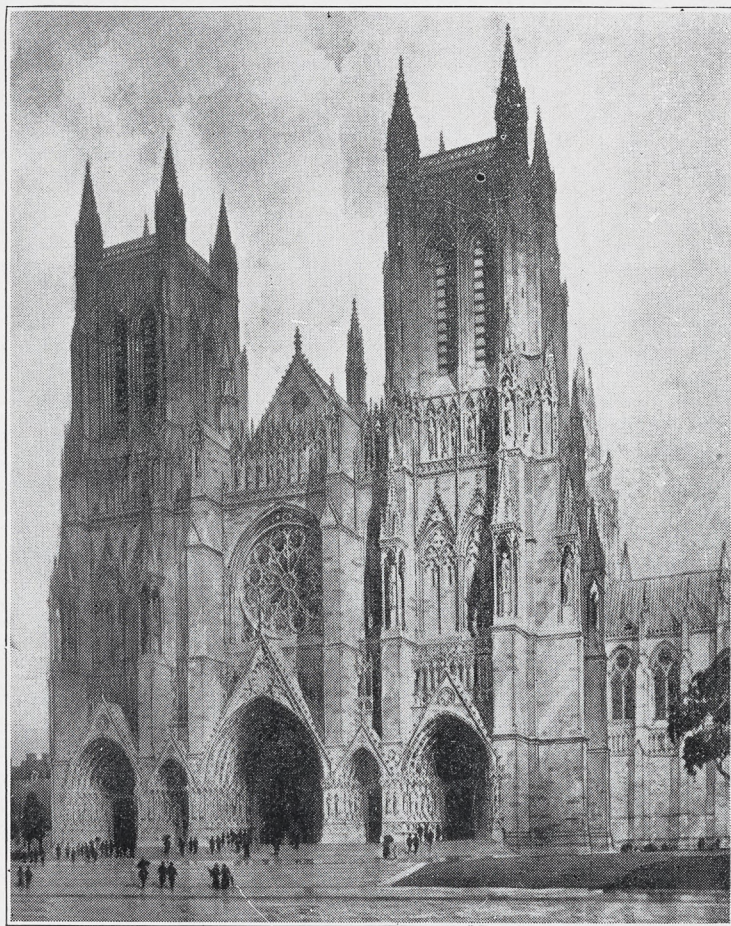


July 22, 1937
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THE WITNESS



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CLERGY NOTES

ADAMS, FREDERICK M., rector of the Church of the Messiah and the Incarnation, Brooklyn, New York City, has been elected dean of Trinity Cathedral, Trenton, N. J.

ANSCHUTZ, JOHN R., ordained deacon July 7th by Bishop Spencer of West Missouri in St. John's Church, Springfield, Missouri, will be curate at Palmer Memorial Church, Houston, Texas.

BECKWITH, JAMES D., now rector of St. Paul's, Clincon, N. C., has accepted a call to be assistant minister at St. Paul's, Suffolk, and minister-in-charge of Christ Church, Waverly, in the diocese of Southern Virginia.

BLOMQUIST, THOMAS, rector of Caroline Church, Seatauket, N. Y., has been called to the rectorship of St. Luke's, Forest Hills, New York City, in the diocese of Long Island.

DAVIS, JOHN C., was advanced to the priesthood by Bishop Gribbin on June 27 in St. Matthias', Asheville, N. C., where he will remain as rector.

HAWTHORNE, WILLIAM J., rector of St. Luke's, Philadelphia, has been forced by illness to retire from the active ministry. He resides at 203 E. Highland Ave., Chestnut Hill, Philadelphia, Pa.

MACBETH, HENRY, retired, rector emeritus of St. Paul's, Tivoli, N. Y., died in his 78th year on June 16 in Bethel, Conn. His wife survives.

McKINSTRY, ARTHUR R., rector of St. Mark's, San Antonio, Texas, received the honorary degree of doctor of divinity from the University of the South and from Kenyon College, at their commencements.

URBAN, JOSEPH T., priest-in-charge of St. James', Eatontown, N. J., and St. John's, Little Silver, N. J. will become rector of Trinity Church, Swedesboro, N. J., September 1. His address will be 208 King's Highway, Swedesboro, N. J.

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THE WITNESS

A National Paper of the Episcopal Church

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

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MARRIAGE AND DIVORCE

An Editorial

THE report of the Commission on Marriage and Divorce has provoked an attack from the editor of *The Living Church* which is most vitriolic in its implications. He accuses the commission of "completely negating the teaching of Christ and the practice of the Church for 2000 years." In the first place let me say that the commission unanimously agreed to defend the existing canon as representing the teaching of Christ, in which canonical scriptures (as the basis of canon law) teach that infidelity dissolves the marriage bond. The present canon recognizes this exemption, but practically nullifies the application by requiring that the court record shall be the sole basis of such exemption. It looks well on paper but in practice it is seldom urged because the civil authorities prefer to grant divorces upon other grounds. It is much like "O mother, may I go out to swim." Moreover, if cohabitation dissolves the marriage vow, before divorce, why does not the remarriage of the guilty party after divorce entitle the innocent party to the same freedom?

The truth of the matter is that the strict constructionists are loathe to grant mercy even where the canonical scriptures bestow it. They raise the question of the authenticity of the exception, even though the scriptures as the Church has received them plainly assert the exception. It is difficult to frame a canon which will cover the case of infidelity, and yet the innocent party is entitled to clemency. It is not a question of law but of equity.

At present the court record is the only evidence permitted whereas the facts can be arrived at in some other way. Moreover, does our canon law apply to the pagan world? If the Church meets with a situation in the U. S. A., in which half the population is pagan, are we going to compel those without to comply with the law of those within? And yet we can scarcely make a canon covering those who are not under the Church's discipline.

It is true that Christ laid down the law of marriage, but He also demanded mercy in the application of His law.

As to the practice of the Church for 2000 years: If we should adopt the canons of the Greek Church we

would find the practice of 2000 years very loose in the matter of divorce; where spiritual as well as carnal unfaithfulness are causes for divorce and do not bar from remarriage. When we look at the Roman Church, let us remember the Duke of Marlborough. Here we have dispensations which are so difficult to secure, and involve so much red tape, that only the socially prominent can avail themselves of the privilege. Here the Pope has usurped the dispensations that belong to the episcopate. It is true in England we have a cleaner record, but we must remember that the law of state and Church are identical in their application. It would be easy here if the same conditions prevailed.

