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CLERGY NOTES

ALLEN, WALTER H. B., rector-emeritus of St. Peter's, Narragansett Pier, Rhode Island, is convalescing from a recent illness.

ANNABLE, N. E., has moved from Dayton, Kentucky, to 214 Washington Street, Bellevue, Kentucky. He is priest in charge of St. John's, Bellevue-Dayton.

BANKS, JOHN GAYNOR, has resigned as vicar of St. John's, Chula, Vista, California.

BARRY, FREDERICK L., rector at Hollis, Long Island, has accepted the rectorship of St. John's, Bridgeport, Connecticut.

BUTT, H. F., rector at Kensington, Maryland, has been appointed chaplain at the United States Military Academy, West Point, N. Y.

GARDNER, GERARD C., has resigned at Del Mar and Carstab, California, to return to Canada.

GIFFORD, HENRY H., retired, died in Florida on May 3rd. Rector of several parishes, his last was St. Andrew's, New Berlin, N. Y.

GLAZEBROOK, DONALD, rector of Holy Trinity, Spokane, Washington, has accepted a call to St. James, LaJolla, California.

LEFFLER, JOHN, rector at Ross, California, has been added to the faculty of the Church Divinity School of the Pacific, taking over part of the duties of the Rev. Sturgis Riddle, away for a time to rest.

LYALL, ALEX, has resigned the Good Shepherd, Venice, California, to accept St. John's Mission, West Los Angeles.

MILLER, RANDOLPH, on the faculty of the Church Divinity School of the Pacific, has taken over the work of the student chaplaincy at the University of California.

NOCE, WILLIAM S., Trinity Mission, Conneautville, Pa., has accepted the rectorship of St. Mark's, Erie, Pa.

ROGERS, GLADSTONE, has resigned as rector of St. Luke's Marianna, Florida, to accept the rectorship of the Good Shepherd, Lake Wales, Florida.

SPARKS, W. A., is in charge of Zion Church, Wappingers Falls, N. Y., during the absence of the rector for the summer.

THOMPSON, WALLACE F., has resigned as rector of the Ascension, Mt. Sterling, Kentucky, and has moved to Winchester, Kentucky. He continues to have charge of Emmanuel, Winchester, and Christ Church, Richmond.

TURNER, JOHN C., in charge of All Saints, South Jacksonville, and St. Paul's, South Arlington, Florida, has resigned. In making the announcement he also announced his approaching marriage to Miss Betty Skinner, communicant of St. Paul's.

WALDRON, KENNETH R., rector of Grace Church, North Girard, Pa., has accepted the rectorship of St. James, Painesville, Ohio.

WILLIAMS, F. RANDALL, rector at Oradell, New Jersey, has accepted the rectorship of St. Andrew's, South Orange, New Jersey.

WILLIAMSON, HAROLD C., Lexington, Kentucky, has accepted a call to be assistant at Christ Church, Lexington.

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THE RESPONSIBILITY OF THE LAITY

By
WILLIAM LAWRENCE
Retired Bishop of Massachusetts

WHEN, after the Revolution, the constitution of our Church was adopted, a Church government was created which broke away from tradition and historic precedents. This is a strong statement; but it is a fact worthy of remembrance as a lesson to the Church of all time that traditions and accepted standards may be broken away from when Christian liberty demands it. The Holy Spirit guides the Church in the eighteenth, nineteenth, and twentieth centuries as He did in the first and second centuries.

To make another strong statement: By Catholic tradition, the bishops had been the rulers of the Church. They settled matters of administration and faith, unless, perhaps, some sovereign or parliament had captured the bishop's prerogatives. In our American Church, the laity and clergy have part with the bishops in matters of administration, and even in faith. To give an extreme illustration: assuming that there is a movement in the Church for some change in the Prayer Book or a phrase of the Creed,—the House of Bishops may vote for it unanimously, and all the clergy in the House of Deputies may vote for it, but unless a majority of the lay deputies of all the dioceses vote for it, the change cannot be made. Laymen, as such, therefore, have official power in relation to the standards of the Faith. To the Church of any age before 1779, that condition would have been unthinkable.

The make up and the proceedings of a diocesan convention are an illustration of democracy and representative government in the Church. We do not hear, in our Church, of the Bishop appointing a rector; the bishop has no power to do so. The laymen and women of the parish elect their rector, and the bishop receives him into the diocese, as he must, whether he wants to or not, unless he can show cause against the man's character. The rectors and other clergy of the diocese form the clergy of the convention over which the bishop presides. The laymen of the Convention are elected by the laymen and women of the parishes to represent them in the convention. It is an honorable and responsible office and every layman elected should feel his responsibility and take his place in the con-

vention; upon him, as upon the clergy and bishop, rests the guidance of the administration of the diocese for the coming year. And now, note these figures: in the convention of Massachusetts of last year, some three hundred lay delegates were elected; but some one hundred and thirty did not enter the door of the convention even for an hour. What would we think of citizens elected to the legislature who accepted office and then neglected their duty?

We often hear that democracy is on trial; and we know well that eternal vigilance is the price of liberty. Eternal vigilance is also the price of a living, saving Church.

My desire is to emphasize the dignity and responsibilities of the laymen and women as laid down in the laws and administration of this Church.

It is assumed that as Christians they are, in life and faith, followers of their Lord, Jesus Christ. Think of it! Of course this is all familiar, but think of it afresh! Say to yourself: *I am a follower of my Lord Jesus Christ: a disciple, ever learning: a soldier, ever loyal.* It is a magnificent challenge. Are we able even with God's help to meet it?

Again, we are members of His Church, that great institution which, through the ages, has stood for Christ. We speak familiarly and rightly of the priesthood of the clergy; do we realize with equal force the priesthood of the laity?

We demand, and rightly, of our clergy high character, consistent devotion to the faith, an exemplary life, public spirit, a readiness to serve the people of the community as well as of the parish. Now and again, we hear complaints or criticisms of a rector, that he is not "up to his job," careless about his sermons, lazy, slack in making calls, too easy in conventional morals; sometimes there is the insinuation or frank statement that he ought to resign. Sad as it may be, there are occasionally reasons for such criticism by the men and women of a parish; and it were well if, instead of passing these criticisms around the parish or the town, the critics talk out these things frankly, sympathetically, with charity and open mind with the rector.

