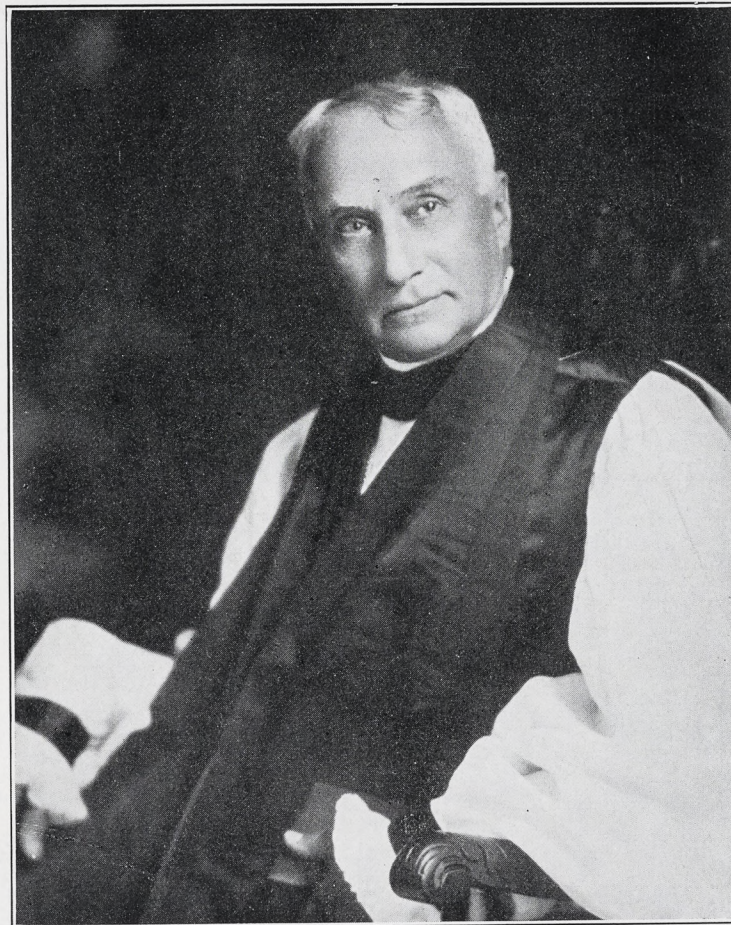


May 6, 1937

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THE WITNESS



BISHOP BENJAMIN BREWSTER
Takes a Hand in Strike in Maine

EDITORIAL ON MARRIAGE BY JOHNSON

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CLERGY NOTES

BATTEN, AUGUSTIS G. H., formerly of New City, New York, has been appointed in charge of St. George's, Williamsbridge, N. Y.

BERNGER, H. A., formerly of St. Ann's, Chicago, has been elected rector of Grace Church, Sterling, Illinois.

CARTMELL, LEONE E., formerly of the Good Shepherd, Greenwood Lake, N. Y., has been appointed in charge of St. John's, New York City, All Saints', Valley Cottage and St. Paul's, Spring Valley, New York.

COOK, LEO, formerly of Madera, California, is now the vicar of Trinity, Hayward, California.

COX, RALPH H., has been appointed vicar of Trinity, Madera, California.

CRYDENWISE, H. W., has resigned as rector of the Church of the Holy Innocents, Albany, N. Y., to retire from the active ministry.

ELLIOTT, MORRIS F., was ordained priest on April 16th by Bishop Quin at Trinity Church, Galveston, Texas, where he is assistant.

FUESSLE, RAYMOND E., is locum tenens of the Church of the Resurrection, Greenwood, S. C. He was formerly a missionary in Brazil.

GROTON, JOHN M., former rector of Grace Church, New Bedford, Mass., has accepted an appointment to the faculty of the Philadelphia Divinity School.

GUMM, ROBERT K., was instituted rector of St. Paul's, Malden, Mass., on April 25th by Bishop Sherrill.

HILBISH, H. P., formerly of Sterling, Illinois, is now on the staff of St. Luke's, Evanston, Illinois.

HILL, CHARLES G., Solomons, Maryland, is now in charge of St. Alban's, Glen Burnie, Maryland.

JAMES, EDWARD A., St. Paul, Minnesota, is now the rector of St. Stephen's, Benton Harbor, Michigan.

KELL, ROBERT C., on the staff of St. Michael and All Angels, Baltimore, is now rector of St. John's, Worthington Valley, Maryland.

LARSEN, LAWRENCE B., was instituted rector of the Holy Nativity, New York City, on April 11th by Bishop Manning.

MACON, CLIFTON, has completed his engagement as acting rector of Calvary, Pittsburgh, Pa., and should be addressed at 334 Howard Avenue, Radburn, N. J.

PATTERSON, JOHN O., St. Ansgarius Church, Chicago, has accepted the rectorship of St. Mary's, Mitchell, S. D.

VOSE, SAMUEL W., deacon, has been placed in charge of St. Lawrence's Church, Libertyville, Illinois.

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by
BISHOP JOHNSON

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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MARRIAGE AND DIVORCE

An Editorial by
BISHOP JOHNSON

I FIND myself in entire agreement with the stand taken by fifteen clergymen in their demand that the Church shall set forth in its canon law the indissolubility of Christian marriage. The principle involved seems to be that people marry themselves, that the state legalizes the marriage and that the Church sanctifies the union.

I fully agree that "Christian marriage is the life-long indissoluble union of a baptized man and a baptized woman." It is the business of the Church to bear witness to the law of Christ—no less.

But there are some practical difficulties that confront us in the enforcement of the law. The first arises from the fact that the United States is half Christian and half pagan. Shall we demand of pagans that they conform to the law of Christ before they have any knowledge of Christ and His law? Supposing a couple come to be married and at the same time desire to be baptized and confirmed. One of them has been divorced after a marriage by the justice of the peace or a marrying parson. Shall they be held responsible before they become Christians for obedience to the law of Christ?

If a missionary to a pagan land were confronted with this problem would he refuse to baptize or to marry one who had two or three wives? Of course he would require him as a Christian to have one wife, but would the fact that he had had three wives prevent his receiving the sacraments?

Is a marriage by the justice of the peace a sacramental rite? If so then cohabitation previous to marriage is equally sacramental. Does such a situation constitute an unpardonable sin? Again if adultery be a dissolution of the bond before divorce, does not remarriage after divorce create the same situation?

As far as the canonical scriptures go, they are the scriptures as authorized by the Church and the canonical scriptures would seem to be the basis of canonical law. Isn't there a justification for some action in equity which would modify the enforcement of the canonical law? So far as the faithfulness of the Church to her divine Master is concerned, to what other communion would one turn for greater faithfulness?

But one is conscious also that the divine Master was

the bestower of mercy where men did things ignorantly or in unbelief. And while I feel that those are sacramentally united by the Church's service when they vow "until death do us part," we cannot insert "or divorced" in the vow.