The gist of the editor's objection lay in the belief that bishops are not to be trusted with any dispensing power. The commission considered that, and the chairman asked the eminent lawyers who were present whether bishops were as trustworthy in the ecclesiastical sphere as are judges who exercise clemency in the secular sphere, and the reply was reassuring. Of course there will be some bishops who will be too lenient, but in my opinion, it is only when you place responsibility upon men that you secure conscientious action. The judge who exercises clemency does not negative the law unless he is an unworthy judge and is influenced by wrong motives.

EVERY bishop is familiar with the agonizing experience of being unable to show mercy when he knows, but cannot prove, that the marriage vow has been violated and the innocent party is entitled to mercy. I am not thinking of the socialites who have the morals of a rabbit hutch, but I am thinking of humble people who have not been under the law of Christ and desire to be; of children whose relation to the Church is more vital than legal exactitude; of good men and women whose partners have been or are unfaithful, but who have no court record to fall back upon.

The commission has defended the law, but asks for equity, and equity does not negative law. I concede that the sacramental vow cannot be repeated where it has once been made, except where there has been unfaithfulness. As a matter of fact, people marry themselves, and in a very real sense (such as Our Savior

referred to in his conversation with the Samaritan woman) cohabitation is marriage. The state legalizes the marriage and makes it contractual; the Church sanctifies the marriage and makes it a holy thing. If a bishop were to be confronted with a heathen population as in the Orient, would he or could he apply the canons of the Church to those who applied for the sacraments thereof?

We might as well face the fact that America is half heathen and that in the interests of mercy there ought to be relief without lowering the standards.

After all, that which I do as a bishop is on *my* conscience, and it is on the conscience of my neighboring bishop what he does. Who am I that I should sit in judgment on another man's conscience? "I will have mercy," "Go thou and sin no more," are as potent as legal enactments, and I apprehend no universal breaking down of the law because some bishops are over liberal. I have wrestled with these cases of marriage in a way that the editor of *The Living Church* has never been called upon to do, and I have shown mercy at times beyond the letter of the canon, and I would have been ashamed of myself if I had not.

I believe in obeying canons and rubrics and I marvel at the glib excuses of some of my fellow Catholics in violating them, but where mercy to innocent people is involved I would rather break the canon than break their hearts. I am more concerned with mercy to the innocent victims of modern marriage than I am with punishing the guilty.

I protest that the extra section proposed by the commission is not a violation of the law which the other sections assert, but a means of helping a conscientious bishop to show mercy when conditions warrant it, and I am sorry for the Church if her bishops cannot be trusted. It is a far worse condition than if the canons were violated.

If we were dealing with the unforgivable sin there could be no forgiveness—but we are dealing with that which our Lord can forgive if those involved are sincere, and if they are not sincere upon such the Lord will visit judgment. We have a condition in the U.S.A. today much similar to that of the early Christians in the Roman Empire, and they drew a real distinction between marriage and Holy Matrimony because they had to.

IRVING P. JOHNSON.

THE ARGONAUTS OF AGRICULTURE

By

LLOYD B. THOMAS

Rector of Trinity Church, Oakland, California

CALIFORNIA is proud of the "Argonauts of '49". They streamed across the plains and the mountains, across the oceans and the isthmus. They were migrants. We like to think of them as brave and hardy pioneers, vigorous adventurers in search of glory,—and of gold. They were virile men, and they had the vices of their virtues. They gambled and drank, they brawled and they killed. Law and order were left behind at the Missouri. West of the Sierras, the lesson of social stability and government had to be learned all over again. This is the romantic tradition of the "Argonauts of '49". They built a state.

Now, the unique social problem of California is created by the "Argonauts of Agriculture". For the year ending June 15, 1936, 71,047 persons "in need of manual employment" entered the state by automobile, plus 16,315 returning Californians, and not including those who entered by train or auto stage. A total of 87,362 migrants—six and a half times the number of farm laborers employed in the state in 1860! In large part, these people seek work in agriculture. They help to provide the surplus labor force which works in lettuce and peas, in fruit and cotton, and all the other products of intensive farming. To work the crops of California, a labor army of from 150,000 to 200,000 is needed, an army which constitutes 57.2% of all persons engaged in agriculture. This population, men with their women and children, move month by month from Imperial Valley to the "Peach Bowl" and back again, living literally "on wheels".

"From Imperial Valley" writes Prof. Paul S. Taylor, "the migrants follow the harvests to the San Joaquin, Santa Clara, and Sacramento valleys, a distance of from 360 to 700 miles by air line and longer by road. Within each valley they must move about from crop area to crop area, and from field to field. In August most of them converge on the San Joaquin Valley for the grape harvest, and for cotton picking, which overlaps and follows the peak in grapes. There, when the harvests are over, and in the small town and urban slum areas of the state, they await in partial or complete idleness, the opening of the next season".

California agriculture is dependent upon this labor force. Without it, crops would not be tended, harvested, processed, or shipped. Here is an absolutely necessary element in the industrial and economic life of the state. Intensive agriculture, with high capitalization and large scale farming methods, and high farm-labor costs (24.2% of farm income is spent for labor) give California what Prof. Douglas calls "a system of open-air food factories". But the laborer suffers under far more exacting limitations than the factory worker. He has no home. He is usually disfranchised for lack of residence, and for the same reason is deprived of county relief or medical attention. Although the state sets up schools for migrant children, their terms are irregular. And the annual cash income is variously estimated at from \$350 to \$400.

Mexicans and Filipinos have made up a large proportion of this labor force. However, the "Argonauts

of Agriculture" who are now coming in such large numbers, mostly from the drought areas, Oklahoma, Arkansas, Texas, these are American stock. They have been farm owners, tenants or "croppers". They have suffered intensely during the past seven years. Why this migration? The answer is the same that has been given for every mass movement of human beings,—food! The primitive migrations were movements in search of "grass". The movements which impelled the barbarian invasion of Europe were agrarian,—looking for land. Immigration of the last century, and the present western trek is a movement in search of work,—the chance to earn a living. But what a "living"! Herded, harrowed, hounded,—from community to community. Concentrated in labor camps, some good, some bad, mostly indifferent. Squatted in camps of strange construction,—burlap, canvas, sheet-iron, card-board,—beside rivers or irrigation ditches. Under such conditions, it can hardly be said that they "live".

In a review of migrant labor in California, Prof. Taylor writes: "The life of the migrants is hard. It is not a succession of vacation camping trips. Employment is intermittent, jobs are often precarious, and annual income is low. 'We like to work an' not just sit around. I'd rather do anything but set around, but they just ain't no chance here in California, seems like', said a Kern County migrant last spring. 'Livin'? It's kind of sorry. You work a while, then lay up a little, then go broke, and then move' . . . Migrants are homeless and at the mercy of whatever quarters may be available. In the increase of squatters' camps by the roadside, in creek bottoms, or 'no man's land', depression has dealt them a heavy blow".