I believe that it is the duty of the wardens to live in such relations with their rector that, in loyalty to their common cause and the welfare of the parish, they can thrash such things out reasonably. I know bishops today who are discouraged because the wardens and vestry, instead of frankly talking with their rector, come and complain to their bishop and expect him to enter some petty parish quarrel which, with ordinary good sense and courage on the part of the wardens and vestry, could be quietly settled. At all events, it is the duty of the parish officers to do everything in their power toward unity and mutual understanding before they burden the bishop.

LAYMEN and women sometimes say that the clergy take too much upon themselves, or that the bishop sometimes assumes too much authority. There is reason sometimes for their saying so. But do we realize that if the parish or the Church is to move forward, action must be taken by someone and if the laity do not move, the rector or the bishop is bound to? I believe that usurpation of authority by rector or bishop is more often than otherwise due to the lethargy, cowardice, or lack of faith of the laity.

Again, I know rectors, hard-working, self-sacrificing, and beloved, who have high ideals of the influence and work of their parish and who are ready to do their part in leading in reforms of the community and bringing in a finer civic life. These men, working, calling and living among the people, see the awful results of gambling and drinking, of night clubs and immoral literature, of loose family life and disregard of the law; and they have in their parishes men and women who, while regretting these things, do nothing to correct them. There are churches and charitable organizations that are partly supported by profits made in gambling or games of chance, and whose members insist that the law should not prohibit them. In so doing, they are undermining the habits and character of youth and undoing the very work for which they received their charters from the state. A few years ago, we were told that what society needed was not prohibition but careful license and an educator of the young in moderate use of liquor. Prohibition has gone; but how many of the laymen and women of the Church, not to speak of the loud talkers *out* of the Church, are at work definitely in making our communities more temperate and self-respecting?—How many are watching the work of the license commission,—how many studying the effects of alcohol on our people's physique?

There are in our parishes some men and women who are splendid in their character and devotion to the Christian life and faith; but if from a vestry of ten there are three or four such men, what shall we say of the other six or seven who, in character, are no better than the average citizen outside the Church? Is it too much to hope that every member of every vestry be recognized as a man not only of good character, but of really high character who gives loyal support, not only in money but in his habit of worship on Sunday and in his life throughout the week? The pagans outside the churches are demanding, and

rightly demanding, that the members of churches be distinguished for their character and public service; and, if they are not, the pagans are ready to take their place and they will deserve to.

For some years now, I have been able to look at the Church in an unofficial way; and I am clear that when the laymen and women of the Church as a whole stand forth before their communities as of devoted, humble, true and self-sacrificing spirit and life, loyal to the Faith which they profess, the Church will have the confidence and support of the whole people.

Convention Topics

THE REV. HERBERT W. PRINCE, rector of the Church of the Holy Spirit, Lake Forest, Illinois: My copy of Alexander Zabriskie's analysis of the survey on missions in THE WITNESS of April 29th is scored all along the margin and underscored in the text with shouts of "Hurrah"!, "Fine", "Good Stuff". I made my own notes on the statistical table before I continued reading his remarks following it. Hence I had already observed the facts and made the inferences and shouted my approval as I rode downtown in the train, disturbing my sedate fellow-passengers with my unheard-of religious hilarity.

Why the excitement? Well, it is grand to see different and unrelated groups agree on the best reasons for supporting and continuing missions, and it is grander to see all of these people with one accord demolishing the unworthy motives. My spirit has sunk to a very low level over the missionary enterprise of the Church, and likewise over the future of the Church in our country. But I have had reason lately to brighten up over the latter through the direct and pronounced contacts I have had with younger clergy in the last few weeks, and now these seminarians come along with a unanimous and smashing blow at sectarian and local motives for engaging in missions, upholding the lofty and sane and universal motives. This is worth shouting over.

The quoted statement "sectarianism that obscures Christ behind competing denominations" deserves to "worry some people". It worries me too. It is intolerable that we should continue to engage in the Christianizing of other peoples without regard to the priority, or presence, or spheres of influence of other Christian churches. Even if organic unity is a long-way off nothing should keep us from cooperative arrangements with all other Christian churches in the matter of fields of operation, seminaries and schools for the training of native clergy and workers, hospitalization, and other practical Christian service to our fellow men.

There are other reasons for thankfulness in the comments made by people who answered the questionnaire, but I wanted to express myself on the above. You rendered a good service in having Alexander Zabriskie write the story, and I am grateful to him for laboring over the survey and tabulating its results.

THE REV. QUINCY EWING, Ocean Springs, Mississippi: I can not but wonder what kind of world the fifteen clergymen are living in who are bent on winning the General Convention to adopt a canon forbidding in all cases marriage after divorce. Have they, I wonder, ever given one moment's serious thought to such cases as these, of which there are many, as one living in the real world, it would seem, must know.

Case 1. A good woman married to a man who by flagrant immoralities and brutalities is making life intolerable for her and her two young children. Before marriage he seemed to be a decent gentleman; since, he has become a blackguard and reprobate. Those who know him best have no doubt that he is crazy, but he is not evitably crazy enough to be asyumed. The wife divorces him for cruel and inhuman treatment, and, several years later, she marries again and finds happiness in a home where love reigns and decency is a matter of course. Would Jesus say that she and her new husband are guilty of adultery? Answer yes, and surely the answer is blasphemy.

Case 2. A good man is forsaken by a fly-up-the-creek woman, and divorced in some place where divorces are granted on whatever ground a lawyer chooses to put into a petition. A half hour later, she marries a man she had been for some time preferring to her ex-husband. She is now living with her new husband in Paris. Her discarded husband, after several years of loneliness, married again. He and his new wife are both faithful communicants of the Church. Would Jesus say that one is an adulterer, the other an adulteress? Answer yes, and again I maintain the answer is blasphemy; and, of course, stupidity, as, indeed, the former always involves the latter.

THE REV. J. L. MARTIN, Waimea, Kauai, Honolulu: You are not alone in your conviction in regard to certain tendencies in the Church to ape "The Washington Merry-go-round"—to lobby, bamboozle and to keep under cover certain aims and practices that smell very much like "rotten politics". I hate that sort of thing with every fiber of my being. And I have seen, heard and smelled so much in the past few years that I had well nigh lost my faith in the grace of orders. Your attack on these hateful tendencies has given me a new hope that the Ship of Zion is not lost yet and that she will be righted when the rank and file of her crew wake up to what is going on among those to whom her course has been intrusted. You are waking them up! My hearty congratulations and best wishes for more power and courage to you.

