

The **WITNESS**

CHICAGO, ILL., FEBRUARY 21, 1935



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THE WITNESS

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PLAYING THE ORGAN

An Editorial by
BISHOP JOHNSON

IT WOULD be very silly for science to build organs if there were no one either to play them or hear them. The universe is much like a pipe organ—impressive to look at but utterly meaningless if there were no persons involved.

If someone were to explain an organ by telling you that it emerged from a Jew's harp you would question his sanity. There are three personalities essential to any rational interpretation of either the organ or the world. First there is the builder who must have the mind of a scientist. Nevertheless he would have the mentality of a moron if he were to build organs with no artists to play and no geniuses to compose the music. Do not confuse the activities of these three. All are necessary.

The scientist must construct. The artist must perform. The composer must create. We do not expect the builder to be a composer, nor the artist a builder. We are sensible enough to realize that each has his own sphere of activity and we do not expect to find that a man is a great composer because he is a good organ builder.

We assume that back of the universe there is intelligence. However the physical world no more informs us as to the character of the builder than does a pipe organ reveal the personality of its maker. If God is to be known at all He must be sought rather in the creations of the composer than in the parts of the organ.

It would seem that Christ, who is the world's greatest idealist, manifests the nature of God rather than does the land and sea. If we look upon the world as an organ and Christ as the great composer of life's harmonies then we can become the artists who play His compositions upon the instrument provided for that purpose, each giving his own interpretation of the score. In this process God does not give man a finished product but rather the privilege of participating in this creation.

Given the organ, two men sit down to play. One produces harmony, the other discord. The poor performer is sure to blame the organ for his failure. What one produces in life is not determined by the nature of

the organ but by the ability and efforts of the player. The organ remains the same. The idea that one of us has a different world from the other is fallacious. The difference lies within you.

It is true that some tasks are more difficult to perform than others but it is also true that one person will render a very difficult score in a creditable manner whereas another performer will fail in a very simple piece. I have known people who have made beautiful harmony out of the most complicated notes while another has gone to pieces over a very simple task.

Let us get it straight. The world is like an organ. The score is the task which the Lord sets for us to do. We are the artists who will make harmony or discord out of our performance. The result is the pessimism of a George Bernard Shaw, the mysticism of a Karl Barth or the rugged optimism of a Studdert-Kennedy. They are all seated at the same instrument but the results are determined by the skill of the artist.

It would seem folly to expect a great musical composition because one is an organ builder. Scientists have their use but it does not lie in the realm of creative imagination. Their religious compositions are as devoid of warmth and color as a table of logarithms and they inevitably fall back upon the proposition that the purpose of an organ is not to make music but merely to be an organ. How stupid.

It is perfectly true that an organ builder is essential to the rendering of a melody but it is also true that there would be no use for an organ or for a composer unless there were artists who could play and an audience who could listen.

There is a science of music but it is not creative of melodies. When science attempts to create a religion it is as pathetic in its results as would be a symphony manufactured in an organ factory.

After all what is the reality? Is it the paint and the canvas or is it the ideal of the artist? Is it the organ or the works of Beethoven? Is it our physical anatomy or the personal character that is the result of our efforts to hear and to do that which Christ has bidden us.

If I wish to play the organ why should I be ever-

lastingly interrupted by queries as to how the organ is made? My enjoyment of the music is as legitimate a motive as is my curiosity about the composition of the

organ. He that believeth hath the witness in himself. One does not do everything in life in order to reach a mathematical conclusion.

DISCIPLINED DISCIPLES

By

WOLCOTT CUTLER

Rector of St. John's, Charlestown, Massachusetts

A NUMBER of spirited and challenging appeals in the Church press recently—notably the articles by the Rev. Richard McEvoy in *THE WITNESS*—have called for a coordinated attack upon the outstanding social and industrial inhumanities of our day. Co-ordination, cooperation and mutual assistance are indeed necessary to effective action in any social crusade. But isn't the appeal for co-ordination away ahead of the next step confronting us? What precedes co-ordination of effort or a technique of action is the burning demand for action that impells an appreciable minority of society to make every sacrifice to win the desired goal. We still have no such burning demand for action or all-controlling consecration to the social task. Until we liberals are willing to be esteemed radicals and dare to suffer no matter what indignity or inconvenience (it matters not how many earnest groups of intellectually eager people strive to simplify and clarify and dramatize certain critical issues), nothing really revolutionary is at all likely to happen.

Programs of effective co-ordinated action have generally in human history been preceded by long years of intense and earnest witnessing and suffering, usually including martyrdoms. John Woolman, before the American Revolution, had as clear Christian convictions against slavery, and as earnest a voice in speaking them, as did William Lloyd Garrison a century later. Yet it took the full one hundred years in between to make the personal scruples of the righteous and saintly but isolated individuals of 1760 into the urgent platform of the more slowly aroused but ultimately irresistible minority of 1860. Once the issue of slavery became a matter of life and death with an inspired and doggedly determined minority, then concerted action, co-ordinated programs, and other necessary implements for the holy crusade were quickly improvised.

The basic thing, however, and the thing that took the hundred years was not the question of the co-ordination of intellectual ideas but the matter of making an appreciable number of people care deeply enough to forget everything else in their zeal for a new social order.

So today we have plenty of intellectual leaders with plenty of abstract ideas worth trying out in the testing ground of experience. What prevents co-ordination is not lack of intellectual willingness among the socialists and other liberals to pool their ideas, but it is rather the essential apathy with which we all view each chal-

lenge to possible martyrdom or inconvenient imprisonment when the habitual hour for our next meal comes around.

