

January 13, 1938

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THE WITNESS



GWYNEDD OWEN

Secretary of Church Mission of Help, Southern Ohio

WHAT I BELIEVE AND WHY -- JOHNSON

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CLERGY NOTES

BARTON, LANE W., rector of St. Paul's, Flint, Michigan, has accepted the rectorship of Grace Church, Orange, New Jersey.

BECKWITH, JOHN Q., has resigned as rector of St. Matthew's, Hillsboro, N. C., and will become rector of St. Timothy's, Wilson, N. C., on February 1.

BRANN, HARRISON A., formerly in charge of St. James', Laconia, N. H., is now on the staff of the archdeacon of Massachusetts and in charge of the Ascension, Boston.

BRIDGES, RALPH A., has resigned as assistant of Holy Comforter, Burlington, N. C., to become the rector of St. Stephen's, Erwin, N. C., and in charge of St. Paul's, Smithfield, N. C.

CLATTENBURG, ALBERT E., has resigned as rector of St. John's, Cynwyd, Pa., after a rectorship of 13 years, to take charge of the Holy Comforter, Aronimink, Pa.

DEAN, FRANK D., is now in charge of Trinity, Mount Airy, N. C. and of Galloway Memorial Church, Elkin, N. C. He was previously rector of St. Timothy's, Wilson, N. C.

FRIEDRICH, JAMES K., Red Wing, Minn., is now the assistant at St. Stephen's, Hollywood, Calif.

HARRIS, EDWARD B., has resigned churches in Amelia and Powhatan Counties, Southern Virginia, to accept the rectorship of Holy Trinity, Prince George's County, diocese of Washington. Address: Collington Mitchellville P. O., Maryland.

HILL, WILLIAM S., assistant at St. John's, Detroit, Michigan, has accepted the rectorship of Grace Church, Hopkinsville, Kentucky.

KUHN, WILLIAM J., was ordained priest by Bishop Rogers in Trinity Cathedral, Cleveland, Ohio, on St. Thomas' Day. He is in charge of St. Matthew's, Toledo, Ohio.

LINES, STILES BAILEY, was ordained to the priesthood on December 19, 1937, by Bishop Morris of Louisiana at St. Mark's, Shreveport, where he is assistant.

MOORE, FRANCIS J., conducted his first service as rector of the Advent, Cincinnati, on January 2nd. He was formerly associate rector of Christ Church, Cincinnati.

QUINTON, JOHN WILLIAM, was restored to the priesthood on December 8, 1937, by Bishop Rogers of Ohio, having fulfilled all the requirements for restoration, and has been appointed senior curate of Trinity Church, Toledo.

REDENBAUGH, ROBERT, assistant at St. Mary-of-the-Angels, Hollywood, Calif., has been appointed vicar of All Saints', Oxnard, Calif.

SCHAEFER, DAVID A., for 18 years rector of the Holy Communion, Lake Geneva, Wisconsin, has taken charge of All Saints', Waveland, and St. Mary's, Stuart, Florida.

SHUMAKER, EDWIN F., was ordained priest on St. Thomas' Day at Trinity Cathedral, Cleveland, by Bishop Rogers. He is in charge of St. James', Bucyrus and Grace, Galion, Ohio.

SOMMERVILLE, GRANT PAUL, retired, Hammondsport, N. Y., died on December 28th.

WILKINS, WILLIAM CLARK, rector of St. Mary's, Jersey City, N. J., died on December 19th.

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A. MANBY LLOYD

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WHAT I BELIEVE AND WHY

A Series of Articles By
BISHOP JOHNSON

*"We have turned over our consciences and
our finances to scientists, financiers, and diplo-
mats and they have bankrupted us in both."*

—James Truslow Adams.

NEVER in the history of the race have men had so much wealth; so little contentment; so many reformers and so little sense of security. Society is very sick and the friends of the patient go about wringing their hands and wagging their tongues, saying "This is terrible, let us do something." Before calling in the most vociferous quacks we should make a diagnosis of the complaint lest the remedy offered should be more disastrous than the disease. It would be of no comfort to be cured of a fever if we become the victims of a creeping paralysis. One must discover the source of the complaint if the patient is to be relieved.

Men differ in their major premises which they assert but do not prove. After asserting basic assumptions which are contradictory, there is no value in argument. Most any one can construct a logical syllogism provided you accept their major premise.

Taking advantage of the present situation, a vigorous and militant atheism is attacking the value of Christian civilization and seeking to erect a godless edifice on the ruins which they propose to effect.

Multitudes of bewildered folk are sitting on the fence, eagerly expecting a new social order but clinging tenaciously to established institutions upon whose preservation their livelihood depends. As a rule these bleacher athletes are irritated by any religious appeal and yet are dubious as to the consequences of an atheistic regime. Many of them complain of communism but live like atheists. Having renounced any allegiance to the God-Man, they are looking anxiously for a Man-God to lead them to an earthly paradise. It is a situation in which any able and egotistical demagogue will attract disciples among the dissatisfied and the discontented, especially if they think that religion is a bore and politics a dirty game.

What are the basic assumptions which constitute the fork of the roads along which men must travel?

I

Is faith in God a reality or a delusion? Are we created merely to enjoy this material world or are there spiritual values which transcend material ends? Did life begin with an atom and does it end in a tomb?

II

Are there moral laws which are as imperative as the laws of chemistry and which may not be broken without disastrous results in the laboratory of human experience?

III

Is human personality the greatest reality in creation and is personal liberty the most precious asset in man's inheritance?

The fundamental issue is between the theist and the atheist, and atheism offers the line of least resistance. In the first place atheism has nothing to defend. It holds the Church responsible for the sins of former ecclesiastics, but declines to assume any responsibility for the fact that many criminals are unbelievers. Persecutions by the Church are held up to scorn whereas similar persecutions by atheists are justified. They will condone murder by their partisans and condemn petit larceny by their opponents. Sauce for the goose is not sauce for the gander.

Again the average man will read books which criticize the existing order rather than those which defend it. The best sellers are those which attack religious faith or existing institutions.

Men love to find fault with their environment. They develop closed minds on the subject of religion at a very early age when they have a maximum of assurance and a minimum of experience. They affirm that religion is bunk with the same lack of background that one with no ear for music might deride opera. Of course that which one pays for either religion or music is the possibility of discord. It is true that silence is preferable to discord but it would be senseless to eliminate music because the village band plays badly. As Aristotle said, "The true nature of anything is the best that it can produce."