THE REV. DAVID E. HOLT, rector of St. James' Church, Texarkana, Texas: Regarding the pronouncement of certain clergy on the subject of marriage and divorce, THE WITNESS, page 8, April 29th:—When certain verses, such as those on which these clerics found their contentions, are manifestly contrary to the Spirit of Jesus we must conclude that He has been misquoted. Jesus was no legalist nor legislator. His principles are for individuals to apply to their own lives and for the Church, when circumstances force it into the position of a judge, to apply in the spirit of love

to individual cases. The only marriage canon which would be in keeping with the mind of Christ would be one which set forth the principle that marriage is a binding contract, but that should the contract be broken at least the least guilty party should not be penalized for life when no doubt he or she has already suffered. Such a canon would recognize that the minister is to be trusted to decide whether a remarriage seems for the best interests of the individuals, the children, and society. The bishop, not knowing the persons nor all the connotations of the facts is in no position to decide. Ministers would no doubt make some mistakes but not a greater proportion of such than they make in consenting to bless other unions.

MR. CHARLES R. GANTZ, layman of Baltimore: I would like at the same time to put in "a plug" for Baltimore for the convention city in 1940. I have noticed the letters from the ladies of the north and south among the Second Thoughts, both so right and yet so far apart. We do feel here that being neither north nor south and with a tremendous colored population, that on this ticklish point we are peculiarly well equipped tactfully to take care of just this situation. The machinery is all set up and thoroughly understood by all.

The Basic Necessity

By

H. ROSS GREER

A MAN who had been in the General Seminary with me was in Gorham's Book Store. He had been very much of a "spike" when at G. T. S. After mutual greetings I said, "Well, are you making good Catholics of all the people up in the country?" "No-o," he replied rather deliberately, "I am trying to make Christians of them first."

Isn't that the heart of the matter? Are we simply making Episcopalians or what we call good Churchmen out of ourselves and the people we minister to? Or are we ourselves Christian and seeking to aid those who have been committed to our care to grow Christianly, to develop Christian attitudes toward God and all our brethren, to show forth His praise not only with our lips but in our lives by giving up ourselves wholly to his service?

The problem is not confined to our Church. All who profess that their religion is centered in God in Christ have the same difficulty. The thing of prime importance is that we shall be Christians. Would it not be marvelous if all Episcopalians, Methodists, Baptists, Presbyterians, Roman Catholics and others were all Christians first? There are real Christians in all church groups but not enough.

An old writer is quoted in Paterson-Smyth's *Life of Christ* as saying: "If there were only just 100 real Christians this year to start with, and each Christian brought just one friend each year to know his Lord the whole world would be at His feet in 25 years." Incredible? Figure it out for yourself. In 25 years there would be over a billion and a half. Have you started yet? Now is the accepted time.

THE GIFT OF GOD

An Editorial by
BISHOP JOHNSON

AS WE approach Whitsuntide it is well for us to consider the significance of that season in which the Holy Spirit was given to that little group of ordinary folk to whom our Lord had promised power from on high. Before the Day of Pentecost He had told Nicodemus that in order for men to enter the Kingdom of Heaven, they must be born again of water and of the Spirit. Later on He promised that this gift would more than compensate for His own absence from them. It was to guide them into truth, to teach them His gospel and to endue them with power from on high.

While the initial gift was to be one in which their eyes could testify to the tongues of fire, yet so far as it was to be given thereafter it was not a matter of ocular demonstration. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." So far as receiving this gift by any individuals is concerned it is invisible, but so far as the effort is concerned "the sound has gone out into all the world."

It is interesting to trace the work of the Holy Spirit as recorded in Holy Scripture. We say in the Nicene Creed, "I believe in the Holy Ghost, the Lord, and the giver of life" and it is as the giver of life that the Bible regards the Holy Spirit. In the first chapter of Genesis we are told that light and life was the result of the fact that "Spirit of God moved upon the face of the waters." (The Hebrew word for moved has the significance of "brooded.") In the second chapter we read that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." (The word for breath in the Hebrew is the word for spirit as well.) Of course this is a poetic description of the creation expressing spiritual realities in the language of men. This does not mean that it is not a true description but that it is a symbolic one, quite different from the rather absurd statement that a brainless neuron was the origin of the human brain, or that something came from nothing to which nothingness it will again return. Scripture at least describes a living process which presumably has an ultimate goal.

In a very real sense at his creation man became a new creature. He had many things in common with the brutes and still has (as the war in Spain demonstrates) but he was given a potentiality which the animal lacked. What was it? The power to observe, to analyze and to combine the results of his observation. The Spirit did not give man an education but merely the capacity to acquire one if he so desired. God hid treasures in the world which man could appreciate and appropriate only as he himself developed

the capacity. It was this gift which prevented human life from being bovine. It opened up the vista of scientific knowledge, of which man is so arrogantly proud that he feels it to be the seed of all achievements.

But Christ asserted that there were other gifts in God's treasury; not only the ability to create machines, but the power to acquire love, joy and peace in a new creation. And the process is similar to the previous one. This time, as flames of fire, the Holy Spirit descended upon men and endued them with a new power. Not only was man to become more than a thinking machine, he was to experience the love of God as something which he could appreciate and reciprocate.

The Holy Spirit does not give man righteousness but merely the capacity to acquire it. Again the process is difficult and slow. It took thousands of years before living souls could attain to the intellectual powers that they now possess. It has taken hundreds of years for men to appreciate the value of brotherly love even though they are still incapable of manifesting it.

All we can say of this generation is that it is desirous of international brotherhood as opposed to tribal isolation even though men are incapable of curbing their savage instincts. It is something gained that thousands are clamoring for brotherly love even though men are still wallowing in belligerent hatred. One hundred years ago people were satisfied with selfish nationalism. Today they want to do away with it but are unwilling to make the necessary sacrifices.

THE voice in the wilderness comes before the gift of Pentecost. And it is still a wilderness, full of bewilderment, few listening to the prophet and all aware of the terrors that threaten them. The process of becoming new creatures was very slow in the beginning when man became a living soul but not much of a one; and the savage in man fought many successful battles against learning. Indeed during the dark ages it was almost extinct in Europe, but barbarism lost the war eventually.