WHAT each of us should do in this situation, I do not fully know. Two or three things seem, however, to be increasingly clear. In the first place, I believe that the urge to reform—the real dynamic drive to definite and dangerous social action—can come only from those persons who share the surroundings and the sufferings of the poor. Our theological professors can be a big help with intellectual checks and balances. Our harassed bishops and busy city rectors are needed for their sound judgment in many matters but an irresistible drive cannot be expected to originate with men or women who, comparatively speaking, live at ease in Zion. It is rather the social worker who shares with the disinherited the wretched shanties of the coal barons, or the Kagawa who embraces ostracism and daily danger in city slums, or the proletarian organizer or artist who scorns the bribes of the Pharaohs “choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,”—only such disciplined and devoted disciples of a new day are likely to care deeply enough to make any real dent in the dominant social order. Furthermore, it is only as we experience privation or unpopularity or danger that we cease to be inhibited by our fears of all three.

In the second place, I feel sure that a constant deepening of personal religious consecration is necessary to buoy up and renew our lonely efforts. It may be Judaism as it was in the case of Moses and the prophets, or it may be Hinduism, as in the case of Gandhi and the movement for a new India, or it may be a form of Christianity as in the case of many a present day “atheist” reformer who in actual fact was brought up at the foot of an all-dominating Cross or Crucifix. But it must be something coming daily direct from God to move us sufficiently to welcome all the risks involved and to overlook the constant and widespread unworthiness of men as men.

For, essentially, it seems to me, this is a battle that each of us must wage alone and against tremendous odds. We go home, as has been said, from a stirring conference to confront the tax collector and the already discouraged finance committee. In our little town, hardly one person in a hundred would have welcomed the ringing challenge of the conference had they, also, attended it. We must translate it, we must simplify

it, we must dramatize it, and we must finance ourselves without much help from the big or little business men of our community until we have educated a group large enough to help support us. Meanwhile if we are pastors our church work languishes. No resolutions of sympathy from our fellow-revolutionaries in other equally critical situations can really save our parish organization from a greater or less degree of financial bankruptcy and social stalemate. Working-class radicals will applaud the best of our ecclesiastical efforts, but support us? Never. They need their hard-earned pennies for more and immediate and tangible ends. Our work as religious leaders must include constant attention to fundamental religious and ethical experiences with which the labor leader or revolutionary as such has no concern. Hence the double loneliness of the religious reformer. He is not really trusted or adequately supported from either camp. He must go it alone—with God.

FINALLY, there is the matter of what to do in each unprecedented situation in which one suddenly finds oneself. There is usually no time for consultation with more experienced veterans at national or state headquarters. We cannot always unravel the tangled skein of local propaganda and recrimination. We often pray in vain for what Jesus called the wisdom of the serpent. The result of most of our petitions is the sinking feeling that our attainment is only to the "harmlessness of the dove." Yet something must be done, and that before it is too late for bearing effective witness. In this dilemma, I would humbly recommend that having sought faithfully the purpose and spirit that can come only from God, we take our cue as to program and tactics from the attitude of our cleverest and most reactionary opponents. They know more about these political and social battles than we do. All we have to determine therefore is what they are trying hardest to prevent our doing—and go and do it.

Every social revolution has always looked impractical if not impossible. Ours is no exception. Fortunately God is ever undaunted and his will cannot be forever mocked. We need a co-ordinated program? Ultimately, yes! But today we need even more the ever-present-determination born of sharing in the sufferings of the down-trodden, together with the assured companionship of a greater will than ours, and an insight into what Satan doesn't want.

Our Church Schools

By

CHARLES SMITH LEWIS

Dean of the Cathedral, Albany, N. Y.

WHAT are we after, or what should we be after in our Church school work? Behind the problem of lesson courses and of methods this question stands out as primary. How can we decide what courses we want to use with a given school unless we know what we are aiming at? I take it that there will be many

answers to this question for the problem of our Church school is far from solved, and those of us who have been at it for a good while are quite as much confused as some of those who turn to us for advice. This is not a new situation. I recall a meeting of the Leaders as they were called, held some years ago, when it was seriously suggested that we get together and quite frankly go over the whole problem once more. Nothing came of it in a general way but the last few years have shown that there is much unrest. This appears from the rather curious situation of the appearance of a number of new courses of lessons, each striving to meet the changing situation. And the older courses are constantly being revised and it is believed improved.

What are we after? I venture to assume that the first and most dominant factor in our aim is to produce in the lives of those in our schools a life lived according to Christian principles. We are not primarily concerned with the older problem of informing the minds although this is still a most important element in our goal. For after all without right knowledge there cannot be right living. But right knowledge alone will not produce right living. We find evidences of this wherever we turn. Judas shared with Sts. Peter and John the knowledge that our Lord was the Messiah, but his knowledge did not save him from becoming the traitor. Instances will come to your mind almost without effort of the collapse of this one or that one who has known the truth and has gone off from right living. To know God and His Son our Lord, merely in the way of information is not enough. Our aim for the school must go far beyond this.

We have to lead our children in the ways of Christian conduct. We must not only teach them about prayer, what it is and its various sorts, we must train them to pray. A fine knowledge of Christian worship is valuable only when it gets into action and our boys and girls actually take part, and an individual part, in worship. Christian social service is something that cannot be left out but here again it must have the right spring of action. To give, to serve, to minister to the needs of others, if it is to be effective in its ultimate result, must spring from the Christian motive. Our Church school must have as a part of its aim, and a very definite part, the producing of right conduct based on right motive. That is not hard to say but it is very hard to bring about.

Our aim must therefore include not only information and conduct but seek to produce a right motive. What is the motive which we are to put into the lives of our pupils? This is not such a senseless question as might appear at first sight. We constantly hear men urging us to action because of loyalty to the Church. We appeal to our boys and girls on a basis not far different from that which we use in a group of Knights of St. John, or the Junior Brotherhood, or the Girls' Friendly Society. It is a legitimate appeal but it is not the chief one. Nor is the appeal to "duty" sufficient. "Duty" involves something to someone behind. This or that is "due" not in and of itself, but because of some claim. The claim of the Church is after all in the last analysis not supreme unless we un-

derstand what the Church is. We have to develop a sense of devotion to our Lord Himself. And that I take it is the central factor in our Church school aim and the most difficult to effect.