Men with closed minds have no right to sit on a jury in judgment of spiritual values, and religion is too universal a phenomenon to be dismissed by an epigram. Like music it must be tested by those who have developed a capacity.

ANOTHER popular advantage which agnosticism and atheism possess is that they offer the sinner immunity for any ultimate consequences. It requires sacrificial effort to worship God, to forgive your enemies, to be patient with your neighbor and to keep oneself free from impurities.

If there is no God, there is no day of judgment and no moral imperative. It offers an escape mechanism for the consequences of sin. In its attack on religion atheism can use methods which are denied to the Church. They have no scruples as to the use of brute force to enforce their dogmas. A bullet may be a conclusive argument, it is not a convincing one. And furthermore the theories of the communist have not yet been obliged to stand the test of time. It has no past to defend and no future to guarantee. It must be finally judged by the kind of people it produces in subsequent generations.

Our democracy although it has existed for a hundred and fifty years has never been less secure than it is today. It is in the face of these popular trends that the Christian religion must defend itself.

The real issue is whether we shall worship God or the state; whether our redemption will come from Christ or a dictator. Shall we assert once more that "we have no king but Caesar." Certainly it is a matter of vital concern and one which we ought to face without prejudice. As Carlyle has said, "The most ignoble vice in man is inertia."

There are three kinds of atheists in the world. There is the academic atheist who confines himself to thought and speech. He is often found teaching his views to the immature. There is the militant atheist who would stamp out religion and force his negations with brutal fanaticism. He finds a sympathetic response from the discontented and the inert. And thirdly there is the practical atheist who claims to believe in God but who does nothing to support his views. It is futile for him to complain of communism and yet contribute nothing to oppose it. For however much you dislike the communist, he possesses tremendous zeal, is willing to make great sacrifices, and so identifies himself with his cause that he renounces his freedom in its behalf. Such a fanatical force cannot be withstood by lax Christians who substitute amusement for worship and complaints for service. A selfish opportunism will not succeed in resisting the epidemic of communism which is most insidious and persistent in its propaganda.

It is significant that where radical atheism has triumphed it has been in those countries in which prosperous men have turned over religion to the clergy and to women, and by their example have encouraged the rising generation to discredit the Church. Truly when religion has lost its savor, it is good for nothing but to be trodden under the feet of men.

We are confronted with a situation in which political dictators ask us to renounce our faith and to turn over to them our ultimate destiny. It reminds one of the parable of the trees: After the olive and the fig tree and the vine had declined to abandon their career of fruitfulness to rule over the other trees they turned to the bramble who said, "If in truth you anoint me as King over you, then come and put your trust in my shadow and if not, let fire come out of the bramble and destroy the cedars." One questions whether in turning our property to the control of dictators, we will not also surrender our souls in the process. It is most important therefore that we examine these premises.

Editor's Note: The second article on "What I Believe and Why" will appear next week and will be on the subject of Law.

Congregation Not Audience

By

H. ROSS GREER

A CHURCH advertisement in a Saturday paper read "Come to Such-and-Such Church tomorrow and hear the Rev. So-and-So at 11 A.M." It is unpleasant to read such an invitation to church. I feel badly when some one says to me, "I am coming to hear you one of these days." I always feel like asking them not to come.

In view of my reaction it was interesting to read in the New York Tribune that Miss Muriel Lester told the Clergy Association of New York recently that "merely speaking" on the part of a clergyman "alienates people from the Church." She realizes how wrong is the emphasis which regards a clergyman as merely a preacher, one who talks to an audience, a group gathered to hear. She has written a booklet on worship. A gathering of people to worship is a congregation. Their attention is focused on the altar, not on the pulpit. They come to worship God, not just to hear a sermon.

The Psalmist says: "O come, let us worship and fall down and kneel before the Lord our Maker." Just to go to church is not enough, it is our bounden duty to worship God every Sunday in his church. If we come primarily to hear someone, we come for an individual's sake and not for God's sake. There is much to be said for the silence which is the habit of the Friends (Quakers). "The Lord is in His holy temple, let all the earth keep silence before Him."

Strike That Out

WHEN the lawyer asks the witness a question which is not relevant and the lawyer on the other side objects, the Judge may turn to the court stenographer and say, "Strike that out."

Although, on the record of the court proceedings, the question is as if it had never been asked, the Jury, nevertheless, has heard it and it has had its effect.

So when we make a thoughtless remark and see the look of pain on another's face and haste to say "I didn't mean that; I'll take it back," the hurt remains.

THE CHURCHMOUSE.

SECURITY FOR LAY WORKERS

By

C. C. J. CARPENTER

Rector of the Advent, Birmingham, Alabama

MUCH has been said about the need for a plan to provide pensions for lay church workers, but nothing has been done to meet this need for social security for the many lay servants of the Church, who are not eligible for the Church Pension Fund and who are excluded from the government's social security plan.

Church Life Insurance is available for them, but this does not meet the situation. Premiums must be paid and a stable continuity is requisite, which is not satisfactory in the case of a lay worker. Jenny Smith may be the secretary of St. So-and So's parish for six years, and then a new rector comes and doesn't like Jenny. Jenny goes, and finds herself in the position of having a policy with perhaps five premiums paid, which she must keep up herself or else let lapse.

And then there is this angle to consider in the years to come. Jenny may have a job as secretary in some manufacturing outfit; as such, she is in on social security with a registered number and an old age retirement pension in the building; Jenny would like to take a job as a parish secretary, but this would mean losing out on the old age pension, and she can't afford to give this up, so a good Church worker is lost.

The Church Pension Fund very obviously cannot make provision for Jenny as a lay worker in the Church, because she is absolutely devoid of actuarial statistics, and can't possibly get any by the very nature of her tenuous hold on her position—next year's budget may not afford Jenny—the new rector may have other plans. But Jenny—the parish secretary—is one of the most important cogs in the ecclesiastical machinery. She saves the rector's face daily by reminding him of things he would surely have overlooked. She orders the coal. She pays the bills. She answers the phone. She keeps the books. She sees that the sextons have the church warm. She knows immediately if the parish house is available for a meeting of the D.A.R. on Tuesday. She works all week and Sunday too, and fortunately hasn't heard anything about the forty-hour week or the new leisure time. In short, Jenny is the sine qua non of a smoothly running parish. But, since she is not ordained, she has no provision made for her in the Church Pension system, and at retirement she gets a silver pitcher and a thank you, while the parson for whom

IN PRESENTING this suggestive article by Mr. Carpenter we wish to point out that, doubtless without his knowledge, the Church Life Insurance Corporation has been studying for more than a year the problem of social security for the lay workers of the Church. We are now informed that they are soon to introduce a plan that should solve the problem of retirement for lay employees in a practical and satisfactory manner. We are assured that following the recommendations made by a joint commission appointed at General Convention, the Church Life Insurance Corporation plan will have the advantage of definiteness and certainty not available through a more casual arrangement.

she has been doing most of the work, gets half his average salary for the remainder of his days.