SOME of these migrants have had the opportunity to live for varying periods of time in one of the federal demonstration camps for migratory agricultural workers, of which two have been in operation for over a year, at Marysville, Yuba Co., and at Arvin, Kern Co. Four other camps are now under construction, at Shafter, Kern Co.; Brawley, Imperial Co.; Winters, Yolo Co.; and Coachella, Riverside Co. Each camp is under the direction of a resident manager. Facilities built under the supervision of the Resettlement Administration, include sanitary units, shower baths and wash tubs with hot and cold water, tent platforms, isolation units, recreation platform, administration building, and nursery school. These camps are for the use of agricultural workers exclusively. In the two established camps, a certain measure of self-government is encouraged. A camp committee organizes the work of keeping the camp clean, and the campers are responding readily. At the Arvin camp, the women have been organized into the "Good Neighbors' Club", and they have been effective in ministering to the needs of new arrivals, in caring for little children, and arranging for medical attention. Speaking over the radio last February, Mr. Colin D. Shanks, of the R. A. said, "It is a significant fact that while thousands of families of field workers have occupied the Marysville and

Arvin camps since their establishment more than a year ago, there has never been an arrest in either of the camps. This does not mean that local peace officers do not have access to the camps; they have the same rights in the camps as they would have in an auto camp or a hotel. There simply has been no occasion for an arrest . . . Visitors have been especially interested in the recreational activities which have become an integral part of camp life. In the Arvin camp . . . were 196 children and young people ranging from two years to eighteen years, and of course some form of recreation must be provided for them. Certain areas are set aside for games and play. Occasionally the campers prepare evening entertainments. To families who have been living by the roadside, on ditch banks and in rural slums, life in the well-regulated federal labor camps is a welcome change, and most cities in the agricultural areas are glad to have the camps as a check against disease and social conditions which may prevail in squatter camps".

After a visit to one of these camps, it seems amazing that opposition to them should come from any source. But it does, and often from the very people who are the largest gainers from the supply of farm labor which these migrants provide. If there is not opposition, there is indifference in many groups. The writer had the opportunity to read the weekly reports of one of these camps over a period of three months. In the roster of camp visitors which was noted each week, *not one minister from any Christian body in any nearby town was registered.* Here is pastoral opportunity which is utterly neglected in a community which varies from a score to a hundred families. In large part these families are American and Protestant, their religious tendency being of the pentecostal type. But they are religious. As the manager of one of the camps says, "The minds of the migrants turn to religion and the fear of hunger. Without religion, they would be a miserable lot. It is their duty in time of work and plenty. It is their joy in time of distress". But they are left unshepherded, at least by the major American denominations. "Kaint see how come folks hate us migrants. The Good Book says as how Jesus went from place to place when he was on erf. Ain't it so Jesus was a migrant?" So said one of these Argonauts of Agriculture. There is no answer but the echo of the words of the Master, "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head".

One admission is forced upon us by this unique California problem. It is not the fault of any one group or any one set of circumstances. It is part of the total agrarian situation. Low farm income and drought, share-cropping and soil erosion, mechanized agriculture and submarginal land farming, all these are factors in the migrant farm-labor problem. For a generation the problem of rural life has been before us, ever since the Country Life Commission of Theodore Roosevelt in 1909. Since then there has been analysis, research, experiment, and reorganization, but little has been achieved. Still the farmer is the "forgotten man",

the butt of facetious wit. Great changes have taken place in agriculture, through mechanization and co-operation and inter-communication. But the country church has remained much the same, with rural churches being abandoned, their program of activities restricted, their membership decreasing, and their leadership ineffective. It is a problem for the whole nation to face seriously. It is a problem for the whole Church to attack energetically. For us here in California, the unique feature of the problem is that of the Argonauts of Agriculture, the 200,000 migrant farm laborers who have no homes and no hopes.

Here is a challenge to the Church. These people are God's children and our brethren. Here is a challenge to the clergy of agricultural districts, who see industrial unrest and conflict germinating in their fields. Here is a challenge to the laity of urban parishes, whose very food is provided for them by the weary hands of these workers. The missionary program of the Church must include a ministry to these Argonauts of Agriculture. It must at least insist that these people have a decent place to lay their heads after a day of wearisome toil. In the Name of our migrant Lord Jesus, let it be done!

Let's Know

By

BISHOP WILSON

ONE OF THOSE MEETINGS

THOSE who follow discussions of sundry matters in the Church papers may be interested to read this brief report of one of those meetings of deputies to General Convention with a representative of the National Council, which has just been held in the diocese of Eau Claire.

Bishop Stewart, of Chicago, was the representative in this instance. He arrived in Eau Claire on an early morning train and spent the morning in a long personal talk with me. The main burden of our conversation was concerned with my own diocese—our condition, our plans, our problems, and our general relation to the larger work of the Church. Bishop Stewart came armed with a list of figures, statistics, and percentages which gradually dropped one by one in the waste basket as the facts behind the statistics came to light. We also discussed the status of the Presiding Bishop in which we found ourselves in complete agreement. We discussed the organization of the National Council and its method of operation, the relation of dioceses to missionary districts, the apportionment system, the benefits and disadvantages of the possible amalgamation of certain jurisdictions, the translation of bishops, and the personalizing of the missionary appeal. On these points we found ourselves partly in agreement and partly at variance in our ideas. He noted down my disagreements and also any additional suggestions I had to offer.

At noon we went to the Cathedral parish house for luncheon. I had invited our deputies to General Convention and the alternates, together with the diocesan

officers of the Woman's Auxiliary. Twenty-one of us sat down together, one having driven 175 miles from the north, another 90 miles from the south, a third 80 miles from the west and the fourth 80 miles from the east. After our opening devotions Bishop Stewart spoke briefly, but in his characteristically stirring fashion, about the missionary motive of the Christian Gospel and the larger loyalties of Churchmen. Then he came down to particulars about our own diocese and explained that he had greatly revised his picture of our position following his conversation with me in the morning. He asked for questions and criticisms—especially criticisms of the National Council. He got them and made notes of them. Freely and informally we discussed the apportionment system, its advantages and inequalities—the latter being notably applicable to the diocese of Eau Claire which has never received any appropriations from the National Council. Further we discussed methods of handling the annual canvass, the partnership principle, and the promoting of missionary interest. Bishop Stewart ended with a plea for deeper consecration and the spiritualizing of our organized efforts.

