

July 8, 1937
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THE WITNESS



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CLERGY NOTES

ANDREWS, HALSEY I., who has been minister in charge of St. Anne's, North Billerica, and St. Alban's, North Chelmsford, Massachusetts, on July 1 became rector of St. George's, Maynard, and minister in charge of the Middlesex Mission field, Massachusetts.

BEASLEY, RICHARD R., has resigned as rector of Emmanuel Church, Bristol, Va., effective in August, to become rector of St. Michael's, Milton, Mass.

BEATTY, DAVID C., has been appointed priest-in-charge of St. Ann's, Woodstock, Ill.

BISSELL, A. P., rector of St. Paul's, New Albany, Indiana, is now also rector of St. Paul's, Jeffersonville, Indiana, the two parishes being jointly administered, due to flood losses sustained by the church in Jeffersonville.

BLAIKIE, FRANK E., ordained priest at St. Luke's Cathedral, Portland, Maine, by Bishop Brewster of Maine, on May 12, is in charge of the Penobscot Missions, Maine.

BLANDY, GRAY M.; BROWN, HERBERT S.; HOUGHTON, LEWIS A.; HUNT, WARREN G.; PHILBRICK, JOHN H.; and WHIPPLE, CHARLES E., 2nd, were ordained deacons on June 16 by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, Mass.

BREWSTER, WILLIAM, ordained priest June 15 by Bishop Brewster of Maine in St. Luke's Cathedral, Portland, Maine, is to be assistant at St. John's, Waterbury, Connecticut.

BURKE, WILLIAM F., has resigned as rector of four churches in Campbell County, in the Diocese of Southwestern Virginia, to become rector of St. John's, Halifax, Virginia.

(Continued on page 14)

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THE WITNESS

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FRANK E. WILSON
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A. MANBY LLOYD

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TOO BUSY

An Editorial by

BISHOP JOHNSON

THOSE who have little to do are apt to do that little badly. For example if you write a letter to a clergyman who has a small parish you are not so apt to get a prompt reply as you would be from a busy rector. Or if you send a request for the parson to call on some one who has moved into his neighborhood the chances are four to one that the smaller the parish the tardier the response.

This does not apply solely to the clergy. The layman who professes to be a Christian, and would repudiate the imputation that he is an atheist, yet so arranges his hours of business and pleasure that he begrudges one hour out of one hundred and sixty-eight which compose the week to the worship of the God he professes to serve. And he gives less than one dollar in a hundred for the support of the Church which he is supposed to maintain. As a matter of fact a large proportion of so-called Christians are politically unemployed and religiously on relief. They expect to have a prosperous nation to which they contribute little and they want to be buried from a Church which they have done little to maintain.

They would reply that the reason they do not support the Church is because they get so little out of their religion, when as a matter of fact they have received no dividends because they have made no investment.

Life resembles a camping trip. The man who goes camping merely to get something out of it not only derives no pleasure from it himself but spoils the trip for his fellow campers.

The Church is the one institution which exists for the purpose of giving to those without rather than giving direct benefits to those within. Your enjoyment of religion is in proportion to your sacrifices for it and if there be no cross there can be no crown. If you are casual in any task you develop no vital interest in performing it. The man who seldom goes to church and gives little to its support is like the Irishman who did not see how people could comb their hair every day; he combed his only once a week and it nearly killed him.

Life is full of snarls for the person who dabbles in things. The man who seldom works or plays or wor-

ships finds little joy by reason of its infrequency. It is only as we give ourselves unreservedly to art or music or religion that we have any right to expect large returns.

Our service of instruction (page 291 of the Prayer Book) asks the question, "What is your bounden duty as a member of the Church?" The answer would seem to imply a minimum of obligation, "To worship God every Sunday in His Church."

Why should I do that when I get so little out of it? You have the wrong attitude. What can I do in return for that which God has done for me? After all it involves not merely my duty as a Christian but my obligation as a gentleman. If you believe in God, you are constantly receiving His gifts. Are you merely a tramp who murmurs because he does not receive more or are you a Christian gentleman who must give some adequate expression of gratitude for the gifts that you receive? It isn't much that a little child can give to his parents but unless he gives himself all else is worthless.

It would seem as though a Christian gentleman would be anxious to find some way of returning thanks. "He that giveth me thanks and praise, he honoreth me." Do we forget acts of courtesy because they are wearisome to us?

And then we are to be witnesses to Christ. Are we so full of other interests that we haven't time to bear our witness gladly? If men could learn that they go to church to give and not to get, religion would be more winsome. It is our boorishness that causes the salt to lose its savor. We are the cause of the evils of which we complain. Christianity is ineffective not because our neighbor sins but because we contribute to delinquency. Let us stop criticizing the other fellow and ask ourselves frankly

What work do we do?

How often do we pray?

How much do we give?

It is only when Americans stop confessing the other man's sins and use their consciences to audit their own business that society will become more decent and life more purposeful.

It is always the little man who complains of condi-

tions. The really big man is conscious of his own obligations and tries to discharge them.

If you are too busy to fulfill your vows as a Christian, you are too busy.

People who don't answer letters and people who do not say their prayers have plenty of excuses but no

real reason for their neglect. If the United States forfeits its liberty it will be due more to the apathy of Christians than to the influence of soap-box orators.

Those countries that have turned over their religion to women and clergymen have lost their souls to Caesar.

OUR THEOLOGICAL EDUCATION

By

FREDERICK C. GRANT

Dean of Seabury-Western Theological Seminary

TRADITIONS live long among the Episcopalians! And the forces that keep them alive are more than the single quality of innate conservatism which our friends attribute to us. If our system of theological education worked entirely satisfactorily, conservatism might suffice to keep it going. But it is not entirely satisfactory, and it is something more than conservatism that preserves it. One suspects that widespread indifference has had something to do with it, though there are signs that the general Church is at last becoming aware that the system needs improvement. Let us hope that the Cincinnati Convention will take cognizance of the situation, and insist that certain needed changes will be made. Already there is a commission on theological schools, appointed at Atlantic City three years ago, and we are hopeful that their report may inaugurate some of the desired reforms.