Who could have prophesied that there would be unusual education if he had lived in the days of feudalism. Those days have been aptly described as "barbarism protesting against itself" and not knowing the way out. Moreover this semi-barbarism was preceded by the learning of Greece and the civilization of the Roman Empire. Yet learning did not perish from the earth.

Today we are faced with a revision to the tribal state thinly disguised as fascism or communism, but in reality tribal states under a big chief. If their promises had a contagious disease, their performances would make them immune from contagion. When men prom-

ise the opposite of what they are doing, one cannot be impressed with their sincerity.

But once again the savage will exhaust himself and men will seek a way out and it will be a new and better way. The human race has to hit bottom as it did in Athens and Rome and Jerusalem before it will begin to rise.

The war to outlaw war has merely produced doubt, debt and death. Those who take the sword will perish by the sword. The more militant a nation has been, the more destitution it has produced within. The greed of opulent nations has merely produced the envy of those which have burned up their resources.

We all know that greed, envy and vanity create misery and that love, joy and peace are the basis of contentment. As St. Paul sums it up "The good that I would I do not but the evil which I would not that I do."

So long as we look for the other man to be righteous while we claim the right to indulge in our favorite sin; so long as we substitute academic philosophy for sacrificial service; so long as we expect scientists to create brotherly kindness; just so long will we fail to stir up the gift that is in us and to enter into the glorious liberty of the Sons of God.

Truly "we have turned over our consciences and our finances to diplomats and economists and they have bankrupted us both," said James Truslow Adams.

Until men accept our Lord's ethics and practice them, war will continue to produce the slavery which human arrogance imposes upon a credulous public.

The group of diplomats, educators and financiers have built a tower of Babel without God and are perplexed that the sole result is a confusion of tongues approaching chaos.

As against such a situation the Gospel invites us to seek "the unity of the Spirit in the bonds of peace"—whereas each political cult demands a uniformity of opinions in the bonds of prejudice.

Once more Christ is called upon to weep over Jerusalem because having missed her opportunity, her house is left unto her desolate.

Take not thy Holy Spirit from us for man by his own powers is not able to become a new creature except he is born of Thee.

Let's Know

By

BISHOP WILSON

PRAYER BOOK WHY'S

A LETTER from one of our readers comes to my desk asking several questions about phraseology in the Prayer Book. It is not easy to answer all of these points satisfactorily because we are not always thoroughly logical in our use of language and also because the Prayer Book as we have it today is the product of many differences and controversies of four cen-

turies ago. Before the Puritans separated from the Church of England they waged a long warfare to force the Church into their own channel of thinking. Many concessions were made to them which are reflected in the language of the Prayer Book. After people had become accustomed to certain forms of expression, they were reluctant to change them even in the interests of better logic.

For instance, this correspondent asks why we use Holy Table, Lord's Table, Communion Table, and Altar—all to express the same thing. Well, the Puritans objected to an altar and wished to replace it with a plain table set in the body of the Church. After many ins and outs the Church stuck to its altar but conceded the terms Holy Table and Lord's Table to relieve ruffled feelings. In the English Prayer Book the term Communion Table was not used, indicating that the Table belonged to the Lord and not to the communicants. However, in 1799 the service for the Consecration of a Church was added to our American Book and the term Communion Table got into it. Perhaps it was merely a matter of popular parlance. I do not know. It would be better if one of the other terms were used.

"Why is the term Minister used in the general rubrics pp. 84-85, while Priest is used in the office of Holy Communion?" There is a distinction here. Some services and some parts of services may be said by a Deacon. For instance the term Minister is used for the one who reads the Epistle or Gospel in the Communion office because they may be read by either Priest or Deacon. The same rule might apply to the general rubrics.

Our correspondent notes that we say Holy Catholic Church in the Creed but "holy Church universal" in the Prayer of All Sorts and Conditions of Men. The meaning is not different and probably the change represents one of these concessions (for a similar change was made in the Prayer for the Church in the English Book). But the same freedom would not be recognized in modifying the language of the Creed because the Creed is the basic statement of our faith while the prayer is a form of devotion.

In the collect for Easter Day we still say "by Thy special grace preventing us" but in the fourth of the occasional prayers we have changed "Prevent us, O Lord" to read "Direct us, O Lord". The word "prevent" means "going before" and was so used when the Prayer Book was put together. Since those days it has somewhat changed its meaning in common use. This change was recognized in the occasional prayer and "Direct" was substituted for "Prevent". Just why it has not been done in the collect for Easter Day I do not know—unless it is that the flow of language makes for better euphony with the old word—or perhaps there is a force of traditional sentiment about an ancient collect for a great feast day which dislikes to change phrases for which people have some affectionate regard. Not very satisfactory, perhaps, by way of an answer. But the important thing is that the two words mean the same thing.

REV. CONRAD NOEL WRITES ON PEARL OF GREAT PRICE

By A. MANBY LLOYD

To the distraction of the gentleman who wrote me, anonymously, some years ago, these letters will not deal with what that gentleman calls "religion." They may deal with sport, art, science, politics and pink socks, which he accuses me of wearing, though my shade is a willowy green. But I will begin with what he would call religion. King George VI will make very big promises when he gives himself to God as crowned King of England. After the Archbishop of Canterbury places the crown on his head, he puts a Bible in his hand, telling him that it is "the most valuable thing that the world affords."

* * *

Strange as it may seem very few people in England knew anything about the strange lady from U. S. A. whom Edward VIII wished to acclaim as his bride. My own first knowledge came from an American magazine which a kind friend had been sending me and I had been too busy to read. When one day in December I heard the newsboys shouting about Mrs. Simpson it seemed just another press stunt of which I took no notice. King Edward had just returned from a triumphal tour of Wales and we all looked upon him as a confirmed bachelor. For once the English press had held its tongue. What really upset English society was not the divorce (for half of them are divorced already) but the fact that Eddie had let so many nice young ladies go by the board. And he had not a very good "set" around him. Where did Eton and Harrow come in! The outburst of self-righteousness that followed would have done honor to Uriah Heap.