You ask me how this can be done and I wish that I might give you a compelling answer. I only know, and that but slightly if you will, some of the elements. Pre-eminently I would put the making of our Lord personally real to the children. Somehow we have to make them feel that He is alive and that He can come into personal touch with them. I wonder often if He is not too frequently little more than a figure of the past, a bit more vivid than perhaps Moses or David, or some other non-biblical character. And you cannot get children enthused if that is all they have learned about Him. He must be made definitely and vitally alive to each one of them; and as vitally alive and personally interested in each one of them, loving them individually, He awakens in them a corresponding love for Himself. We shy at that word, especially with our children, and perhaps let it sound quite unreal to them. But it is the word, and it describes the fact which lies down deep under our whole aim. And to effect it is for some children the simplest thing and for others the most difficult. The place to make it surest is at the beginning and with the youngest pupils. But the love must grow as they grow and the intimacy—not familiarity—must increase as they come to Confirmation and to their fuller lives as communicants.

What then is our aim? I should put it in some such words as this: To make Jesus Christ a living friend and companion in their hearts and so to develop in them a love for Him, which will lead to a life acceptable to His Father, in worship and service to our fellows. And in this process to teach the pupil as much as possible about God and Christ and the Church which is Christ's Body, and the great principles of Christian living which He set before men by His own life and His formal teaching. And I, in my own thinking, would always realize that this is not something general and intangible but is linked up with the life in the Church.

Editor's Note: Dean Lewis is to present a column once a month, dealing with the various phases of Church School work. He will suggest methods that work, recommend material that seems to him good and in other ways try to make the column of practical value.

Let's Know

By

BISHOP WILSON
JEWS AND GENTILES

TWENTY-FIVE hundred years ago the Israelites as a whole were known as Hebrews. Only that minority who lived in the Southern Kingdom of Judah (later called Judaea) were called Jews, much as we speak of New Englanders or Californians in this country. However, at the time of the Exile in the sixth century B. C. the northern tribes of Israel disappeared from the picture and only those from Judah returned to rebuild the Holy City. From that time on,

the older name of Hebrews gave way to the more restricted title of Jews and so it has been ever since.

It was the common custom for the Jews to classify everybody else as outsiders without distinction. The Hebrew word for all non-Jews meant literally "the Nations" and the same description was carried over into the corresponding Greek title. When the Scriptures were translated into Latin the name used was "gentes" (also meaning "the nations" or "the peoples") and that has become Anglicized into "Gentiles".

In apostolic days those who had been converted to the Hebrew faith but who were not of Jewish race were specially designated as "proselytes". In St. John's Gospel we find another small variation where those who opposed our Lord's teaching were broadly designated as "the Jews", though of course the apostles themselves were of Jewish race also. At the beginning the Jewish religion was officially tolerated by the Romans. When the apostles began their Christian teaching, it was their custom to go first to the synagogues in the several communities they visited. For some time the Romans made no distinction between Jews and Christians, and the Christians profited by the toleration accorded to the Jews. Yet in those early days it was the Jews who were the bitter opponents of Christianity and they finally forced the distinction upon the attention of Roman officials.

Since that time the situation has changed considerably. After the capture of Jerusalem by Titus (70 A. D.) the Jews were scattered to all points of the compass and had no home-land of their own. In the succeeding centuries the fortunes of the race have varied in different countries and at different times. During the Moorish occupation of Spain the Jews attained large wealth, influence, and a notable culture. In 1492 Ferdinand and Isabella ejected the Moors and at the same time banished all Jews from the land. These Spanish Jews were known as "Sephardim" and were quite distinct from the "Askenizim" or German Jews. Members of this Sephardic group came to America in colonial days and were ancestors of some of our best American citizens today. About the middle of the last century came the large immigration of German Jews to this country. Since about 1880 the Polish Jews have come in large numbers but they represent still a different strain. A thousand years or more ago a Tartar people called the Kazars had a kingdom of their own in what is now Russia. They were not of Jewish blood but they adopted the Jewish religion and they were segregated "within the Pale" by the imperial Russian government just as though they had been of Hebrew extraction.

To bulk all these groups together in the United States and run them down as "Jews" is simple nonsense. They are by no means of the same background. Some are good and some are not so good—quite like any other nationalities who have come to live in this country. They have contributed some excellent people to our population and we would be the losers without them. God save us from the wicked folly of any anti-semitic propaganda in our land.

ANOTHER PARISH IN NEW YORK CITY HAS ANNIVERSARY

St. James' Church, New York, founded in 1810, has just concluded a round of services and festivities marking the 125th anniversary of the parish. On Sunday, January 27th, there was a festival service at which Bishop Freeman of Washington was the preacher. That evening there was another great service that combined the organizations of St. James' and of Holy Trinity, sister congregation, at which the Rev. ZeB. Phillips, rector of the Epiphany, Washington, and president of the House of Deputies at the last two General Conventions, was the preacher. The anniversary dinner was held on the 31st, with addresses by Bishop Manning and Mr. George W. Wickersham. The celebration came to a close on February 3rd with anniversary services at which the present rector, the Rev. H. W. B. Donegan, was the preacher.

In 1810 the first St. James' stood on what is now the southwest corner of Sixty-ninth Street and Lexington Avenue. The laying out of city streets, excavations for subways and for the foundations of buildings, have levelled the hill. But in its day, the little wooden church with its quaint belfry, its willows and its horse-shed, stood out in clear silhouette on the hilltop, a familiar landmark, easily seen across the surrounding green fields. Those fields, fragrant with clover and dotted with wild flowers, stretched from Eighty-fifth to Forty-fifth Streets. Seventy-first Street was then Harson's Road.

In 1798 the inhabitants of New York City numbered less than 40,000, dwelling mostly on the point of Manhattan Island south of Chambers Street. In 1810 the old Eastern Post Road, laid out by the Dutch settlers, was still the only thoroughfare going north and south on the east side of the island. Many years later the rector, Dr. Cornelius Smith, wrote: "The long rows of new city houses began to approach St. James' green hill like the ranks of an invading army." The army engulfed St. James' and passed beyond it. Already a village called Yorkville had sprung up three quarters of a mile to the north. The congregation grew as the city expanded, and the little wooden church could no longer house its people.