The Church should be adamant in its insistence that the vow should not be repeated in such cases. But in the administration of discipline one must remember that there are occasions in which our Lord would say, "Thy sins be forgiven thee; go thou and sin no more." Those occasions were where there was a background of ignorance and of non-belief. As bishops we have just as much obligation to show mercy as to enforce obedience. Even the civil law will modify in equity that which it is supposed to enforce in law.

AFTER all I think it is a fair assumption that those who have petitioned for greater leniency in the laws of marriage and divorce are animated by a desire to do the Master's will but are disturbed by the application of the law to particular cases and are in doubt as to how far mercy should modify law.

One who has been called upon to interpret the law for individual cases must realize the heart rending nature of many of the decisions, where it seems cruel to enforce the letter of the law.

It is not the motive that one objects to in these radicals but the method that they would adopt in changing the law. The Church must witness to her Master's commands even though in such instances as I have mentioned the law yields to the circumstances. It hardly seems fair to demand adherence to a law where one is not a part of the body which enacts it. And it also seems fair, scholars to the contrary notwithstanding, that the canon law should be based on the canonical scriptures.

The suppliant should be given the benefit of the doubt. Logical consistency is often a bar to merciful construction. One realizes how rigidly Rome enforces her laws and how badly it has worked out in countries where Rome reigns supreme. A glance at Mexico is a case in point.

Of course as soon as a man is made a bishop he

ceases to be trusted to exercise any authority for fear he will be governed by motives that are either too lax or too rigid, but it would seem to be his task to apply canon law to those who are under the law and to apply equity to those who, coming from without, have been ignorant of the law.

It seems to be the only canon that demands obedience from pagans as well as Churchmen, for it refuses Holy Baptism to those who have been remarried after divorce. One wonders how they could have received the sacrament of Holy Matrimony before receiving that of Holy Baptism.

It would seem as though the Church should adhere rigidly to the law within the scope of its jurisdiction and give to the bishops some power to meet the needs of those seeking to be baptized and to contract a sacramental marriage within the scope of justice and mercy.

Let the Church bear its witness by enacting a strict

canon, but permit some chance for equity even if some bishops are lax. The sin is on their heads if they fail to obey the law of the Church. A rigid legalism has as many weaknesses as appertains to the possibility of individual laxity.

The Church cannot modify the law, "Thou shalt not steal" but it is obliged to put up with the fact that many of the clergy and laity are guilty of larceny in various ways. It cannot modify the law to cover those who use the red side of the envelope to pay their coal bill. As a matter of fact they pick the pockets of the missionaries to supply their own needs. Of course they too do it ignorantly and in unbelief, but their ignorance is inexcusable and their unbelief is unpardonable. The sin is on their heads.

It is true that the causes for annulment of the marriage is a merciful provision and a reasonable one, but it does not reach the cases to which I have referred.

A REPORT FROM SPAIN

By

HENRI ROSER

International Secretary of the Fellowship of Reconciliation

MY INTENTION, in setting off on this tour, was not to make an investigation into the problem as a whole. I went because it seemed to me wrong that journalists and statesmen should be the only ones to visit Spain at this time. I felt that the Christians should also go and prove their affection for their suffering brothers, visibly demonstrate the "communion of saints." At Barcelona, as at Valencia, life continues to be normal except for the fear of air-raids and of bombardments from warships. It is becoming increasingly difficult, however, to feed the population, and prices are rising. At Valencia and in the whole region of Valencia the government appears to have things well under control. I was received, in the absence of del Vayo, by his assistant, the under-secretary of state for foreign affairs, Mr. Casanueva, and had a fairly long conversation with two officials of the same ministry, and another with the general secretary of the ministry of propaganda. The three first-mentioned were socialists, and struck me as being men of balanced judgment. One of them explained that when the war was finished everything would have to be begun again. Spain had been thrown into chaos, he said, by those who pretended to be imposing order. The secretary general of the propaganda ministry did not seem to me to resemble Dr. Goebbels in the least. He is of a Roman Catholic family, and said to me straight away, in a tone which really inspired confidence: "We have nothing to fear from the truth. We are of course not faultless. Hateful and unjustifiable crimes have been committed. But it must not be forgotten that from the beginning we have been deprived of the military and police forces, by their disloyalty, and have therefore had

to arm the common people. Now, however, we are getting the situation in hand again, and I can assure you that things will change. We invite foreigners to come and see for themselves." And indeed I was perfectly free to go anywhere I liked without the smallest difficulty.

I saw nothing of that arrogance among the state officials and police that one always finds in the fascist countries. Even the militia showed no sign of that stiffness which goes with the military profession. One has the impression that the combatants remain essentially civilian beneath their varied uniforms. There are probably only a few women soldiers in the government forces. I only saw two or three women in blue overalls. At Valencia some young French communists spoke to me about the International Brigade and of the fine spirit of sacrifice that inspired it. There is no doubt, however, that the thousands of anti-fascist foreigners are charging the atmosphere with many hatreds which are not specifically Spanish and which will increase the difficulty of establishing peace in the future.

I must say a few words about the feelings of the Spanish people, overwhelmed by this rebellion and threatened, if it triumphs, with the re-establishment of the former iniquitous system of privileges. At one time the Church owned one-sixth of the whole territory of Spain. Before the Republic, out of a total agricultural population of five millions, 1% owned 51.5% of the cultivable land; 14%, the big farmers, owned 35.2%; 20%, the small farmers, 11.1%; 25%, the poor peasants, 22%; lastly the agricultural laborers, constituting 40% of the whole, owned nothing save their numerous children and their extreme poverty. The

Church as such was not very Christian, and if the present struggle is showing up extremes of fanaticisms, it is the Church which bears a large part of the responsibility. The Church was the inventor and perpetrator of the inquisition. The burning of the churches (except for the cathedral and one other Barcelona church classed as a work of art, I saw not a single church intact)—is also a kind of psychological reaction to the centuries of clerical oppression. The discovery that some of the churches were used by the rebels as arms depots and machine-gun nests produced a sudden fury which acted as a spark to this pent-up feeling. Pastor C. of Barcelona showed me, opposite his window at a distance of ten yards or so, a hole made in a church-tower through which he had personally seen a machine gun firing on the crowd below for hours together. In certain cases, it is true, the priests acted in what they supposed to be self-defense on seeing the crowds move near to their buildings. But why had they the arms, and why were they hated by the people which though often anti-clerical are not anti-religious? The gospel is little known in Spain, in spite of the fact that until 1931 the Church had 85% of the state educational system in its hands. It is therefore wrong;—profoundly wrong, I believe—to accuse governmental Spain of being anti-Christian. It is rather one of the forms of fascist tyranny that is the object of its opposition.