We talked together for two hours and a half in the morning. Our luncheon meeting lasted over two hours. We kept no minutes, neither considered nor adopted any resolutions. No proposals were laid before us. We talked back just about as much as we were talked to, with much clarifying of understanding in both directions. I know nothing whatever about any of these meetings in other dioceses. I do know that such a meeting as we had would benefit any diocese in the Church and I am grateful that some of our key-people were able to share in it.

Leadership Education

By

HILDA SHAUL

Director of Religious Education, Southern Ohio

ENROLLMENT cards, headed "Leaders' Conferences", were recently distributed at a Church-school teachers and officers training institute. One card was returned with a question-mark over the word "leaders". And why not? Is it leaders we are trying to develop through our institutes, through our articles on religious education, through our curriculum materials? Perhaps this has too long been our attitude, and may account for some of the lack of interest on the part of young people, irregularity of attendance of boys and girls, the lack of cooperation of adult groups in some parishes. Do we not need in place of education for leadership, education for participation, the education of adults in the art of taking their places among children and young people as "members one of another" within the Church?

Recently I visited two Church schools. One was in a highly organized city parish. Each grade which I visited was "in control" of the teacher. The teacher was reading the lesson, or dealing out crayons for coloring pictures, or telling the children where their

scrapbooks were going. As I passed by one door I heard a boy say, "Did anybody ever see God? How does one know He has a beard?" Perhaps the boys were being encouraged to think and ask questions! But the teacher did not turn the question to the class. She answered it dogmatically and went "back to the lesson".

The other school was in a small rural community. After a service in the Church some twenty children wandered over to a one-roomed parish house nearby and gathered in the front of the room for an assembly period. A group of girls put some gifts they were sending to missionaries on the altar, and the gifts were blessed. A letter was read from the bishop asking for contributions for a children's hospital, and some of the boys and girls told of the visit of their Church school to the hospital (two hundred miles away!) the year before. The teacher told of a boy in the next town who had been cured at that hospital. Time came for the class groups. Soon a group of boys were hard at work tracing on a map a journey from the United States to the Holy Land. The small children were looking at a religious picture book with their teacher. A teacher-less group of girls were huddled around a stove reading Mark aloud "because we liked studying it so well last year".

In the first school the adults were leaders,—in the second they were members.

Educating adults for membership in Church and Church school life will mean giving them experience in working with people rather than for them. It will mean helping them to recognize and practise sound discussion techniques. It will mean acquainting them with the possibilities of resources in Church and community for work with children. It will mean making them aware of the social issues which concern the building of the Kingdom of God. It will mean deepening their religious life, for only so can they respect the growing religious life of young Church members. These things and more will they need.

Let us, too, put a question mark over the word "leaders". Let us search for a more democratic word to take its place.

Maybe So

"THIS will be the last class which I shall present for confirmation, for I have applied for retirement," said the elderly Rector to The Venerable Bishop.

"Well, brother," replied the Bishop, "you certainly have earned your rest, for you have served long and faithfully—and with some wisdom."

"Any wisdom which I may have exercised came from on high," modestly observed the Rector.

"Mebbe so, mebbe so," chuckled the Bishop.

And the Churchmouse, who had been accidentally eavesdropping, reflected that the Right Reverend Gentleman must have learned, from his long experience, that while we may always look to Him for strength and courage, God expects us to do our own thinking.

THE CHURCHMOUSE.

Except During August

By

H. ROSS GREER

"THE Lord is in His holy temple: let all the earth keep silence before Him except on the Sundays in August." If the vestry were willing for him to read the opening sentence thus on the Sundays in July, a fellow rector was willing to follow the suggestion of the vestry that the Church be closed during August. Needless to say the vestry was not willing and the Church was not closed. After all there are 168 hours in the week and it is hardly decent to consider giving up even the one hour a week that is set apart for the public and corporate worship of God. Surely, even in August, we should "assemble and meet together to render thanks for the great benefits we have received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul." Perhaps particularly during August do we need to offer unto the Lord "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice."



A committee is now investigating property for the establishment of a second Cooperative Farm, similar to the Delta Farm. Here other sharecroppers and their families will be given a chance to live democratically, in security.

The Episcopal Church, through the C.L. I.D., aided materially in the establishment of the first farm. Will you help in establishing the Second One?

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BOOK ON PREACHING BY PROFESSORS OF GENERAL SEMINARY

By GARDINER M. DAY

The Eternal Word in the Modern World, with the sub-title *Expository Preaching on the Gospels and Epistles for the Church Year*, by the Rev. Burton Scott Easton, and the Rev. Howard Chandler Robbins, both professors at the General Theological Seminary, (Scribners, \$2.50) is certainly one of the outstanding books of the year so far as the Protestant Episcopal Church is concerned. For in this volume a distinguished New Testament scholar and a distinguished modern preacher collaborated in a study of the Gospels and Epistles which are appointed in our Prayer Book to be read each Sunday. This is a book which the clergy of the Church should have at hand to refer to, both in order to make sure that they use the Gospel and Epistle according to the best known scholarship, and also to receive suggestions of homiletical value in the passages.

In order to give an idea of the substance of the book, I would cite the notes on the familiar Gospel and Epistle for Trinity Sunday. These are typical of the quality of this splendid book. First there is a page of clerical notes, which points out that the use of this particular Gospel can be traced back to Bede. The Epistle was presumably written originally for the Octave of Pentecost. The Roman missal uses Romans II, verses 33-36. In the passage on the Gospel itself, there is first an analysis, presumably by Dr. Easton, of Nicodemus' story. The difficult verses are explained, and Dean Robbins elaborates the reason that the passage is "ideally Trinitarian." The passage concludes with the naming of the sermon theme—"The Father through the Spirit creates the new life of those who believe in the Son of God." As the Epistle would be less likely to be used homiletically, there is simply a short passage explaining that the Epistle is symbolic, and suggesting that it might be used as a background for a sermon on the Divine Unity, and that the theme might be "The majesty of God revealed in the works of creation calls for a response of awe, wonder and worship."

An entirely different type of book, but of considerable significance is *None Other Gods*, by W. A. Visser t'Hooft (Harpers, \$1.50), with an introduction by Dr. Reinhold Niebuhr. Dr. Niebuhr notes in his introduction that Visser t'Hooft is perhaps the "most influential leader of Christian young people in the Protestant Church today." He is the secretary of the World Student Christian Fed-

eration and spends most of his time traveling on behalf of the Federation not only in Europe, but also in Asia and America. Nearly every week finds him in a student conference. Few people know the wherefore and why of student thinking better than Visser t'Hooft. Naturally the writer is disturbed over the critical situation which the Church faces in Europe, if not in the world today. He feels the immediacy of the choice between paganism and religion, which faces Western Europe and will shortly face the whole of modern civilization.