For one thing, the Church assumes no official responsibility for the education of its clergy. Even though it has an official seminary, in New York, this school is not adequately supported, and I believe it receives no financial support through official channels. This is a situation practically unknown elsewhere in Christendom. Roman Catholic, Baptist, Methodist, Presbyterian—practically all other Churches, Catholic and Protestant—provide for their theological schools out of church funds. And the results show the wisdom of this plan: e. g. the Northern Presbyterians, with about the same communicant strength as ours, have three and one-half times as many missionaries, at home and abroad! The steady growth of the Roman Church may be attributed in part to the same cause: every parish in the land contributes toward the education of the Roman clergy.

We, on the other hand, still look upon seminaries as a kind of experiment, and leave them to shift for themselves. During the colonial period, our clergy came from abroad (priests and deacons; no bishops were sent over!); native candidates for the ministry were sent to England to be educated—many of them never returning, as the recent *Life of Bishop Inglis* once more points out; some were shipwrecked, others died, others remained in England. In the same period, and later, many men 'read for Orders' with some learned and leisured clergyman—there are records of rectors who educated a dozen or more young men,

and prepared them for the canonical examinations in their own studies.

The first seminary to be organized was in New York in 1817—a generation after the Revolution. All through the nineteenth century, and to this very day, the tradition persists that one practicable way of studying for the ministry is to read a few books under the guidance of some priest. This has been a very advantageous method, in certain cases. But the Mark Hopkins method, as it may be called, is successful only where the tutor has a genius for education, sets high standards, holds rigidly to them, and has a college-bred product to work upon who is himself of exceptional calibre. The method, once generally followed in legal and medical education, has now been wholly abandoned in those fields. It takes something more than conservatism to account for its survival in preparation for the ministry.

But meanwhile our canons still presuppose the old-fashioned method! The canons pay no attention to theological seminaries or curricula, and assume that the candidate will get his book-learning somehow or other, either in a seminary or out of it, and then must pass the tests set by local examiners. In most dioceses, no doubt, the examiners are qualified and conscientious. But exceptions occur. The story is old and oft-repeated; but I am prepared to make affidavit that in my own examinations, one of the examiners held his Hebrew Bible upside down, and appeared not to know the difference. More recently, I have heard of an examining chaplain—the only one of the group who showed up on the appointed day—who took the candidate to the rear seat of an automobile, chatted and smoked with him pleasantly for half an hour, and then certified to the bishop that the examination was successfully passed! Such scandalous incidents should never be permitted to occur. Either (1) the seminary examinations should count for something, or (2) the current proposal of uniform central examinations, to be set by a board representing the whole Church, should be adopted and enforced.

MEANWHILE, also, problems of finance are mounting before all the schools, which are either steadily running deficits, or are escaping them only by seriously reducing their efficiency. For one thing, we have too many schools, and not all of them of sufficient-

ly high standards. We Episcopalians do not need fourteen seminaries in order to prepare less than two hundred men a year for the ministry. The churches with four or five great schools turn out more graduates than we do, and with far less waste in overhead. None of the existing schools need be closed; let them combine with others. Seabury Divinity School, e. g., combined with Western Theological Seminary in 1933, is still just as much Seabury as it ever was, by the testimony of bishops, alumni, other clergy, and in fact all concerned. And the combination is certainly advantageous to the whole Church.

Moreover, the financing of theological education at the present time is the more difficult in that endowments have either shrunk in value, or in income, or both. And under the present set-up, when a seminary tries to raise funds for current needs (let alone for endowment!), it at once appears that the seminary must compete with the National Council or with diocesan or parochial projects—and often with both. Bishops and other clergy write, “I hope you raise your fund—your needs are legitimate and touching; but we cannot do any more; our quota is not met and we must raise a fund for . . .” some worthy cause within the diocese. “Depart, be warmed and fed”—but don’t come here for funds!

I often think that if we were a tiny sect, say of thirty or forty thousand communicants, our college and our seminary would be our chief pride and joy. The women would knit sweaters for the college students; the vestry would cheerfully and proudly send Jack or Tom to seminary; the library would receive an annual contribution from All Saints’ or St. Thomas’; and we should be taking education in earnest. On the contrary, in a great Church of hundreds of thousands of communicants (1,400,000), we leave our schools to shift for themselves, to be supported by private donors if at all; we have lost most of our colleges, and those that survive have no easy time of it; and our seminaries are constantly faced with financial problems, about which the rank and file of our people know nothing and care less. And some of our leaders appear to have the same attitude.

One would think that the very first charge upon any religious organization, Buddhist, Christian, Catholic, Baptist, Episcopalian, or any other, would be the training of its ministry. How can a Church go forward unless it have properly chosen, properly equipped, properly trained leaders? We have high standards of preparation, set forth in our canons; but our problem, like that of the colored preacher’s sermon is not in the “wherefore” but in the “wherewith.”

OUR DOUBLE TASK

By

EDWARD L. PARSONS

Bishop of California and President of the C.L.I.D.

IT IS very tempting for those whose great concern is with the social problems of the day to think that the chief work of the Church should lie in leadership towards a more Christian social order. Equally insistent are others that the Church cannot do its work well unless it adapts its liturgy to modern needs. And just as one has concluded that these earnest leaders are wrong or right, along come others and tell us that the whole trouble with the Church is its archaic theology. Bring the Creeds up to date and the intelligentsia will come crowding into the churches. I doubt it. They never have. As a class they lack that humility which alone opens the gates of the Kingdom. What ought to bring men to church is the need of God. And it is in the light of that need as we know God in Jesus Christ that we have to appraise these various approaches.

The Church has a definite responsibility towards the social order. As long as we pray “Thy will be done on earth as it is in heaven” we are committed to the task of making that order more Christian. “Thy Kingdom come” does not mean in another world; but in this world. But that task is not the task of making social systems as such but social systems which help men to God. We all see that when the matter is of an immediate practical kind which affects ordinary morality. We are against police department graft. We are against legalized gambling. The proposals to legitimize lotteries in order to raise money for social wel-

fare ought to be abhorrent to any Christian who knows the extent to which gambling hurts morals, debauches families and brings with it a great army of unprincipled harpies who prey upon the desire to get rich without work.

But when we come to the larger industrial issues of the day we fall apart. Some of us as I have said speak and act as if the only important work of the Church is with the social order. Others condemn with equal vigor any attempt upon the part of the Church or Church leaders to go beyond what is curiously called individual morality. The Church may rightly condemn the man who holds up another in the street; but must say nothing of the system which permits another man to squeeze the blood, indeed the very life from little children.