So what! Well, the Church must make some provision for Jenny, and we submit to those who want it the following plan which has been put into effect for our Jenny, and which may meet the needs of other Jennies. It is a method which involves the use of these \$18.75 Bonds that you can buy at the Post Office, and which mature in ten years at \$25.00.

Here's the way it works (and our Jenny likes it); Jenny's salary is \$110.00 a month. The budget includes an item of roughly 5½% of that to be put away for Jenny's pension. This amounts to \$6.25 a month (it is really \$6.05 but we make it \$6.25 to come out even). Every three months we have \$18.75 available and we buy a government bond for that amount, in Jenny's

Editor's Note.

name. This bond is put away in Jenny's envelope in the bank box; and at the end of the year Jenny has a retirement fund with a maturity value of \$100, (not a great deal, but better than nothing). At the end of ten years, Jenny's pension capital is \$1000.00. As the bonds begin to mature, the principal is reinvested in new government bonds, and the amount continues to grow. When Jenny decides to retire, whatever is in Jenny's envelope at that time is Jenny's and it is simply handed to her, without any strings. It is her money that the Church has been keeping for her, and serves as a retirement fund with which she does as she pleases.

If Jenny quits in five years, or whenever she quits, she gets the bonds that have been bought for her up to the time of her leaving. There is no question of keeping up premiums. It is a closed issue. She knows just what she will have. The parish is saved a conscience-ache. Everyone concerned is happy. The investment is above question. A new envelope is marked with the name of Jenny's successor, into which bonds are put every three months as before.

There is this further value in the plan. If the parish should come on troublous financial times, nothing would be lost by its inability to carry on this system—no lapse of policy for instance; Jenny would understand that no bonds could be bought for a year perhaps, but the bonds on hand would continue to increase in value just the same, and more bonds would be added when the troublous times were over.

The plan is readily adaptable to the ability of any parish. If the budget can afford only one bond a year for Jenny, she is just that much better provided for than she was before, and if the budget can afford six bonds a year, so much the better for Jenny.

If you are interested in trying this plan, don't write for details. There are none. What is written above is all there is to it.

Prayer Book Inter-Leaves

A SERIES OF COMMENTS BY W. P. LADD

QUESTION BOX

Q. "The priest's greeting 'The Lord be with you' between the prayer following the commandments and the collect for the day (P. B. page 70) seems to me awkward. Why this arrangement?" A. This greeting (following historic precedent) introduces a new part of the service. It was put in at the last revision, but it is awkward, and is another example of our badly-planned introductions. One might further ask whether these interspersions of "Let us pray" really encourage prayer. There is a danger in trying to pray too historically.

Q. "Should the congregation kneel when the epistle is read?" A. Certainly not. If they kneel at the epistle and stand at the gospel they are paying greater honor to St. Paul than to Christ. Some Roman Catholics kneel, but the Roman Catholic expert, Adrian Fortescue, author of *Ceremonies of the Mass* says "People hear the epistle, as all lessons except the gospel, sitting." Let us hope nobody introduces standing. A sermon of the fifteenth century is extant which rebukes certain German nobles because they stood at the epistle to honor St. Paul as being one of their own class!

Q. "I have thought for many years that the effect of the Eucharist was often lost in the five-or-more-minute-fuss over the post-communion consumption of the elements. There is nothing impressive to me in the shuttling back and forth of a server between altar and credence table, or in the rustle of a surplice indicating that the priest is cleansing the inside of the cup and platter. Why cannot the cleansing be left until the worshippers have departed?" A. Parsons and Jones in *The American Prayer Book* say, "The ablutions coming after the blessing are a distinct drag on the smooth conclusion of the service. This rubrical provision was a sheer afterthought, not made until 1637." However, could not the rubric be turned into a blessing? Is it necessary that congregations rush out in a body at the end of every service? Roman Catholic churches attract many who come to pray before and after the regular services. Bernard Shaw advocates "going to church" (in an essay by that name) when there is no service. People might respond to the suggestion to remain for a meditation and thanksgiving at the end of every Eucharist.

Q. "Is the procession of laymen carrying the offering to the altar wrong?" A. The only wrong thing

about it is that it inculcates the idea that the layman's chief function in the Church is to handle the money. True but deplorable.

Q. "In our parish boys in scarlet cassocks hold the candles when the priest reads the gospel. Is that wrong?" A. Boys are better than nothing. But men are not likely to take their part in services so long as it continues to be a boy's business. Scarlet cassocks are a nineteenth century abomination.

Q. "Why do so many of the clergy read badly?" A. 1. American schools do not seem to consider it important to teach children to read. 2. Seminaries do not make good reading a requirement for graduation. 3. Above all—the clergy themselves do not take pains. Most do not think the conduct of services, including good reading, a subject worth serious study. It might awaken the careless if bishops would pick the best reader among the clergy in each diocese, and beg the rest of the clergy to submit themselves to his advice and criticism—above all, criticism.

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

Bell of Chichester

By

W. BERTRAM STEVENS

AMERICAN delegates to the Oxford Conference on Life and Work frequently commented on the simplicity and directness of the Bishop of Chichester. Probably no clergyman of the Church of England worked harder for the success of the conference than did he, although his name was not mentioned in the press as often as others.

The Bishop's full name is George Kennedy Allen Bell. He is well known to many of the American Bishops because of his activities as "Episcopal Secretary" of the 1930 Lambeth Conference and as assistant secretary of the 1920 conference. Bishop Bell is a son of the Vicarage, born in 1883 at Hayling Island when his father (the late Canon J. Allen Bell of Norwich) was Vicar of Hayling. From Westminster School he entered Christ Church College, Oxford, where he made an outstanding record, so much so that, after ordination and three years as curate at Leeds, he was called back to his college as lecturer and tutor. It is an interesting fact that nearly every man on the English bench of Bishops has been a don at either Oxford or Cambridge.

From Christ Church he became resident chaplain of the Archbishop of Canterbury, Dr. Randall Davidson. A chaplaincy at Lambeth offers opportunities worthy of the talents of any man no matter how able. One recalls that when Randall Davidson was chaplain to Archbishop Tait, he acquired sufficient influence largely to determine the choice of Tait's successor. Sidney Dark later described the young Davidson as "Archbishop Maker."