The author observes the gradual loss on the part of the Christian Church of a real sense of community. Dr. t'Hooft says: "We have been so accustomed to think of our faith in purely individualistic terms, that we have almost completely lost the sense of the essential togetherness of Christians, of what 'Church' means according to the New Testament. The word 'Church' calls to our mind such varied pictures as a more or less solemn building, a parson in the pulpit preaching to a curious mixture of unrelated people, an individual congregation. But none of these pictures correspond with the meaning of *Ikklesia* in the New Testament, for that word means a community, and a community which embraces all who have come to know God in Christ."

Dr. t'Hooft emphasizes strongly the fact that it is necessary for Christians to understand that the position of the Church today is entirely different from that of the past generation. Christians must realize that they can "no longer count on the momentum of an old tradition, that they are no longer going to be treated as the honored representatives of the main current of culture, or to put it quite shortly, that they will be less and less at home in the west. The west is again becoming for them what the Roman world was for the early Christians; a world whose presuppositions contradict their faith, a world which is not only secretly but quite openly indifferent or even hostile to their essential convictions."

CHURCH ARMY WORK DIRECTOR APPOINTED

Church Army Headquarters has announced the appointment of Katherine A. Wells of Boston as associate director of Church Army Mission Sisters work. She will also undertake direction of domestic work at the training center at 414 East 14th Street, New York. Miss Wells holds a bachelor of arts degree from Mount Holyoke and a master in education from Harvard. She has been active in Church work for the past 13 years, and this year is on the faculty of the general conference for Church work at Wellesley. She will begin her work soon after Labor Day.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Church Life Insurance Corporation reports substantial gains in new life insurance production for the first six months of this year, according to a statement issued in New York by William Fellowes Morgan, president. The figures given show an increase of 32.72% in the issuance of ordinary life insurance over the corresponding period of 1936. Annuity volume also increased slightly, being 3 1/4 % greater than in the first six months of last year.

Plans Annuity Contracts

It is also stated that the corporation contemplates bringing out a retirement contract for Church employees, who are excluded from participation in the benefits of the social security act. The contract will be offered only to organizations of the Episcopal Church and their employees. Premium payments to build up the future annuity will be at the rate of 6% of the employee's salary, and will be shared equally between employer and employee at 3% each. The annuity will begin at age 65, and will be based upon the premiums paid, thus relating the annuity to the salary. The employee will have the privilege of choosing optional annuities at maturity, instead of a straight life annuity. The contracts will not be assignable or revocable, thus giving recognition to the principle that the employee has a vested interest in his protection.

* * *

Wayside Cathedral Nearing Completion

The cathedral on wheels being built for Bishop Hobson of Southern Ohio is nearing completion, and is expected to be in use the end of this month or early in August. The shell, built in Detroit, has been brought to Cincinnati, where the furnishings, including an altar, bishop's chair, cabinets and seats, will be installed. A more energetic program is possible through St. Paul's Wayside Cathedral, Bishop Hobson holds. Through it he will be able to be in closer contact with the various parishes of the diocese, taking the cathedral and members of the diocesan staff to them for visits of several days. He will also be able to develop a stronger ministry in isolated areas where there are no churches. Bishop Hobson has always praised the work of the larger cathedrals throughout the nation, emphasizing that his drastic plans in no way should be interpreted as minimizing the importance of the work of such cathedrals as those in New York, Chicago, and elsewhere. He feels convinced that

"at this particular time the majority of our parishes and missions need help from the diocese which cannot be given by concentrating the diocesan strength in an urban center." The cathedral will be able to seat about 18 persons, when a service is held in it. Usually, the cathedral will be used only to carry the bishop and his staff members and religious education material to the various parishes. Services, at the parishes, will be held in the parish churches. The altar and bishop's chair will be portable, and can be taken from the cathedral to a larger structure, if necessary. In areas where there are no churches, it will be possible to turn the altar around, open up the back, and have a large out-door service. A public address system is to be installed, and a small organ also will probably be included.

* * *

Clergy Training Institute at General Convention

A Clergy Training Institute will be offered in Cincinnati October 11 to 14 by the National Council's social service department and the Graduate School of Applied Religion. Four lectures on each of five subjects will be supplemented by a "clinical session" held in the place most appropriate to the subject; thus, the clinical session on marital relations will attend a hearing in the court of domestic relations; the section on delinquency and crime will hold clinical

sessions in the probation department of the court of common pleas and in the juvenile court. Other subjects are: family case work, mental hygiene and psychiatry, labor relations. A sixth section, as previously announced, will consider child welfare and children's institutions. The speakers are professional men and women on the staff of social agencies or institutions in their respective fields. The institute is being organized by a committee consisting of the Rev. Joseph F. Fletcher, director of the Graduate School; Dr. William S. Keller, the Rev. K. Brent Woodruff, and the Rev. Almon R. Pepper, of the social service department.

* * *

Workers Needed in Nevada

"Needed, two deaconesses, who are healthy in body, sound in the faith, and vital in religion. Two priests, one for the interesting Fallon field; and a second for the promising Elko work, are needed and should be found soon. Salaries being small and the work requiring considerable absence from home, with much driving, only fairly young priests should come, and they preferably unmarried."—From the *Desert Churchman*, of the missionary district of Nevada.