On Christmas Day, 1869, the congregation worshipped for the first time in the new and larger St. James' Church which they had built on Seventy-second Street. The City purchased the site of the old church to form part of a proposed parade ground, for Central Park did not yet exist. Very shortly after the transfer,



H. W. B. DONEGAN
The Rector of St. James'

the old church, in part undermined by excavations, was blown down by a storm.

Fifteen years later the people of St. James' built a still larger church on the corner of Madison Avenue and Seventy-first Street. On Christmas Day, 1884, the first service was held in the third St. James', the inauguration of the third edifice, as of the second, coinciding with the birthday feast of our Lord.

In the cornerstone, which had been laid by Bishop Henry Codman Potter the preceding April and which remains the cornerstone of the present church, was placed a copper box containing, among other objects, a Prayer Book used by Fitz-Greene Halleck, who attended the church, and also a collection of marbles presented by General James Grant Wilson, a vestryman of the parish. These marbles comprise a marble



CHILDREN'S CORNER
In Saint James' Church

from the Iona Cathedral, Scotland, 1200 years old; from the Roman Catholic Church in Tadousac, Canada, 500 years old; from Westminster Abbey, St. Peter's, Rome, the Cathedral of Florence, the Kremlin of Moscow, and from a Moorish mosque in Tangiers.

In 1890 a mission was established in a densely populated part of the city and soon a thriving work was under way. It was at this time that a member of the Rhinelander family, long associated with the parish, offered to build an elaborate plant for this mission work but the vestry were fearful that it would be too great a burden on their finances. However they did learn that Holy Trinity, long located at Madison Avenue at 42nd Street, wished to change its site and so a merger of the two parishes was effected. Holy Trinity, for many years previous, has been carrying on a work which had won for itself a reputation for social service and institutional work. The new Holy Trinity was built on 88th Street near First Avenue, and here was carried on one of the greatest social service works in the city. The first vicar was the Rev. James V. Chalmers who, after twenty-two years of service, was succeeded by the Rev. Samuel Dorrance, the present rector of St. Ann's, Brooklyn. He was in turn succeeded by the Rev. Dudley Stark, rector now of St. Chrysostom's, Chicago. The present vicar is the Rev. W. J. Dietrich, assisted by Rev. H. J. Knickle.

Meanwhile the Rt. Rev. Frederick Courtney, former bishop of Nova Scotia, has become the rector of St. James', succeeding the Rev. E. W. Warren, an English missionary who was the rector for seventeen years. Bishop Courtney in turn was succeeded in 1916 by the Rev. Frank W. Crowder under whose rectorate a still larger and more beautiful church arose on the foundation of the old. The tower, truncated for forty years for lack of funds, was completed, and the interior of the church was wholly transformed making it one of the most beautiful churches in the country. Notable in the new church are the exquisite stained glass, the richly carved woodwork, and the great Austin Organ which is said to be one of the finest in the country.

The present rector, the Rev. H. W. B. Donegan, was called from Christ Church, Baltimore, two years ago, following the death of Dr. Crowder. Though in his early thirties, and the youngest of New York rectors, he is doing a highly successful work, his preaching being particularly noteworthy. He is assisted in the work at St. James' by the Rev. James Knapp who is doing an excellent work with young people.

FINE PAMPHLETS BUT THEY ARE ALL PRICED TOO HIGH

By GARDINER M. DAY

The fourth of the Liberal Evangelical pamphlets, entitled *Unity and Episcopacy*, by the Rev. Howard C. Robbins, has just reached us, and a most excellent statement it is. It is very brief and to the point, and consists of the part of the sermon preached by Dr. Robbins at St. Bartholomew's Church last November which related to the question of Orders, plus some additional material. The pamphlet is only 8 pages long.

It is a most unfortunate thing that the editors of both these Liberal Evangelical pamphlets and also the "New Tracts for New Times" do not seem to realize that money is scarce so far as the pockets of the great majority of people are concerned. *Unity and Episcopacy* sells for 10c a copy, or 60c for ten copies. For an 8 page pamphlet, this is a ridiculous price. Evidently the 10c in large measure is for the handsome blue binding in which the 8 pages are encased. The "New Tracts" in most cases gave the buyer from 12 to 13 pages. If the Liberal Evangelicals or any other group expect to have their literature circulated widely enough to influence the thinking of the Church, it is essential that they publish their pamphlets in a really inexpensive form. If the material is good—and in the case of both the Liberal Evangelical and the Anglo-Catholic pamphlets, the material is good—there is no need for an expensive binding. Let the pamphlets be issued in the cheapest possible form so that a rector or layman can afford to buy in quantity and circulate them. I commend to the attention of the Liberal Evangelical editors a form such as that in which St. Bartholomew's Church published Dean Robbins' original sermon, namely, 14 pages bound in paper. I do not have figures to make an accurate comparison of costs, but I am sure that an 8-page pamphlet could be published in a far less expensive form.

The Riches of Christ is the name of a book of meditations especially designed for the 40 days of Lent and written by the Rev. Bede Frost (Macmillan: \$1.75). Those who have already made the acquaintance of Dr. Frost from *The Art of Mental Prayer* will undoubtedly find this series of meditations especially helpful. This book should prove most helpful to clergymen or persons well versed in the art of meditation.

You Can Master Life is the title of the latest volume by the Rev.

FINAL NOTICE

ORDERS for Lenten Bundles must be in the office of THE WITNESS, 6140 Cottage Grove Avenue, Chicago, not later than Monday, the 25th, in order for us to guarantee delivery of the first Lenten issue. Please send us a postal immediately indicating the number desired. There are two series of articles to run for eight weeks commencing next week. A History of the Church in America will be written by the Rev. E. Clowes Chorley. A series called New Frontiers, dealing with the relationship of the Church to social, economic and international affairs is to be presented by the Very Rev. John W. Day. The prices of THE WITNESS in Bundles for these eight issues will be found on the inside cover page. It amounts to this: we are presenting material in each of these series that would sell for \$2 if placed between the covers of a book. You get both of them, and much else—\$4 worth—for about twenty-five cents when a Bundle is taken. Please get your order in at once. Here is your material for discussion groups.