Incidentally, Dr. Bell's intimate knowledge of Baron

Davidson has enabled him to procure a monumental life of the Archbishop—"Randall Davidson."

In 1924 Dr. Bell accepted the Deanship of Canterbury where he remained until his appointment to Chichester in 1929.

In appearance he is alert, unassuming and quiet. His voice is high pitched and, though not musical, of great carrying power. In manner he is kindly and almost shy. He gives the impression of desiring to conform to the somewhat rigid traditions of English Episcopacy and yet of regarding them as something of a bore. He is known as a scholar of parts and is identified with many educational projects and institutions. He has served as Select Preacher at Oxford and Cambridge and in 1925 was the Olaus Petri lecturer at Upsala. Perhaps he is best known for his devotion to the cause of unity and the ecumenical ideal. He has edited and written many documents on Church reunion and stands in the forefront of English workers for understanding among the churches. He has been especially interested in the proposed World Council and was active in the preparation of the draft in which it was proposed to the Oxford and Edinburgh Conferences.

Socially and theologically he is liberal in his sympathies. As English traditions go he is one of the younger bishops and is undoubtedly destined for increasing influence and usefulness, both within the Anglican Communion and in the conference movement.

Editor's Note: This is the second of a series of articles on outstanding Christian leaders by the Bishop of Los Angeles.

Let's Know

By
BISHOP WILSON
CALIFORNIA

SOME years ago the Rev. D. O. Kelley wrote a history of the Diocese of California in which he recounts the unusual circumstances connected with the beginning of the Church's organized work in that state. In 1848 gold was discovered in California and soon the great rush of "Forty-niners" brought in a mixed lot of people from every direction. San Francisco was a small city of thirty thousand people when a group of Churchmen decided to organize Holy Trinity parish and secure a rector. They communicated with Churchmen in New York asking the latter to find a priest who would be willing to come out and undertake a pioneer work on the western coast. The Rev. Flavel S. Mines was chosen and he set out for his new field.

Meantime a petition had gone in to the Board of Missions requesting them to send a missionary. The Board selected the Rev. J. L. Ver Mehr who engaged passage around Cape Horn. His ship was delayed by an outbreak of smallpox while Dr. Mines was making quicker time by way of Panama. So when Dr. Ver Mehr reached San Francisco he found his field already occupied with Dr. Mines in charge of Holy Trinity Church. What to do? Fortunately the two were reasonable men and Christian gentlemen. The

city was growing so rapidly that they decided there was room for two parishes. Dr. Mines remained at Holy Trinity and Dr. Ver Mehr became rector of a new parish named Grace Church.

In 1850 a Convocation was called consisting of six priests from various parts of the state and seven laymen, thirteen in all. The personnel is a bit vague from the records but what they did is all too clear. They formally organized a Diocese and adopted a Constitution and a set of Canons. It was the Episcopal Church they were dealing with but no mention whatever was made of that fact in their Constitution. They provided only for the "Church in California" which technically might have been any communion in Christendom. They also provided for a diocesan Convention once in three years.

In 1853 the second Convention (consisting of four clergymen and seven laymen) appointed a committee to attend General Convention in New York and secure union with the Protestant Episcopal Church. Two laymen reached the General Convention but under the circumstances their request had to be denied and they were not given seats. However, the question of providing for California received much attention and ended in a strange action. The House of Bishops elected the Rev. William Ingraham Kip as Missionary Bishop of California, completely ignoring the diocesan organization which they could not very well recognize.

In 1854 Bishop Kip reached the west coast not knowing how he would be received. Fortunately again Christian courtesy prevailed and he got a hearty welcome. For the next three years he went about his work as a Missionary Bishop automatically presiding at adjourned meetings of the Convention of 1853, nobody venturing to raise questions about his qualification. The next regular triennial Convention met in 1856 and the Constitution was properly revised so that union could be effected with the General Convention of the whole Church. Then the diocese was ready to elect its own bishop. The position of Bishop Kip was anomalous indeed. They might have elected someone else and then there would have been a difficult situation. As it turned out, Bishop Kip was unanimously chosen and the Board of Missions generously continued to contribute to his support until proper provision could be made for diocesan funds. What might have been a bad tangle was successfully cleared up by common sense and Christian charity among those concerned.

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

"Studying the Ministry" was announced as the theme of a conference held January 1-4 when 115 men gathered at St. Paul's School, Concord, New Hampshire. The kick-off address was given by Headmaster Samuel S. Drury who told the boys that no pledges to study for the ministry were wanted or allowed. Bishop John Dallas spoke of the need for a ministry to the poor; Rector A. L. Kinsolving of Trinity, Boston, declared that people are spiritually immature and that the work of the minister is to help them grow to the stature of Christ. New York's Elmore McKee presented a case study of a city parish like St. George's over which he presides, while Gardner Monks, head of Lenox School, pleaded for ministers in education in order that boys and girls might leave our schools with some idea of Christian values.

Foreign missions was presented by the Rev. E. Fay Campbell, student chaplain at Yale, who said that the 19th century would go down in history as the one in which Christianity literally spread around the world. He also raised the question as to whether or not the task now was not to build up the Church rather than to expand. Princeton's John Crocker spoke on the priesthood, grounding his plea on the Incarnation, which he said was the dividing point in human history.

A high light of the session was the address by Professor Carl J. Friedrich of Harvard who spoke of the need of fellowship among Christians in preserving the values for which they stand in the face of the growing power of the state. The dictators who challenge Christianity, he said, have sensed something amiss and then have gone and done the wrong thing. The telling tonic effect of the Nazi persecution of the Church in Germany was described by the speaker. The Rev. Leslie Glenn of Cambridge was the chairman of the conference and saw to it that the large meetings were broken up into small groups where the students themselves could discuss the various points raised by the headline speakers.

Bermuda Bishop on a Tear

A little shop girl in Hamilton, Bermuda, full of romance, hung behind her counter the other day a couple of pictures of the Duke and Duchess of Windsor. In walked the Bishop of Bermuda to buy his morning paper. Spotting the pictures he went behind the counter and tore them down, de-



G. WARFIELD HOBBS
Secretary Takes Trip to Puerto Rico

claring them to be "disgraceful." The little shop girl, still full of romance, has replaced them, one of which carries the caption, "They are happy now."

* * *

Frances Young Goes to California

Miss Frances Young of Baltimore has accepted appointment as director of religious education in the diocese of California, according to an announcement by Bishop Parsons.