* * *

Rural Work Conference Held in Wisconsin

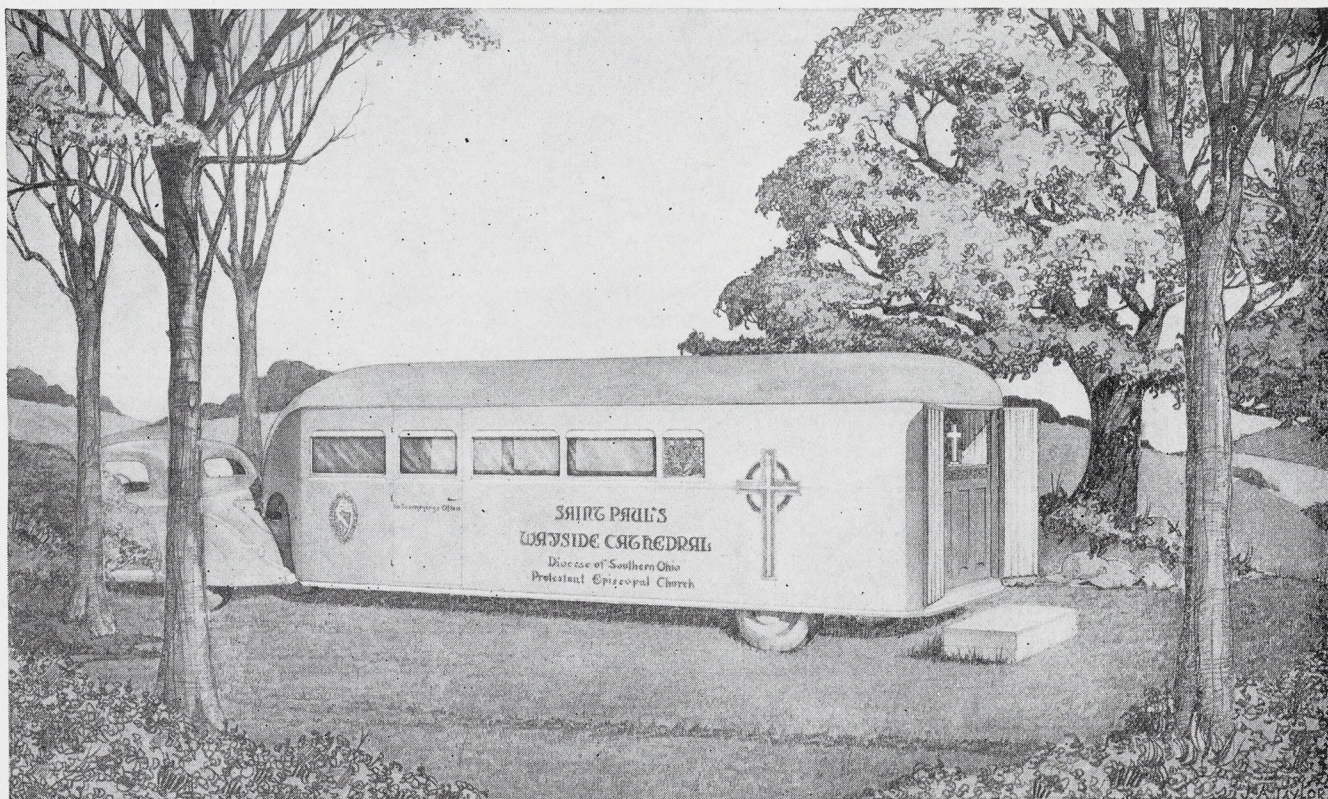
Thirty representatives from 19 dioceses and missionary districts at-

tended the 15th national Episcopal conference on rural Church work, held in Madison, Wisconsin, June 28 to July 9. They heard lectures and participated in field trips offered by the Episcopal conference and the Rural Leadership School of the College of Agriculture of the University of Wisconsin. The Rev. Almon R. Pepper, executive secretary of the national department of social service, acted as director and chaplain. Bishop Bartlett of Idaho was one of the leaders this year, the conference being sponsored jointly by the social service and domestic mission departments of the National Council. The conference passed a resolution requesting the appointment of a full time secretary for rural work.

* * *

Forward Movement Conference Held

A missionary motive conference sponsored by the Forward Movement was held recently at the Church Divinity School of the Pacific, Berkeley, California, attended by numerous leaders and representatives of the southern dioceses of the Province of the Pacific. Similar conferences have been held in Portland, Oregon, Philadelphia, Evanston, Illinois, and Birmingham, the purpose in each case being to diagnose conditions in the Church and to plan forward steps. The Rev. Robert O. Kevin, Jr., of Kirkwood, Missouri, and the Rev. Arthur Sherman of the



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Forward Movement staff, led the discussions. Findings of the conferences have been sent to the Forward Movement Commission. Among those in attendance at the Berkeley conference were Mrs. Harry M. Sherman of San Francisco, Dean Henry H. Shires of the divinity school, Archdeacon W. R. H. Hodgkin of California, the Rev. A. Ronald Merrix of Oakland, the Rev. Edwin T. Lewis of Whittier, California, the Rev. Charles P. Otis, of San Francisco, the Rev. W. C. Pearson, of Napa, California, the Rev. A. W. Farlander, of Santa Rosa, California, Dr. Reynold E. Blight of Los Angeles, Dean Edward S. Lane of Phoenix, the Rev. Lindley H. Miller of San Mateo, California, and Mrs. L. C. Lance, Mrs. George P. Batte, and Avis Harvey, all of Berkeley.

Georgia School Receives Large Gift

The Fort Valley School at Fort Valley, Georgia, has received an anonymous gift of \$25,000. Of the total amount, \$15,000 is to be set aside for endowment and \$10,000 will be used for current needs, including the completion of the Robert W. Patton Building for home economics. The school is one of those directed by the American Church Institute for Negroes.

New Church Worker for Hawaii

Helen Seu, graduate of St. Margaret's House, Berkeley, California, will sail for the Hawaiian Islands the end of July to take up work as a regular missionary of the Church there, with special emphasis upon young people's work. She will be a United Thank Offering worker, and will arrive in time for the annual conference of the young people's fellowship at Camp Harold Erdman, the first week-end in September.

Thinks Lenin Is Alive

Testifying at a hearing of the United States Senate Civil Liberties Committee on the Memorial Day strike massacre in Chicago, in which 10 workers were killed, 7 of them shot in the back, Captain James L. Mooney of the Chicago police demonstrated his faith in immortality by

expressing the belief that the leader of the Russian revolution, Lenin, is still alive. The captain told the committee that he would not be surprised if the Chicago trouble had been brought about by reds and communists financed from Russia. "If I was the Senate committee," he said, "I'd deport all those Reds out of the country and they wouldn't be assaulting policemen and dynamiting plants." Senator Elbert D. Thomas of Utah then asked him: "So you think they're paid agents of Russia?" "Some of 'em must be," Captain Mooney said. "Some of 'em went to Russia to get instructions." "To where in Russia?" the senator asked. "To the capital, where Lenin is," the captain replied.

Missionary Sermons During Convention Period

A request is to be sent out asking the clergy to preach missionary sermons on the two Sundays during which General Convention will be meeting in October. In collaboration with the National Council, the Forward Movement Commission is preparing material for the clergy which will assist them in presenting the cause of missions to their congregations. Church leaders hope that the attention of the whole Church will be thus concentrated on its task while representatives plan the work in Cincinnati.

Churchmen Urge Mediation in Spain

Urging mediation and settlement of the conflict in Spain, a number of prominent American clergymen, educators and writers issued a statement July 19 to mark the first anni-

versary of the rebellion of the fascists. They urged efforts be made by neutral nations toward arrangements "which would secure for all classes in Spain more than could possibly be secured by peace through exhaustion, and more than could ultimately be retained through victory

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RETREAT AND CONFERENCE

For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.

by force of arms." Among the 21 signers are Bishop W. Appleton Lawrence, Bishop Edward L. Parsons, Harry Woodburn Chase, chancellor of New York University, Msgr. John A. Ryan, the Rev. John Nevin Sayre, Newton D. Baker, and Mary E. Woolley.