* * *

Conrad Noel, noted British parson of the left, has been writing in the *Church Militant* on the Pearl of Great Price. He says that he is inclined to think that the results achieved in the Soviet Union are due to that passion for righteousness which characterized Karl Marx and is shared alike by all people of Good will, Christian and non-Christian, and not to that distinctive atheist philosophy which will, as time goes on, become a drag on further social development. Atheistic materialism tends to think in terms of quantity rather than of quality. If the Americans, who like ourselves

in England, are professing Christians and practicing materialists, think in terms of size, the Russian atheist materialist will beat them at their own game. If New York erects a statue of Lincoln so many feet high, Moscow will erect a statue to Lenin ten times higher; if New York builds skyscrapers fifty stories high, Moscow will build them a hundred stories high. It is splendid indeed that the dialectical materialists have ceased to worship the God Mammon, but in some quarters they are substituting the worship of the God Size.

The Russians, he goes on, are apt to think that theirs is the only economic system in the world that gives a first-rate education to its children, and treats its civil prisoners with intelligence and clemency. The Russian communist turns a deaf ear to anyone who tells him about musical or artistic education in our London council schools, or the Homer Lane experiments at the "Little Commonwealth" in Hampshire, or the women's prisons in Pennsylvania. He refuses to believe that anything good can flourish in a capitalistic-imperialist soil, but in spite of this ostrich-like attitude, he can indeed point to wonderful achievements in education and penal reform. In fact Conrad Noel says that he has heard of a prison community in Russia, with a splendid orchestra, from which it is difficult to expel the prisoners when their sentences have run their course.

* * *

Conrad then shows how the Russian cathedrals and churches have taken on a new lease of life, but that is why he sees no present hope in the churches. When their religion becomes a public affair and salvation becomes, as in the New Testament, "a common salvation," the Church in Russia will become a creative force. The tragedy of the present system is that we turn from the deadness of atheism to the deadness of pietism. A friend of his, who has no particular sympathy with the Moscow philosophy, attended worship in a Russian cathedral and his impression was that the whole thing was so dark and remote from the life of the people that it gave him the sinister feeling of being in a tomb. He was glad to escape into the sunlight and gaiety of the streets. If then the Pearl of Great Price cannot be found in the official philosophy of the Moscow state, much less can it be found in the official religion of the Moscow church.

* * *

What then is the Pearl of Great Price, or to change the metaphor, (Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There are no religious persecutions in Royalist Spain according to a report just issued by a delegation to visit that unhappy country, headed by Dean Johnson of Canterbury Cathedral. Others to visit Spain with the Dean were Professor John Macmurray of the University of London; Kenneth Ingram, editor of the magazine, "Green Quarterly"; the Rev. E. O. Iredell, London vicar; Miss Monica Whately and Mrs. Margaret Beer, both Roman Catholics, and Mr. D. R. Davies, representing the disestablished churches. Declared the Dean: "I came to Spain to verify for myself what is being said in my own country. The most contradictory news circulates. It is said that Loyalist Spain is 'red,' that hordes of communists are invading the country and respect nothing. Faced with the reality I was able to establish the fact that these are lies, that these 'reds' do not exist. I saw, on the contrary, that there are malefactors and murderers who, from the air, are destroying defenseless cities and murdering women and children. At Santander, Bilbao and Barcelona, I observed a clearcut desire to realize the supreme aspiration of Jesus Christ; peace and brotherhood. In Barcelona, as everywhere else, I was able to verify the fact that there was no religious persecution, and there was war only against those who have made religion an article of commerce."

* * *

Federation for Canadian Churches Proposed

Plans for a Canadian federation of all Protestant Churches, as drafted recently by the ministerial association of St. Thomas, have been sent to the heads of the Anglican, Baptist, Presbyterian and United Churches, the Salvation Army and the Church of Christ (Disciples). The proposed union would provide for "the setting up of some coordinating council, so that in matters of common interest we may have the means of expressing ourselves through one voice which could speak for the Protestant Church of our country." A united Protestant front would also thus be formed on such questions as war and temperance, and for national evangelical work.

* * *

News of Presiding Bishop, Wife and Son

Here is an official release from the publicity department of the National Council, handed on to you as is:

"The Presiding Bishop, accompanied on both occasions by Mrs. Perry, will play a conspicuous part in two of the most notable civic events arranged in New York City to occur simultaneously with the coronation of King George the Sixth. The fact that Bishop Perry is the head of the Episcopal Church, a daughter Church of the Church of England, which through its highest dignitaries, the Archbishop of Canterbury and York, confer the crown upon the new King naturally suggests participation in these American celebrations. Beyond this, however, Bishop Perry has long maintained distinguished personal relations with the English-Speaking Union and the Pilgrims and other international organizations in all of which he has held high office.

"The Presiding Bishop will speak for the United States at the dinner of the English-Speaking Union to be held at the Waldorf Astoria Hotel, New York, on the evening of May 12, while the Bishop and Mrs. Perry have consented to be Patron and Patroness at the British Empire Coronation Ball which it is expected will throng the great Seventh Regiment Armory, New York City, throughout the same evening.

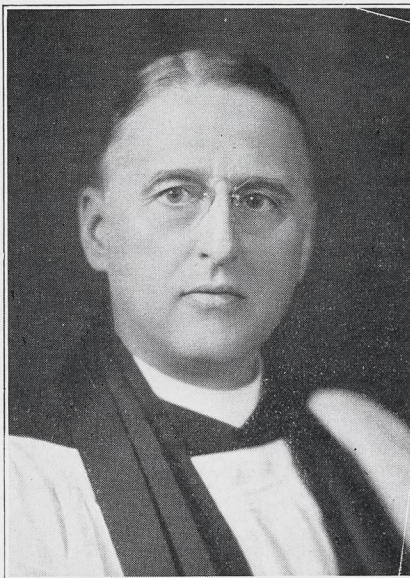
"Bishop and Mrs. Perry visited New York on April 28 to say farewell to their son, the Rev. James DeWolf Perry, Jr., of Christ and St. Luke's Parish, Norfolk, Virginia, who sailed on the SS Europa to have part in the Coronation ceremonies as one of the Chaplains to the Archbishop of York. Young Mr. Perry thus is accorded a most gracious return for the hospitality and official help extended the Archbishop by the Presiding Bishop and Mrs. Perry at Providence. This will be the second occasion on which Mr. Perry has been honored as he acted in a similar capacity last year when the Archbishop attended the Student Conference at Cincinnati."