* * *

Kenyon President Speaks in New York

Gordon K. Chalmers, Kenyon College president, was the speaker on January 9th at the Church of the Ascension, New York. Alumni of the college and representatives of scientific and literary societies were on hand, most of them in academic robes, to hear the educator talk on the relationship of religion to learning. John H. Finley, the editor of the New York Times, read the lesson.

* * *

Religion Must Get Down with the Masses

Religion must get off its high platform and arouse the interest of the working class if it is to last accord-

ing to speakers taking part in a symposium in New York City on January 5th on "The Future of Religion in America." Rabbi David de Sola Pool of New York said that communism and fascism aroused a feeling of individual participation and enthusiasm among their adherents and thus satisfies the emotional needs of people. Religion must arouse a similar response or be wiped off the face of the earth. Then Methodist Pastor Ralph Sockman declared that religion needs more real tolerance and less talk about it. The prevalent attitude of live and let live must be changed to "live and help live."

* * *

Martin Niemoeller Issues a Message

Martin Niemoeller, imprisoned German pastor, somehow or other managed to get a New Year's Message to his followers last week. He has been in prison since early July with little heard from him since. "I battle," read the statement which was presented to his Dahlem congregation on January 2nd, "as a German man against the myth (Dr. Alfred Rosenberg's neo-paganism) which sets human ideals in the place of God's word and which holds God's

forgiveness of sin is unnecessary. I know the road our nation is taking can end only in bolshevism. Therefore, I am fighting for the people and the nation which I love and which I long ago offered my life when the great war began.

"Should public support of the Christian faith and opposition to its enemies be forbidden by law, as large groups hope and propose, and should the Christian church's field of activity be circumscribed and catacomb Christianity appear in the Third Reich, I would face the decision I have not as yet been forced to make, namely, whether I should obey God's word or such a prohibition.

"To date the question has not been put to me whether I will obey God's will or the State's laws. For in the German Reich laws specifically declare that the Protestant faith and the Protestant church are not circumscribed but retain their rights under the protection of laws. So long as these laws remain and are not repealed I have not only the right but duty to call attacks upon Christianity just that and nothing less and to oppose them.

"Therefore, I believe I have not only a duty to God but the right before men to answer such attacks on Christianity likewise when they come from State leaders and official persons."

* * *

Bishop Perry Is Honored by Diocese

Clergy and laity of the diocese of Rhode Island turned out in mass on January 6th to honor Bishop Perry on the 27th anniversary of his consecration.

* * *

New York Parish Has Anniversary

The Epiphany, New York, at present worshipping at St. Thomas Chapel, celebrated its 105th anniversary on the Feast of the Epiphany, January 6th. In his sermon Rector John W. Suter Jr. declared that the world today needs the idea dramatized by the Epiphany. "Human beings belong to a single earth-wide family whether they realize it or not. Every situation in which one group persecutes another reverts to barbarism."

* * *

Churchmen to Gather in North Carolina

A flock of outstanding religious leaders are to gather in Raleigh, N. C., January 18-20, for the second annual convocation of the state's council of churches with which thirteen denominations are affiliated. Among the leaders are John Bennett, professor at Auburn Seminary; Hornell Hart, professor at Hartford Seminary; Henry Leiper, a leader at the Oxford and Edinburgh conferences,

ANNIVERSARY FUND

IN THE Anniversary Number sent to WITNESS subscribers in February, 1937, a committee announced the plan for raising \$5,000 during the year as a fund to aid in maintaining the paper. Reports on the standing of the fund appeared in each number thereafter until April 1st when they were discontinued since the committee felt readers were weary of reading about it. At that time \$2,529 had been given or pledged. Before Christmas another appeal went to subscribers so that we are now able to announce that the fund stands at \$3,267. It is our plan to announce the figure from time to time, believing that our friends will not wish to have the Fund closed until the full \$5,000 is raised. We wish to take this opportunity to thank the many who have already so generously contributed.

and Arthur Raper, a Southern professor who is billed as an authority on the plight of the sharecroppers.

* * *

First to be Ordained by New Presiding Bishop

Richard W. Day, recent graduate of Union Seminary and assistant at All Angels, New York, has the distinction of being the first to be ordained by Bishop Tucker since he became Presiding Bishop. He was ordained deacon at All Angels on January 6th.

* * *

British Consul at Heavenly Rest

Sir Gerald Campbell, British consul in New York, was the speaker on January 9th at the Church of the Heavenly Rest in New York, at a British Christmas-Epiphany festival service.

* * *

Cathedral Choir Alumni Hold Meeting

The choir of the Cathedral of St. John the Divine in New York has an alumni association that held its annual meeting on Saturday, January 8th.

* * *

Bishop of Liberia Speaks in New York

Bishop Kroll of Liberia was the speaker yesterday, January 12th, at a meeting of the Auxiliary of Grace Church, New York. He spoke of the work of the Church in his district and pleaded for a greater support for missions.

* * *

Sees the End of the Church

The Rev. Adolph Keller, a leader at the Oxford and Edinburgh confer-

ences, who resides in Europe where he represents the American churches, told a group of clergymen in New York on January 8th "what we see in Russia is practically the end of the Church" and that in Germany "I am not sure that the church can live in the form of organized Christianity." The churches, he declared, are weak in all European countries.

* * *

The Loss of Fifteen Divisions

In Mussolini's Italy there are heavy taxes on bachelors and mass marriages are encouraged in order to increase the birth rate. The reason, according to the Duce, is because since 1924 "Italy has lost babies sufficient to make fifteen army divisions."

* * *

Pastors Jailed in Germany

More than 800 pastors of the German Evangelical Church were imprisoned during 1937 by the Nazi regime, according to the Rev. Frederick Mueller, preaching on January 2nd at Jesus Christ Church outside Berlin, whose pastor, the Rev. Martin Niemoeller, is one of the men in prison. When in Germany this summer some of us met with Niemoeller, three days before he went to prison, and he said then that 11,000 of the 18,000 pastors would go to prison or death rather than compromise over the Church issue.

* * *

News Notes from Southern Ohio

Miners and their families in Carbondale, Ohio, were visited during the Christmas holidays by Bishop Hobson and his Wayside Cathedral. —There was a pageant in the Neighborhood House where our Church carries on its work under the direction of Miss Eleanor Gifford, with six weeks old Beverly Kay McDonald taking the part of the Christ Child the youngest of the cast.—Five stained glass windows and twelve bronze lanterns were dedicated on December 26th at Calvary, Cincinnati. The windows are the work of Wilbur Herbert Burnham of Boston who has been commissioned to design and execute windows in many churches and cathedrals both here and in Europe.