* * *

New York Clergyman Named to State Board

The Rev. John H. Johnson, rector of St. Martin's Church, New York, has been appointed by His Excellency, Herbert H. Lehman, Governor of New York, to be a member of the temporary state commission to investigate and recommend measures to improve the economic, cultural, health and living conditions of the urban Negro populations. Mr. Johnson has worked very successfully at St. Martin's, where he has been since 1933.

* * *

Religion to Be Taught in Camden Schools

Plans have been projected by the Ministerial Association of Camden County, New Jersey, to institute a system whereby courses on religion will be taught for credit in the Camden public schools. The association is being aided by a Roman priest and a rabbi. The tentative plan, subject to the approval of the New Jersey board of education and that of the city, is to have qualified clergymen of all denominations, grouped into Roman Catholic, Protestant, and Jewish divisions, each teach their own children, during school hours, with credit toward the diploma, the courses however being elective. The Rev. Norman S. Howell, rector of St. John's Church, Camden, and president of the association, desires information on similar projects elsewhere, with details on courses.

* * *

Church Fraternity Meeting Held

The fourth annual supreme council meeting of the Pi Alpha Fraternity was held recently in the Pi Alpha House, Buena Vista Springs, Pennsylvania. The first award of merit ever to be granted by the council was

given to Henrietta S. Dickey of Baltimore, donor of the Pi Alpha House, for her outstanding devotion and loyalty to the cause of Christ and the Church. The fraternity is the first national Greek letter Christian society in the Episcopal Church.

* * *

Payments on Expectations Up

Out of 99 dioceses, 69 have paid 100% or more of their expectations as of July 1, 1937, Lewis B. Franklin, vice-president and treasurer of the National Council, has announced.

This compares with only 64 last year. Mr. Franklin is now able to give part time service at the Church Missions House in New York, after an extended period of illness.

* * *

New York Cathedral a Preaching Centre

Again this summer large congregations are gathering twice each Sunday at the Cathedral of St. John the Divine. With thousands of people attending the summer schools at Columbia University a special effort is made to attract them, and this



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summer, as last, Bishop Johnson of Colorado is serving as the attraction. There are crowds both at the eleven o'clock service and the vesper service at four. There is excellent music by a choir of men and boys.

Bishop Cross Preaches At University of Washington

With a congregation of over 8,500 to hear him, Bishop Edward M. Cross of Spokane preached the baccalaureate sermon at the recent commencement of the University of Washington at Seattle.

Church Installs Three Windows

Three new glass windows, all memorials, have been installed in Emmanuel Memorial Church, Champaign, Illinois. They were given in memory of G. Huff, late director of athletics at the University of Illinois, Fannie Zupke, deceased wife of Robert C. Zupke, football coach at the university, and Agnes Lachenmyer, before her death an active member of the parish. The memorials, given by friends and relatives, cost a total of \$2,100.

Church Consecrated in Washington

St. James' Church, Kent, Washington, was consecrated recently by Bishop Huston of Olympia, its indebtedness having been removed. The church was built in 1921 with the help of a loan from the American Church Building Fund. The Rev. Rodney J. Arney has served the parish for 33 years.

Competitive Examination Given for Scholarships

The Woman's Auxiliary in the Fourth Province recently held a competitive examination for two scholarships at the Adult Conference, one at Kanuga, and one at Sewanee. Forty-three papers were submitted on the subject: "What is the Meaning of Holy Baptism?", the judges being the Rev. D. A. McGregor, and the Rev. R. Bland Mitchell. The four awards were made, in order, to Elizabeth C. Hullihen, of Staunton, Virginia, Edith V. Smith, of New Orleans, Mary M. Denton, of New Orleans and Mrs. Linton Solomon, of Macon, Georgia.

Bishop Brewster Honored for 50 Year Ministry

A new automobile and a donation of \$500 for his discretionary fund were given Bishop Benjamin Brewster of Maine by the clergy and laity of his diocese recently, in honor of his completion of fifty years in the ministry. The gifts were presented by the Rev. W. E. Patterson, chairman of the gift committee. Bishop Brew-

ster was also the baccalaureate preacher at the 66th commencement of the University of Maine, held recently.

Detroit Priest Ordained 25 Years

The Rev. Gordon Matthews, rector of Epiphany Church, Detroit, completed 25 years in the priesthood recently and marked it with a special anniversary service. He is a member of the diocesan executive council, chairman of the diocesan board of examining chaplains, and president of the Detroit Clericus.

Nevada Conference Programs Made

The summer program for Galilee, site of the Nevada summer school grounds, was announced recently by Bishop Jenkins of Nevada. The camp will be host to the Youth Conference of the Pacific province for the second time, as well as to the annual convocation and summer school of the district. The camp for grammar school boys and girls, inaugurated

last year, will be extended to a ten day camp this year. Members of the faculty for the summer program will include the Dean Eric Montizambert, the Rev. L. D. Gottschall, the Rev. David W. Graham, Mrs. Thomas Fleming, Jr., Mrs. Chester Root, Cecelia Carey, Mrs. Alice B. Marsh, Muriel Silk, the Rev. A. L. Schrock, the Rev. H. R. Baker, and Deaconess Eleanore I. Sime. Bishop Jenkins will lead all the schools.

Chicago Worker Goes to St. Louis

After nine years of effective work on behalf of Chicago's less fortunate on the southwest side, Mrs. Helen W. Fowler has resigned her position as director of girls' work at the House

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of Happiness to accept a position in St. Louis. Ruth Hamilton, director of young people's work at Chase House, another church settlement, has been appointed to fill the vacancy. Miss Hamilton is a graduate of the University of Minnesota and has been connected with Northwestern University Settlement, St. Mary's Home and the Visiting Nurses Association of Chicago.

* * *

Memorial Windows in Hastings Church

Two stained glass windows were recently dedicated in Grace Church, Hastings-on-Hudson, by the rector, the Rev. J. E. Reilly. They were presented by Mrs. Sydney Thursby as memorials to her husband and her son.

* * *

Canadian Diocese Given Part of American's Estate

Property worth over \$400,000, located in Vancouver, British Columbia, has been given to the diocese of New Westminster, by the action of George Beggs, of Fort Worth, Texas, executor of the estate of Edward D. Farmer. Mr. Farmer was born in England, and had settled in Texas. He died 13 years ago, leaving a large sum to charitable enterprises in Fort Worth and England, as well as Canada. The various gifts were left to be determined by Mr. Beggs and Mr. Farmer's sister, Gertrude Farmer of England. The income from the property will run to about \$15,000 annually. It is provided that the money be used to extend the chancel of Christ Church Cathedral, Vancouver, on adjoining vacant property, which had been previously given by Mr. Beggs; for continuance of broadcasts of the cathedral services; for the establishment of a seamen's institute; and other purposes.