IF, HOWEVER, the Church bears a large share of responsibility, one must think with sympathy of the many Catholics who, without understanding the meaning of the present events, are suffering as a result of them. As for the Protestant side, I saw all the pastors of Barcelona (six), one who had escaped from Majorca, the two pastors of Valencia, and the two evangelists of the French mission in Aragon. They are all very firmly on the side of the government. They are convinced that the victory of Franco would mean the end of Spanish Protestantism (with a membership of 22,000) and of all free thought. They are not in the least alarmed about the collectivisations now being carried out. Their attitude with regard to these events is particularly open-minded; they are trying to find the ways of God in and through them. Their position is one of Christian socialism. In the course of a private discussion they told me that they were ready to face the future, but that they would much prefer persecution by the "godless" who "know not what they do" to persecution by the fascists who, while calling themselves Catholics, would actually discredit Christianity and still further paganise their people.

Readers will not be surprised if I say that I can hardly say what chances Christianity will have in Spain when the civil war is over, or what form its action should take. It is, however, certain that the difficulties will be great because of the absence of the knowledge of the gospel as a basis for work. If Franco wins the gospel will be suppressed in favor of militarism; if the government, it will suffer from the growth of religious prejudice and of that belief in force which always re-

sults from a victory supposedly due to the use of force. There is no doubt, however, that many Catholics among those who took the side of the people and who will obtain, as a result of this effort of the conscience, a purified and renewed faith, will study afresh the problem of violence. And the Protestants, who have become accustomed, as a result of their position as a minority, to independence of thought and energetic witness, will not have great difficulty, I think, in learning from the present events.

This tragedy is demonstrating visibly to them a lesson which the gospel propounds to their hearts and minds, and they will learn it. The best of the anarchists, in the case of a government victory, will not be slow to realize the dangers that the successful use of violence involves for the cause of liberty, which is their own. Their anti-militarism will be deepened and strengthened. Among Catholics and anarchists alike, however, it is probable that only the minorities will learn these lessons. It is these minorities, I believe, that we ought to try to support and encourage.

In any case there will be many wounds to heal, both of heart and mind; many ideas to bring back "captive to the obedience of Christ"; many bitternesses to conquer by the showing of love. Already, as all the brothers whom I met there repeated to me, there is a ministry of intercession which none of us should neglect.

Convention Topics

REORGANIZATION at the Church Missions House; the proposal to so change the canons and the rubrics as to allow administering the Holy Communion in one kind, and the status of divorced persons in the Church are the subjects most to the front this week. Miss Annie C. Kramph, North Platte, Nebraska, while of the opinion that workers at the Church Missions House are both dogmatic and bureaucratic, nevertheless feels that we compel them to be that way since we ourselves fail to meet our obligations and responsibilities. She also wonders if the desire of some to return to the quota system is not due "to the fact that they know we can do much better, and if they compel us to meet a debt we have incurred we will do it. I was a bit disappointed in Jones and the way he received the representative from '281.' It seems to me if I had been in Jones' shoes I would have said, 'Jane, we are going to have to take a few more reefs in our rather Spartan mode of living because I'm going to General Convention and see where that chap gets his authority. I'm going to help knock his ears down a bit.' I have attended a couple of General Conventions. I've also been in some political conventions and I've wrestled with some state legislatures. They are all very much alike. The General Convention mills around in much the same way that political conventions do until a couple of experienced leaders whip them into line and they do things. It has always seemed to me that

General Convention could stand a little more practical Christianity and a little less wire-pulling."

The Rev. Samuel H. Sayre, Williamsport, Pa., thinks that secretaries, city rectors and eastern bishops should be required to spend their summers working in the western mission fields. They would go back home with different ideas about the Church and how the Church's money, including salaries, should be distributed."

Dr. R. H. Paxton, vestryman of Westcliffe, Colorado: "Last year articles in *THE WITNESS*, written by Mr. Spofford, made urgent appeals for funds to meet the deficit for foreign missions. I remember his writing that without more funds promptly many missionaries might be recalled. It was these articles, or others like them, that caused that school teacher to send \$500—all her savings. What must have been her feelings when she learned that a portion of her offering, and a portion of all other offerings, went to increase the salaries of employees at New York headquarters."

The Rev. Crompton Sowerbutts of Dunsmuir, California, writes that following service overseas during the war he returned to this country but was unable to find work. He therefore became a telegraph boy for Western Union and received more for delivering messages than he now receives as vicar of a church. He thinks that few people are aware of the low salaries paid in the mission fields, and believes they should have first consideration "even if it becomes necessary to reduce the expensive New York staff and to print less literature that most of us throw in the wastepaper basket."

The Rev. Alan H. Tongue, rector at East Mauch Chunk, Pa., proposes a Church income tax on clerical salaries, the money thus raised to be used to increase inadequate salaries. "I'd be willing to part with some of my salary to prevent the scandal of \$900 a year salaries and I believe hundreds of other clergy would be also." (Such a proposal was advanced by the Rev. Oscar Green of Palo Alto, California, in an item that appeared in the April 15th number of *THE WITNESS* and has been commented upon favorably in a number of letters received.—Managing Editor's Note).

ON THE MATTER of the status of divorced persons, a communication has been received from six students at the General Seminary taking exception to the statement recently circulated by a number of clergymen which appeared in the news pages of this paper last week. They maintain that the statement is doctrinaire, confuses the issue and is an obstacle to the development of modern Christian standards for the family.

IN REGARD to the matter of One Kind, a large number of letters have been received but due to limited space we will present but one, written by Dean James M. Malloch of Fresno, California, and special lecturer at the Church Divinity School of the Pacific. He says: "I agree with the people who advocate Communion in one kind, but I do not think that the common cup is the necessary alternative. Intinction has

ample sanction in the theology and in the practice of the Eastern historic churches. The use of the common cup is not a problem, at all. It simply isn't being done today in civilized society. It is obviously wrong from the scientific standpoint, and, being wrong from the scientific standpoint, it is wrong also from the religious standpoint. In the church today, belief in the use of the common cup is nothing less than stupid fetishism or wild-eyed fanaticism, and the practice of the belief is a damnable sin of presumption. Moreover, it is a violation of good taste, a fact that should make Episcopalians tremble. Fundamentalists fight the theory of evolution. Christian Scientists oppose vaccination. Episcopalians defy bacteriology. How magnificent! After listening to the drivel of the devotees of the common cup, I always solace myself with the wise words of Cardinal Gibbons: 'It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice.'"

Let's Know

BISHOP WILSON

INFANT BAPTISM

EVERY NOW AND THEN a question comes up about infant baptism. Are there good reasons for it? Is there scriptural background?

It is significant to notice that in early Christian days there were discussions regarding incidental questions on this subject but infant baptism was never an issue until the time of the Reformation. There is nothing in the Holy Scriptures which would exclude them and fifteen centuries of steady practice, including them, supplies a solid precedent. To break such a precedent would call for some very sound reason.