James Gordon Gilkey, pastor of the South Congregational Church of Springfield, Mass. (MacMillan: \$1.75). This is the ninth volume by Dr. Gilkey in which he endeavors in his very straightforward and understanding way to help people through some of the personal difficulties which they have in life. That Dr. Gilkey is gifted in this art, the hundreds of people who flock to hear him every Sunday in Springfield will testify — and his gift is likewise evident to anyone who reads this book. Each chapter considers a vital human problem common to most of us, and contains several telling illustrations of this thought.

GRACE CHAPEL CELEBRATES

Grace Chapel on the east side of New York, celebrated the 39th anniversary of its present building on February 10th, with the rector of Grace Parish, the Rev. W. Russell Bowie, preaching. The service was attended by Bishop Washburn of Newark, the Rev. H. E. Clute of Brooklyn, the Rev. Sidney Cooke and the Rev. Eliot White, all of whom have been at one time associated with the work there. The Rev. Felix Kloman is acting vicar of the chapel during the absence of the Rev. Francis Sanborn who is ill.

MEXICAN ISSUE IS FACED BY THE NATIONAL COUNCIL

Reported by W. B. SPOFFORD

The situation in Mexico played a large part in the deliberations of the National Council which met in New York, February 12-14, with the gentlemen—and ladies, since for the first time in history women were present as Council members—declining to join in the protests that have been made by various groups against the attitude of the Mexican government toward those carrying on religious work there. The matter came before the Council in the form of memorials from the diocese of West Texas and Milwaukee. The matter was discussed in executive session, but I have been informed that Bishop Creighton, bishop of Mexico for seven years, who was invited before the Council to tell his story, did a convincing job. He apparently satisfied everyone present that our Church was carrying on in Mexico under capable and courageous leadership. The Council therefore issued a statement expressing full confidence in Bishop Salinas y Velasco, present bishop of Mexico, and his ability to handle the affairs of our Church in that country. The statement deplored the action of local governmental authorities but at the same time declared that, "We have not joined in any protest. We deem it wise to study the situation more thoroughly, being not yet convinced that there is an actual persecution by the government on religious grounds."

Bishop Creighton told the whole story, and he fortified it with documents that convinced those present that the Mexican Roman Catholic Church is itself guilty of persecuting those of other Churches. That story was presented in these pages in December so that there is no need of repeating it beyond saying that nothing came out at the meeting of the Council to indicate that it was inaccurate in any detail. The statement issued by the Council made no mention of the counter-revolutionary activities of the Mexican Roman Catholic Church, or of the violence that Mexican Roman Catholics have perpetrated against members of other Churches, including our own. Why no mention was made of it I do not know. It is my understanding that the first statement prepared by the Council did at least refer to this but that it was later deleted, presumably for fear of reprisals against our people in Mexico.

In regard to finances, it was reported that after the reports from dioceses were in it was found that

the Council was \$190,000 below the sum necessary to balance the budget for the year. Officers therefore appealed directly to individual Church men and women to make up this amount with such happy results that they were able to announce at this meeting that the budget was balanced for 1935. Included in these special gifts, made directly to the Council, were several for \$20,000.

Economy forced the discontinuing of the office of counselor of ecclesiastical relations and it was announced that the Rev. Robert Lau, resigned, is soon to join the staff of the Cathedral of St. John the Divine in New York.

Bishop Hobson presented a report on the progress and aims of the commission on the Forward Movement and Mr. Samuel Thorne presented plans for some worthy recognition of the life and work of Dr. Rudolf B. Teusler, founder of St. Luke's Hospital, Tokyo.

It was announced at the meeting of the Woman's Auxiliary that Miss Margaret Marston, educational secretary, would visit a number of mission fields in the Orient this summer.

* * *

Religion in England

The intellectuals in England are turning to religion in large numbers . . . The Roman Church and the Anglo-Catholics are the chief beneficiaries of the movement. . . . An alliance between groups of devout Evangelicals and Anglo-Catholics, which is taking the place of the old entente cordiale between the moderates of both parties, is making rapid headway and is the hope of the Church. . . . The Oxford Groups (Buchmanites) are not now and never have been strong among the youths of Oxford University. These opinions were expressed by the Rev. Humphry Beever of Pusey House, Oxford, at a meeting of the clergy of Rhode Island the other day.

* * *

Anglican Society Meets in New York

Bishop Oldham of Albany and Professor Gummey of Philadelphia Divinity School, spoke at a public meeting held in connection with the annual meeting of the Anglican Society which convened in New York on February 14th. The chief purpose of the society is to promote a reverent and intelligent Anglican ceremonial.

* * *

Young People Meet in Philadelphia

Members of sixty Young People's Fellowships of the diocese of Pennsylvania joined in an annual inspirational service that was held on Feb-

ruary 17th at the Chapel of the Mediator, Philadelphia. The Rev. William Lander of Rosemont was the preacher.

* * *

Kentucky Parish Has Celebration

St. Paul's, Newport, Kentucky, celebrated its 90th anniversary on February 10th with Bishop Abbott preaching to a large congregation at the festival service. A parish banquet was held on the 8th, presided over by the rector, the Rev. B. H. Crewe, with the Rev. Herman Page of Dayton, Ohio, giving the address.

* * *

Memorial Service For Late Dean

A memorial service for the late Rev. George Richardson, former dean at Albany, N. Y., was held on February 10th.

* * *

Memorial Service to Dr. Teusler

A memorial service for the late Dr. Rudolf Teusler, founder of St. Luke's Hospital, Tokyo, was held at the Memorial Church, Richmond, on February 10th. He was a member of this parish before going to Japan. The speakers were Dr. William Sanger, president of the Medical College of Virginia, Dr. John W. Wood, secretary of the department of foreign missions and Bishop Tucker of Virginia. The Rev. George Ossman, rector, conducted the service.