* * *

A Church That Serves the Community

At St. Philip's, Ardmore, Oklahoma, where the Rev. George H. Quarterman is rector, a lot is done besides holding services. Believing that the church has an obligation to perform a healing ministry Rector Quarterman went to the board of an inactive day nursery and obtained funds to purchase and equip a trailer for clinical and laboratory

purposes. It has been travelling over the country in recent months, conducting health clinics in various centers. Thousands of people have been examined, administered anti-toxins, given Wassermann tests and health instruction. Then the rector made a moving picture survey of Ardmore that pointed out living conditions that were a menace to health. The result has been remedial measures and at least some steps to correct existing evils. In addition the parish has had an active part in all social service work carried on by community agencies, with the rector himself the chairman of the council of social agencies which seeks to correlate all the work. Finally the parish serves the students of a nearby government school for Indian girls. Sounds like a live parish, led by a live rector.

* * *

Bishop of Olympia Entertains Clergy

Bishop Huston and Mrs. Huston entertained the clergy of the diocese of Olympia on December 30th, with the bishop giving an account of the Oxford conference, held this past summer.

* * *

Bishop Perry to Visit European Churches

Presiding Bishop Tucker has appointed his predecessor, Bishop Perry of Rhode Island, to make the annual visitation to the American Churches in Europe, a five weeks tour that starts in the early summer. Another official appointment is that of Bishop Cook, former president of the National Council, as assessor to the Presiding Bishop.

* * *

New York Churches Rally for Missions

Presiding Bishop Tucker, the Hon. William R. Castle and Bishop Manning were the speakers at a rally service held the evening of January 9th at the Cathedral of St. John the Divine, New York. Communicants of churches throughout Manhattan attended the service to hear of the missionary work of the Church.

* * *

Proposes Director for Youth Work

Bishop Stewart of Chicago, at a meeting of the young people's society of the diocese, proposed that all the work for and with youth be combined and placed under the directions of a diocesan secretary.

* * *

A Little Story from Japan

An American woman whose name is known nationally was walking along a street in Japan a few weeks ago just before sailing for the United States. A Japanese gentleman fell into step beside her, asked if she

were not an American, and apologized for speaking to her but said he felt that he must. He said, "I don't know who you are but you are going to America and I want you to tell the American people that we Japanese do not want this war—we do not want to fight China. It is only the militarist party in control, and we are helpless."

* * *

A Chinese Definition of Important Word

There is no word more used these days than "crisis". Bishop Roots says that the Chinese word for crisis means "dangerous opportunity".

* * *

Brooklyn Clergy Issue Pronouncement

A number of Brooklyn clergymen recently went into a huddle and brought forth a statement dealing with the present international situation. Declaring that the ill-fated Panay was escorting three tankers loaded with oil for the Chinese forces, the clergymen declare that "you cannot insist upon selling war supplies to one nation at war without conflict with the other belligerent." Their solution of the problem would be to withdraw all Americans and American ships from the danger zone. Among the seven clergymen of various denominations to sign the statement is the Rev. L. Bradford Young, associate rector of Holy Trinity.

* * *

Samuel Thorne Elected to CPF Executive Board

Mr. Samuel Thorne, distinguished layman of New York and a trustee of the Church Pension Fund, was elected to the executive committee of the Fund at a recent meeting.

He succeeds the Honorable Origen S. Seymour of Connecticut who resigned from the committee because of the pressure of other duties but who remains a trustee.

* * *

Urged to Observe Race Relations Sunday

In calling upon the churches of the nation to observe race relations Sunday on February 13th, the race relations department of the Federal Council of Churches declares that the relationship between various races is a major American problem. The statement declares that: "There have been changes in attitudes as our white and Negro people face life together. There are still, however, many wrong attitudes and glaring discriminations against Negroes. It is more difficult for Negroes to hold their jobs or to regain them when laid off; during the depression suffering among Negroes has been tragic. The housing of Negroes in towns, in cities and rural districts is a disgrace to any nation. Educational opportunities for Negroes are far from adequate in many sections of the country, and the distribution of public school funds is grossly unfair where separate schools exist. Civil and political rights are denied.

"As Negroes strive for justice a small number have come into leadership in American life in the face of great obstacles; but much larger numbers have no chance for any decent standard of living. Justice involves not only recognition of the rights of the leaders but also better chances for the masses. The Negro and white leaders must become more Christian in a common service to the masses of both groups. It does not help much for the Negro to tell

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the white leader he ought to be more Christian; nor does it help much for the white leader to tell the Negro he must be more Christian. God help us all to be better followers of Him who recognized no racial distinctions in His Kingdom."

* * *

Memorials for Danbury Parish

Three memorials have recently been dedicated at St. James', Danbury, Connecticut, by Rector Hamilton H. Kellogg; a font and two stained glass windows.

* * *

Old Boys Meet at the Redeemer

Stan Lomax, who tells the boys, and the girls too if they want to listen, the results of the baseball games over the radio; Buddy Hassett, first baseman of the Brooklyn Dodgers and Bishop Ludlow of Newark were the speakers at a reunion of men at the Church of the Redeemer, Brooklyn, with Rector Thomas J. Lacey running the affair. Bishop Ludlow, once a choir boy in the parish and Stan Lomax, brought up in the Sunday School, did the talking while first baseman Hassett sang though it was pointed out that he is really a baseball player.

* * *

Florida Plans Year of Extension

The diocese of Florida is to commemorate its 100th anniversary this year with a program that includes elimination of the diocesan debt, putting an archdeacon on the job, reestablishing the diocesan paper and completing the Weed Hall project at the university at Gainesville.

* * *

Some Pray on New Years

From three to five hundred people dropped in at the Church of the Ascension, New York, between two and five in the morning on New Year's Day for prayer, according to Rector Donald Aldrich. The church, never closed, had 12,500 night visitors in 1937. New doors were dedicated on January 2nd. Unlike other doors they are ornamented on the inside so that the carving may face the passerby since they are continuously open.

* * *

The Gang Reassembles

Five years ago workmen completed Trinity College Chapel. Every year since these men have reassembled to inspect their work and to throng into the little crypt chapel to say the Office of the Builders and to sing some of the old hymns again. This year there were sixty-one of them back from near and far. They heard the names of their five comrades who died on the job read from the altar and prayed for the repose

of their souls. They then went in procession to the choir for the unveiling and blessing of a carved pew-end, their gift this year to the chapel. It represents St. Joseph with axe and saw in the carpenter shop at Nazareth, while in the finial is shown a typical mason in overalls, kneeling in prayer.