Our Lord stated the necessity of being born again of water and the Spirit in order to enter the Kingdom of God. Obviously this would be understood to include all who were capable of entering His Kingdom. When the little children were brought to Him, He welcomed them, blessed them, and said "of such is the Kingdom of Heaven." Certainly He gave no indication that they were to be omitted.

St. Paul teaches that Baptism takes the place in the new Covenant which was occupied in the old Covenant by circumcision—"in whom also ye are circumcised with the circumcision made without hands . . . buried with Him in baptism, wherein also ye are risen with Him." But circumcision was carefully performed among the Jews on the eighth day after an infant's birth. Also, when St. Paul brought the Gospel to Philippi, a woman named Lydia and her family were all baptized together—"she was baptized and her household." It seems gratuitous to assume that there were no children in the household. Later in this same sixteenth chapter of Acts the same thing is recorded of the keeper of the prison and his family—"and was baptized, he and all his, straightway." Again St. Paul reminded the Corinthians that "I baptized also the house of Steph-

anas." In none of these instances is there any suggestion that infants should be left out. In view, therefore, of the prevailing Jewish custom and of the subsequent habits of the Church in administering Baptism to infants, the absence of any reference to them would seem to indicate that it was our Lord's intention to include them. Some clearly negative precedent is required to offset the positive temper of these records.

Sometimes it is contended that repentance, faith, and obedience are necessary prerequisites for Baptism and that an infant is incapable of complying with any of them. The Church meets this by the appointment of adult sponsors for each child, whose duty it is to see that the child receives the Christian training implied in this sacrament. Spiritual regeneration is the beginning of something—not the end of it. There is no magical efficacy which closes the whole question of the Christian life at the moment one is baptized. It is possible for the baptismal gift, either in a child or an adult, to be blocked by vicious habits until it is impossible for it to function. The spiritual seed is planted and it is the duty of the sponsors to see that it is cultivated. To baptize a child and then leave him to the mercies of a semi-pagan world is a misuse of sacramental privileges. Sponsors need to take their responsibilities somewhat more seriously.

Talking It Over

By

WILLIAM B. SPOFFORD

REPRESENTATIVE French Catholics have issued a remarkable appeal for peace in Spain. They do not condemn adherents of either side but do denounce the atrocities which have been committed by both groups and point out the tremendous responsibility of those who started the civil war by their criminal insurrection. Declaring it to be not a holy war but a war of extermination, they declare that "everything must be done to stop this fratricidal war."

Among the signers of this appeal are: Jacques Maritain, Professor of the Catholic University of Paris; Pierre Henri Simon, Professor of the Catholic University of Lille; Paul Gemahling, Professor of the University of Strasbourg; Francisque Gay, editor of the Catholic daily, "L'Aube"; Albert Blanchion, Member of Parliament; Pierre Tricard-Graveron, former cabinet minister; Marc Sangnier, famous peace leader; and the Catholic writers and journalist Jeanne Ancelet-Hustache, Etienne Borne, Georges Hoog, Emmanuel Mounier, Louis Martin-Chauffier, and others.

A FEW NOTES on this badly torn world: Germany is far ahead of all other European nations in steel production and, owing to her gigantic rearmament program, her steel industry is more prosperous than ever. She produced more steel in 1936 than Great Britain and France together, with the present production exceeding the record figures of 1913 when Luxemburg, Alsace-Lorraine and Polish Upper Silesia were included in the German figure. . . . The newspaper of the labor party in Luxemburg suggests that the radio

station of that government, one of the most powerful broadcasting stations in Europe, should become a center for courageous peace propaganda. Among the programs suggested are broadcasts by all the winners of the Nobel Prize for Peace still living. . . . The Palais des Nations, where the secretariat of the League of Nations was formerly housed, is being taken over by groups, largely Christian, working for peace and will be used as a center for conferences, congresses and summer schools. It will probably be renamed Palais Wilson in honor of Woodrow Wilson. . . . Pierre Ceresole, known throughout the world as the founder of the volunteer work service, the Service Civile Internationale, by which war resisters could show their willingness to aid their country and humanity instead of going to war, is to visit America this summer. Ceresole began his significant work near Verdun in France in 1920 when he and a group of international volunteers helped to rebuild the war-torn region. Since that time he and his volunteers have worked in many places and have earned the gratitude of many people. From 1920 to 1933 more than 22,000 volunteers have worked with him. At present he is in Bihar in India, aiding the victims of an earthquake. From there he will go to Japan and then to America. . . . An official German Nazi newspaper now declares that the Jews are responsible for the infatuation of ex-King Edward for Mrs. Simpson. The real name of this woman, the paper declares, is "Simson," the German name for that "mass murderer (Samson) who killed thousands of Philistines with the jawbone of an ass for purposes of ritual murder," and the genealogist-editor declares that Mrs. Simpson is a direct descendant of the nemesis of the Philistines and is, of course, a Jewess.

Little Expectations

By

H. ROSS GREER

NOT long ago a man said to me, "I like the Episcopal Church because it doesn't expect much of people." I contrasted that with a statement alleged to have been made by a clergyman that only a monk or a nun could be expected to do his bounden duty as a member of the Church.

Neither statement is correct. My bounden duty as a member of the Church is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom, declares the faithful and loyal communicant who knows his duty as defined by the Offices of Instruction. Surely that is no softy or sissy definition. It is not a small expectation. It is expecting much. However, others besides monks and nuns can do well at fulfilling the expectation. One thing is clear — communicants who do not worship God every Sunday in His Church are committing a sin. Our duty is what we ought to do. In the general confession we confess that "We have left undone those things which we ought to have done." Sins of omission are just as much sins as sins of commission.

BETTING PREVENTED A REVOLUTION IN THE BRITISH ISLES

By A. MANBY LLOYD

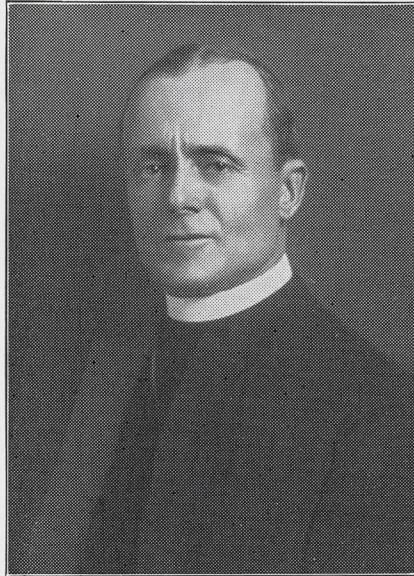
Much water has passed under London Bridge since last my name was connected with THE WITNESS. Forty years ago I was shovelling out golden sovereigns behind the counter of one of the "big five"; today there are no sovereigns and no shovels. I have lived to see the English pound valued at twelve shillings; Regent Street has been razed to the ground and the City of London has become an octopus. Speaking as one who saw the batting of W. G. Grace; the acting of Henry Irving, Ellen Terry, J. L. Toole and Barry Sullivan; who heard Swift McNeill, M. P., describe an Irish eviction and Joseph Chamberlain handle an unfriendly meeting, I should say the English are more prosperous but not so happy. Millions now enjoy a pension of ten shillings weekly or unemployment relief, but the aristocracy is gradually being wiped out by Sir William Harcourt's death duties.