* * *

Religious Editor Tells the Preachers

Rachel McDowell, religious editor of the New York Times, is often asked to speak before clergy groups. She talked recently to a flock of Presbyterians and told them that if she were a parson she wouldn't preach her doubts but her convictions; she wouldn't allow any money raising by suppers or bazaars; and she would eschew "yellow subjects" for "gospel subjects." Further: "If I were a preacher, I would never take a cent for funeral services."

When Miss McDowell peeps outside the pulpit, she also finds plenty of things that distress her: too little personal work among ministers, not



G. PAULL T. SARGENT
Addresses Meeting on Missions

enough time for prayers, and a tendency to take too long vacations. "The usual one for not a few New York ministers last three months . . . Jesus Christ never had a three months' vacation. He went into the wilderness for 40 days to pray—not to play golf."

Preachers, Miss McDowell thinks, "should be well groomed, but not too well groomed. Someone once said: 'His hands are beautiful. Why shouldn't they be? He never does any hard work?' Should ministers have their nails manicured? Do you think Jesus Christ ever had His nails manicured? 'No, but I think they were very clean,' Bishop Ernest M. Stires replied when I put the question to him."

In her comparisons, Catholics come off better than Protestants. She commends the way Catholic churches are always open, finds that "Catholic priests' sermons are always better than Protestant ministers' sermons," and wonders "whether anybody was ever converted from hearing our Protestant ministers preach over the radio."

Or, I might add, from reading the reports of their sermons as they appear in the New York Times each Monday morning. It was Heywood Brown, I think, who once said that he was glad that sermons were reported so fully in the Times since it eased his conscience for not having attended church the day before.

* * *

Is It Fact or Fancy?

Following the technique used in Spain, the Nazis are expected to strike next in Czechoslovakia. Whether this will happen or not, this

is what well-informed circles are discussing. They predict a revolt in Slovakia and among the Hungarian minorities; this will be followed by similar outbreaks among the German groups under Henlein. The German Reich and Hungary would, in that case, declare that they could not remain indifferent to the fate of their nationals fighting for liberty in Czechoslovakia. Mild revolutions simultaneously in Yugoslavia and Rumania would prevent these members of the Little Entente from coming to the rescue of Czechoslovakia. The date of this coup d'etat is the coronation of George VI, so that Great Britain would be too much engrossed in the coronation festivities and France would not dare to act alone.

All of this may sound rather fantastic, but not after a recent publication, "The Nazi Plot in Spain," has been read. It must be remembered also that a number of political novels have appeared in Germany, depicting the victory of fascism over the rest of the world. In each of these, internal revolution by the fascists and their sympathizers makes it simple to take over the government in the Little Entente countries and even in France. Only the future will tell what is fact and what is fancy in these rumors.

* * *

Bishop Gardner at General Seminary

Bishop Coadjutor Gardner of New Jersey is to deliver the baccalaureate sermon at the commencement of the General Seminary. The commencement is May 24-26. Professor William A. Orton of Smith College is to be the commencement speaker and the Rev. Oliver J. Hart of Washington is to be the alumni essayist.

* * *

Bishop Brown Speaks at National Cemetery

Bishop Brown of Harrisburg, grand prelate of the Pennsylvania Grand Commandery of the Knights Templar, delivered an address on May 2nd at the Soldiers National Cemetery, Gettysburg, where Lincoln delivered his immortal address.

* * *

Corporate Communion for Young People

The national commission of the Federation of Young People has issued a call for a nationwide corporate communion for the young people of the Church on Whitsunday.

* * *

There Are Martyrs to Christianity Today

Several hundred people gathered in a New York opera house on May 10th and heard a number of Christian German refugees tell about life under Hitler. Erika Mann made it

clear that it is not pleasant to be a woman or a child, since many of Hitler's victims are these innocent and defenseless ones. Then Henry Smith Leiper, parson, told the story of Christian heroes in modern Germany.

* * *

Program Material for Young People

Program material for young people was the chief matter discussed when the national commission of the Federation of Young People met in Memphis in April. Topics recommended were, 1, right attitude toward life and its problems; 2, history and organization of the Church; 3, study of the cooperative movement; 4, how to develop the devotional life. The commission paid tribute to Miss Dorothy May Fischer who recently resigned as secretary of national young people's work in order to become secretary of religious education at St. Paul's, Chestnut Hill, Pa.

* * *

Catholic Churchmen Meet at Seattle

Bishop Thomas Jenkins of Nevada is to pontificate at a service of Anglo-Catholics held May 13th in Seattle in connection with the meeting of the synod of the Pacific. Conferences are also being held to discuss "Catholic Churchmen and Missions," "Catholic Organization and Propaganda," "Doctrinal and Liturgical Standards."

* * *

Baccalaureate a Month in Advance

At Purdue University, Lafayette, Indiana, they tried out having the baccalaureate sermon preached a

month in advance of giving the degrees in order to give commencement religion a fair break. Canon Bernard Iddings Bell was there on May 2nd to address a congregation of 6,500 people, including about 1,000 soon-to-be young engineers. The service was held in the university's drill hall.

* * *

Lynchburg Parish Has Anniversary

St. John's, Lynchburg, Va., celebrated its silver anniversary on May 2nd, with the Rev. George Floyd Rogers, rector from 1912 to 1922, as the preacher. He is at present the rector at Asheville, N. C. In the evening the preacher was the Rev. George P. Gunn, rector of the Good Shepherd, Norfolk, who was the first man ordained from the parish. Bishop Jett of Southwestern Virginia confirmed a class. The present rector is the Rev. Robert A. Magill.

* * *

Plan Memorial to Bishop Lloyd

A nationwide effort to raise funds as a memorial to the late Bishop Lloyd, missionary leader, is under way. Kuling School, maintained in China for the education of missionaries, is to be the beneficiary since it was always dear to the heart of Bishop Lloyd. A notable committee, headed by Bishop Manning, has been organized to promote the plan.