* * *

Service for Patriotic Societies

Seventy patriotic societies took part in the annual service of the Sons of the American Revolution, held at St. Bartholomew's, New York, on February 17th. The sermon was preached by Bishop Stires of

Long Island. A large number of clergy took part in the service.

* * *

Trinity Rector Returns

The Rev. Frederic S. Fleming of Trinity Church, New York, returned on February 15th from a three weeks West Indies cruise. He was the preacher at Trinity on the 17th.

* * *

Move on to Merge Lexington and Kentucky

A movement is afoot to merge the dioceses of Kentucky and Lexington. There seems to be a feeling that the Church would prosper with only one diocese in the state, as it was forty years ago. Both dioceses are largely missionary and the times have almost prohibited any extension of the work in the rural areas of either diocese. Committees on the merger have been appointed by each diocese and they expect to have a joint conference presently. It is hoped that a definite proposal may be worked out and presented at the next General Convention, which of course would have to approve of any merger.

It is also reported that there is talk of merging the three largest parishes in the city of Louisville. Mr. John J. Saunders, chairman of the committee of publicity of the diocese, writes as follows of this proposal: "It is hoped nothing will come of the agitation. Should a calamity like this happen, the diocese could not support itself, nor pay the salary of a bishop."

* * *

Illness Prevents Bishop Root's Return to China

Upon the advice of physicians Bishop Logan Roots, missionary bishop of Hankow, is to spend the next eight or nine months in this country, not returning to his field until next fall. Writing in the news-

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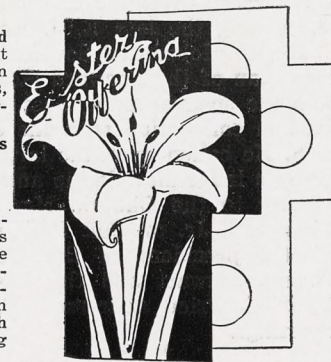


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letter of the district of Hankow, Bishop Roots says, "This meant abandoning the plan for me to participate this autumn in the campaign of the twenty teams which are undertaking to put the program of the Church, particularly its missionary work, before dioceses and parishes in the United States. It encouraged me to give such strength as I have during the main part of 1935 to work with a team of the Oxford group. . . . I consulted first with the Presiding Bishop, who was most sympathetic and advised me to put my plans before the Bishops assembled at General Convention. I did this, and, in unofficial but unmistakable ways they approved my plans and gave me their blessing."

Bishop Roots sailed for England last week to attend a round of Buchmanite meetings.

* * *

Probation Officer Addresses Clergy

E. M. Hackney, chief probation officer of the criminal courts of Philadelphia, addressed the clergy of the diocese of Pennsylvania on February 18th.

* * *

Million Dollar Campaign in Chicago

Launching of a campaign for a million dollars to finance obligations of the diocese was the chief accomplishment of the convention of the diocese of Chicago, which met at Oak Park, February 5-6. Under present plans the campaign, to be directed by Gates, Stone and Company, is to be launched on February 25th and concluded June 8th. A committee, appointed last year, recommended the retaining of this company after a thorough investigation. Payment into the fund will extend over a five year period so that by 1940 it is hoped all of the major financial obligations of the diocese may be met.

Mr. Wirt Wright, banker and vestryman of St. Luke's, Evanston, was elected treasurer of the diocese, succeeding the late E. J. Rogerson.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement, was the speaker at a mass meeting held in connection with the convention. He called upon the laity to develop a truer discipleship and deeper loyalty to the Church. Mrs. Albert Cotsworth Jr. of Oak Park was re-elected president of the Auxiliary. Bishop Stewart and the Rev. Herbert W. Price addressed Auxiliary meetings.

* * *

Convention of Kansas

Bishop Wise of Kansas gave the principal address at a mass meeting held in connection with the conven-

tion of the diocese of Kansas, held at Arkansas City. After reviewing the history of the Church in the diocese, organized 76 years ago, he went on to say, "We are now living in a new world, yet a world definitely linked with the past. The life our forefathers lived has been turned into a complex situation. Much of our Christian life," he said, "has become unreal and conventional and our moral and spiritual facilities have not kept pace with the material devices of science." He laid special emphasis upon the inability of the nations as parts of a great world neighborhood to meet the new conditions of our age by the development of adequate machinery and a creative spirit with which to deal with international problems. He pointed out the distressing and melancholy fact that instead of international machinery of peace accompanied by a creative spirit, the nations seemed rather to be bent upon their collective annihilation by manufacturing with almost breathless rapidity, mechanisms for the wholesale destruction of both life and property.

The Bishop pointed out the very obvious fact that there is only one great enduring hope in the midst of this seeming chaos. He said, "The

way of life to all classes in our social and economic systems is to come to the living Christ. Reformation and transformation must start in our hearts."

He was followed by the Rev. Karl M. Block of St. Louis who gave a telling address on the national work of the Church. The convention passed a resolution, almost unanimously, urging the state legislature to adopt the child labor amendment to the constitution. The closing event of the convention was a fellowship dinner, held at the Presbyterian Church, at which the Rev. Carter Harrison Lawrence delivered a thought provoking address on international relations.

* * *

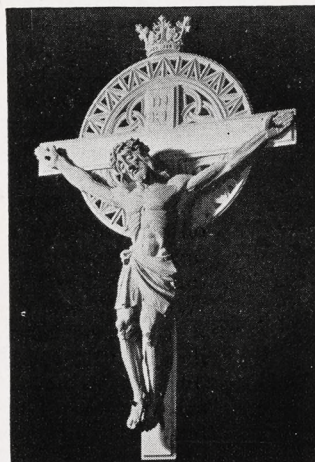
Cincinnati Rector Retires

The Rev. Charles J. Reade, in the ministry for 35 years, fourteen of which were at Winton Place, Cincinnati, has resigned and is on the retired list.