Then came the annual dinner, when laborers and contractors sat down together to tell again the old yarns, about the time that Johnny reported to the architect that he had set a certain stone just a little more than plumb, about Romey and the hot coffee, about the stone rabbit in the cloister. Messages were read from William Gwinn Mather, the donor of the Chapel, and from those of the fellowship who could not be present. There was a little in the way of oratory—a few short speeches of reminiscence—and then the gang broke up, saying to one another, "If only we could be back on that job again!"

* * *

Jersey Pastors Favor Pre-Marital Examination

The clergy of Newark, meeting at St. Paul's, Englewood, N. J., unanimously passed a resolution favoring a bill now before the state legislature requiring a medical examination before marriage.

* * *

News Notes from Rhode Island

The Rev. Russell Hubbard, rector of St. Martin's, Providence, is a candid camera fan. He lectured on the subject the other day before the clergy. He takes pictures of everything, even the pages of books, and then uses them in his work by projecting them on a screen.—What is there unique about the Episcopal Church? Bishop Bennett, speaking at St. Michael's, Bristol, with others on the unique contributions of the

various churches said: 1, a divine organism, not man made; 2, the two great sacraments, baptism and the Lord's Supper; 3, the historic episcopate as the center of unity and continuity.

* * *

A Million Needed for New York Cathedral

Bishop Manning of New York in his New Year's Message asked for one million dollars with which to complete the great sanctuary and choir of the Cathedral of St. John the Divine, so that people attending the world's fair in 1939 who make their pilgrimage to the Cathedral "may see it in its true majesty and beauty with its glorious nave opened and in use and the great body of the edifice completed."

* * *

Bishop Gilman Visits Pennsylvania

Bishop Gilman of Hankow began last Sunday a series of twenty-eight speaking engagements in the diocese of Pennsylvania, speaking on the missionary work of the Church.

* * *

Going to Church in Wyoming

High up in the Uinta Mountain ranch country of Wyoming, at 10,000 feet altitude, a rancher with 20,000 sheep has a crew of herders who never get to church. He asked the Rev. Dudley McNeil to bring his portable altar and one of his several congregations and provide a service, which was done, with a sheep wagon for a sort of reredos and salt bags for pews.

* * *

A Christmas Greeting from Anking

A multigraphed Christmas greeting has just arrived from the missionary staff at Anking, China, sent by Miss Alice Gregg. "It is a new existence," these missionaries write,

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* * *

The Result of One Speech

The first and only public library available to colored people in Portsmouth, Virginia, seaport, county seat and city of 50,000, has just been opened, and illustrates what can happen when a mission study class learns something and acts on what it learns. The Rev. Meade B. Birchette, for twenty years rector of St. James' Church for colored people, spoke last February to a mission study class in a (white) Methodist Church and told them the colored people of the city had no access to a library. This was news to many of the white people. The mission study class investigated, secured the cooperation of the National Youth Administration, which made the desired library a project, obtained aid from the PWA, was given space in Mr. Birchette's parish house, received gifts from citizens for lumber, paint, labor, and some but not yet enough furniture and books (the Church Periodical Club assisting) and put a trained librarian in charge. The library was opened in style by a program including eight speeches by representatives from cooperating groups.

* * *

Who Are The Pagans?

This question is propounded by a recent Swiss cartoonist who depicts a "civilized" citizen of a modern country encased in armament and equipped with a gas mask, while the African natives, in the background, dance happily far off in their native

lands, in "pagan" freedom. Nothing could more aptly symbolize this extraordinary indictment of modern civilization than a petition of 6,000 women associated with the Lagos Nigeria Women's League recently sent to the London office of the Women's International League. "The women of Nigeria," says the petition, "loyal British subjects and members of the British Empire, hereby desire to join the women of England in earnestly urging that the powers that be spare no effort to secure world peace. They fully recognize and deeply appreciate all that is being done to this end, but strongly feel that enough cannot be done until the end is attained." Impressions of thumb marks or crude crosses were made by many who wished to sign but could not write their names. It is planned by the British section of the Women's International League to add these signatures to the Golden Book containing the signatures to the People's Mandate to Governments which was presented in 1936 to the President of the League of Nations Assembly.

* * *

Towards a Pacifist International

"In a world which is once again threatened by the criminal folly of war, there is no task more urgent than that of uniting against the scourge. There is no nobler task than the creation of a peaceful world." With this ringing declaration the International Campaign against War and Militarism (R. I. G. M.) summarized its recent world congress. These pacifists declared as their aim the creation of a "new society of free peoples, equal and united by

comradeship, a brotherhood refusing to harm one another, that is to say, peoples disarmed." They opposed militarism in all its forms and the economic exploitation of one group by another and they advocated a revision of treaties which keep alive injustices and economic understand-

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ing among nations. Civil liberties also received extensive attention at this congress. Deep sympathy was expressed for oppressed minorities in all countries, for political prisoners, conscientious objectors, prisoners of war, and similar groups. The totalitarian state was rejected and there was strong condemnation of such governments as deny liberty, persecute men and women for their political, religious, or philosophical convictions and seek to destroy other peoples by force of arms. Colonialism also came in for much attention. The congress held that "a true peace based on international justice is incompatible with the maintenance of colonial government." The struggle for the liberation of the native peoples of the colonies was declared to be an essential aim. Voluntary international service of a peaceful kind was commended as "a real proof of human fellowship." Finally it was decided to launch a campaign in all countries for disarmament and to work out non-violent techniques, both collective and individual, for the defense of the highest moral, social, and cultural values.

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Vandals Steal Communion Silver

Thieves broke into St. James Church, Greenville, S. C., the other night and stole the communion silver, a brass processional cross, and in trying to remove the altar cross

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bent it double and left it. The Rev. A. R. Mitchell reported the robbery to the police but as yet no trace has been found of the thieves.

* * *

Bishop Hobson for Hale Lectures

Bishop Hobson of Southern Ohio is to deliver the Hale sermon at Seabury-Western Seminary on March 9th on "The Forward Movement."

* * *

Memorials for St. Paul's, Salem

Bishop Jett of Southwestern Virginia recently dedicated memorials at St. Paul's, Salem, Virginia; a reredos made by Geissler of New York, a clergy stall and oak paneling for the sanctuary.