We as Christians ought once and for all to stop talking of them as controversial questions within the Christian family. That is not the way to approach them. If an enthusiastic prophet of a new order proposes something which seems to disturb all the complacent conservatism of some good Churchman, the solution is not for each to tell the other he is wrong and ought to leave the Church. It is to get together and talk it over in the light not of property interests or class prejudices but in the light of the Kingdom of God and the teaching of Christ. The great question before the world today as we all know is that which turns on the

rapid rise of the under-privileged classes. Trade unions and strikes, communism and fascism and socialism all should be studied and appraised by the Christian not as his sudden prejudice is stirred by threats to property or his passions are aroused in the interest of some Utopia, but in the light of Him who is Father of all. What would a Christian Commonwealth be? What does it really mean to love even my enemies? What about riches and the Kingdom of God? Are the camel and the needle's eye at all appropriate to modern conditions? What about ownership without responsibility? What about the exploitation of the masses? Is there anything in it? What about making money out of the blood of children? Or to go still deeper, what about competition as it exists today? Or on the other hand, since it is obvious that the Christian life should be strong and self-reliant, what about the theory of individualism as we talk of it today? That the battle goes to the strong in these days no one will gainsay. Our industrial order is much like the struggle of Israel with Amalek. The weak are cut off; the children suffer. But I need not go on. I am only trying to point out that while the Church corporately can, because of its comprehensive character act only with the utmost care in these matters, its task and that of the individual Christian ought always to be summed up in the purpose of trying to find out, and for his part to act so that men can more easily get to God.

TWO more points about these economic matters. Our great danger today is the danger of what we call fascism, the settling of these questions by force. "Drive out the Communists," says one group. "Crush the Unions," thinks another. "Set up a strong government, stop freedom of speech, muzzle the press," in short do all the things which move toward Fascism on the one hand and on the other promote revolution. The end of all that is Russia or Germany; but either is the negation of Christian freedom. Either instead of helping man to God makes his approach harder. Our democracy is inadequate enough, but some sort of democracy is at least nearer the Christian ideal.

And again, as has been pointed out a thousand times, the theory on which Russia is working apparently assumes that if you get the system right, everything will work right. We come back to what I have been urging from the start. The machinery depends on the people who work it. Put into effect the most perfect of social systems today—the most adequate in which all injustice is eliminated and every man receives according to his need, and what would happen tomorrow? Nothing but a magnificent catastrophe, a crushing world order, and men gasping for breath and wondering where to turn. And why? Because systems don't regenerate souls. Only God can do that. And that is where the Church comes in. The business of the Church is to help to get a just system, that God's will may be done on earth; but it is that God's will may be done and that cannot be accomplished unless men accept God. The two things go hand in hand.

I would like to speak of the terrible business of war from this same point of view. Christian people

all think they believe in peace. They ought to because war is incompatible with the teaching of Jesus and the Kingdom of God. Why are they so powerless when it comes to making a law-governed world? The answer is clear. They don't really believe in peace. They are not ready to risk anything for it. They live in fear. They are ready to support a naval race; but won't have anything to do with a League of Nations. They are ready to effect commercial treaties with tariff barriers let down—but not if their own interests are affected. They want America to keep out of war but they don't want it enough to pay for neutrality. The Church must help them to see these things. But again its supreme task is to get them so near to God that they see them all in His light. "In Thy light we shall see light."

Let the Church hold fast to its eternal cause. Let it not be hampered and clogged in purpose by its machinery, its temporal interests, its institutional and ecclesiastical claims. As long as we can keep the great purpose of the Kingdom before our eyes, make ourselves one with God, we need have no fear. As long as we are moving on to show God to men, to bring them salvation in Christ, we have nothing to fear. It is only when the Church forgets its true mission that it becomes panicky. It is only those who are thinking of the institution or of their own small garden plot who talk about saving the Church. The Church of Christ is saved as long as it is engaged in saving the world. Lift up your eyes! Think of China, Japan, India, Africa. Think of the great stretches of our own land, so pagan, so far from God. Once we are concerned with bringing men to God and God to men, we will never be troubled by these unworthy fears, these temporal and transient worries. The eternal is ours. The future is ours. For both belong to God in Jesus Christ.

The Duty of Dying

HAVE you made your will? I suppose you think that is none of the *Poor Parson's* business. It is. It is one of those tasks which many of us fail to do, but the Prayer Book says "the Minister is ordered, from time to time, to advise the people, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses." (Page 320).

The minister is ordered, and believe me gentle readers, it is not easy to do. Most people have a superstition about arranging their worldly affairs for fear their decease will be hurried thereby. This is not true; in fact, the peace of mind and the satisfaction of it will rather prolong their lives.

As to making a suggestion to persons that they should remember the Church or other charitable purposes in their wills, this invariably brings the answer. "I will do what I see fit to do while I am alive, but I am not leaving my money to be spent foolishly or in some other way than I would spend it."

We pray to be delivered "From sudden death." This means, of course, unprepared death. The spiritual preparation for death is a matter of the reconciliation of our conscience with God and our fellowman. The material preparation is a matter of ordinary common sense. It is perhaps the most neglected duty of which I know.

The law in most states will permit the disposition of personal property in the will of the individual testator, simply written, and plainly dated, and witnessed by two persons, all three signing in the presence of one another. It is not a difficult job for any business man or woman to do. Life insurance, of course, if paid to a beneficiary, is not part of one's estate. If payable to one's estate, then sensible provision for its disposition should be made.

There are many people who are loyal, faithful and devoted to their Church, who would want to consider continuing or even perpetuating their help beyond the span of their life. The capital amount involved might not be large, but the income from that amount payable to the Church would continue one's usefulness in this sphere for a long time.

The *Poor Parson* has had several very sad experiences, where men especially, have failed to arrange their affairs, putting off the task until death stole up on them and the resulting cost and tangle has worked a hardship on their families, which they in their love would never have allowed to happen. The Church as a wise mother, is right in bringing this matter to the attention of her children and the Parson is neglecting a definite duty when he does not carry that message as forcibly as he can to every one concerned. I have been rebuked several times in such a way as to cause me momentarily to resolve that I would not do it again, but shortly after coming to that conclusion, I invariably come upon an experience so unnecessarily complicated and sad, that I resolve again to try.