* * *

A Request from the Management

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* * *

Texas Church Is Consecrated

A new church was recently consecrated for All Saints, San Benito, Texas. It takes the place of one destroyed by a hurricane in 1933. Bishop Johnson, brother of the rector, the Rev. Everett Johnson, officiated at the request of Bishop Capers. The rector has served 52 years in the ministry and the new church is largely a tribute to him. Donations for the building were received from 400 persons living in 26 states.

* * *

English Clergyman Makes a Study

The Rev. W. J. Torrence, an English clergyman, has just completed an interesting study which has a bearing on what Gardiner Day points out in his column this week. He has been studying the literature of the communist movement in his country.

His investigations led him into some strange places and gave him the opportunity of delving into all

kinds of leaflets, booklets and other publications which will not be found on Ecclesiastical Tract cases. He became convinced of the existence of a widespread propaganda, conducted by means of the written word, with great ability and energy. From the viewpoint of attractiveness and cheapness this literature is far superior to anything which the Church puts out. As an illustration there was a booklet published at 6d., with some 70 pages of cleverly written propaganda, entitled "Religion in the U.S.S.R.," which obviously had an immense circulation in our industrial centers, ports, barracks and so on. The existence of such a literature is probably entirely unknown to many a clergyman, who wonders why it is that the working classes do not attend his church.

In presenting his report to the Industrial Christian Fellowship he took occasion to warn the Church that it should abandon the ostrich-like custom of ignoring communism or of meeting it with a series of unintelligent denunciations. He illustrated his point by mentioning a number of resolutions which had been before Church assemblies. All of them condemned the results of the Russian revolution — the bloodshed, the hatred toward religion, the deter-

mination to overturn civilization; the enslavement and moral degradation of the Russian people. There was no kind of expression of regret that the Church had so signally failed in achieving a social order for the people of Russia (or elsewhere) which would have rendered the events which have taken place in Russia impossible. There was no kind of hope that the Church would endeavor to set its house in order for an effective witness to the spiritual and social values of a truly Christian order of society. It is the policy of denunciation with nothing of a constructive nature to set against it which is doing such irreparable damage to the cause of true religion. He concluded by declaring that "nowhere since the days of Mediaeval Christianity has there been a corresponding attempt to embody a philosophy in an actual social order. The aim before the Soviets is a classless society, which, however we may view the means employed, is not so different from a vision of a world order granted long ago, 'There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one'. We accept the Gospel of Christ with its social implications, but our attempts to bring about a

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solution congruous thereto are sadly hesitating and half-hearted. Can we be altogether surprised when we find that the Church is regarded as an enemy by those who are, despite their misunderstandings, children of the Kingdom?"

* * *

Western North Carolina Wants More Territory

A resolution was passed at the convention of the diocese of Western North Carolina asking the diocese of North Carolina to cede three counties to their diocese. Bishop Touret, retired, addressed the convention which met at Christ School, Arden.

* * *

A Report of a Committee on Comity

A committee of the Presbyterian Church on comity recently reported to the synod of that church that met at Minot, N. D., and revealed interesting facts. Cases are listed. Here are a few. A town of 1,000 population. In it there are Lutheran, Baptist, Methodist, Episcopal, Presbyterian and Catholic Churches, with four of them receiving help from national missionary boards. Another is in a town of 750 people. There they found churches of Evangelicals, Pentecostals, Methodists, Presbyterians, Baptists and Catholics. So the story runs, with fourteen towns listed, all with small populations and with many churches, most of which are receiving help from missionary boards.

The report then lists the "sins that are involved". One, the sin of "crushing the undefeated idealism of our younger ministers." Most of the young men do not like the cleavage that keeps them apart, but as one of them said, "the animosity of the governing powers of our respective denominations keep us divided."

Two, the sin of suicidal dismembering. "The energy we should expend in service we expend in survival. What program is possible to a church making every effort to keep its head above water in competition with from one to ten or a dozen other denominations?" Three, the sin of improper example. Said the chairman of the committee in presenting his report, "I should hate to show our record as Christian denominations to the world, and for the world to read. The story of double dealing, of broken faith, of violation of agreements, would blacken the pages of a pagan church. The truth persists that in the past we have been simply a collection of denominational horse-traders, save for the fact that our ethics have not quite approached the standard maintained by horse-traders." Four, The sin of misusing benevolence money. "What do you suppose the generous givers to our church would say if they knew that the money they contribute in the belief that it will carry the Gospel to unprivileged people is frequently expended in a perfectly useless effort to keep alive a denominational church which could serve the Lord Jesus much better dead than alive."

The recommendations of the committee were that all other denominations appoint similar committees, and that after investigations in the field they work out mergers, federations and amalgamations.

It rather looks as though these Presbyterians in North Dakota had started in the domestic field what the Laymen's Inquiry got under way

in the foreign field. And it is not without significance that the findings of the Laymen's Inquiry, turned down generally by missionary boards, has now come to life in a movement that is enlisting the enthusiastic support of lay men and

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women. Not Presbyterian missions, Methodist missions or Episcopal missions but Christian missions is the basis of their appeal, with the money they raise going to those enterprises that they are convinced, after investigation, are doing a good job. It is a movement that will bear watching. After all most people want to feel that their money is really accomplishing something worthwhile. When Modern Missions, as the new movement is called, becomes more generally known it is quite possible that Church people will give to missions through that agency rather than through their own denominational boards, with their narrower appeals and too often shameful waste. As this North Dakota Presbyterian committee states, "We have more than once been standing in the way of the Kingdom of God. Nationalism is not always the highest form of patriotism, nor is Presbyterianism always the highest form of Christianity. Once we admit that we shall be able to get an unbiased view of our present tragic situation."

* * *

Better Fix the Lock On the Safe

Sometime between January 20th and the morning of the 23rd the communion silver was stolen from St. Paul's, Albany, Ga. On the night of the 24th the communion silver and a gold cross were stolen from the safe of Christ Church, Macon, Ga. They have an idea it was done by professional thieves, more than likely the same ones. The rector at Albany, the Rev. Harry Cobey, thinks that it might have been one of the numerous persons canvassing from door to door these days, buying old gold. Anyhow he thinks it will be good sense for you to have a good strong lock on your church safe, or otherwise protect your valuables.