As I came through the Cotswolds last week on my way from Bristol, hundreds, perhaps a couple of thousand, motor-cars were drawn up at the race grounds. Horse racing is still the great national sport. When the middle classes are crying out against heavy rents and ruinous taxation, one wonders where all the money comes from. It is not made in industry. Our extraordinary land system allows many thousands of people to live in idleness. That fine critic of life and of the stage, James Agate, says that three things alone have kept England from revolution—the first, football pools; the second, dog racing, and the third, the moving pictures. Work becomes daily more specialized, boring and monotonous, but the miner, the artisan and the laborer find relief in these recreations.

Meanwhile the highbrows are always with us. One day it is Major Douglas and his social credit scheme; the next it is high tariff or a bigger navy. Now three noble lords with Canon Raven and George Lansbury demand a new orientation of the policy of the League of Nations. They regard with dismay the suggestion that the League should arm and take action against possible aggressors. They urge that the duty of the League is to remove the causes of war by treaty revision, ratification of frontiers, and, if possible, by disarmament and the modification of economic nationalism. Look on Geneva as a foreign office, not a war office, they insist.

* * *

Stanley Baldwin will soon be retir-



BISHOP MANNING
Wants Democracy Extended

ing to the more congenial atmosphere of his pipe and pigs. He has served the country well in critical times and carries with him the admiration and respect of all parties. Mr. Baldwin is a fine scholar and adorns every subject he touches upon. He deplores the modern worship of speed. He sees a danger that the people may become mechanized in mind as well as body. He urges vigilance in the matter of increasing attacks on liberty. As regards fascism or communism he would speak for most Englishmen if he echoed the words of Shakespeare, "to plague on both your houses."

* * *

In the last twelve months we have seen a king in exile and welcomed his successor, but in the world of ideas the passing of Gilbert K. Chesterton overshadows all else. A man of Herculean proportions but of unathletic habits, he stands out in our generation as Dr. Johnson did in his. But Johnson was lucky in his biographer. G. K. C. may prove a more elusive man and there may be no Boswell. Time will tell. It was the fashion to ignore Chesterton, and the paper he edited had very little circulation and was laughed out of court. Yet his paradoxes were always being quoted. Even this week's *Church Times* reminds us of his dictum that the refusal to recognize unionism in North Wales was a condemnation of all the ideas of the labor guilds of the Middle Ages and represented the business ideas of the great American capitalists. I hope to refer to the subject in a later letter when I can write more at leisure. This is written under pressure, hoping to catch this week-end's mail.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The commission of the Forward Movement met last week in St. Louis, the last meeting to be held before General Convention. The Rev. Arthur M. Sherman of the F. M. staff reported that conferences on missions were being held in all parts of the country; progress was reported in work among young people and college students and the laity also is being stirred into activity, according to reports.

* * *

Bishop Manning Wants Democracy Extended

Speaking at a service last Sunday at the Cathedral of St. John the Divine, celebrating the coronation of George VI, Bishop Manning declared that America, England and France must stand together if constitutional democracy is to be preserved. "And if democracy is to survive," he said, "it must be Christianized and must be truer to its own ideals. The democratic ideal does not mean only political democracy, it means also social and economic democracy, but let us never forget that without political democracy there is no freedom and no democracy at all. The whole world situation today shows us that wherever political democracy disappears, wherever the institutions of constitutional democracy are supplanted or weakened, there follows the assumption of autocratic power and the complete regimentation of the individual under the name of communism, or of some form of fascism or dictatorship. The ideal of democracy is that men shall live together in fellowship and brotherhood; that they shall attain more and more fully to social and economic as well as political justice; that the minority shall abide by the judgment of the majority but that the minority shall have full right to express its views and by reason and persuasion to change the opinion of the majority if it can do so; that there shall be freedom of thought, of speech, of action, and of conscience; that there shall be no discrimination of race, of color, or of religion, and let me add with special emphasis that democracy and freedom cannot exist without an independent judiciary, free from political dictation, or control, before which the case of every citizen, and every minority group, may have just and impartial hearing. In view of what is now happening to the world it is the duty of all who love liberty to oppose with their whole strength any measure or proposal which leads away from democracy

towards personal government and absolute executive power.

"Let us keep always in mind the great fact that belief in human liberty has its root and foundation in religion, and that liberty can find its true expression only when men believe in God. It is not without reason that the despotisms, whether communist or fascist, seek to crush and destroy religion. Religion tells us that there are certain inalienable rights which belong to us as human beings. Our fathers knew, and recognized when they wrote the Declaration of Independence, that there are liberties which belong to us all simply as men and women, liberties which are the gift of no man-made state but are the gift of God our Father and Creator Who has made us in His own image. If man is only a highly organized animal, the result of blind mechanical forces, the state may perhaps claim to take absolute control of him and to mould him to its own ends, but if man is a child of the Living God, if man has a spiritual nature and a spiritual destiny, he has liberties which he must forever claim and of which no state can have the right to deprive him."

* * *

Boston Clergy Hold Conference

A conference for the clergy was held April 26-27 in Boston under the auspices of the Boston chapter of the Church League for Industrial Democracy. The leaders were the Rev. Edward R. Hardy of the General Seminary faculty, the Rev. L. Bradford Young of Holy Trinity, Brooklyn, the Rev. Henry Ogilby of Brookline and the national executive secretary. The Rev. Arthur Lichtenberger of Brookline was the chairman. On the evening of the 27th a meeting of the Boston chapter was held at St. Paul's Cathedral, attended by about 100 persons. The principal address was given by Mr. Hardy. Upon nomination of the Rev. A. L. Kinsolving, the Rev. Alfred Newbery, new rector of the Advent, was elected to the local executive committee, succeeding the Rev. Dick Loring who recently moved to Baltimore to be the rector of St. David's.

* * *

Bishops Lead Conference of Negro Leaders

A dozen outstanding Negro leaders of the Church met at St. Augustine's College, Raleigh, North Carolina, on April 13-15, with men there representing Southern dioceses from Virginia to Texas. The meeting was under the auspices of the Forward Movement, with Bishop Penick and Bishop Darst the leaders. The findings committee, headed by the Ven. J. H. Brown, presented resolutions at the end of the affair which if

carried out would revolutionize Negro work in the Church. They called for the extension of the Negro episcopate, preferably through the creation of Negro missionary dioceses in the South. At present the only two Negro bishops, the Rt. Rev. Edward T. Demby, of Arkansas and the Southwest, and the Rt. Rev. T. Momolu Gardiner, of Liberia, are suffragan bishops, serving under the direction of the diocesan bishops.