I AM making no effort to influence you in this entirely impersonal way. I am merely speaking out of experience, begging you to accept the wisdom of the Church and set your house in order. I assure you, that in doing so you might save your friends an extremely unpleasant task. It will certainly not shorten your life nor bring any nearer the day when such a Will must be probated.

While I am on this not altogether pleasant subject, may I assure you that some of these days you are going to die. "How silly" you say, but you would be surprised at the number of people who never actually prepare for that which is inevitable. A great number of men who would spare their families and their friends every unnecessary embarrassment, allow this inevitable event to creep up on them, and thereby place their best friends and their loved ones in a rather tight place.

Do you own a cemetery lot? Do you realize how much easier it is to buy one when you can bargain for it, than to leave the task to your friends or dear ones when there is just a few hours in which to do it?

Are your papers in a safe deposit box? Do you want those papers immediately available for your Insurance, Will and other things? Have you arranged to make them accessible to someone else, or will it take a court order to open that box if you should die suddenly?

Your ready cash and checking account, are they available or must they too be tied up with legal entanglements while your family is dependent on friends?

Mr. Business man, the *Poor Parson* has seen so many "good" business men lacking in forethought in these matters that he dares to speak thus to you.

Yes, I am obeying the orders of this Church, but as a Parson of some experience, I almost dare to believe that the average business man does not arrange his business affairs any better than he does his spiritual affairs.

Now, if I put this one over on you, if you have not put your material affairs in absolute order—will you do it right now? I do not suggest how you do it—but do it. You may be sure of one thing; that the Church which served our Fathers will still serve our children, when you and I have passed on. We cannot afford not to support it to the best of our ability in material and personal service. It is the Church that will lay us to rest, and bring to those who love us assurance of immortality, and will do it whether our debts are paid or our duty is done.

—THE POOR PARSON.

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LITTLE BOOKS DEAL WITH ISSUES BEFORE WORLD CONFERENCES

By GARDINER M. DAY

We hope that every reader of THE WITNESS is aware of the fact that two world conferences of the Christian Church are to be held this summer in England. The first is the conference under the auspices of The Universal Christian Council for Life and Work, which will be held at Oxford from July 12 to July 26. The second is the conference under the auspices of the Faith and Order Movement and will be held at Edinburgh from August 3 to August 18.

Probably no conference in the history of the Church has had the advantage of as careful preparation as these two conferences have had. The preparation for the Oxford conference has been under the expert direction of the Rev. J. H. Oldham of London, the distinguished secretary of the International Missionary Council. We have earlier mentioned the splendid booklet, *Church, Community and State—A World Issue*, which Dr. Oldham wrote as a preliminary statement of the chief issues to be discussed at the conference. This excellent treatise was published in December, 1934. Since then there has been a continuous exchange of articles in mimeographed form by some of the greatest theologians, scholars and thinkers of Christendom on various phases of the relation of the Christian Church to the modern world. One distinguished thinker, for example, was asked to write an essay, and that was circulated and criticized by other Christian theologians and scholars in other countries. Their views were then compared, and the final discussion will take place at the Oxford Conference.

These conferences aim to bring the Churches closer together, thereby enabling the Christian community to speak with a more united voice and to work with greater cooperation. One of the most distinct problems in the field of church cooperation, federation and union is that while the leaders of the various communions are fully aware of the need and desirability of such cooperation and federation, the rank and file of the membership of the churches have little knowledge of the problems involved, and consequently do not realize the importance of their interest and support in these world movements toward a united Christendom.

Hence one practical thing which the ministers of all our churches can do is to allow these conferences this summer to be a means of educating

the rank and file membership of the Church. These conferences give an excellent opportunity in sermon and in lecture. What do the people of our Church know of the enormous achievements that have been made during the past half-century along the lines of a more united Church? How many rectors hear their laymen say "Why don't the Churches get together?" How many times this indicates on the part of the questioner not merely the fact that he does not realize how much his question involves, but also that he is not aware of the fact that more has been accomplished along the lines of church unity during the past thirty years than during the previous three hundred years.

The American section of the Oxford Conference suggests the reading of four books. In addition to Dr. Oldham's booklet, they recommend H. S. Lieper's *Christ's Way and the World's*; Professor John Bennett's *Christianity and Our World* (previously reviewed in this column); and a discussion pamphlet by Charles H. Corbett entitled *The Church and the World Crisis*. This discussion pamphlet is simply a 40-page booklet containing questions and source material relative to the five main topics of the Oxford Conference, namely: The Church and the Community; The Church and the State; The Church, Society and the State in Relation to Education; In Relation to the Economic Order; and In Relation to National and International Affairs.

Dr. Leiper's book is an extremely lucid survey of the leading problems which the Church faces as it confronts the modern world. In the opening chapter he describes the most significant trends in the modern world, and in the next chapter replies with a description of what Christianity offers the world. Then he continues to consider in turn the Church itself as an institution; The Church in relation to the State; and in relation to the economic order. This volume should serve as a most excellent introduction for anyone who wishes to gain some knowledge of the general subject matter which will be discussed at the conferences this month. Dr. Leiper speaks truthfully when he writes: "If the Christian proposal for meeting the crisis in modern life contains the elements which we have been discussing up to this point, it should become plain that those of us who are members of the Church and professed followers of Christ have a twofold responsibility. Our first and most obvious duty is that of intelligent and faithful service in the particular family and

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Over one hundred prominent clergymen of many denominations, residing in various states and cities, on June 24 issued an appeal for a settlement of the steel strike based on the principle of organized labor relations "with signed agreements". The statement called attention to the long-standing pronouncements of all faiths favoring the right of collective bargaining and declared that "inasmuch as officials of the steel corporations principally involved in the present strike have publicly declared their willingness to bargain collectively, we see no valid reason why these corporations cannot at once, with honor and security, sign agreements with the Steel Workers Organizing Committee as an evidence of good faith by both sides. Such action has been taken already by over 140 other steel companies representing a substantial majority of the entire industry both in size and number."