* * *

New Window For Kansas City Parish

A memorial window gift of Judge Arba S. Vap Valkenburg as a memorial to his wife, was dedicated on February 3rd at Grace and Holy Trinity Church, Kansas City, Missouri. The service was conducted by the rector, the Rev. Claude W. Sprouse.

* * *

Death Takes Chicago Rector

The Rev. George H. Thomas, leading rector of Chicago, who has served St. Paul's for the past twenty years, died at Tuscon, Arizona, on February 5th after a brief illness. He was there for a short rest when he contracted pneumonia. His death was a great shock to Churchmen of

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Correspondence Solicited

the diocese who received the news while at the diocesan convention. Mr. Thomas had played a large part not only in diocesan affairs but also in the national affairs of the Church. On the very eve of his death he was the recipient of the Cross of Honor for distinguished service to the diocese. Bishop Stewart announced the award at the convention dinner, the cross being received by a vestryman of St. Paul's in Mr. Thomas' absence.

* * *

Bishop Spencer Recovers

Bishop Spencer of Western Missouri, ill during the month of January with influenza, has completely recovered and is back on the job.

* * *

Conference on Prayer at Princeton

A four day conference on Prayer and Life is to be held from February 28th through March 3rd at Trinity Church, Princeton, N. J. It is to be conducted by the Rev. Royden K. Yerkes, professor of the Philadelphia Divinity School. In addition to general services there will be special conferences for men, women and children.

* * *

Maybe I Forgot to Tell You

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* * *

Want Textbooks Re-written

A demand for the rewriting of textbooks so as to eliminate references to Henry the Eighth as the founder of the Church of England was put in the form of a resolution, which passed the convention of the diocese of Dallas. The week before the convention of the diocese of Texas met at Waco, with Francis Wei of Chicago stirring up a good deal of missionary interest.

* * *

Devotional Services In Buffalo

The Auxiliary and the Church Mission of Help of the diocese of Western New York held a quiet day at Trinity, Buffalo, on February 19th, led by the Rev. James O. S. Huntington, O.H.C. Men and young people as well as the women attended the services.

* * *

New Head for De Veaux School

George L. Barton Jr., head of the department of history at Virginia Military Institute, has been appointed headmaster at DeVeaux School, Church school at Niagara, N. Y. He succeeds the Rev. William S. Barrows

who, after 37 years of fine service, resigned last summer because of ill health. Dr. Barton comes from a distinguished Church family and is himself an active Churchman, at the moment being the president of the Laymen's League of the diocese of Southwestern Virginia.

* * *

Bishop Gilbert To Visit Buffalo

Bishop Gilbert of New York is to be the leader at a group meeting of social workers to be held at the Good Shepherd, Buffalo, on February 28th. Social workers throughout the diocese have been invited by the Rev. Lewis E. Ward, chairman, and the Rev. Douglas Stoll, chairman of arrangements. Last year 125 workers attended a similar meeting.

* * *

Bishop Stewart on Communism

Bishop Stewart of Chicago, in his convention address, had rather hard things to say about communism, but

he was even harder upon a Christianity that does not do its job.

"Communism," said Bishop Stewart, "spells economic prostration, social degradation, philosophical materialism and religious persecution. The deep and powerful pulse which beats in the veins of Communism's purest and noblest adherents is a terrible consuming fire of compassion for the under dog, a mystical awareness of the sacred character of the whole race as one body, so that when one suffers, all suffer. The doctrine of the Incarnation will be heard. The organized oneness of the human need which Jesus taught cannot be disregarded. The voice of St. Paul takes on strange accents but it can be discerned even amid tones of blasphemy. We are all members, one of another. And if Communism with all its materialism, all its atheism, all its classwarfare, all its resort to force, is to be checked, it can only be by a Christianity which shall as of old flame with passion against

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

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Vespers and Benediction: 8 P. M.
Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

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

Sundays: 8 and 11 A. M., and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

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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

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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., Choral Evensong.
Junior Congregation, 9:30 and 11 A.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 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon
8 P. M.—Choral Evensong and Sermon

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 and 4.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

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

Grace and St. Peter's Church,

Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

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.

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* * *

Baltimore and Boston C. L. I. D. Meetings

Local issues were discussed at a meeting of the newly organized branch of the Church League for Industrial Democracy in Baltimore, the meeting being held at St. Michael and All Angels on February 15th. Three bills before the Maryland legislature were presented and discussed; Old Age Pension Bill; the bill against compulsory military training and the Unemployment Insurance bill. The Rev. Don Frank Fenn is the president of the Baltimore branch of the League. On the same day the Boston branch of the League held a meeting at St. Paul's Cathedral with the executive secretary of the League and the Rev. Paul T. Schultz of Brooklyn as speakers.

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The annual meeting of the League is to be held this week (the 22nd) in New York. It is to open with a luncheon at which the Rev. Charles Weber, professor at Union Seminary, is to speak on the relationship of the Church to Facism. In the afternoon there are to be panel discussions on various phases of the present economic situation with the following taking part: Mrs. Mary Simkovitch, Miss Vida D. Scudder, the Rev. W. Russell Bowie, the Rev. Donald Aldrich, Professor Adelaide Case, the Rev. Guy Emery Shipler, the Rev. Joseph Titus, the Rev. Lawson Willard, the Rev. Bradford Young and Dr. William S. Keller. The conference is to close with a dinner at which the speaker is to be Mr. Louis Budenz,

Robert Lowe

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labor leader. The headquarters of the conference will be at St. Mark's-in-the-Bouwerie.

* * *

Rectors Exchange Their Jobs

The Rev. N. L. Ward, Christ Church, Troy, N. Y. and the Rev. George A. Perry of Canton, N. Y. have exchanged jobs. Calls to each went simultaneously from the vestries of these parishes.

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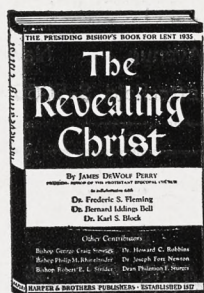
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