* * *

Bishop Scarlett to Visit Southern Ohio

Bishop Scarlett of Missouri is to be the headliner at the annual meeting of the Auxiliary of Southern Ohio, meeting in Cincinnati on May

18-19. . . . A group of young people of the diocese are planning a pilgrimage to the Delta Cooperative Farm in June. . . . Leaders and officers of young churchmen of the diocese are to meet May 29-30 near Lancaster, to discuss problems of youngsters and the resources which are available to meet them. The leader is to be Miss Hilda Shaul, diocesan adviser in religious education.

* * *

Twenty Years Ago in The Witness

Flocks of Bishops and lesser clergy gathered in Chicago to discuss how best to train men for the ministry. . . . Dean Francis S. White of St. Mark's Pro-cathedral, Grand Rapids, conducted a patriotic service which was a reproduction of the service held the week before at St. Paul's Cathedral, London. . . . While officiating at Ferguson, Mo., Bishop Tuttle's surplice caught fire from an altar candle. It was put out before serious damage was done to anything but the surplice. . . . Plans were announced for a new church and parish house for Trinity, Houston, to cost \$75,000. . . . A proclamation by King George was read in all the Churches in England asking the people to cut down 25% on food consumption due to the shortage because of the war. . . . Bishop Sumner of Oregon led the clergy of Portland in a patriotic parade, accompanied by Boy Scouts. . . . Bishop Greer announced that close to seven million dollars had been contributed for the erection of the Cathedral of St. John the Divine, New York. He announced that the nave would be completed in March, 1918. The management of THE WITNESS announced that they hoped for a half million circulation by the first of July. Nothing like shooting high—both for cathedrals and papers. We still are happy to pick up a few hundred in circulation. Have you sent in your gift subscription for this Twentieth Anniversary Year? A yearly subscription for a friend, member of the family away from home, vestrymen, the local library at \$2. Or for the balance of this year, thus giving all the General Convention information and news for \$1. Use the little order blank found on this page.

* * *

Programs out for Blue Mountain

The Rev. Howard R. Weir, rector of Holy Trinity, Philadelphia, is the chaplain for the Blue Mountain conference, meeting this year from June 21 to July 2 at Chambersburg, Pa. Among those on the faculty for this general Church conference are the Rev. D. A. McGregor of

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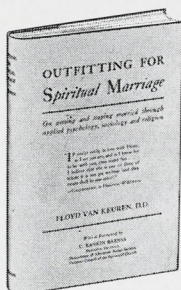
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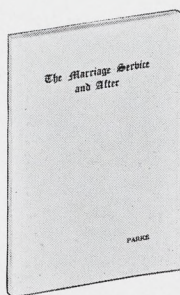
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"281"; the Rev. Charles Lowry, professor at the Virginia Seminary; the Rev. C. W. Sheerin, rector at Chattanooga; Miss Mary Brisley, lecturer at the General Seminary. There is a children's conference also, as usual—a grand affair where the smaller ones are put in the hands of experts while their parents are carrying on in the adult conference. The leaders of this are Miss Frances Young of Baltimore; Miss Alice Crothers of Philadelphia; Miss Elizabeth Frazier of Philadelphia and Miss Gwendolyn Miles of Philadelphia.

* * *

Newark Layman Is Killed

Mr. Dean Emery, Short Hills, N. J., and a leading layman of the diocese of Newark was killed when struck by an automobile at New Canaan, Conn., on April 20th. He was a delegate to the General Conventions in New Orleans, Washington and Atlantic City.

* * *

Missionaries Visit Grace Church

The Rev. J. Kenneth Morris, rector of the Church of the Resurrection, Kyoto, Japan, was the speaker on May 9th at the evening service at Grace Church, New York. He had previously addressed the supper club of the parish. Bishop Hulse of Cuba was the speaker at a meeting of the Auxiliary of the parish on May 5th.

* * *

Children's Services in Chicago

Three children's services in different parts of the city are being held this month, with Bishop Stewart speaking at each. The first is to be

held at Grace Church, Oak Park, on May 15th; the children of the South Side will meet at St. Paul's on the 22nd, and the North Side youngsters will gather at St. Luke's, Evanston, on June 5th.

* * *

Convention in Pennsylvania

The convention of the diocese of Pennsylvania was held last week at Holy Trinity Church, Philadelphia. It opened with dinner at which Bishop Taft entertained the 600 delegates. This was followed by a mass meeting for missions at which the speaker was the Rev. G. Paull T. Sargent, rector of St. Bartholomew's, New York.

* * *

Anvik Mission Has Anniversary

It was in 1887, fifty years ago, that Christ Church Mission was founded at Anvik, Alaska, and plans are now being made to celebrate the event this summer. Bishop Rowe and Bishop Bentley will both be on hand.

* * *

Hang Onto Your Money

This from Captain B. Frank Mountford, national director of Church Army: "From time to time Church Army learns that Church

people have been solicited for funds for Church Army by individuals calling at their homes. Some of the solicitors wear a uniform. Church Army headquarters desires to state most emphatically that no collectors

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are employed, and clergy and others are warned not to respond to door-step appeals."

* * *

Convention of Diocese of Albany

The job of keeping things moving in the Church largely rests with the clergy declared Bishop Oldham in addressing the convention of Albany, meeting May 4-5. Bishop Cook of Delaware, National Council president, was the preacher at the convention service. Deputies to General Convention: clergy, Irving G. Rouillard, Nelson Burroughs, Charles E. Kennedy and Archdeacon Purdy. Laymen: J. S. Conover, C. W. Betts, Frank A. McNamee and Col. E. R. Raymond.

* * *

Things Are Getting Better

James E. Whitney, assistant treasurer of the National Council, reports that every diocese of the Church has made some payment this year with 59 out of 99 having paid 100 per cent or more of the amount due to May 5th. He says that it looks as though the National Council was "on the way up and out of our emergency."

* * *

Congressman Speaks At Seminary

Congressman Jerry Voorhis of California, member of the Church League for Industrial Democracy, addressed the students at the Virginia Seminary on May 5th, speaking under CLID auspices. He declared that he proposed to press in Congress for the adoption of a measure to nationalize the Federal Reserve Banks, and declared that he favored President Roosevelt's plan to enlarge the Supreme Court.

* * *

Atlanta Rector Dies

The Rev. Willis W. Memminger, rector of All Saints, Atlanta, Ga., died on May 5th in his 60th year. He was a leader in the diocese and in national Church affairs.