Among the signers of the statement, which was issued by the Rev. James Myers, industrial secretary of the Federal Council of Churches, were: Bishop Benjamin Brewster, of Maine; Rev. Raymond C. Knox, chaplain of Columbia University; Monsignor John A. Ryan, Washington, D. C.; Rev. Charles C. Morrison, editor of the *Christian Century*; Rev. Guy Emery Shipler, editor of *The Churchman*; Prof. Vida D. Scudder, Wellesley; Rev. Arthur C. Lichtenberger, St. Paul's Church, Brookline, Mass.; Rev. Ernest F. Tittle, Evanston, Ill.; Rev. E. Talmadge Root, Somerville, Mass.; Rev. Reinhold Niebuhr, Union Theological Seminary, New York; Rev. Edwin McNeill Poteat, Jr., Raleigh, N. C.; Rev. F. Ernest Johnson, executive secretary, department of research and education, Federal Council of Churches, New York; Rev. Lynn Harold Hough, Drew Theological Seminary; Rev. Everett Ross Clinchy, director of the National Conference of Jews and Christians; and the Rev. Edgar DeWitt Jones, Detroit, president of the Federal Council of Churches of Christ in America.

The clergymen earnestly appealed to both sides to refrain from violence or provocative acts. The statement pointed out that "it has been demonstrated over a long period of years in many industries that it is possible for organized employers and organized employees to maintain generally harmonious relations and to adjust their differences through joint machinery for democratic concilia-

tion and arbitration, without recourse to strikes or lockouts during the terms of their contracts", and asserted that "the unions in a position of leadership in the Committee for Industrial Organization—the United Mine Workers, the Amalgamated Clothing Workers, and the International Ladies Garment Workers—have earned over a period of years a reputation for fair dealing and the keeping of their contracts."

"We urge immediate resumption of negotiations looking toward signed agreements," the statement continued, "to the end that industrial peace may be restored, lives and property protected, and our American principle of democracy incorporated in the industrial relations in the whole of this great industry."

* * *

Dean Roberts' Family Sustains Severe Loss

Returning to Denver from the east, where they had been attending commencement exercises, the family of the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, sustained a serious auto accident about sixty miles northeast of Denver on the evening of June 21st. Three members of the party were fatally injured: Anne, aged 22, who had just graduated from Bryn Mawr, Paul, Jr., 17, a student at South Kent School, and Jeanne Quistgaard, 20, of New York, a college friend of Anne Roberts. Mrs. Roberts and Anne's twin sister, Elise are both in St. Luke's Hospital, Denver, where, although seriously injured, it is expected that they will recover. The son William, 14, although in the automobile which was wrecked, was very slightly injured and has completely recovered. Dean Roberts and his daughter Jane were at home in Denver at the time of the accident. Burial services for Dean Roberts' son and daughter were held in St. John's Cathedral June 25th, with Bishop Blair Roberts, Bishop Johnson and Bishop Ingley officiating.

* * *

Addition to Divorce Canon Proposed

Further broadening of the position of the Episcopal Church with respect to marriage and divorce and particularly with respect to the re-marriage of divorced persons, is indicated in a proposed addition to Canon 41 of the Church, the divorce canon, which with certain very general restrictions places in the hands of each individual bishop complete authority to decide whatever questions may arise. The suggestion comes from the commission on Marriage and Divorce of General Convention of which Bishop Herman Page of Michigan is chair-

man. It was approved at a session of the commission held in New York which was attended by Bishop Page, Bishop Johnson, Colorado, Bishop Scarlett, Missouri, the Rev. Percy G. Kammerer, the Rev. Howard C. Robbins, the Rev. Frank H. Nelson, the Rev. Vesper O. Ward, Messrs. Origen S. Seymour, Roland S. Morris, and John M. Glenn. The commission on marriage and divorce will present a formal report at the General Convention. While other recommendations dealing with detail of the canon will be made it is accepted by the Commission that its proposal of the addition of the above suggestions to Canon 41 will be the central feature of the debate and ultimate action. The language of the proposed legislation is as follows:

VIII—Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such re-marriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage.

The laws of the Episcopal Church at present require that no minister shall "solemnize the marriage of any person who has been, or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage . . . but this Canon shall not be held to apply to the innocent party in a divorce for adultery." The Church law then explains that a year must have elapsed since the divorce; and that satisfactory evidence touching the facts in the case shall be laid before the ecclesiastical authority, which may be the bishop and which may then authorize the proposed marriage. It is possible under Episcopal church law to have marriages annulled by bishop or ecclesiastical court upon nine various grounds, which action taken by General Convention at Denver in 1931 was the first considerable liberalization of the Church's rules. The significance of the new proposed legislation is that the whole Canon is waived in the interest of the eccles-

iastical power of each individual bishop.

* * *

St. Agnes School Has Graduation

Twenty-seven girls were graduated from St. Agnes School, Albany, New York, at its 65th commencement, recently with Bishop G. Ashton Oldham of Albany presiding. The closing service of the school was held in the Cathedral of All Saints the preceding Sunday, with Bishop Oldham preaching. The bishop also officiated at the unveiling of the statue of St. Agnes, recently moved to the new building of the school from its old quarters. The school has already outgrown the new building, and adjoining property has been acquired to house faculty and boarding pupils.

* * *

Fourth Annual Clergy Conference at Alexandria

The fourth annual clergy school and conference of the Theological Seminary in Virginia was held at the Seminary from Monday evening, June 7, through the following Friday. In addition to a number of neighboring clergymen who came in for various lectures and classes, there were some 45 clergy registered. Beginning Monday evening the Rev. Prof. A. C. Zabriskie, lectured on the Church in the world. Mr. Zabriskie traced the growth of secularism and its results in the present world confusion, social and political. Our two great needs, he said, are a recovery of the Christian faith in man and God, which will safeguard a democratic form of government, and a recognition of the fact that the new political faiths offer a critique for democracy and the Church.

On Wednesday and Thursday evenings, Francis P. Miller, general chairman of the World's Student

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Federation, developed the subject introduced by Mr. Zabriskie. Mr. Miller discussed the Kingdom of God as a primary reality, something which is the result of God's grace. This Kingdom comes as a judgment upon the Church and individuals. We, said Mr. Miller, are citizens of two realms and have to act in both, the Church being the society of those who by faith recognize their citizenship in the Kingdom of God. In his concluding address Mr. Miller discussed the Christian faith in relation to democracy. It is impossible for democracy to survive except in a Christian environment because it is unique in holding a faith in God and man which must, if it be true to its founder, secure to men (1) social security, (2) freedom of speech and assembly, and (3) create the type of person who is competent to use freedom of speech and discussion from which results constructive social action, because he values human personality and will not use others for his own personal ends.