Other recommendations, which will be presented to the General Church, called for the creation of a national publicity bureau on Negro work; the restoration of the parochial school system; the use of graduates of the Bishop Tuttle School for parish workers; the development of summer schools, conferences, and camps; the establishment of a national department of Negro Missions, and modern methods in training Negro candidates for the priesthood.

* * *

Death Takes Bethlehem Clergyman

The Rev. Frederick Flinchbaugh, for many years the rector of St. Stephen's, Wilkes-Barre, Pa., and one of the national leaders of the Church, died on April 24th. He retired from the parish a year or so ago because of a bad heart condition and has been living in retirement since.

* * *

Bishop Mosher Wants More Missionaries

"I seem not to know how to impress upon the National Council the gravity of our situation. I could wish that God had given me the power to do that one thing." So writes Bishop Mosher of the Philippines. He complains about lack of missionaries, additional work done by those in the field, insufficient funds, salary reductions.

* * *

Kalamazoo Parish Has Anniversary

St. Luke's, Kalamazoo, Michigan, the Rev. A. Gordon Fowkes, rector, celebrated its 100th anniversary the week of April 11th, with Bishop McCormick and Bishop Whittemore and Bishop Ivins of Milwaukee, former rector, as the guests of honor at the centennial dinner.

* * *

Bishop Brewster Takes Part in Strike

Bishop Benjamin Brewster of Maine, vice president of the Church League for Industrial Democracy, is taking an active part in the settlement of a strike under CIO leadership in Lewiston, Maine. He, with a number of other leading citizens, has seen the governor and urged that a poll of the workers be taken at once, under government supervision, to determine whether or not the workers

wish to be represented by the CIO union, and if so that the company be urged to negotiate with the strike leaders. His action was commended in a resolution passed at the regional conference of the CLID, meeting last week in Boston.

* * *

Albany Children Present Pageant

A pageant, "Adventuring with Christ," written and directed by the Rev. R. W. Woodroffe, executive secretary of the diocese of Albany, was presented by the children at All Saints Cathedral on April 24th. This was one of three services for the presentation of Lenten offerings. Bishop Oldham and the Rev. Nelson Burroughs, head of the department of religious education, were the speakers. The offering was substantially more than in previous years.

* * *

W. P. Roberts Nominated by Chinese Church

The foreign missions department has received from the triennial Synod of the Chinese Church the following nominations of men for the office of Bishop in China: The Rev. W. P. Roberts of Nanking to succeed Bishop Graves, and the Rt. Rev. Alfred A. Gilman to succeed Bishop Roots. These are nominations to be presented to the House of Bishops meeting in General Convention next October. The House of Bishops will also act on Bishop Roots' resignation.

* * *

Auxiliary Meeting in Louisville

The annual meeting of the Auxiliary of Kentucky was held on April 20th with Bishop Clingman, Mrs. Fred Ramsey of Nashville, Tennessee, and the Rev. Robert C. Fletcher, Birmingham, Alabama, who ministers to the deaf, as the speakers.

* * *

Young People Meet in Michigan

Nearly five hundred young people of the diocese of Michigan met at St. Joseph's, Detroit, on April 18th. The Rev. J. F. Sant, vicar of Christ Church, Detroit, and the chairman of the newly-created division for young people's work, was the principal speaker, telling the young folks that they were to be allowed to run their own affairs with the older people merely giving helpful hints.

* * *

Pacific School to Have Chapel

Plans have been completed for a new chapel for the Church Divinity School of the Pacific, Berkeley, California, and arrangements for its construction have been made, according to an announcement made by the Very Rev. Henry H. Shires, dean of the institution. The ground break-

ing ceremonies for the chapel, which will be known as the George Francis Weld Memorial Chapel, were held on the afternoon of May 5, this year's commencement day. The new building will be constructed to harmonize with Gibbs Hall, the main building of the school. It will be built as a collegiate chapel, with the seats running lengthwise with the structure. It will have a normal seating capacity of 60, but will on occasions seat a hundred. When completed in the fall the new place of worship will take the place of the Bishop Nichols Oratory, which was named after the late bishop of California, and founder of the school. Due to the increase in the student body the oratory has become inadequate, and a new chapel increasingly needed. Friends of the divinity school, and of the late Dr. Weld of Montecito, after whom the chapel will be named, have donated the \$11,000 required for the basic structure.

* * *

Negro Parish Calls Rector

St. Stephen's, parish for Colored people at Benton Harbor, Michigan, is to have a rector for the first time. It is a large parish but the people being poor there never before was the cash for such a luxury. But they are doing better and so have called the Rev. Edward J. James from St. Paul, Minnesota.

* * *

Regional Conferences in East Carolina

Twelve one-day regional conferences are being held in East Carolina on the general theme, "Know Your Church." The leaders are Bishop Gribbin, Bishop Darst, the Rev. Lewis N. Taylor of Columbia, S. C., the Rev. Jack Rountree, chairman of the diocesan commission on evangelism, the Rev. Alexander Miller of Wilmington, the Rev. W. R. Noe of Wilmington, the Rev. John R. Tolar of Fayetteville, the Rev. Mortimer Glover of Wilmington and the Rev. and Mrs. E. F. Moseley of Williams-
ton.

* * *

Social Service Leaders Get Together

Leaders of social service in the several dioceses in California are

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meeting together for the first time for the purpose of discussing common problems. The meeting is to be held at San Jose, May 9-13, under the direction of the Rev. Lloyd B. Thomas, chairman of the department in the diocese of California. Miss Anna M. Clark is to report on a survey made in the Salinas Valley as an illustration of what the Church might do in a rural area. Miss Adela Ballard is to present a report on work the Church should do among migratory workers. Eric Thomsen of the federal Resettlement Administration and Mr. Lloyd Lehman, union leader, are to speak on the agricultural worker and his welfare.

* * *

St. Paul Rector in North Dakota

The Rev. Conrad Gesner, rector of St. John's, St. Paul, Minnesota, was the leader at a conference of young people of the district of North Dakota, held at St. Paul's, Grand Forks. Bishop Atwill was present for part of the sessions and gave a brief address.

* * *

Negro Choirs Do the Entertaining

At St. Anne's, Willow Grove, Pa., where the Rev. Bob Frazier is in charge, they had a mission study class on the Negro. Last Sunday there was a silver tea at the rectory with the cash going to the Okalona School in Mississippi. The offering was a lot more generous because of the fine singing of the junior and

senior choir at St. Barnabas' Colored Mission from Germantown.