* * *

John R. Mott Sees No Prospect of War

Returning from a six months' tour of Europe, the Near East and India, Dr. John R. Mott, world Y.M.C.A.

leader, predicted that there will not be another world war because "the people of the world are too aware of the dangers and costs of war to have another one put over on them." He also predicted that "the peoples of the Orient are going to enter more and more into world affairs." He directed attention to "one factor in our present attitude toward war that should be overcome if we are to establish peace. While there is considerable recognition of the evils of war, there is little analysis of the causes of war. If I had my way, I would scrap many of the present peace organizations, unite some and change the names of others. I would fix my attention on the causes making for war."

* * *

Toasts and Prayers for Those in Authority

The high commission of the Philippines recently gave orders that in making toasts at banquets the President of the United States should come first, then the High Commissioner and then the President of the Philippines. At the cathedral parish of St. Mary and St. John, Manila, they pray in this order "the president of the United States, His Britannic Majesty, the High Commissioner, the President of this Commonwealth and all others in authority."

* * *

Steal Away to Jesus

A certain slave holder forbade his slaves holding religious meetings, so they came together secretly for wor-

ship. The plantation was large and there were many slaves. A signal was necessary but a bell was out of the question.

Finally, Sara, one of the slave women, solved the problem by composing one of the South's most loved spirituals. A certain leader in the field would begin it, others would take it up and finally all the cotton pickers and all the hands would be singing:

"Steal away, steal away, steal away to Jesus,

Steal away, steal away home,
I ain't got long to stay here."

It was the same as a church bell telling them there would be a service and that night the colored folks would "steal away" to their secret place and there worship their Heavenly Father.

* * *

American Russian Church to Use English

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MARTIN J. KENNEDY
ESTABLISHED 1916

bishop Nicholas Kedroff, whose see is North America and the Aleutian Islands. Since 988, when the conversion of Russia to Christianity began, Old Slavonic has been used in the Russian Orthodox services, and has been used in North America in those churches since 1794, when its first permanent establishment was begun in Kadiak, Alaska. While Russian immigrants have been able to understand the language, members of the American born generation do not. English has already been brought into use in baptisms and weddings. Kedroff is the first bishop of his Church to be born in the United States, and is also the youngest. He favors the Americanization of the Russian Orthodox Churches here, since all his interests are in America. Since his consecration in 1925 his seat has been in the Cathedral of St. Nicholas, in New York.

How "Volunteers" Are Recruited

The General Secretary of an important Italian organization divulged recently how Italian "volunteers" for Spain have been recruited. Business firms received a note from the Government stating that a certain number of men must be secured for service abroad. The persons selected were then furnished with the following alternatives:

1. To be commandeered for work in Ethiopia;
2. To be thrown among the unemployed;
3. To be sent as "volunteers" to Spain.

Previously a certain discretion was permitted in selecting the "volunteers," and, as a rule, unmarried men or those with no families were preferred. A little later, however, instructions were issued to select married men with children for use in Spain.

The reason for this new instruction was that such candidates could not afford to be taken prisoner on the battlefield, for their families in Italy served as "hostages" and would have to pay for such unheroic action on the part of the head of the family.

Making It Tough in Japan

If you ever think a Woman's Auxiliary meeting is long, try sitting on your heels for five hours while attending one. It's been done in Japan. And the Bishop spoke for an hour and twenty minutes. "My knees nearly broke. It was a great relief to stand for the final hymn," writes a missionary. This, to be sure, was an annual meeting, but when one of the younger missionaries on furlough from Japan, not yet conversant with the language, was asked

seriously a while ago what were the real hardships of her work, the only thing she could think of was sitting on her heels through hours of meetings.

* * *

Stained Glass Windows Dedicated

Four new stained glass windows were dedicated by the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle, recently. They com-

plete the set of six clerestory windows above the sanctuary of the church. Three are in memory of Frank Stewart, Pauline Stewart and George Leas and one is to the memory of Emma Huber and Ann Sickie.

* * *

Fenner Consecration Set

Bishop Perry of Rhode Island, as Presiding Bishop, has taken order for the ordination and consecration of

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.
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.

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.

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. Michael and All Angels

St. Paul and 20th Sts., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Summer Schedule of Services
Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Eucharist—Mon., Wed. Sat.: 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

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

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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the Rev. Goodrich R. Fenner as bishop coadjutor of Kansas, on September 29, 10 A. M., at Grace Cathedral, Topeka. Bishop Perry will be consecrator and Bishop Johnson of Colorado will be the preacher.

* * *

DuBose Reunion Planned

The annual alumni reunion of the DuBose Memorial Training School, Monteagle, Tenn., will be held at the school August 5 to 7. Many matters related to the future of the school will be considered.

* * *

Clergy Conference at Shrine Mont

Speaking at the eighth Shrine Mont seminar for clergy, held at Orkney Springs, Va., July 5 to 16, Bishop Wilson of Eau Claire set forth various episodes in Church history, and discussed the establishment of relations between the Episcopal Church and other bodies. Bishop Wilson took up especially the secular and Church backgrounds of such nations and groups as the Scots, the Scandinavian countries, the Roumanians, Czecho-Slovakians, and the Uniats. He pointed out that the problems of Church unity abroad are like the problems in the United States, and said that in many in-

stances the Church here is in a strategic position. The conference, which attracted a large group from ten dioceses, also heard two lectures by Bishop H. St. George Tucker of Virginia. He spoke on "The Church in Japan after 50 Years," having just returned from participation in the semi-centennial of the Japanese Church. The Rev. Nathaniel B. Gorton, rector of St. Thomas', White-marsh, Pa., and president of the Blue Mountain Conference, developed interest in the Old Testament prophets. Prof. Lewis M. Hammond, of the University of Virginia, gave a course in "Social and Personal Ethics." The Rev. Edmund J. Lee, rector of Chatham Hall, Chatham, Va., took the meditations for the first week of the seminar, while W. H. Jefferys, superintendent of the Philadelphia City Mission, took those for the second week. The Rev. Robert W. Lewis, rector of St. Michael's, St. Michael's, Md., was elected dean of the conference for the second successive year. Among the improvements at Shrine Mont are the new social hall on the lower level, and the recently dedicated Lloyd Hall on the upper level. The latter, a memorial to the late Bishop Lloyd, serves as a lecture building for conferences. It is of stone construction and is equipped for the purpose.

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