The Rev. Prof. A. T. Mollegen lectured on Pauline theology. He held that St. Paul was convinced that the Gospel had been revealed to him directly from the Lord. Standing within the historical activity, the apostle saw the incarnation, faith, the Church from the point of participation in them. St. Paul, using the Genesis story, viewed the cosmos as fallen, only to be saved by God's redemptive power, which springs from His righteousness, the inaugural act of this redemption being the incarnation and the Church, the organ of the Holy Spirit by which it is carried on in time.

"The Holy Spirit in Christian faith and life" was the subject of a series of four lectures by the Rev. Prof. Charles W. Lowry. He traced the development of the doctrine of the Holy Spirit, stressing its importance in modern preaching and teaching. After an illuminating discussion of the relation of the third person of the Trinity to the godhead, which cannot be summarized in these few paragraphs, Mr. Lowry discussed grace and the Holy Spirit, and the Church and the Holy Spirit, concluding with preaching and the Holy Spirit. He said, in the latter lecture, that preaching is something more than "the bringing of truth through personality"; it is "the proclamation

and exposition of the Gospel, by human witnesses, through human words, under the inspiration of the Holy Spirit."

The Rev. Prof. Stanley Brown-Serman lectured on the Church in the New Testament. The Church, said Mr. Brown-Serman, remained in the Jewish faith for some years after the ascension, a decade at least, but as it developed its faith, its ministry and its sacraments, the break with Judaism became inevitable. The eastern churches developed along the lines of the Jerusalem Church, Mr. Brown-Serman believes, while those in the west followed St. Paul; theology, the sacraments and the ministry developing differently in each section, a synthesis being affected some generations later.

"Some psychological aspects of preaching" was the subject of the lectures delivered by the Rev. Prof. C. Sturgess Ball. He outlined the psychological factors in preaching, interlarding his talks with many humorous and illustrative personal experiences.

The Rev. Everett H. Jones of Waco, Texas, was the chaplain of the school. The meditations at the services, which were held in the mornings before classes, were based on the Good Shepherd as the example for the lesser shepherds of God's flock.

* * *

Sewanee Summer Graduate School Definitely Set

The required number of registrations having been received, the Summer Graduate School of Theology at the University of the South, Sewanee, Tenn., will be definitely held this year, running for five full weeks, beginning July 26. The four courses to be offered, which may be taken for credit or audited, are: The

Rev. J. A. Montgomery, on the Modern Value of the Old Testament; the Rev. B. S. Easton, on the Spiritual Value of St. John's Gospel; the Rev. C. L. Wells, on the English Church from Wycliffe to Cranmer; the Rev. R. K. Yerkes, on the Thomist Approach to Theological Problems.

* * *

Central New York Convention Called

A call for an adjourned session of the diocesan convention of Central New York to elect a bishop coadjutor has been issued by Bishop Edward Huntington Coley. It is to be held in September in Trinity Church, Syracuse, New York. The convention deadlocked when it attempted to elect a coadjutor in May.

* * *

Extension Courses at General Seminary

Seven extension courses will be offered to laymen and clergymen of the New York area during the coming academic year by the General Theological Seminary, according to an announcement by the Rev. C. A. Simpson, of the seminary faculty, director of the extension program. Because of the success of the experimental series of five lectures during the past spring, a more complete series of courses for the public has been arranged. Three courses of six lectures each will be offered on Monday evenings from Oct. 18 through Nov. 22: one for men, "The history of the communion service",



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by the Rev. Burton Scott Easton; one for women, "The place of Christ in human life", by the Rev. Marshall B. Stewart; and one for men and women, "The church and the ministry", by the Rev. John A. Richardson. Three courses of six lectures each will be given on Monday evenings from Jan. 10 through Feb. 14: one for clergy, "The preaching of the great Christian doctrines", by Mr. Stewart; one for men and women, "The religion of the Old Testament", by Mr. Simpson; and one for clergymen, organists and choir-masters, "Church Music", by Ray Francis Brown, instructor in Church Music at the Seminary. The seventh course of four lectures, will be presented on Monday evenings from April 25 through May 16, on "Religion and mature personality", by the Rev. Otis R. Rice. All the courses with the exception of the first two, for which a small fee is charged, are free. Registration in advance will be required.

* * *

Summer School in Cincinnati Opens

Old fashioned parochialism must be cast aside, declared the Rev. Joseph F. Fletcher as he opened the fifteenth annual summer session of the Cincinnati Summer School of So-

cial Work for Seminarians in Cincinnati recently. Describing the plight of the Christian clergy in the complex world of today, Mr. Fletcher emphasized the need of a less cloistered, more practical approach to life on the part of theologues, who in the past have left seminaries with heads full of theories and a modicum of plain sense for dealing with everyday problems. It is the aim of the school to meet this very need. The school works in co-operation with twelve social agencies in and around Cincinnati. Students are assigned to each of these agencies, with whom

they work six days a week for two months. They are given further insight into the Church's relation to these agencies through lectures given three times a week by various prominent social workers. In addition, men are assigned to preach at least once over the radio and three or four times in surrounding parishes and missions.

There are twenty-four students, among them one woman at this year's Summer session. This number includes one Baptist, one Unitarian and one Presbyterian. The list includes: Kenko Clara Yoshimoto of



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* * *

New York Parish Plans New Church

The Church of the Epiphany, New York, has sold its old property at Lexington Avenue and 35th Street, and has purchased land at York Avenue and 74th Street, preparatory to the construction of a new church building there. A preliminary organization has been established to obtain the additional funds needed for the structure, which will cost \$230,000. Charles H. Russell is chairman of the campaign committee, and Percy R. Pyne, Jr., is treasurer. Steps for the transition have been taken under the guidance of the Rev. John W. Suter, Jr., who has been rector of the parish since 1933.

* * *

Two Youth Conferences in Michigan

Two conferences for young people of the diocese of Michigan, each to develop leadership ability, were held the last week in June. The girls' conference is to be at the Girls' Friendly Society Holiday House, Pine Lake, with the Rev. Canon C. W. Hughes, of St. Paul's Cathedral, Detroit, as chaplain, and Mrs. Granville C. Sharpe as dean of Girls. The other conference, for boys of 14 and over,

will be held at Camp Frisbie, near Waterford. Leaders of this conference include the Rev. I. C. Johnson, the Rev. Wm. F. Jerome, Allan L. Ramsay, Walter Keip, the Rev. H. J. Simpson, the Rev. E. Thomas Rodda, the Rev. R. J. Fairbanks, the Rev. Eric I. Eastman and the Rev. F. W. Leech.