* * *

People Are Turning to God

Bishop Wing of South Florida says there are plenty of evidences that people these days are turning to God. Addressing his diocesan convention, he said that the world today, beset by fightings and fears, by class hatred and international strife, is conscious of needing something for its salvation. He reported 891 persons confirmed last year, a record. Others to address the convention were Bishop Stewart of Chicago, Dr. Benjamin Finney of the University of the South, Captain Conder of Church Army, and the two student leaders in the state, the Rev. Hamilton West and Miss Julia Gehan. Delegated to General Convention: clergy—Edgar E. Pennington, H. Irvine Heller, Henry I. Louttit and William F. Moses. Laymen—W. P. Caldwell, Morton O. Nace, Sidney Gray and W. E. Tylander. A portrait of the late Bishop Cameron Mann was unveiled at the cathedral during the convention, the work of his granddaughter, Miss Stowell LeCain Fisher of New York.

* * *

Commission to Study Church Unity

The Federal Council of Churches has set up a new commission to study Church unity. Its objectives include the study of over-churching; inefficient use of resources; the meaning-

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JOHN D. ROCKEFELLER, JR.

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* * *

Albany Rector Is Honored

A tablet recording the 25th anniversary of the rectorship of the Rev. Charles C. Harriman was unveiled on May 2nd at St. Peter's, Albany, N. Y. A reception followed in honor of the rector and Mrs. Harriman.

* * *

Bishops Lead at Pacific Synod

Bishop Bartlett, Idaho bishop and secretary of domestic missions of the National Council, and the Rev. T. O. Wedel, secretary of student work of the National Council are to be the principal speakers at a mass meeting to be held in connection with the synod of the Pacific, meeting in Seattle, May 11-14. Other bishops on the program are Bishop-Editor Johnson of Colorado, Bishop Remington of Eastern Oregon, who is to lead on the subject of education; Bishop Stevens on Family Life and Bishop Gooden of Los Angeles on The Church's Social Message. Others to address the synod will be Mrs. Edward M. Cross and the Rev. H. H. Gowen of the University of Washington.

* * *

Fall River Parish Has Anniversary

The 100th anniversary of the Church of the Ascension, Fall River, Mass., was celebrated last Sunday. Next Sunday the celebration is to be further celebrated when addresses will be given by Bishop Lawrence and the Rev. Donald Aldrich of New York. The Rev. Edmund J. Cleveland is the rector.

* * *

Boston Parish Receives Bequest

Emmanuel Church, Boston, has received \$10,000 for its endowment through a bequest from Mrs. Marcella Upham.

* * *

Rector for Forty-two Years

The Rev. Elbert Floyd-Jones was honored at St. Mary's, Cold Spring, New York, in April, as well he might be. His seventieth birthday marked the 42nd year of his rectorship in the parish.

* * *

Bishop Huntington Confirms Lepers

Bishop Huntington of Anking confirmed 264 persons last year.

Among them were 24 lepers at the leper hospital in Nanchang. This

little hospital is a Church and community project, recently enlarged by the Chinese provincial government from a capacity of 60 to 240.

* * *

News Notes From Diocese of Lexington

Bishop Abbott has completely recovered from a recent illness. . . . The Auxiliary at the Ascension, Lexington, believes in competition. The various circles compete for a silver trophy that goes to the one with the best attendance record. . . . The annual

meeting of the diocesan Auxiliary is to be held at the Good Shepherd, Lexington, May 13th. . . . The Rev. W. G. Pendleton, Trinity Church, Covington, has been giving a course to Church school teachers on "Religion in the Home"

* * *

The Petition on Marriage

The Rev. Russell S. Hubbard, Providence, R. I., rector, reported last week that 23 clergymen of Rhode Island and 196 from other dioceses had so far signed the statement on



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NEW YORK, N. Y.

marriage and divorce that was printed in these news notes last week. Distant points have not yet been heard from so that the number will be greatly increased, Mr. Hubbard states.

* * *

Marriage Clinic in Detroit

A marriage clinic where young people can get instruction and advice before marriage, and married folks can get straightened out afterwards, has been established at St. Thomas', Detroit, by the rector, the Rev. Gilbert Appelhof, Jr. He has secured the cooperation of physicians and psychiatrists. Mr. Appelhof says, "You can't expect people to live up to the Christian ideal of marriage if you don't give them any instruction regarding that ideal and regarding the proper preparation for marriage. So many of them 'rush in where angels fear to tread,' and when trouble comes they don't know what to do, or where to go."

Mr. Appelhof plans to conduct classes on the preparation for marriage and the achievement of a successful marriage. It is his hope that the clinic will lead to the development of courses on marriage in Detroit colleges, and to the establishment there of a large, adequately

staffed and completely equipped marriage clinic such as the one conducted by the Family Relations Institute of Los Angeles, Calif., and similar groups in other large cities.

* * *

Return-to-Religion Link to Address New York Clergy

Henry C. Link, author of the much quoted "Return to Religion," is to be a headliner at the conference of the clergy of the diocese of New York, meeting this fall as usual at Lake Mahopac. The conference will be held in September because of General Convention in October. Others on the program are Retired-Bishop Fiske and Professor Howard D. Roelofs of the University of Cincinnati.

* * *

Washington Social Service Group Meets

The social service committee of the province of Washington, at a meeting held the other day in Baltimore, re-

quested the National Council to appoint a full time secretary for social service. At present the Rev. Almon Pepper is operating on a part time basis. Progress was reported in the efforts being made to get laws in the

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various states in the province to prevent hasty marriages. Other matters considered were social security legislation, the responsibility of the Church for lay employees and the campaign of the federal government for the prevention of venereal diseases. Dr. Thomas B. Turner of Johns Hopkins spoke on the latter subject at a luncheon held in connection with the meeting.

* * *

Massachusetts to Have New Suffragan

Bishop Sherrill of Massachusetts announced to the convention of the diocese on April 13th that he would call a special convention at the earliest possible time for the purpose of electing a suffragan bishop to succeed Bishop Babcock, resigned.

* * *

Founder of Companions of the Holy Cross

I am very late with this news, but I just learned of it. Emily M. Morgan died in Boston on February 27th. Miss Morgan was the founder of the Society of the Companions of the Holy Cross, that very remarkable organization of Church women that maintains a retreat house at South Byfield, Mass., called the Adelynrood. The society has a membership of 500 women, scattered throughout the world, among them leaders in every field of Church work. Miss Morgan was not only one of the inspirations behind this society but she also maintained a remarkable home for working girls at her family estate in Connecticut.

* * *

"Happy" Burke in Florida

Dr. and Mrs. Grafton Burke, missionaries to Alaska, have been stirring Church groups in Florida on missions. Dr. Burke is known as "Happy" to his many intimates. . . . Robert W. Patton, director of the American Church Institute for Negroes, has been lecturing in Florida on the work. . . . Miss Annie Morton Stout, field worker of the department of religious education for the province, has just led institutes on education in the diocese.