* * *

Chicago Parish Has Anniversary

The Diocese, official monthly of the diocese of Chicago, is surely one of the most attractive of our Church papers, ably edited by Joe Boyle. It would be nice sometime however to see a number without the photograph of Layman John D. Allen. . . . St. Peter's, Chicago, is celebrating its 50th anniversary this week. It

is called the "parish of bishops" since the following have at one time or another been connected with the parish; Bishop Stewart, Bishop Edsall, Bishop DuMoulin and Bishop Budlong. The present rector is the Rev. Ray E. Carr.

* * *

City and Country

Parsons Exchange Pulpits

Rogation Sunday in the diocese of Albany is observed by having country and city parsons exchange pulpits. The idea is obvious—let folks know what the other fellow is doing—a good idea too. The plan was instituted by Archbishop Purdy.

* * *

Forty-five Years a Vestryman

Judge George T. Cann, senior warden of St. John's, Savannah, was honored recently at an informal dinner which marked his 45th year of service as a vestryman.


* * *

Cooperative Movement Is Praised

Mrs. R. A. Goslin, on the staff of the Foreign Policy Association, was the speaker at a recent meeting in New York of the board of directors of the Foreign Policy Association. "If we do not use the ben-

efits of large scale machine production to meet human needs," said Mrs. Goslin, "it will be used for other and disastrous purposes. The question of how to meet people's basic needs is uppermost in every country of the world today. Everywhere individual groups and whole nations are becoming restless. Countries such as Japan, Germany, and Italy could perhaps meet the fundamental needs of their people for food, shelter, and clothing—if they would—but they are ambitious to become great industrial nations in competition with the other powerful industrial nations. War will be the inevitable consequence unless a way out is found. Merely taking down tariff barriers is not enough. The only way this problem can be solved is in terms of the needs of the individual people of every country—giving them access to the raw material and the goods they need.

"The Cooperative Movement as it is working out in Denmark and Sweden, I believe, points the way to


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a solution because it provides a new method of distributing goods to people. It points the way to a new order of abundance through collective buying—and in some cases of collective production—based on what people actually need at prices they can pay. Of course it will take more than cooperatives to cure the world's ills; but I am convinced that the Cooperative Movement has a great contribution to make."

Mrs. Goslin went on to show the extent of the need for many of the essentials of life in America in our richest year, 1929, and to discuss the cooperatives now existing in this country.

Adelaide T. Case, professor of religious education, Columbia University, and a member of the G. F. S. board of directors, spoke on new trends in religious education.

* * *

Acolytes Society Holds Meeting

The annual meeting of the order of St. Vincent for Acolytes met recently and elected the Rev. Harry S. Ruth of Burlington, N. J. the director-general. The order was founded in 1915 and during that time has been responsible for the formation of hundreds of acolyte guilds.

* * *

Kansas City Parish Raises Fund

St. Paul's, Kansas City, Mo., where the Rev. Richard Trelease is rector, has just completed a successful campaign for \$55,000. The money is to be used to get rid of a \$27,000 debt with the balance going into improving the plant.

* * *

Announce Plans for Cincinnati Meetings

When the executive board of the Woman's Auxiliary met in New York April 23-26 most of the time was devoted to a discussion of plans for the triennial meeting in Cincinnati in October. The theme is to be "Fellowship in Faith and Work," and it is announced that three of the leaders will be Bishop Azariah from India, Bishop Salinas y Velas-

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
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.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.

Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, 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. Roeliff 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.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

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, 11:00 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

26th Street and Dewey Avenue

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.

Gethsemane, Minneapolis

Rev. Austin Pardue

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Sundays: 8, 9:30, 11 and 7:45.
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co of Mexico and Dean Paul Roberts of Denver. Others on the program will be Mrs. Henry Hill Pierce of New York; Mrs. Harper Sibley of Rochester and Miss Grace Lindley, national executive secretary. It was announced at the meeting that Miss Avis Harvey, now of St. Margaret's House, Berkeley, Calif., had accepted a position as field secretary of the Auxiliary.

* * *

Church Mission of Help Moves to Englewood

The Church Mission of Help of Bergen County, New Jersey, has taken up headquarters at St. Paul's, Englewood, where the Rev. James A. Mitchell is rector.

* * *

Joe Titus Takes Hand in Strike

Three ministers of Jamaica, Long Island, did an excellent piece of work as arbitrators in a strike of 60 American Newspaper Guild members against the *Long Island Daily Press*. The local ministers group listened to both sides of the dispute and offered as arbitrators Rev. Joseph Titus of Grace Church, Rev. Andrew Magill of the First Methodist Church and Father William F. Kelly of St. Monica's Catholic Church. Both sides accepted the offer and bound themselves to abide by the award. The findings granted all the guild's demands except wage scales, which were granted in part. The strikers accepted, but the publishers delayed. There followed a clash between police and pickets in which a young fellow was badly hurt. Mayor La Guardia happened to be in Jamaica at the time and sat as magistrate to hear the charges. He sent a telegram to the publisher reminding him sharply of his promise to accept the award,

which had now been made by a board of "distinguished citizens in whom the people have utmost confidence."

LONDON LETTER

(Continued from page 8)

where is the salt full of biting savour which would enrich the socialism of the Soviet Union and give endurance and richness to like experiments throughout the world? We believe, he says, that a conviction of the survival of personality beyond death deepens the reverence for personality on this earth. If you believe that your neighbors have only the momentary existence of a swarm of summer flies, you may, it is true, pity them and feel that the poor devils should have a good time before they are annihilated. You may even be encouraged to work for the good of posterity, but on reflection you will remember that each generation has only this same momentary existence. Of course if you are merely a pietist you may tell them to be patient and contented with their lot, for all will be put right beyond the skies. But that emphatically is not the alternative. We believe that the martyrs and saints are not only still alive in another sphere but much more alive...that there is a purpose and a Purposer whom we call God. "We believe in the worship of God through His Christ in the drama of the Mass."

Conrad Noel remembers a debate between himself and T. A. Jackson

in which the latter called worship "grovelling to God." His reply was that if Jackson and himself were climbing in the Pyrenees and did not feel something akin to terror, or at least reverence and awe, we should not be human beings for there would be something essential left out of their make-ups. It is just this something, he says, which for the most part atheist communists lack. They are so damned cocksure, and to be without reverence is to be damned.

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