* * *

All Are Well in Hankow

Bishop Roots of Hankow reported on Christmas Eve that all the missionaries there were well and sent

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Christmas greetings to their friends at home. The Kuling American School closed on December 26th; St. Hilda's School at Wuchang closed on the 18th; Hua Chung College and Boone Middle School closed on December 31st. From the district of Anking the report comes that schools in Anking and Wuhu have been closed.

* * *

G. Warfield Hobbs Goes to Puerto Rico

The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council sailed on January 6th to spend a month in Puerto Rico and the Virgin Islands where he is to study the situation and organize methods to present the work of the Church.

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New Chapel in Southwestern Virginia

Bishop Jett of Southwestern Virginia consecrated a new chapel at St. John's-in-the-Mountains, Endicott, Va., on December 20th. Two women have been carrying on the work there for years as missionaries; Miss Ora Harrison who has been there since 1914 and Miss Maude Beheler who has been connected with the work since 1924.

* * *

Their First Official Act

The newest branch of the Woman's Auxiliary is probably the one reorganized out of St. Mary's Guild at the Mission of the Resurrection, Baguio, Philippine Islands. The first official act of these Igorot women was to send a gift to Manila for relief of American refugees from China.

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Garden of Bible Plants

Junior Daughters of the King at Leonia, New Jersey, have had, among other projects and activities, a garden of plants that are mentioned in the Bible.

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Our War-Torn World

Sir Harold Broun, high official of the British Admiralty, at a luncheon the other day, praised Vickers-Armstrong, munitions firm that figured prominently in the Nye investigation, for the part it is playing in re-arming England. . . . Germany's war

preparations now include the Baltic, with military, naval and air maneuvers recently held there. Sweden and Norway accordingly are jittery. . . . Young girls in Turkey are now required to take military lessons as part of the preparation of war of that country. . . . Over 110,000 Jews have left Germany since Hitler came to power, with the Nazis having taken 153 million marks away from

them through the "emigration tax." The army now prohibits the emigration of Jewish technicians and doctors since they have military importance. Even a Jew is useful in a war it seems. . . . England is spending \$30,000,000 to fortify Hongkong. . . . According to official Nazi statistics, 19,000 Germans between the ages of 15 and 25 committed suicide last year.

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, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

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: 8:30 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 5 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
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey 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.. Tue., 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

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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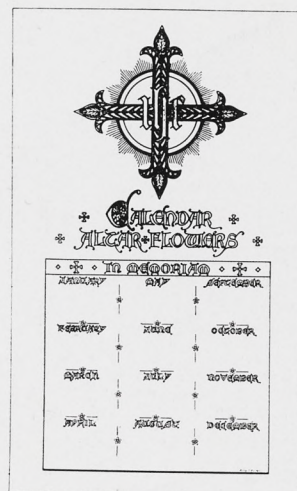
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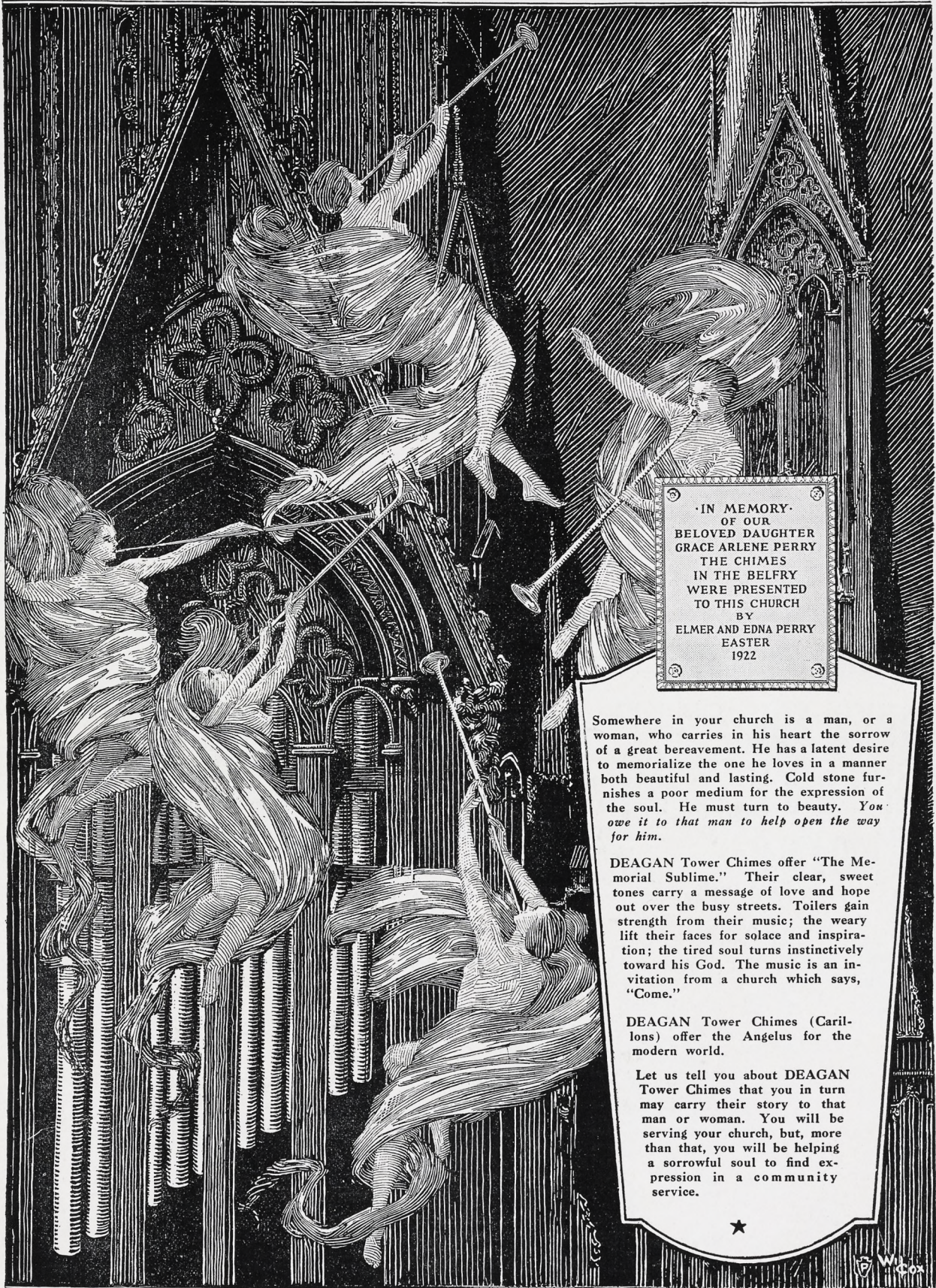
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