* * *

Founding of Freemasonry Commemorated

A service was held in St. Paul's Cathedral, Los Angeles, on June 27, the Feast of St. John the Baptist, to commemorate the 220th anniversary of the founding of the Masonic Grand Lodge of England, the origin of modern Freemasonry.

* * *

\$500,000 Given Carleton College

Frank B. Kellogg of St. Paul, former secretary of state, has made a gift of a half-million dollars to Carleton College, Northfield, Minn., for the

establishment of a foundation for the study of international relations. A foundation called the "The Frank B. Kellogg Foundation for Education in International Relations" will be set up to provide adequate opportunities for the study of historical backgrounds and present conditions. It is planned to create a teaching staff for the new foundation to consist of two full-time professors of distinction and one half-time visiting pro-

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fessor from another country. Plans also provide for four \$1,000 scholarships for foreign students annually at Carleton, and two \$1,500 scholarships under which two Carleton students will study abroad. In addition provision will be made for books and periodicals to be added to the Carleton library in the field of international relations, and assistance for members of the staff in the publication of books and articles embodying results of research and travel.

* * *

Church Music Institute to Be Held

With the development of a larger conception of the place of music in worship as its object, the fifth annual church and choral music institute will be conducted by the department of Church and choral music of Northwestern University, Evanston, Ill., July 26 to 30. On the faculty will be Grace L. Darnell, director of children's choir, St. Mary's Church, New York, and Horace Whitehouse, professor of organ at Northwestern, and organist at Christ Church, Winnetka, Ill.

* * *

Albany Summer School Planned

The Albany Cathedral summer school met at St. Agnes School, Albany, June 29 to July 2, combining with the provincial conference on rural work. Lecturers were the Rev. Dickinson S. Miller, Boston, and the Rev. Stanley Brown-Serman, of Virginia Theological Seminary. The Rev. Reuel L. Howe, Elsmere, N. Y., conducted conferences on devotional life. The Rev. Niles Carpenter, University of Buffalo, the Rev. Oscar Meyer, Belvidere, N. J., and the Rev. Beecher Rutledge, Oswego, N. Y., were leaders at the rural conference.

* * *

Strategy Committee Appointed

The Presiding Bishop before sailing for Europe announced the appointment of the National Council committee on strategy and policy which with a like committee from

General Convention, if the National Council plan is adopted, will make a detailed study of the whole missionary set up of the Church during the coming Triennium for report at the General Convention of 1940. The National Council Committee is as follows: Bishop W. Bertrand Stevens of Los Angeles; the Rev. Karl M. Block of St. Louis; the Very Rev. Paul Roberts of Denver; Harper Sibley of Rochester and William R. Castle, Washington, D. C. Bishop Stevens and Dean Roberts have been earnest proponents of such evaluation which in this final form was proposed in resolutions drafted by Mr. Black and adopted at recent sessions of the Council. The National Council recommends to General Convention the appointment and financing of a committee composed of bishops, clergy, laymen and laywomen including one representative of the National Council to study the policies, strategies and activities by which the Church's program at home and abroad should be:

First: Administered from headquarters.

Second: Carried on in the field.

Third: Promoted and supported.

The National Council requests that joint meetings of the two Committees be held during the period of its activities.

* * *

Theological Group to Meet at General Seminary

The General Theological Seminary, New York, will be host for three days in September, to the Duodecem, a group of younger theolog-

ians who meet annually for conference on contemporary problems in the theological world. Members are drawn from various denominations and represent theological seminaries and colleges as well as the pastorate. This year's topic will be "The Nature of Revelation," and arrangements are in the hands of Professor Cyril C. Richardson of Union Theological Seminary, New York.

* * *

Rhode Island Fall Conference Announced

The annual clergy and laymen's conference of Rhode Island is announced for next September at St. George's School, Newport, R. I. Leaders will be Bishop Perry and the Rev. Karl M. Block, rector of St. Michael's and St. George's, St. Louis.

* * *

Protestants Increase Members in Chicago

Protestant churches in Chicago increased their memberships by 54,000 during the past year, according to reports to the Chicago Church Federation. Lutherans of all synods continue to lead in membership increase

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with a total for the year of 17,230 new members. Presbyterians had 4,758 new members; Methodists 4,307, and the Episcopal Church 3,108.

LITTLE BOOKS DEAL WITH ISSUES BEFORE CONFERENCES

(Continued from page 8)

community of which we are a part. . . . The second aspect of our Christian responsibility involves our relationships to those common causes to which the Church both as a national and an international institution is committed. These, obviously, reach out beyond our own community and concern the welfare of mankind as a whole. . . . If the sense of Christian responsibility were developed as it should be, no intelligent member of the Christian Church would think of these things only as the special concern of others, but a consciousness of being personally involved in what the Church does throughout all the world would be as natural as the sense of being involved in its work in the local community. We develop a very healthy scorn of those who profiteer on others in the commercial field. Has it ever occurred to you that a great many members of the Christian Church are content to profiteer, to some extent, on the more tender social consciences and the more unselfish Christian activity of others who have built the churches and hospitals and keep them manned, who have carried on the missionary enterprise both at home and abroad, and who have been slowly but surely achieving a more effective unity of the Churches in the face of crucial modern challenges? It is a sobering thought that not more than a third of the members in the average church ever give so much as the dust off a copper penny to the work of the church outside of its own community. It is certain that if they give no financial support to this wider work of the Church, they feel no moral responsibility for it."

The packet of these four books may be secured from the Universal Christian Council American Office at 287 Fourth Avenue, New York, for \$1.25.

Managing Editor's Note: The Conference on Life and Work is to be reported in THE WITNESS by the Rev. Norman Nash of the Episcopal Theological School, Cambridge. The Conference on Faith and Order is to be reported by the Rev. Edward Roche Hardy, Jr., of the General Theological Seminary.

CLERGY NOTES

(Continued from page 2)

CARPER, WOOD B., JR., now assistant at St. Peter's, Morristown, N. J., is to be rector of Trinity Church, Pawtucket, R. I., effective in September.