* * *

Twenty Years Ago in The Witness

Granville H. Sherwood was consecrated Bishop of the diocese of Springfield. . . . The Rev. W. D. Maxon, Christ Church, Detroit, accepted appointment as a chaplain. . . . The congregation of St. Luke's, Evanston, by a rising vote authorized the

rector, George Craig Stewart, to express their approval of President Wilson's desire to ban the sale of liquor for the duration of the war. . . . Bishop Lawrence of Massachusetts in addressing the clergy of his diocese declared that total abstinence is essential to military efficiency. . . . The Rev. Arthur Rogers, Evanston rector, announced that his four sons had enlisted to fight in France.

* * *

Vermont Parish Receives Bequest

Trinity Church, Shelburne, Vermont, has received a bequest of \$50,000 by the will of Mrs. L. O. Vanderbilt Webb, former parishioner. She was the youngest daughter of the late William H. Vanderbilt and died last July.

* * *

Church Council Condemns Sheppard-Hill Bill

The Sheppard-Hill war profits bill is "misleading, unnecessary, and dangerous to American liberties," in the opinion of the Council for Social Action of the Congregational and Christian Churches which declared its opposition to this proposed legislation. "The bill does not further the objectives set forth in its preamble," the Council said. "It does not 'prevent

profiteering in time of war'; it does not 'equalize the burdens of war' as between capital and man-power; it does not provide for a genuine 'national defense'; and it does not 'promote peace.' We favor legislation to take the profits out of war," the Council stated. "But this particular legislation by taxing war profits 95% permits industrialists a 5% war profit. This is over and above the

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level of peace-time profits, which may themselves be swollen. We think it is utterly misleading to imply that the burdens of war are being equalized. We are also opposed to the conscription feature of the bill, giving the President power to draft into military service all males between the ages of 21 and 31, as soon as war is declared. The War Department's Industrial Mobilization Plan, which this legislation would in part enact into law, provides for a mobilization of industrial resources to equip an army of four million men. The needs of genuine national defense against invasion do not warrant such an extreme militarization of America. The only possible reason for such an extensive draft of man-power is the supposed necessity to fight a war abroad on the scale of the World War. Is that what we are preparing for? If so, that fact should be made known to the American people.

"We are particularly alarmed at the possibilities in this bill for setting up a fascist state. The dictatorship, the regimentation, the stringent controls—they are all here, actually or potentially. No provision in the bill protects us against the conscription of labor and the censorship of the press. What we shall have is a virtual war-time fascist dictatorship. If that ever happens, who knows when—or whether—our democratic liberties would again be restored?"

* * *

Brotherhood to Have Camp for Boys

The Brotherhood of St. Andrew of the diocese of Pennsylvania has announced that for the eighteenth year they will have a camp for boys. It is located in Chester County, fifty miles from Philadelphia, and will be directed by Irving L. Keener, Churchman, who is the director of physical education in the Pottstown high school. The camp opens on June 26th and runs until August 7th.

* * *

Summer Conference in Western Michigan

Bishop Whittemore is to be the chaplain of the summer conference of the diocese of Western Michigan, meeting June 20-26 at Rochdale. On the faculty will be Prof. R. J. Colbert of Wisconsin, the Rev. C. G. Story of Chicago, the Rev. Herman Page of Dayton, Ohio; Bishop Sturtevant of Fond du Lac, the Rev. Ralph

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

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Evensong, with 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, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p. m.
Thursdays and Holy Days: Holy Communion 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

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.
Junior Congregation, 9:30 and 11 A. M.
Holy Communion, Thursdays and Saints' days, 10:30 A. M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A. M.—Holy Communion.
9:30 A. M.—Children's Service.
11 A. M.—Morning Prayer and Sermon.
7:30 P. M.—Organ Recital.
8 P. M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A. M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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Market St. and Concord Ave.
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The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P. M.
Weekdays: 10 A. M. and as announced.

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 A. M. and 8 P. M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A. M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A. M.; 7:30 P. M.
Daily: 12:30 and 5:00 P. M.
Holy Communion: Mon. Wed. Fri., 7:00 A. M.; Tues. Thurs. Sat., 8:00 A. M.; Wed. and Holy Days, 11:00 A. M.

St. Mark's

San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A. M.—Holy Communion (8:00, Advent to Easter).
11:00 A. M.—Morning Prayer and Sermon.
7:30 P. M.—Evening Service.
10:00 A. M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:30 A. M. 8:00 P. M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A. M. Tues. Thurs. Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A. M.—Holy Communion.
9:30 A. M.—Church School.
11:00 A. M.—Morning Service and Sermon.
6:00 P. M.—Young People's Organizations
10:30 A. M.—Holy Communion on Wednesdays and Holy Days.

All Saints Church

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Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 A. M. and 11 A. M. First Sunday in month. Morning Prayer and Church School, 11 A. M.
Holy Communion Wednesday and Holy Days, 10 A. M.

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Plans Announced for Racine Conference

The annual summer conference of the middlewest is again to be held at Racine, Wisconsin, with Dean Gerald Moore of St. Luke's, Evanston, as the chairman. On the faculty: Bishop Stewart, the Rev. Alden Kelly, student pastor at Madison, Wisconsin; the Rev. Charles Herbert Young of Davenport, Iowa; the Rev. Walter K. Morley, Chicago's social service secretary; the Rev. Gordon Reese of Houston, Texas; Mrs. Frederick Linley of Milwaukee and John M. Garrison, director of religious education at Christ Church, Winnetka.

Conferences in South Florida

The Rev. Gardiner L. Tucker, head man of education in the providence of Sewanee, and Mr. Leon C. Palmer, Brotherhood of St. Andrew secretary, are the top men at the adult conference to be held in the diocese of South Florida from June 7th to the 12th, with the Rev. William F. Moses as director. A camp for younger girls, 9 to 15, is to be held June 14-25; a camp for boys and girls, 15-21, is to be held after that

and there is also to be a camp for younger boys. All the affairs are to be held at Haines City.

* * *

Summer Conference in Dallas

Dean George R. Wood of Dallas, the Rev. Norman Alter of Paris, Texas, the Rev. Sherwood Clayton of Fort Worth, and the Rev. Claude A. Beesley of Wichita Falls, Texas, compose the faculty of the summer conference of the diocese of Texas, meeting at Camp Kiwanis, near Dallas, July 29th to August 7th. The

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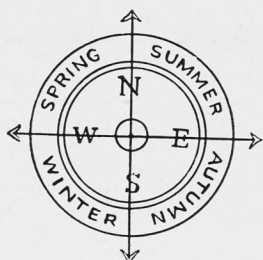
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