet in Germany this summer for the World Baptist Congress, are being urged to make the occasion one of protest against Nazi persecutions and the paganization of the church. * * *

Dr. Ward Attacks Race Hatred

Attacking Nazi propaganda being spread throughout the United States to foment race hatred, Dr. Harry F. Ward, professor of Christian Ethics at Union Theological Seminary, New York, declared the best way to fight this propaganda is to drag it out into the open. Speaking at the University of Washington under the auspices of the Seattle Council of Churches and the Methodist Ministers' Association, Dr. Ward denounced Hitlerism and anti-Semitism as "un-Christian and an absolute denial of all Christian teachings," declaring further "it is a sad commentary on that portion of the American public which will believe such drivel." * * *

Superman Qualities Listed for Parson

Here's what it takes to be a parson, according to a notice posted in a city of London church:

Strength of an ox.
Tenacity of a bulldog.
Daring of a lion.
Patience of a donkey.
Industry of a beaver.
Meekness of a lamb.
Hide of a rhinoceros.
Disposition of an angel.
Loyalty of an apostle.
Faithfulness of a prophet.
Fervency of an evangelist.
Devotion of a mother.

* * *

Those Were the Good Old Days

The Gospel Messenger, diocesan paper of Central New York, carried this bit of interesting information in an issue that appeared in 1859: "Miss Barton's Seminary for Young Ladies furnishes board and tuition

in English for \$200 per year. Language, music, drawing, painting and a seat in Church are extra." * * *

Saved Her Money For the Church

One of the Churchwomen in Sendai, Japan whose little daughter died three years ago has an offering box in which from time to time she places money she would have spent for a toy or some other article or entertainment for the little girl if she had lived. On the anniversary of her daughter's death she presents the whole amount to the Church as a memorial offering. * * *

Down with Barriers Say Oriental Youth

Few incidents have more interestingly thrown into contrast the war-makers of the Orient and the peace-

loving young people who have dared to assert their minority reliance upon the religious principles which they have professed, than the conference held last summer at Taian, on Tai Shan, the sacred mountain of China, in Shantung. Details have recently been made public by some of those in charge of the gathering. A group of thirty students met to discuss an anti-war program. Various nations were represented, and the delegates from each pledged ceaseless work for peace.

A break from mere resolutions and idealistic intentions was made, however, when from the same background three Chinese students were sent to Japan, in the teeth of Japanese fear and prejudice, defying the war mood of their hosts. Japanese students were deeply impressed by

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

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

Church of St. Mary the Virgin

New York

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8, 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.

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

The Incarnation

Madison Avenue and 35th Street
Rector

Rev. H. Percy Silver, S.T.D.
Sundays 8, 10 and 11 a. m.; 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Evensong. Special Music.
Junior Congregation, 9:30, 11 A. M.
4 P. M. Holy Comm. Thurs. and Saints' Days 10:30 A. M.

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. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 8 p. m.
Weekdays: Thursdays and Holy Days: 12 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, 6.
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.; 6:30 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.



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HEDLEY JAMES WILLIAMS
St. Luke's Organist

FOR FURTHER INFORMATION ADDRESS THE DEAN
SEWANEE, TENNESSEE

the attitude of their Chinese contemporaries, who appealed against the wrong of war as an institution.

In addition to the nation-wide Anti-Civil-War Federation which was organized months ago, students in the northern cities have organized a new Anti-War League.

* * *

Urges Inter-Church Board on Divorces

The Rev. John J. Moylan, pastor of the Roman Catholic Church of St. Mary's, Poughkeepsie, N. Y., suggested recently the creation of a religious board consisting of a Catholic priest, a Protestant minister and a Jewish rabbi to adjudicate marital disruptions. He said that in many cases which reach the courts the disputants have had no contact with the clergy, and have not consulted their religious heads before taking steps to break the contract of matrimony. "Separations and annulments are very often the results of trifles that have been magnified, and through religious guidance these trifles could be eliminated," he declared. "Forcing such cases back into contact with religion might effect a solution of the problems."

* * *

A Pretty Little Church Scrap

Out in Portland, Oregon, there is a Congregational Brethren church that has been in the headlines rather frequently of late. It seems that the pastor wants to use lantern slides to illustrate lectures on Sunday evening, whereas some members of his congregation think this is sinful. At a recent meeting of the parish four riot squads of police had to keep these Christians from smashing each other's heads. Well it is nice to discover Christians who feel strongly on some subject. Get that gang converted to something worthwhile and they would go places.

* * *

Japanese Christians Start Cooperatives

In the city of Mito, Japan, Baptists, Methodists, Friends, Presbyterians, Episcopalians, the Salvation Army and other groups have started a consumers cooperative—a place where they can buy goods with nobody making a profit.

LAYMEN TO LAUNCH DRIVE FOR HALF MILLION DOLLARS

(Continued from page 9)

soon as this National Laymen's Committee is formed.

We call on the men of Southern Ohio, and the men of the whole Church, to unite in an offering which in response to the National Council's question: "What shall we do?" will say: "HOLD THE LINE!"

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