DAVIS, JOHN C., was ordained priest on June 20 by Bishop Gribbin of Western North Carolina in St. Matthias Parish, Asheville, North Carolina.

DEWEES, WILLIAM LE., ordained deacon June 16 by Bishop Brown of Harrisburg,

at the Church of the Transfiguration, Blue Ridge Summit, is to be on the staff of the Philadelphia City Mission.

DOYLE, WILLIS R., ordained deacon June 16 by Bishop Brown of Harrisburg, at the Church of the Transfiguration, Blue Ridge Summit, Pa., has become vicar of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa.

ECKER, A. J. T., has resigned as university chaplain at Reno, Nevada, to pursue further studies at the Graduate School of Applied Religion, Cincinnati.

ELLWOOD, DONALD C., in charge of St. John's, Catherine, and St. Paul's, Montour Falls, New York, should be addressed at Odessa, New York, where the rectory is situated.

FERRELL, EDGAR T., ordained priest June 24 by Bishop Jett of Southwestern Virginia, in Christ Church, Marion, Virginia, of which church he becomes rector.

GALATY, GORDON, has been appointed curate at Grace Church, Chicago, Ill.

GILLET, GORDON E., was ordained deacon June 11 by Bishop Brewster of Maine in the Church of the Epiphany, Winchester, Mass.

GOODWIN, SHIRLEY B., ordained priest by Bishop Sherrill of Massachusetts on June 17, in St. John's Chapel, Cambridge, Mass., has been appointed to the staff of the Cathedral Church of St. Paul, Boston.

HADLEY, HENRY H., now rector of St. Andrew's, New Berlin, New York, is to be rector of Christ Church, Glendale, Ohio.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, Holy Communion. 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.

Saturdays: Organ Recital at 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, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 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 and 11 A. M.
Wednesdays: Holy Communion, 12:15.
Holy Days: Holy Communion, 10 A. 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.
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.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

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.
Noontday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Saints' Days: 10:30.

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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.

Trinity Church, New York

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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. 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.

Gethsemane, Minneapolis

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Wed., Thurs., and Holy Days.

HATHAWAY, H. ST. CLAIR, has resigned the rectorship of St. Paul's, Wellsboro, Pa., effective September 30, to accept the rectorship of All Saints, Williamsport, Pa.

HOGGEN, JOSEPH F., now at St. Paul's, Blackfoot, Idaho, has been appointed to the Mission of St. Mary the Virgin on the Pyramid Lake Reservation, Nevada, to succeed W. A. Stimson.

HUTCHINS, J. W., has been appointed to the staff of St. Luke's, Evanston, Ill.

JOHNSTON, SAMUEL S., was ordained priest by Bishop Helfenstein of Maryland in All Saints Church, Reisterstown, Md., on May 22.

KIERSTEAD, PHILIP P., was ordained deacon June 11 by Bishop Brewster of Maine, in the Church of the Epiphany, Winchester, Mass.

KUHN, WILLIAM J., ordained deacon June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, has been appointed to the charge of Grace Parish, Toledo, Ohio.

LACHER, EDWARD L., was ordained priest by Bishop Helfenstein of Maryland in St. Andrew's Church, Baltimore, June 15.

LINES, STILES B., ordained deacon June 11 by Bishop Barnwell of Georgia, in St. Michael and All Angels', Savannah, Ga., is to be assistant at St. Mark's Church, Shreveport, Louisiana.

LOWELL, HOWARD M., was ordained to the priesthood by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, Mass., on May 21.

MADISON, JAMES F., has resigned as curate at St. John's Church, Washington, D. C., to become rector of St. Paul's Church, Petersburg, Va., effective July 1.

MARTIN, LOUIS F., has resigned the rectorship of St. Paul's, Kankakee, Ill., to go to Houston, Texas.

MYERS, FRANK R., heretofore on the staff of St. Alban's School, Sycamore, Ill., and in charge of St. Paul's, DeKalb, Ill., has been appointed headmaster of St. Michael's Mission School, Ethete, Wyoming.

MYLL, WILFRED B., ordained priest June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, is rector of Christ Church, Kent, Ohio.

NELSON, JOHN M., formerly at Christ Church Cathedral, Louisville, Ky., has been appointed diocesan missionary and executive secretary of the diocese of Indianapolis.

OTTENSMEYER, RAYMOND S., ordained priest June 26, in St. Stephen's, New Harmony, Indiana, by Bishop Francis of Indianapolis, is a member of the Evansville Associate Mission.

PACKARD, GEORGE F., was ordained deacon by Bishop Helfenstein of Maryland in the Church of the Good Shepherd, Ruxton, Md., on May 29.

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PALMER, HENRY M., was ordained deacon in St. Michael's, Milton, Mass., on June 9, by Bishop Babcock, suffragan of Massachusetts.

POMFRET, JOHN, formerly minister in charge of All Saints', East Lynn, Mass., is now in charge of St. Andrew's Church, New Kensington, Pa.

RIDDLE, STURGIS LEE, is in charge of St. Philip's, a summer chapel, Mattapoisett, Massachusetts, during July, and of Holy Trinity, 157 Montague Street, Brooklyn, N. Y., during August.

SANFORD, FREDERIC, W., has resigned as rector of St. James', New Bedford, Mass., to retire from the active ministry.

SCHROCK, A. L., vicar of Trinity Church, Fallon, Nevada, will become rector of Trinity Parish, Reno, Nevada, effective August 1.

SHUMAKER, EDWIN F., ordained deacon June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, has been appointed to the charge of St. James', Bucyrus, and Grace Church, Gallon, Ohio.

STIMSON, W. A., who has been working among the Indians in Nevada, will retire from the active ministry.

STRETCH, ROBERT N., has been appointed deacon-in-charge of St. Ann's Church, Chicago.

TAYLOR, F. C., has resigned as vicar of St. Paul's, Elko, Nevada, to take up work in the District of Arizona.

TREDER, RUDOLPH W., ordained deacon June 16 by Bishop Brown of Harrisburg, at the Church of the Transfiguration, Blue Ridge Summit, Pa., is to be assistant missionary of the associate mission of the General Theological Seminary, Hays, Kansas.

VOSE, SAMUEL W., has been appointed priest-in-charge of St. Lawrence's, Libertyville, Ill.

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